

新基点商务英语专业本科系列教材·人文素养子系列

英美散文选读(1-2)

辅导用书(第三版)

编著 蒋显璟

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新基点 (NEW BENCHMARK)

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出版说明

新基点 (NEW BENCHMARK) 商务英语专业本科系列教材由对外经济贸易大学出版社联合对外经济贸易大学、广东外语外贸大学、上海对外经贸大学、东北财经大学、上海财经大学等学校的骨干教授编写而成。

2007年,教育部批准设立了商务英语本科专业。为促进商务英语学科建设,适应教学改革和创新的需要,对外经济贸易大学出版社特组织编写了“新基点”系列教材。本系列教材体现商务英语专业最新教学特点和要求,是面向二十一世纪的一套全新的立体化商务英语教材,主要适用于全国各高等院校商务英语专业本科学生。

本系列教材旨在培养具有扎实的英语基本功,掌握国际商务基础理论和知识,具备较高的人文素养,善于跨文化交流与沟通,能适应经济全球化,具备国际竞争力的复合型英语人才。本系列教材由语言技能、商务知识、人文素养三个子系列组成。

语言技能子系列包括《商务英语综合教程》1-4册、《商务英语听说》1-4册、《商务英语写作》1-4册、《商务英语翻译》1-2册。

商务知识子系列介绍商务基础理论和商务实践的具体知识,主要包括《经济学原理》《管理学原理》《商法导论》《跨文化交际导论》《国际贸易实务》《营销学》等主干教材。

人文素养子系列主要包括《语言学导论》《英美国家概况》《欧洲文化》《英美文学选读》《英美散文选读》《大学英汉翻译》《大学汉英翻译》等核心教材。

上述的每套子系列教材都自成体系,合在一起又形成了有机的整体。本套教材不是封闭的,我们会随着教学模式、课程设置的课时变化,不断推出新的教材。对外经济贸易大学出版社旨在广泛调动社会智力资源,与时俱进、推陈出新,推出一套适合新兴商务英语专业本科学生的系列教材。

编撰者们不仅具有丰富的语言教学经验,而且获得工商管理、经济学等商科专业的硕士、博士学位,具备商务活动的实践经验。他们集教学经验和专业背景于一身,这正是本套商务英语系列教材编撰质量的有力保证。

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2021年6月

从阅读到“悦读”

——《英美散文选读》第三版序言

光阴荏苒，《英美散文选读》自2008年初版以来，不觉已走过了十二个年头。这套教材由《英美散文选读（一）》和《英美散文选读（二）》加上配套的《英美散文选读（1-2）辅导用书》组成，系“新基点商务英语专业本科系列教材·人文素养子系列”的一部分，主要针对英语专业高年级本科生和志在考研的毕业生以及社会上对英语有真心爱好的读者。在本套教材第二版面世六年之后，感谢各位读者的厚爱，仍对这几本小书有需求，因此对外经济贸易大学出版社又督促编者对教材进行修订，争取在2021年内推出第三版。

当今社会日益快捷的步伐、人们迫于生计在朝九晚五和通勤的劬劳中时间被挤压成碎片，各种新媒体对受众注意力的抢夺，使得静心阅读纸质书籍成为一种小众的奢侈享受，而且呈愈来愈碎片化的趋势。但在另一方面，我们在各种公众场合却仍可见到比比皆是的“低头族”，在行色匆匆中全神贯注地从手机屏幕上获取阅读的乐趣（尽管不一定是文字阅读，更可能是读图或手机游戏。）在各种网络文章中，语言的堕落真是触目惊心。以往的语言大师如王力、刘半农、陈寅恪等若九泉有知，也会气得活过来匡正这日下的世风的。正如乔治·斯坦纳（George Steiner）在《阅读的未来》一文中所说，“在这样的情形下，阅读的艺术有什么未来，这是一个真切的问题。”

人们为什么阅读？各种读者的目的不尽相同。对于学生一族来说，他们中很多人为了应付考试的要求，读的是各种教科书，并且死记硬背书中的条文和定律。对于从事各种专业的人士来说，他们阅读的目的就是查阅文献以获取专业信息，以帮助解决技术问题。但是，窃以为更高层次的阅读却是无目的的阅读。法国文艺复兴后期、16世纪人文主义思想家、作家、怀疑论者蒙田（Montaigne）曾在其随笔《读书的乐趣》中写道：“我年轻的时候读书是为了炫耀，而后来读书多少是为了明理，到了现在则为了自娱，从来都不是为了谋得什么利益。”英国20世纪作家毛姆（W. Somerset Maugham）曾如此谈论读书：“阅读理当成为一种享受，这是我首先要强调的。”俄罗斯20世纪大文豪高尔基（Maxim Gorky）论及读书时如此道来：“读书，这个我们习以为常的平凡过程，实际上是人们心灵和上下古今一切民族的伟大智慧相结合的过程。”

这种为了自娱的读书在潜移默化中为我们的心灵积累了养料，让我们在看待世间万物时有别具一格、另辟蹊径的视角，并且让我们在写作时文思如泉涌，各种素材信手拈来，为我

所用。正如杜甫诗中所云,“读书破万卷,下笔如有神。”《英美散文选读》就是为了培育学生这种非功利阅读的习惯而编写的。

《英美散文选读》两册书中的选篇各有侧重。第一册中的选篇涵盖了教育、美国社会与历史、环保与可持续发展、阅读与写作、人生百态等题目,比较偏重对语言基础的培养和基本阅读、写作技能的训练。每篇课文后“Understanding the writer's techniques”部分就有意识地使学生把注意力从对简单的背单词和句子分析理解转移到作者的谋篇布局和写作手法等更高的技术层面上来。由于这种类型的问题主观性较强,读者见仁见智,难以有统一答案,所以留给任课教师更大的自由去判断,也留给学生自主探索的余地。第二册书中的选篇无论从思想深度还是语言难度和行文技巧方面都提升了不少,但有些篇幅过长,教师可自行选用合适的段落和篇章。两册书中的“Translation of Selected Sentences”部分以及《英美散文选读(1-2)辅导用书(第三版)》将作为电子资源放在出版社网站上,请登录 www.uibepresources.com 下载使用。

经历了 2020 年那场惊心动魄的疫情之后,幸好神州大地又恢复了正常生活的节奏,师生们又可以回到实体教室里面对面地切磋学术了。希望读者们能充分利用这得来不易的机会,从这些以往智者的篇章中找到人生的指引,吸取前人的智慧,把阅读转化为“悦读”,并在各自的学业和事业上百尺竿头,更进一步。

编者 2021 年 3 月 28 日写于大沙河畔崇文花园

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英美散文选读（1-2）辅导用书（第三版）

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Unit One

Education and Discipline



Part 1 Notes to vocabulary and texts

I. Vocabulary

1. dynamics: *n.* 力学; 动力学

- a) (used with a sing. verb) The branch of mechanics that is concerned with the effects of forces on the motion of a body or system of bodies, especially of forces that do not originate within the system itself. Also called kinetics.
- b) (used with a pl. verb) The forces and motions that characterize a system. E.g. *The dynamics of ocean waves are complex.*
- c) The social, intellectual, or moral forces that produce activity and change in a given sphere. E.g. *The dynamics of international trade have influenced our business decisions on this matter.*
- d) (used with a pl. verb) Variation in force or intensity, especially in musical sound.
- e) (used with a sing. verb) Psychodynamics.

Note: *Dynamic* as an adjective means *energetic*.

2. ethical: *adj.* morally right or acceptable 伦理的, 道德的; 伦理学上的/道德的; 合乎道德的
Note: Ethical is not used to describe a person, but it can describe a person's behaviour. It is often used to talk about the actions and activities of businesses. E.g. *I don't consider the arms trade to be an ethical one.*

SYNONYMS *moral, ethical, virtuous, righteous* These adjectives mean "in accord with right or good conduct". *Moral* applies to personal character and behavior, especially sexual conduct: "Our moral sense dictates a clear-cut preference for these societies which share with us an

abiding respect for individual human rights” (Jimmy Carter). *Ethical* stresses idealistic standards of right and wrong: “Ours is a world of nuclear giants and ethical infants” (Omar N. Bradley). *Virtuous* implies moral excellence and loftiness of character: “The life of the nation is secure only while the nation is honest, truthful, and virtuous” (Frederick Douglass). *Righteous* emphasizes moral uprightness; when it is applied to actions, reactions, or impulses, it often implies justifiable outrage: “He was...stirred by righteous wrath” (John Galsworthy).

3. kindness: *n.* kindly: *adj.*, -li·er, -li·est

- a) of a sympathetic, helpful, or benevolent nature: a kindly interest; a gentle, kindly soul
- b) agreeable; pleasant: a kindly breeze
- c) characterized by kindness and concern for others

SYNONYMS *kind, kindly, kindhearted, benign, benevolent* These adjectives mean having or showing a tender, considerate, and helping nature. *Kind* and *kindly* are the least specific. E.g. *thanked her for her kind letter a kindly gentleman*. *Kindhearted* especially suggests an innately kind disposition. E.g. *a kindhearted teacher*. *Benign* implies gentleness and mildness. E.g. *benign intentions a benign sovereign*. *Benevolent* suggests charitableness and a desire to promote the welfare or happiness of others. E.g. *a benevolent contributor*.

4. modicum: *n.* a small, moderate, or token amount; E.g. “England still expects a modicum of eccentricity in its artists” (Ian Jack).

5. unduly: *adv.* excessively; immoderately

6. undiluted: from the verb *dilute*:

- a) to make thinner or less concentrated by adding a liquid such as water
- b) to lessen the force, strength, purity, or brilliance of, especially by admixture
- c) to decrease the value of (shares of stock) by increasing the total number of shares

7. subject to: often used with words relating to changes. E.g. *to be subject to change/delay/alteration/cancellation/amendment*. It is also often used to refer to places that are affected by environmental factors. E.g. *subject to drought/flooding/erosion/severe weather conditions*.

Note: subject can also be used as a verb: to subject someone or something to something means “to make someone or something experience an unpleasant or worrying thing”; E.g. *The inquiry found that they had been subjected to unfair treatment*.

8. outlet: *n.*

- a) a way, especially a pipe or hole, for liquid or gas to go out: *a waste water outlet*
- b) a way in which emotion or energy can be expressed or made use of; E.g. *Her work provided no outlet for her energies and talents. Writing poetry was his only form of emotional outlet*.

9. bully: *n.*

- a) a person who is habitually cruel or overbearing, especially to smaller or weaker people
- b) a hired ruffian; a thug

- c) a pimp (a man who controls prostitutes, especially by finding customers for them, and takes some of the money that they earn)
(used as a verb) to hurt or frighten someone who is smaller or less powerful than you, often forcing them to do something they do not want to do
10. perpetuate: *v.* to cause something to continue/to make something such as a bad situation or a belief continue for a long time
Typical collocates of *perpetuate* are *inequality, myth, stereotype* and *system*. E.g. *Comics and books for children tend to perpetuate the myth that "boys don't cry"*.
11. sadistic: *adj.* getting pleasure, especially sexual pleasure, from hurting other people
From *sadism*, derived from a personal name, Count Sade, a French aristocrat, who enjoyed writing about using torture and inflicting pain as a way of deriving sexual pleasure.
12. disciplinarian: *n.* someone who believes in keeping complete control of the people he or she is in charge of, especially by giving severe punishments
13. well-grounded: *adj.* being based on or having a good knowledge of facts; E.g. *The young players all seemed very well grounded in the rich history of the music they were performing.*
14. authoritarian: *adj.* demanding that people totally obey and refusing to allow them freedom to act as they wish; E.g. *Many have accused him of an authoritarian style of leadership.*
15. pedagogue: *n.* (disapproving) a teacher who gives too much attention to formal rules and is not interesting. This word is derived from Greek: *paidos*=child; *gogue*=leader
16. meritorious: *adj.* deserving great praise
17. spirited: *adj.* (approving) enthusiastic and determined; full of energy, determination or courage
18. defiance: *n.* openly refusing to obey somebody/something, sometimes in an aggressive way; E.g. *In defiance of the ceasefire, rebel troops are again firing on the capital.*
19. baffled: *adj.* very much puzzled, confused
20. impotence: *n.* lack of power to change or improve a situation/a medical condition in which a man cannot have sex because his penis cannot become hard or stay hard
21. fatigue: *n.* (formal) extreme tiredness
22. obliging: *adj.* very willing to do something for somebody
23. omnipotence: *n.* the possession of unlimited power; the ability to do anything
24. minister: *v.* to give help to or care for people, for example people who are ill
25. application: *n.* [U] the determination to work hard over a period of time in order to succeed at something
26. pugnacious: *adj.* wanting to start an argument or fight, or expressing an argument or opinion very forcefully
27. abdication: *n.* from *abdicate v.* (formal) disapproval to stop controlling or managing something that you are in charge of
28. clinical: *adj.* medical work or teaching that relates to the examination and treatment of ill people
29. disposed: *adj.* to be willing or likely to do something

30. overworked: *adj.* (disapproving) made to work too hard

II. Expressions from the text

1. schools of thought: a group of persons who hold a common doctrine or follow the same teacher (as in philosophy, theology, or medicine)
2. leave...unchecked: allow...to go on without controlling it
3. disapprove of: refuse to approve, reject
4. be apt to: have a tendency to: plants apt to suffer from drought
5. be bound to: certain or extremely likely to happen; E.g. *You're bound to feel nervous about your interview.*

III. Notes to the text

(This essay is from Russell's book of essays *In Praise of Idleness*, chiefly concerned with the issue of education.)

1. Rousseau and Rousseauism: Rousseau, Jean-Jacques (1712–1778). Swiss writer, one of the most influential and controversial figures ever to write in French. From the beginning his person and his books have attracted disciples and fierce critics. His denunciation of contemporary society and his evocations of lost innocence and alternative worlds set off a wave of “Rousseauism”. Readers—from Madame Roland to Tolstoy—sought to follow what they supposed to be his example, while on the other hand he was reviled as a destroyer of traditional values. His influence marked the theory and practice of education and politics, his novel *La Nouvelle Héloïse* was a model for life and literature, and his *Confessions* inaugurated autobiography as a literary genre.

He was by birth a citizen of Geneva, a title he proudly declared on his title-pages until 1763, when his native city condemned two of his most important works. His father was a watchmaker. His mother died shortly after his birth, and his father left home when he was 10; he received little formal education, being apprenticed at the age of 13, and leaving Geneva in 1728 for a wandering life, which was memorably described in the *Confessions*. Having walked across the Alps to Turin (where he was temporarily converted to Catholicism), he was given protection in Chambéry by Madame de Warens, an agent of the king of Savoy; he lived in or near her house for several years, and she was for him both surrogate mother and lover. During this period he educated himself by intensive private reading. When an idyllic stay with Madame de Warens at the country retreat of Les Charmettes had come to an unhappy end as she took another lover, he moved to Paris in 1742, hoping in vain to make a living by music—a permanent love of his life. He was employed for a few months as secretary in the French embassy in Venice, enjoyed the protection of the rich Dupin family, and became friendly with the philosophers, including Diderot, for whose *Encyclopédie* he wrote articles on music and political economy. In 1745 he began a liaison with Thérèse Levasseur which was to last for the rest of his life and which he

regularized by an unofficial marriage in 1768. By his own account he deposited their five children at a foundlings' home.

He had written nothing significant before 1749. In that year, on the road to visit Diderot in prison at Vincennes, he claimed to have experienced a moment of vision which changed his life. The first fruit was his brief *Discours sur les sciences et les arts*, which won the prize of the Académie de Dijon and created a sensation on its publication in 1751. It is a denunciation of intellectual and technical progress as both cause and symptom of the moral decadence of modern society. In the ensuing polemic, Rousseau developed his theory into a speculative account of human history as a decline from a hypothetical solitary state of nature through ever-worsening states of society. Crucial turning-points in this tragic fall are the institution of metallurgy and agriculture, bringing in their wake private property, the division of labour, and the subsequent evolution of a political order in which the laws serve the powerful. The resulting domination and inequality cannot be justified in nature and exacerbate the *amour-propre* (vanity) which is a perversion of natural amour de soi (the instinct of self-preservation). This is the theory eloquently expounded in the *Discours sur l'origine et les fondements de l'inégalité parmi les hommes* (1755), also submitted—unsuccessfully—for the Dijon prize.

His literary debut had brought him celebrity, and this was intensified in 1752 with the court production of his melodious pastoral opera, *Le Devin du village*. Conscious of the gap between his social success and his principles, Rousseau now attempted to break with polite society. Henceforth, although often patronized by the rich and powerful, he was to adopt the independent stance of the cynic Diogenes. Unwilling to make a living as an author, he set up as a music copyist. In 1756 he accepted the invitation of Madame d'Épinay to live in the Hermitage, an isolated house on her country estate near Paris. This was to prove a disastrous move. His prickly resistance to her patronage, his unhappy love for her cousin Sophie d'Houdetot, and the insensitivity of Madame d'Épinay and her lover Grimm led Rousseau to break publicly with them, and with their friend Diderot, to whom he had been very close. He left the Hermitage and accepted hospitality nearby at Montmorency from one of his most influential patrons, the maréchal de Luxembourg.

The years between 1756 and 1762 were Rousseau's most productive period. The three principal works were *Du contrat social* (1762), *Émile* (1762), and *Julie ou la Nouvelle Héloïse* (1761). The first two were part of a philosophical programme, offering a positive remedy to the predicament outlined in the *Discours*. The third, an epistolary novel which became an immediate best-seller, came rather from its author's personal dreams and fantasies, though he attempted to make it too a part of his philosophical message. Three other significant works dated from the same period, a group of four letters to Malesherbes which are his first attempt at autobiography, the *Lettres morales* (1757) addressed to Sophie d'Houdetot as an attempt to salvage something

from his amorous shipwreck, and the *Lettre à d'Alembert* (1758). The last of these was triggered by d'Alembert's *Encyclopédie* article on Geneva, which called for the establishment of a theatre in Rousseau's native city. He replied with a long and very personal attack on the Paris theatre (including an unwittingly revealing critique of Molière's *Le Misanthrope*), which is at the same time a defence of an idealized Swiss traditional culture.

When *Émile* and its author were condemned for religious unorthodoxy in 1762 by the Parlement de Paris, he felt obliged to flee to Switzerland, first to the Neuchâtel district, and then in 1765, after his house was stoned by his superstitious neighbours, to the Île de Saint-Pierre, on the Lac de Bienne. During these three years in Switzerland he crossed swords with critics of *Émile* and *Du contrat social*. The *Lettre à Christophe de Beaumont* (1763), a masterly piece of polemic, is directed against the archbishop of Paris, and the *Lettres écrites de la montagne* (1764) is a reply to Genevan critics, which allied Rousseau with the ordinary citizens of Geneva in their struggles against the political élite.

The last-mentioned works contain an autobiographical element, which was to be amply developed in the *Confessions*. This work was begun in about 1764, and continued over the next six years, as Rousseau was driven from place to place. At the invitation of David Hume he went to England in 1765, but soon became involved in a violent public dispute with the Scot. Suffering increasingly—and not without cause—from feelings of persecution, he returned to France, taking refuge first in the Paris region, and then in the Dauphiné. In 1770, although still officially liable to arrest, he returned to Paris to confront his “enemies” with public readings of the *Confessions*. Feeling that these had been unsuccessful, he continued his enterprise of self-justification in the extraordinary and obsessive *Dialogues*, also known as *Rousseau juge de Jean-Jacques*; in these “Rousseau” and “a Frenchman” try to arrive at a complete view of his life and works, which he insisted were indissoluble rather than contradictory. Then, in the last two years of his life, he composed his swan-song, the beautiful and self-absorbed *Rêveries du promeneur solitaire*. Just before his death he was offered his final refuge by the marquis de Girardin at Ermenonville; here he was buried. Ermenonville quickly became a place of pilgrimage, and among the pilgrims was Robespierre. Rousseau was to be one of the great heroes of the French revolutionaries, and in 1794 his remains were transferred to the Panthéon.

Besides the works already mentioned, he published important books on a variety of subjects. These include the *Lettre sur la musique française* (1753), taking the Italian side in the Guerre des Bouffons; the *Essai sur l'origine des langues* (composed about 1753), a work that has been much discussed in recent years, notably by Derrida; the *Dictionnaire de musique* (1767); and various writings on botany. In two posthumously published political texts, the *Projet de constitution pour la Corse* (1765) and the *Considérations sur le gouvernement de Pologne* (1771), he attempted practical applications of the theories of *Du contrat social*. His correspondence runs to 50 volumes in the monumental edition by R. A. Leigh.

In the history of European ideas Rousseau occupies an ambiguous position. He was for many years a close friend of Diderot and an ally of the *philosophes*, and he participated in the Enlightenment critique of existing institutions. But he broke violently with his former friends, for reasons that were both personal and philosophical. Against their belief in cultural progress, he proclaimed the superiority of simpler states of society. His treatment of institutional Christianity in the “Profession de foi du vicaire savoyard” (*Émile*, Book 4) has much in common with Voltaire’s deism (“Mock on, mock on, Voltaire, Rousseau!”, wrote Blake), but he was hostile to the corrosive scepticism of his contemporaries and maintained an unorthodox loyalty to the Protestantism of his upbringing, exalting in particular the role of conscience in morality. In a long letter to Voltaire of 1756 he defended the consoling belief in providence against the latter’s bitter poem on the Lisbon earthquake, and subsequently the two men were to become irreconcilable enemies.

It is possible, indeed, to detect many contradictions between the positions adopted in his various books. He had a gift for striking formulations (E.g. the opening of *Émile*: ‘Tout est bien, sortant des mains de l’auteur des choses: tout dégénère entre les mains de l’homme’); this led him to adopt extreme positions which he subsequently qualified. Nevertheless, his writings express a coherent, if complex, view of life, a tragic view in which the fall from original nature into society plunges human beings into an alienated condition. Contrary to common belief, he saw no possibility of a “return to nature”, but the writings of his middle period show him attempting to overcome this alienation, imagining alternative forms of social organization. In spite of the uses made of *Du contrat social*, he was not a political revolutionary; his ideal was rather the small and harmonious social unit, based on the family—his view of woman’s role being deeply traditional. In his own existence, however, because of his extreme susceptibility and the hostility of certain contemporaries, he found it difficult to maintain satisfactory social relationships. It was perhaps as a second-best that he sang the praises of solitude; even so, he made a deep impact on readers by the pictures he painted of individual happiness in natural settings, among the lakes and mountains of Switzerland.

Imagination played a key role in Rousseau’s life, for better or worse. The dark side of imagination led him in his later years to invent a universal conspiracy against him, but it was also in imagination that he found a refuge from the pains of actual life. And although he often declared himself hostile to books and writing as a part of corrupt modern culture, it was in writing that he created for himself and his readers alternatives to the world as it is. His musical prose, though highly wrought and far from spontaneous, comes off the page with the warmth of personal conviction. This was mocked by his critics, who saw him as a hypocrite and a play-actor. To many, however, his voice conveyed a compelling vision of things as they are and things as they might be.

(Source: *French Literature Companion*: Jean-Jacques Rousseau)

2. Public school

Speaking of schools, when the English say public, we say private. The famous public schools of England are run by private governing bodies, charge tuition, take students from throughout the nation, and admit only a chosen few. In America, they would be private schools. But the English speak of them as public because they serve the public welfare, educating the elite of the nation, and because they had their beginnings as endowed public charities, educating children who were too poor to have private tutors.

The earliest record of public school in North America shows a different sense of public developing here. In 1636 the Court of the Massachusetts Bay Colony “voted for the erecting a publick Schooll or Colledge in Cambridge.” That was none other than the school we now know as Harvard University. Like the English public schools, it charged tuition, drew students from the entire land, and was selective in admissions; but unlike the English, at the time of its founding and for some time after it was supported by public money.

After that, our current American meaning of public school was not long in coming. In 1647 the first public elementary school was established in Massachusetts using public moneys. In 1669 we find mention of “the Publick Schoole in Roxbury,” and in 1710 in Boston a committee proposed “to Erect a Brick Building...to be let out for the Support of a Publick writing School in the Town.” Massachusetts eventually required the establishment of a public elementary school in any community of at least fifty families. Communities of one hundred or more families were obliged to have a secondary school as well.

Following the American Revolution, education achieved considerable attention as a unifying factor for the nation, one consequence of which was the concept of state public school systems. In government lands opened for settlement, the Continental Congress of 1785 ordained that “There shall be reserved the lot N 16, of every township, for the maintenance of public schools, within the said township.”

British History: public schools

During the Middle Ages, the grammar school provided education for poor scholars intended for the church and for the sons of noblemen. This included such schools as Eton and Winchester. By the 18th century, a number of “Great Schools” had emerged, including Harrow, Rugby, Sherborne, and Canterbury. Other changes during the early 19th century stimulated the demand for public schools. Reforms in public schools were introduced by heads such as Samuel Butler at Shrewsbury (1793-1836), and Dr. Thomas Arnold at Rugby (1828-42), who were clerics. The school chapel became the focal point of life, where discipline was enforced through prefects, and team games emphasized.

Criticism of some of the public schools was so persistent that a royal commission was appointed in 1861, under Lord Clarendon, to investigate conditions in the nine large public schools Winchester, Eton, Westminster, Charterhouse, Harrow, Rugby, Shrewsbury, St. Paul's, and Merchant Taylors'. Whilst broadly satisfied, the commissioners made a number of recommendations which were embodied in the *Public Schools Act* (1868). Governing bodies were reformed and schools such as Harrow developed a modern side.

Attempts were made in the 20th century to bridge the gap between public schools and the state-provided sector. The Fleming Report (1944) and the first report of the Public Schools Commission (1968) (Newsom) were impracticable. The second report (1970) (Donnison) was more positive, but the advent of a Conservative government avoided further threats. The term public school has now been superseded by independent school.

(Source: Answers.com)

3. utopian: from *Utopia* [Gr.,=no place], title of a book by Sir Thomas More, published in Latin in 1516. The work pictures an ideal state where all is ordered for the best for humanity as a whole and where the evils of society, such as poverty and misery, have been eliminated. The popularity of the book has given the generic name Utopia to all concepts of ideal states. The description of a utopia enables an author not only to set down criticisms of evils in the contemporary social scene but also to outline vast and revolutionary reforms without the necessity of describing how they will be effected. Thus, the influence of utopian writings has generally been inspirational rather than practical.

The Utopian Ideal Over Time

The name utopia is applied retroactively to various ideal states described before More's work, most notably to that of *The Republic* of Plato. St. Augustine's *City of God* in the 5th century enunciated the theocratic ideal that dominated visionary thinking in the Middle Ages. With the Renaissance the ideal of a utopia became more worldly, but the religious element in utopian thinking is often present thereafter, such as in the politico-religious ideals of the 17th-century English social philosophers and political experimenters. Among the famous pre-19th-century utopian writings are François Rabelais's description of the Abbey of Thélème in *Gargantua* (1532), *The City of the Sun* (1623) by Tommaso Campanella, *The New Atlantis* (1627) of Francis Bacon, and the *Oceana* (1656) of James Harrington.

In the 18th-century Enlightenment, Jean Jacques Rousseau and others gave impetus to the belief that an ideal society—a Golden Age—had existed in the primitive days of European society before the development of civilization corrupted it. This faith in natural order and the innate goodness of humanity had a strong influence on the growth of visionary or utopian socialism.

The end in view of these thinkers was usually an idealistic communism based on economic self-sufficiency or on the interaction of ideal communities. Saint-Simon, Étienne Cabet, Charles Fourier, and Pierre Joseph Proudhon in France and Robert Owen in England are typical examples of this sort of thinker. Actual experiments in utopian social living were tried in Europe and the United States, but for the most part the efforts were neither long-lived nor more than partially successful.

The humanitarian socialists were largely displaced after the middle of the 19th century by political and economic theorists, such as Karl Marx and Friedrich Engels, who preached the achievement of the ideal state through political and revolutionary action. The utopian romance, however, became an extremely popular literary form. These novels depicted the glowing, and sometimes frightening, prospects of the new industrialism and social change. One of the most important works was *Looking Backward* (1888), by Edward Bellamy, who had a profound influence on economic idealism in America. In England, *Erewhon* (1872), by Samuel Butler, *News from Nowhere* (1891), by William Morris, and *A Modern Utopia* (1905), by H. G. Wells, were notable examples of the genre; in Austria an example was Theodor Hertzka's *Freiland* (1890). The 20th century saw a veritable flood of these literary utopias, most of them "scientific utopias" in which humans enjoy a blissful leisure while all or most of the work is done for them by docile machines.

Connected with the literary fable of a utopia has been the belief in an actual ideal state in some remote and undiscovered corner of the world. The mythical Atlantis, described by Plato, was long sought by Greek and later mariners. Similar to this search were the vain expeditions in search of the Isles of the Blest, or Fortunate Isles, and El Dorado.

Satirical and Other Utopias

The adjective utopian has come into some disrepute and is frequently used contemptuously to mean impractical or impossibly visionary. The device of describing a utopia in satire or for the exercise of wit is almost as old as the serious utopia. The satiric device goes back to such comic utopias as that of Aristophanes in *The Birds*. Bernard Mandeville in *The Fable of the Bees* (1714) and Jonathan Swift in parts of *Gulliver's Travels* (1726) are in the same tradition. Pseudo-utopian satire has been extensive in modern times in such novels as Aldous Huxley's *Brave New World* (1932). The rise of the modern totalitarian state has brought forth several works, notably *Nineteen Eighty-four* (1949), by George Orwell, which describes the unhappy fate of the individual under the control of a supposedly benevolent despotism.

4. Shakespeare controversy

There is still some controversy surrounding the authorship of the works of William Shakespeare. Most academics believe the traditional view that Shakespeare has correctly been regarded as the writer of his works. Some critics claim that the works were written by either Christopher Marlowe, Sir

Francis Bacon, the Earl of Derby or the Earl of Oxford. However these critics are accused by some of being snobbish and not believing that a man from humble origins could have been the author of what are widely regarded as the greatest works of literature in the English language.

There is a great deal of evidence to support the traditional view that Shakespeare wrote the plays and poems. This includes the Parish records which confirm his birth in 1564, his marriage certificate and his death in 1616. On April 18, 1593, he entered into the Stationers Registrar his poem *Venus and Adonis*, providing evidence of his skills as a poet and his name was listed as a shareholder in the Globe Theatre. The fact that he was living in London in 1601 is confirmed by records of him being a witness in a court case. After his death, the contemporaries of Shakespeare dedicated the first published folio of his work to the memory of Shakespeare, including a verse to that effect which can be read in the folio. They said of him “His mind and hand went together and what he thought, he uttered with that easiness that we have scarce received from him a blot in his papers.”

Shakespeare and his company “The King’s Men” were recorded as having performed at the Royal Court before both Queen Elizabeth I and James I. Plays they performed included: *The Merry Wives of Windsor* in 1596, *A Midsummer’s Night’s Dream* in 1603 and *The Merchant of Venice* in 1605. Other writers, working during Shakespeare’s lifetime, commented on his plays and poems in contemporary periodicals. Writers such as Samuel Pepys, Ben Jonson and Voltaire would not have discussed him as being the author of his works unless they knew him to be so. Also influences can be seen between events in Shakespeare’s real life and his work as a poet, playwright and actor.

(Source: <http://www.shakespeareplays.co.uk/william-shakespeare-controversy.htm>)

Note: a much longer article on Shakespeare controversy can be downloaded from:
<http://www.shakespeare-authorship.org.uk/intro.htm>)

5. *These two, when taken seriously, are incompatible, as is becoming evident in Germany.* (Paragraph 1) Christianity advocates universal love among fellow human beings while nationalism is concerned only with the narrow national interests, which, if pursued too far, will infringe on the interest of other nations. This can be seen in the colonial expansion of western powers in the late 19th century and early 20th century. The essay was written between the two World Wars, when Nazism was on the rise in Germany. As is well known, this Fascist regime flaunted the racial superiority of the Germanic people and harped on the theme of “*Deutschland über alles*” (Germany above all).
6. *...where they differ,...where they agree, both are mistaken.* (Paragraph 1) Nationalism is more concerned with one’s own country’s interests while Christianity claims to care for the whole human race’s redemption. The second part of this statement refers to the narrow view of both nationalism and religion. Russell believes in a world government that will take control of global

power and check armed conflicts between nations. See the following quote of Fustel de Coulanges: “Christianity...was not the domestic religion of any family, the national religion of any city or of a race. It belonged neither to a caste nor to a corporation. From its first appearance it called to itself the whole human race.”

7. *sadistic*: derived from the name of Marquis de Sade, a French aristocrat who enjoyed writing novels about sexual torture and abnormal pleasures.

8. *the proverbial confectioner's apprentice*: “proverbial” means “well-known”, like a proverb. The confectioner, who made fancy baked goods and sweets in the early 19th century, took on apprentices (young people learning crafts and trades through apprenticeship). The original *macaroon* was a “small sweet cake consisting largely of ground almonds”.

Part 2 Key to exercises

I. Vocabulary exercises

1. Find in the text suitable words or expressions to fill in the gaps in the following sentences. The meaning of the missing words or expressions is given in the bracket at the end of the sentence:

a. incompatible	b. impartiality	c. relic	d. indifferent
e. meritorious	f. ministering	g. sadistic	h. pugnacious
i. baffle	j. solicitous		

2. Replace the underlined words in the following sentences with suitable phrases from the following list:

a) a modicum of	b) hand on
c) leaving unchecked	d) attach great importance to
e) subject to	f) disposed to

3. Word-formation Exercise

(1) educational	(2) managerial	(3) brutal
(4) probationary	(5) rightful/righteous	(6) pleasurable
(7) affectionate	(8) tactful	

II. Paraphrase the following sentences

- This last school of thought is unduly numerous.
- The idea that if people were free they would be morally perfect is an outdated heritage of Rousseauism, and would be proved wrong by observing animals and babies.

3. ...and it would be unrealistic to hope that people will automatically cooperate with one another.
4. If their methods are not combined with some others, their strengths will not last long.
5. Barbarians have most complicated formal ways of politeness, but the more advanced cultures have fewer formal manners.
6. The good kind of interest is the one that lies in genuine pleasure in the company of children without any other motives.
7. What is acceptable interest is the one that lies in voluntary happiness in being with children, without other secret motive.
8. It is very tiresome to be with children, particularly so when one does not use strict rules.

III. Questions on the text

1. The general idea is that if you treat both Christianity and nationalism seriously, they don't fit each other well, as we can clearly see from what's happening in Germany (perhaps referring to the rise of Nazism and the persecution of the Jews). In the situations in which they are different, we like Christianity better, because it advocates the love of all mankind and humble service to God. But nationalism has tribal interests as the supreme good and is rather exclusive in nature. In the cases where they accord with each other, both are mistaken in that religious extremists and fundamentalists take radical measures to eliminate heretics and non-believers, as shown in the example of the crusades. This is contrary to Russell's pacifist positions and his agnostic attitude towards religion. See his *Why I am Not a Christian*.

(Because nationalism sets tribal interests as the highest good, and heroic service in the pursuit of national supremacy as the proper ethical comportment, while Christianity is intrinsically universalist, and identifies as the greatest good God himself and the highest ethical comportment as self effacing service to God and one's neighbor—even a neighbor of a different tribe, as the essence of the proper moral life. This is why Nietzsche, an Aryan superiority racist and German nationalist, despised Christianity as, he called it, “a religion of slave morals”.

Nietzsche's views were a prolegomena to Nazi eugenics. Russell could see this development. — David L. Jeffrey)

2. Only science and technology will enable a large population to live together on a limited area. See paragraph 3.
3. A degree of benevolence, self-control and trained intelligence in the pupils will make possible the success of such educators. But such qualities are not possible in an absolutely free environment.
4. The first result of subjection to authority is submissiveness, which means that the pupils are not able to generate their own fresh ideas and undertake some project of their own accord. The second result is rebelliousness, which sometimes will revolt against everything existing, regardless of whatever they are right or not.
5. Russell proposes “good nature” and “general friendliness” as substitutes. “Good nature” means “kind-hearted” and “general friendliness” means “being on good terms with other people” and “open-mindedness” to new ideas.

6. Up to the students, answers may vary. The important thing is that students should provide some solid evidence from desk research.
7. Among a group of children with no adult interference, the stronger will bully the weaker, resulting in “the tyranny of the stronger”.
8. The author uses observations from actual life about the behavior of children.
9. No. The adults should have spontaneous love of children, with no other motives such as securing their votes or using them as future soldiers for the king.
10. The necessary friendliness, affection and tact.

III. Understanding the writer's techniques

1. Russell begins his essay by stating the necessary components of any educational theory. The main purpose of the first paragraph is to define the purpose of education. The writer develops the paragraph by analyzing the purpose of education.
2. The second paragraph is transitional, moving the discussion from the purpose of education to the problem of freedom in education.
3. He discusses the three schools of thought concerning freedom in education. He moves to the importance of knowledge for human community and stresses that education should hand on “the necessary minimum” of knowledge. He concludes the paragraph by emphasizing the duties of educators to “provide a mental and moral equipment” for children.
4. The writer moves from freedom to the effects of authority on the pupils.
5. It's an oxymoron. Properly defined, oxymoron is a figure of speech that combines two usually contradictory terms in a compressed paradox, as in the word bittersweet or the phrase living death. Oxymoronic phrases, like Milton's “darkness visible”, were especially cultivated in the 16th- and 17th-century poetry.
6. It's antithesis, which is a figure of speech in which sharply contrasting ideas are juxtaposed in a balanced or parallel phrase or grammatical structure, as in “Hee for God only, shee for God in him” (John Milton). Antithesis is a figure of speech involving a seeming contradiction of ideas, words, clauses, or sentences within a balanced grammatical structure. Parallelism of expression serves to emphasize opposition of ideas. The familiar phrase “Man proposes, God disposes” is an example of antithesis, as is John Dryden's description in “The Hind and the Panther”: “Too black for heaven, and yet too white for hell.”
7. The word “pedagogue” means “One who instructs in a pedantic or dogmatic manner”, so it is a derogatory term.
8. He postulates the hypothetical situation of “a community of children without adult interference”, in which there is “tyranny of the stronger”.
9. Some British people are very fond of breeding race horses and dogs. The author implies that they care more about animals than human beings.

10. Macaroons are “small cakes composed chiefly of egg whites, sugar and almonds or coconut”. There is a parallel between the overworked teacher, who has to deal with children every day for several hours and the confectioner’s apprentice, who has to make macaroons every day. Even such sweet cakes will cloy the appetite of the apprentice, just as the company of the young will exhaust the teacher.

Unit Two

The Marks of an Educated Man



Part 1 Notes to vocabulary and texts

I. Vocabulary

1. ups and downs: If someone or something experiences ups and downs, a mixture of good and bad things happens to them.
Good times and bad times, successes and failures, as in “We’ve had our ups and downs but things are going fairly well now.”
2. pedagogy: *n.* the act, process, or art of imparting knowledge and skill
[Etymology: French *pédagogie*, from Old French, from Greek *paidagōgiā*, from *paidagōgos*, slave who took children to and from school.]
Related word: pedagogue: schoolteacher; an educator; one who instructs in a pedantic or dogmatic manner
[Etymology: Middle English *pedagoge*, from Old French, from Latin *paedagogus*, slave who supervised children, including taking them to and from school, from Greek *paidagogos* : *paido-*, boy + *agogos*, leader (from *agein*, to lead)]
3. freak: *n.*
 - a) a thing, person, animal or event that is extremely unusual or unlikely and not like any other of its type
 - b) enthusiastic person: a health/computer/surf, etc. freak
4. quiz show: A television or radio program in which the contestants’ knowledge is tested by questioning, with some contestants winning money or prizes.

5. till: *v.* to prepare and use land for growing crops./related noun: tillage (cultivation of land)
6. zest: *n.* enthusiasm, eagerness, energy and interest
SYNONYMS zest, gusto, relish; These nouns denote keen, hearty pleasure or appreciation: ate with zest; telling a joke with gusto; has no relish for repetitive work.
7. phony: *n.* (informal, disapproving) not sincere or not real./not genuine or real; counterfeit: *a phony credit card*

The Origin of Phony

We began the 1900s in a phony way, at least in our slang. The first instance of phony meaning “fake” or “not genuine” is from journalist George Ade in his book *More Fables In Slang*, published in 1900: “The Sensitive Waitress hurried Away, feeling hurt. ‘Overlook all the Phoney Acting by the Little Lady, Bud,’ said the Fireman to the Advance Agent. ‘She’s only twenty-seven.’” Then in 1902, in the even more extreme slang of C. L. Cullen’s *Six Ex-Tank Tales*, we find another instance of phony: “If youse tinks f’r a minnit dat youse is goin’t’ git away wit’ a phony like dat wit’ me youse is got hay in y’r hemp, dat’s wot.”

Before the new century was much further advanced, phony became sufficiently dignified to appear in more standard contexts as well, although it still had a strong colloquial flavor. In the *Saturday Evening Post* of 1909 we find a character saying, “I gave the sucker my name and address (both phony of course) and promised to send two hundred dollars as soon as I got home.” And in the 1949 *Chicago Tribune*, “Stop moaning about that phony blonde and her phonier lawsuit.”

The origin of *phony* is obscure, but it has been linked to the English cant expression *fawney rig* (1754), a swindle in which a brass ring or other piece of jewelry is dropped before a victim. The cheat then retrieves the expensive-looking ring and offers it to the victim at a supposedly bargain price. *Fawney* is attributed to Irish *fáinne*, meaning “ring,” as it was a ring that was most popular in this scam.

8. exuberance: *n.* from *exuberant (adj.)*
- unrestrained enthusiasm or joy
 - lavish; extravagant
 - extreme in degree, size, or extent
 - growing, producing, or produced abundantly; plentiful
9. demagogue: *n.* (disapproving) a person, especially a political leader, who wins support by exciting people’s emotions rather than by having good ideas.
[Etymology: From Greek *demagogos* (leader of the people), from *demos* (people) + *agogos* (leader). In ancient Greece, a *demagogos* was a popular leader and the word didn’t have any negative connotations. With the passage of time, the word shifted meaning and today no leader would like to be called a demagogue, no matter how often he uses words such as “patriotism”,

“honor”, “courage”, and “sacrifice” in trying to sway people.]

10. fuddle: *v.* to confuse someone and make them unable to think clearly.

11. desiccate: *v.*

a) to dry out thoroughly

b) to preserve (foods) by removing the moisture, see synonyms at dry

c) to make dry, dull, or lifeless

Related word: desiccated (dried; not interesting or completely without imagination)

12. hokum: *n.*

a) something apparently impressive or legitimate but actually untrue or insincere; nonsense

b) a stock technique for eliciting a desired response from an audience

(Hokum is a particular song type of American blues music—a humorous song which uses extended analogies or euphemistic terms to make sexual innuendos. This trope goes back to early blues recordings, and is seen from time to time in modern American blues and blues-rock. An example of hokum lyrics is this sample from “Meat Balls”, by Lil Johnson, recorded about 1937,

“Got out late last night, in the rain and sleet

Tryin’ to find a butcher that grind my meat

Yes I’m lookin’ for a butcher

He must be long and tall

If he want to grind my meat

‘Cause I’m wild about my meat balls.”)

13. quack: *n.* (disapproving) a person who dishonestly pretends to have medical skills or knowledge

14. cloister: *n.* a place, especially a monastery or convent, devoted to religious seclusion./a covered stone passage around the four sides of a courtyard (= a square or rectangular space) especially in a religious building such as a church or monastery

cloister, unroofed space forming part of a religious establishment and surrounded by the various buildings or by enclosing walls. Generally, it is provided on all sides with a vaulted passageway consisting of continuous colonnades or arcades opening onto a court. The cloister is a characteristic part of monastic institutions (see abbey), serving both as sheltered access to the various units of the group and for the recreation of the monks. Cloisters became an important architectural form in the 11th century, a period marked by active monastery building all over Europe. They were not limited to monastic houses, but were built in some English colleges, as at Oxford and Eton, and in some churches, mostly in England and Spain. In N France many of the original cloisters have disappeared, but superb Romanesque cloisters remain in S France, Italy and Sicily, and Spain. In the typical examples the arches are supported by delicate columns, generally coupled, the elaborate capitals of the paired columns sometimes being interlaced. The

13th-century cloisters of two Roman churches, St. John Lateran and St. Paul's outside the Walls, are notable Romanesque examples, distinguished by twin spiral columns inlaid with rich glass mosaics. Of the Gothic period, the English cloisters are especially fine, as at Salisbury, Wells, and Westminster Abbey. The Renaissance cloisters are confined chiefly to Italy and Spain. In the New World the Spanish colonists began in the 16th century to build simple cloisters, generally arcaded, in Mexico, Cuba, and California.

(Source: Columbia Encyclopedia)

15. humbug: *n.* dishonest talk, writing or behaviour that is intended to deceive people. (Humbug is an old term meaning *hoax* or *jest*. While the term was first described in 1751 as student slang, its etymology is unknown. Its present meaning as an exclamation is closer to “nonsense” or “gibberish”, while as a noun, a humbug refers to a fraud or impostor, implying an element of unjustified publicity and spectacle. The term is also used for certain types of candy.)

(Source: Wikipedia)

16. exorcise: *v.* to force an evil spirit to leave a person or place by using prayers or magic.
 [(WORD HISTORY) An oath is to be found at the etymological heart of exorcise, a term going back to the Greek word *exorkizein*, meaning “to swear in”, “to take an oath by”, “to conjure”, and “to exorcise”. *Exorkizein* in turn is formed from the prefix *ex-*, “thoroughly,” and the verb *horkizein*, “to make one swear, administer an oath to”, derived from *horkos*, “oath”. Our word exorcise is first recorded in English in a work composed possibly before the beginning of the 15th century, and in this use exorcise means “to call up or conjure spirits” rather than “to drive out spirits”, a sense first recorded in 1546.]
17. relish: *v.* to like or enjoy something/ *n.* the enjoyment you get from doing something
18. chug: *v.* to make the sound of an engine or motor, or to move making this sound / *n.* a dull explosive sound, usually short and repeated, made by or as if by a laboring engine
19. huff: *n.* a period of being bad-tempered, especially because somebody has annoyed or upset you
20. gobbledey-gook: *n.* unintelligible or nonsensical talk or language
21. wigwam: *n.* indigenous North American dwelling characteristic of peoples living in forested regions. It is constructed of saplings driven into the ground in a circle or oval and tied together at the top, then covered with mats of woven rushes or sewn bark. A typical wickiup was some 15–20 feet (4.5–6 metres) in diameter. By the early 21st century, wickiup had become the preferred term among many Native Americans because wigwam was believed to play into a stereotype. / Wigwam, also known as a “wickiup”, was a New England Algonquian word meaning “dwelling”. The domeshaped or oblong structures were made of bent poles covered with bark—especially birch bark. In some cases the winter covering was of mats or thatch. Because the structures were very simple, they could be easily disassembled and moved. The English applied the term to all Iroquois and Algonquian dwellings from the Atlantic Ocean to the Mississippi River, and north of Carolina and Tennessee into Canada. Later, the term was applied to structures more correctly designated tepees.
22. irrigation: *n.* from *irrigate*: *v.* to wash an injured part of a person's body, especially a cut, with a

flow of liquid

23. morbid: *n.* too interested in unpleasant subjects, especially death
24. bigotry: *n.* from *bigot*: *n.* a person who has strong, unreasonable beliefs and who thinks that anyone who does not have the same beliefs is wrong / one who is strongly partial to one's own group, religion, race, or politics and is intolerant of those who differ
- (WORD HISTORY) Bigots may have more in common with God than one might think. Legend has it that Rollo, the first duke of Normandy, refused to kiss the foot of the French king Charles III, uttering the phrase *bi got*, his borrowing of the assumed Old English equivalent of our expression by God. Although this story is almost surely apocryphal, it is true that *bigot* was used by the French as a term of abuse for the Normans, but not in a religious sense. Later, however, the word, or very possibly a homonym, was used abusively in French for the Beguines, members of a Roman Catholic lay sisterhood. From the 15th century on Old French *bigot* meant “an excessively devoted or hypocritical person.” *Bigot* is first recorded in English in 1598 with the sense “a superstitious hypocrite.”

II. Expressions from the text

1. saving truths and healing graces: The usual phrase “saving grace” refers to a good quality that something or someone has which stops them from being completely bad. [These phrases derive from the teaching/preaching rhetoric of the New England Puritans, and they continue only very rarely now in secular discourse. “Saving truths” are in Puritan and Great Awakening discourse a reference to the biblical message of salvation through Christ from the consequences of a sinful life. “Healing graces,” are especially the comforting words and kindly actions of Christians toward others in need. Here Simpson attributes to education itself the saving and healing properties of spiritual redemption and renewal—a confidence that would not have been shared by the New England Puritans, for whom such things were not a matter of information, but of inner transformation by God’s grace expressed through love. DLJ]
 2. over and above: in addition to, besides; E.g. *Over and above travel expenses he was given a daily allowance.*
 3. without tears: without effort and without sorrowful setbacks
 4. old Adam: in St. Paul “the Old Adam” refers not only to the fall from grace of the first humans, but the inherently compromised will to do what is right in the human spirit ever since. See in this context Romans 5:12-21; 1 Corinthians 15:20-28, 45-49. DLJ
 5. take pains: to make a lot of effort to do something
 6. to separate the sheep from the goats: to choose the people or things of high quality from a group of mixed quality / Separate the good from the bad.
- Origin:

This expression derives from the Bible, Matthew 25 and is first found in print in *Miles Coverdale's Bible*, 1535:

25:31 But whan the sonne of man shal come in his glory, and all holy angels with him, then shal he syt vpon the seate of his glory.

25:32 And all people shalbe gathered before him: and he shal separate them one from another as a shepherde deuydeth the shepe from ye goates.

25:33 And he shal set ye shepe on his right honde, and the goates on the left.

Both sheep and goats were valuable farm animals in ancient Palestine. The verses in Matthew use the commonplace Christian imagery that portrays them in very different lights. Sheep are depicted as the meek and gentle followers of Christ (the Lamb of God) and goats as unruly and coarse outcasts, who are otherwise castigated as scapegoats and widely used as the basis of portraits of Satan.

7. kept within bounds: up to a certain point; with certain restrictions (You're free to do what you want—within limits, of course) E.g. You *must try to keep behavior at the party within bounds*.
8. in a huff: angry and offended.
9. bristle with: to have a large amount of something, or to be full of something; E.g. *The helicopter hovered above them bristling with machine guns*.
10. give free play to: allow free activity to
11. be squeamish about: easily upset or shocked by things which you find unpleasant or which you do not approve of
12. with this reserve: (formal) when you have reservations about someone or something (a doubt or feeling of not being able to agree with or accept something completely)

III. Notes to the text

1. *an ancient doctrine which holds that an educated man ought to know a little about everything and a lot about something*. (Paragraph 3) This ancient doctrine was the Greek and Roman ideal of the educated man. "To know a little about everything" is to have some general knowledge about every discipline; while "to know a lot about something" is to have a thorough knowledge of one's own profession.
2. Sputnik: On October 4, 1957, Soviet space scientists launched the first manmade Sputnik, or satellite, to orbit the earth. Sputnik had great significance on several counts. It indicated that the USSR was a world leader in science and engineering. It was a great propaganda achievement, enabling the nation's leaders to claim both scientific preeminence and the superiority of the Soviet social system. Sputnik also triggered the space race, as the United States and the USSR committed to an expansive effort to be the first in a series of other space firsts. The USSR followed Sputnik with several other achievements: the first man in space (Yuri Gagarin); the first woman in space (Valentina Tereshkova); the first two-person and three-person orbital flights;

the first space walk; and so on. Sputnik also revealed that the USSR was or would soon be capable of launching intercontinental ballistic missiles.

Sputnik was important to the Soviet people as well. It demonstrated to them that after years of sacrifice under Stalin the nation was truly on the road to communism based on the achievements of science. Tens of thousands of citizens gathered in the evenings to track Sputnik through the sky, using binoculars or amateur radios to pick up its signal. School children sang odes to Sputnik; poets wrote poems to Sputnik.

Sputnik was only the first Soviet satellite: More than 2,700 others followed into space. While their primary purposes were military, they also served such ends as communication, meteorology, and global prospecting.

(Source: *Russian History Encyclopedia*)

3. an American who said...(Paragraph 14) This refers to Ezra Pound, the father of literary modernism and mentor to T. S. Eliot.

Pound, Ezra (1885–1972), poet. Until age twenty-two Pound lived and attended schools in New York and Pennsylvania. In 1901 at the University of Pennsylvania he began a lifelong friendship with William Carlos Williams. He transferred to Hamilton where in 1905 he received a Ph.B.—a degree the school invented for him (and never offered before or since) to fit the assortment of courses he insisted on taking. He then returned to Penn. Money problems in 1907 forced him to take a job at Wabash College, Indiana, but after four months he was fired for being “a Latin Quarter type.” The next year he went by cattle boat to Spain, crossed to Venice, stayed for three months, and then went to London where William Butler Yeats was and the action should be. There he became a catalyst for all serious artists who fought to realize their *élan* and “make it new”: T. S. Eliot, James Joyce, Ford Madox Ford, Wyndham Lewis, and H.D., among others. In 1914 he married Dorothy Shakespear. She had a small income; he supported himself by writing.

His major works include, in poetry: *A lume spento* (1908), *Cathay* (1915), *Lustra* (1916), *Quia pauper amavi* (1919), and *The Cantos* (1917–1961); in prose: *The Spirit of Romance* (1910), *Noh* (1916), *Instigations* (1920), *ABC of Reading* (1934), *Guide to Kulchur* (1938), and *The Classic Anthology Defined by Confucius* (1954). Concurrently, he translated volumes of poetry, prose, and drama from Greek, Latin, Provençal, Japanese, and Chinese. Tirelessly, he fought Western provincialism and celebrated the great art of China, Japan, and Africa.

From Rapallo, Italy, where he lived after 1924, he conducted a worldwide correspondence with all who sought his help. But he became increasingly controversial, partly because his critics didn't know what he meant by words such as illumination. That word, which he said he used “in a technical sense,” is the key to his life and his work and marks him as a visionary and a mystic

in the Neoplatonic-Blake-Whitman tradition.

Pound's major work, *The Cantos*, expresses this tradition, as did all his acts and opinions. According to Pound, *The Cantos* was a poem containing history and concerning humanity's progress out of tribal darkness toward the light of *paradiso terrestre* to come in the future. All mystics find that the major world religions manifest tribal darkness, which they express by war and dogma, and "dogma" is the "bluff" of "tax-gathering priests" based on "ignorance." Of Christ himself he said, "He is hardly to be blamed for the religion that has been foisted upon him." The coming of *paradiso terrestre* is deterred mainly by the love of money, for money is power and power corrupts. Thus avarice was a central theme of *The Cantos*, in which bankers and munition makers create wars. He became known as anti-Semitic though he wrote, "Inasmuch as the Jew has conducted no holy war for nearly two millennia, he is preferable to the Christian and the Muhammadan." His anti-Semitism was due not to his opinions on race or religion but to what Pound saw as the corrupting force of money and power.

In 1945 he was arrested for treason because of radio broadcasts he made from Italy in 1941. He spent six months at the Disciplinary Training Center in Pisa and was then flown to the United States. Being found unfit to stand trial, he was remanded to St. Elizabeths where, before his release and return to Italy, he stayed for thirteen years. Being thus relieved of the need to make a living, he practiced his art and produced his greatest work. All his life, he had said the state should provide its artists with a "competence": money enough to exist on so they could create. Ironically, at St. Elizabeths the state provided that competence. Even better, Congress founded the National Endowment for the Arts, which brought us a little closer to the light of paradise-on-earth when, as the final lines of *The Cantos* say, we will enter "arcanum" "To be men not destroyers."

(Source: *US History Companion*)

4. puffed rice: Puffed rice is usually made by heating rice kernels under high pressure in the presence of steam, though the method of manufacture varies from location to location. Puffed rice is used in snack foods and breakfast cereals, and is also a popular street food in some parts of the world.
5. smothered soul: this person who is suffocated by his "gobbledy-gook"
6. learned fraternity (Paragraph 10) {here}: academic society
7. well-rounded: comprehensively developed and well-balanced in a range or variety of aspects
8. organization man: Someone who subordinates his personal goals and wishes to the demands of the corporation or a similar large organization for which he works; a conformist. The term comes from the book *The Organization Man*, by William H. Whyte.
9. Lincoln's *Gettysburg Address*:
On November 19, 1863, President Abraham Lincoln gave a short speech in Gettysburg, Pennsylvania, commemorating the Battle of Gettysburg and dedicating a national cemetery for fallen Union

soldiers. Lincoln’s speech is the most famous address ever given by an American President, and it is one of the most eloquent expressions of democratic ideals ever uttered. He wrote it in the White House, though he made a few changes on the train ride to Gettysburg.

He was preceded at the podium by the noted orator Edward Everett, who had spoken for nearly two hours. Lincoln’s speech, by contrast, took only a few minutes. Lincoln observed, “The world will little note nor long remember what we say here, but it can never forget what they did here.” Although the crowd gave Lincoln only perfunctory applause, Everett was more appreciative. He told Lincoln, “My speech will soon be forgotten; yours never will be. How gladly would I exchange my hundred pages for your twenty lines.”

“Now we are engaged in a great civil war,” Lincoln said, testing whether “any nation, conceived in liberty, and dedicated to the proposition that all men are created equal, can long endure.” He urged Americans to resolve “that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, and for the people, shall not perish from the earth.” By emphasizing the equality of Americans, a value not mentioned even in the Constitution, Lincoln had provided a vision of the United States that could justify the carnage of the Civil War and would reshape the meaning of American politics for generations to follow.

(Source: US Government Guide)

Part 2 Key to exercises

I. Vocabulary exercises

1. Find in the text suitable words or expressions to fill in the gaps in the following sentences. The meaning of the missing words or expressions is given in the bracket at the end of the sentence:

a. trivialities	b. prescribe	c. marshal	d. squirmed
e. freak	f. rigour	g. demagogue	h. bigotry
i. revulsion	j. exorcize	k. precious	l. crass
m. squeamish	n. blatant	o. morbid	

2. Replace the underlined words in the following sentences with suitable words or phrases from the following list:

a) go along with	b) get away with	c) inducts
d) bristling with	e) parted company with	f) without tears

II. Paraphrase the following sentences

1. No matter whether it is regarded as a positive or a negative term in politics, the word “liberal” is beyond dispute a good term among educators.
2. ...but people possessing this kind of sharpness often tend to believe deception unduly.
3. Most political agitators sincerely believe in their own propaganda.
4. Excited by their own enthusiasm, most salesmen believe in their own sales talk.
5. ...Despite plenty of glaring grammatical mistakes, American business has achieved some great victories. ...and it has achieved some of its greatest victories despite bad grammar.
6. The way forward is full of impediments.
7. We are not improved if we don't see through a clown (a fraud).
[or: We are not improved when we fail to recognize a clown (a cheat).]
8. Only business people offer a large reward for conciseness in writing.
9. Since the First World War we have increasingly made ourselves savage.
10. What is left to satisfy a sickly desire is a medical description of a main character receiving treatment of his intestine.
11. It is not we alone who are morally confused.
12. The “fully developed man” has become the slavish conformist to his organization or the man without fixed principles so that he is easily moved by any pressure.

III. Questions on the text

1. The first sense, as used in connection with education, means “of, relating to, or based on the traditional arts and sciences of a college or university curriculum: a liberal education.” (A very good definition from *Oxford Advanced Learner's Dictionary*: “concerned chiefly with broadening the mind, not simply with technical or professional training”) The second sense means “free”.
2. The best works in literature and arts, as well as in philosophy.
3. Because the record of knowledge has been ambiguous.
4. The phrase “examined life” is derived from Socrates' saying “The unexamined life is not worth living.” He is making a classical allusion.
5. The uneducated are shrewd in their limited fields; but the educated can defend themselves against all forms of imposture. Furthermore, the educated have cultivated a critical faculty for general use.
6. No. Some frauds are unconscious, that is to say, they are not conscious of their deception.
7. There are a variety of reasons for this phenomenon. The most prominent of them is that students, driven by the profit motive and career priorities, seek the more marketable majors that will promise a high return on their investment.
8. Logan Pearsall Smith, the Anglo-American essayist, critic, and litterateur who lived at the turn of the twentieth century. Shortly before he died, a friend asked him if he had found a meaning in life. “Yes,” he said, “...for me, there is one thing that matters—to set a chime of words tinkling in

the minds of a few fastidious people.” Here the author slightly misquotes Logan Pearsall Smith by substituting “ringing” for “tinkling”.

9. According to the author, objective tests reduce a literate student to the ignoble task of “blackening the spaces”, thus denying him/her the chance of free expression.
10. Modern novelists, after exhausting all the possibilities of sex, either normal or abnormal, and all the different forms of alcoholism and drug addiction, are taking the privacy of hospitals as their subjects.
11. These are different forms of religious persecution. Some Roman emperors threw the early Christian martyrs into lion dens. Christian orthodoxy is also intolerant of any dogma different from the officially approved one.
12. A cockfight is a sadistic form of entertainment, appealing to people’s low desire for brutal excitement. Christian martyring is a noble form of sacrifice for one’s faith, even though it may be a mistaken one.
13. An assumption is an unstated belief that is taken for granted. Here the assumption is that educators should courageously uphold their duty to teach morality to their students.
14. The author juxtaposes the two in order to make a contrast. The Victorian has a sensitivity to suffering and a revulsion from cruelty.
15. Our time is unique in that the rate of social change has dramatically increased and that all our hopes may be suddenly dashed to pieces by a catastrophic end.
16. The phrase “organization man” is derived from the book *The Organization Man*, by William H. Whyte and it means “an employee who sacrifices his own individuality for the good of an organization”.
17. The first sense is “fully developed in all aspects” or “fully educated”; the second sense “without principles” or “easily persuaded, without a firm standing”.
18. Open-ended question. The answer may vary.

IV. Understanding the writer’s techniques

1. He affirms the value of liberal education. He emphasizes the word “liberal” and uses two examples to bring out its significance. The last sentence serves as an essay map, that is, to lay out the three main points that he is going to make in this essay.
2. He first of all uses the example of the fact-filled freak to show that knowledge is not equal to memorizing a lot of facts. Then he refers to the belief in a common body of knowledge, which is denied by many highly educated men. Lastly, he discusses “wild” specializations and the focus on a common body of knowledge.
3. The image is something like an apple.
4. He is focusing on the use of skepticism as a weapon against deception. (The second part depends on the student’s own opinion.)
5. “Style” used as a noun in paragraph 12 means “the combination of distinctive features of literary or artistic expression, execution, or performance characterizing a particular person, group, school,

or era.” In paragraph 13, it means “to call or name; designate”, as in “George VI styled his brother Duke of Windsor.”

6. He implies that American minds, especially in the early colonial period, were uncultivated. He uses similes to describe them “They still chug along like a Model T”, “far from graceful.”
7. His tone is satirical. See Note 4 in *Notes to the text*.
8. The image is that of a locomotive moving at great speed with huge momentum. “Acres of broken syntax” is a metaphor, meaning “large areas of glaring grammatical mistakes”.
9. The word “bristle” normally means “a stiff hair”. It is converted to a verb meaning “to be abundantly filled or richly supplied”.
10. “Smog” is metaphor. The author wants to convey the idea that the writer of this “verbal smog” is trying to conceal something and confuse his reader. “Smog” is made up of two components: smoke and fog.

[(WORD HISTORY) New phenomena require new words, so it is not surprising that smog is a relatively recent coinage. The word followed the phenomenon by perhaps half a century, for air pollution was first noticed during the Industrial Revolution. The word smog is first recorded in 1905 in a newspaper report of a meeting of the Public Health Congress. Dr. H.A. des Vœux gave a paper entitled “Fog and Smoke,” in which, in the words of the *Daily Graphic* of July 26, “he said it required no science to see that there was something produced in great cities which was not found in the country, and that was smoky fog, or what was known as ‘smog.’” The next day the *Globe* remarked that “Dr. des Vœux did a public service in coining a new word for the London fog.” [smog: Polluted air over a community. The term, a combination of “smoke” and “fog,” was popularized in the early 20th century and now commonly refers to the pall of automotive or industrial origin that lies over many cities. Sulfurous smog results from the use of sulfur-bearing fossil fuels, particularly coal, and is aggravated by dampness. Photochemical smog requires neither smoke nor fog. Nitrogen oxides and hydrocarbon vapours emitted from automobiles and other sources undergo reactions in the presence of sunlight that produce a light brownish coloration of the atmosphere, reduced visibility, plant damage, irritation of the eyes, and respiratory distress. *Britannica Concise Encyclopedia*]

11. The first refers to the kind of prejudices an educated man/woman has, and the second refers to the prejudices of an uneducated person.
12. Originally, “well rounded” means “all-round development”—fully educated in all areas. Now it means “without sharp angles” or without fixed principles and easily pushed in any direction under pressure.

Unit Three

In Defense of Elitism



Part 1 Notes to vocabulary and texts

I. Vocabulary

1. ghetto: *n.* an area of a city, especially a very poor area, where people of a particular race or religion live closely together and apart from other people (ADLD)

a) Part of a city, typically densely populated and run-down, inhabited by members of an ethnic group or a minority, for social, economic or legal reasons.

b) A situation or environment characterized by isolation, inferior status, bias, restriction, etc.

(Wordsmith Words: ghetto)

[(Etymology) From a word for a foundry, to the name of an island, to the place where Jews were forced to live, to its current sense, the word ghetto is a fascinating example of how words come to mean something entirely different as they travel through time. The word originated from Latin *jacere* (to throw), the root of words such as project, inject, adjective, jet. Venetian getto is the word for a foundry for artillery. As the site of such a foundry, a Venetian island was named Getto. Later when Jews were forced to live there because of persecution, the word became synonymous with cramped quarters, populated by isolated people.]

Usage:

“Anne Frank actually wrote two diaries...Not until she lived in the ghetto house in the closeness of her surroundings and in the locked-up condition did her themes change.”—Mirjam Pressler, *Take Your Childhood And Run*, Bookbird (Mansfield, Ohio), January 1, 2001.

“He (Vidal Sassoon) came out of a London ghetto to create the swinging hair that every woman had to have in the 60’s.”—Mary Tannen, “Message in a Shampoo Bottle”, *New York Times Magazine*, August 18, 2002.

Formerly, a street or quarter of a city set apart as a legally enforced residential area for Jews. Forced segregation of Jews spread throughout Europe in the 14th-15th centuries. Ghettos were customarily enclosed with walls and gates and kept locked at night and during Christian festivals. Since outward expansion was usually impossible, most ghettos grew upward; congestion, fire hazards, and unsanitary conditions often resulted. Ghettos were abolished in western Europe in the 19th century; those revived by the Nazi Party (see Warsaw Ghetto Uprising) were overcrowded holding places preliminary to extermination. More recently, the term ghetto has been applied to impoverished urban areas exclusively settled by a minority group or groups and perpetuated by economic and social pressures rather than legal and physical measures.

(Source: *Britannica Concise Encyclopedia*: ghetto)

2. barrio: *n.* in the US, a part of a city where poor, mainly Spanish-speaking people live

More commonly, however, in the United States, barrios refer to lower-class neighborhoods with largely Spanish-speaking residents, basically the Latino equivalent of a “ghetto”. The word often implies that the poverty level is high in such a neighborhood, but this inference is not universal. While there are many so-called barrios in the United States, Roma Creek, Texas; Avondale, Arizona; Coachella, California and Huron, California are among the largest and most well-known, and are simply referred to as “El Barrio” by natives of the surrounding areas. The barrios most portrayed in national media and pop culture include Spanish Harlem, East Los Angeles, and Washington Heights in New York City; and others across the country.

In communities with Hispanic (in this case, Mexican-American) majorities or pluralities such as Dallas, San Antonio and El Paso of Texas; Phoenix and Tucson, Arizona; East L.A. and Santa Ana, California among others in Southern California; “barrio” may refer to neighborhoods with a long history of being ethnic enclaves, as opposed to middle class or suburban residential districts that merely have many Hispanic residents.

In the United States barrios can also refer to the geographical “turf” claimed by a Latino gang; this usage is generally limited to the Chicano gangs of California. The dramatization of gang life in music videos and movies has popularized this usage among the general population. Some gangs spell the word varrio, a common variant as some Spanish speakers (such as Mexicans) pronounce the letter “v” like the English “b”. In yet another colloquial usage of the term, ethnic “ghettos” and “-towns” are often referred to by Spanish speakers as barrios appended with the appropriate qualifying adjective. For example, Chinatowns are known as barrios chinos.

(Source: Answers.com)

3. rite of passage:

Any of numerous ceremonial events, existing in all societies, that mark the passage of an individual from one social or religious status to another. The term was coined by the French anthropologist Arnold van Gennep (1873-1957) in 1909. Many of the most important rites are connected with the biological stages of life—birth, maturity, reproduction, and death. Other rites celebrate changes that are wholly cultural, such as initiation into special societies. In modern societies, graduation from school is a rite of passage. Scholars often interpret rites of passage as mechanisms by which society confronts and incorporates change without disrupting the equilibrium necessary to social order.

(Source: *Britannica Concise Encyclopedia*: rite of passage)

4. associate's degree:

academic degree conferred by a two-year college after the prescribed course of study has been successfully completed

An associate degree is an academic degree awarded by community colleges, junior colleges, four-year universities, business colleges and some bachelor's degree-granting colleges/universities upon completion of a course of study usually lasting two years.

In the United States and, uncommonly, in Canada, an associate degree is equivalent to the first two years of a four-year college or university degree. It is the lowest in the hierarchy of postsecondary academic degrees offered in these countries. It is also equivalent to the UK's foundation degree and the British BTEC Higher National Diploma, Brazil's technology courses, France's *diplôme d'études universitaires générales* (DEUG) & The Republic of Ireland's FETAC Advanced Certificate & HETAC Higher National Certificate. In 2000, Hong Kong introduced associate degrees, as an equivalence to higher diplomas. These programmes are mainly provided through affiliated colleges at universities. In 2004, Australia added "associate degree" to the Australian Qualifications Framework. This title was given to more academically focused advanced diploma courses. However, very few courses yet use the new title.

(Source: *Wikipedia*: Associate's degree)

5. baccalaureate degree: an academic degree conferred by a college or university upon those who complete the undergraduate curriculum. Also called baccalaureate.

6. divergence: from *diverge* (v.)

v. intr.

a) to go or extend in different directions from a common point; branch out

b) to differ, as in opinion or manner

c) to depart from a set course or norm; deviate. See synonyms at *swerve*

d) (*Mathematics*.) to fail to approach a limit

7. quotidian: *adj.* ordinary [everyday Middle English *cotidien*, from Old French, from Latin *quōtīdīānus*, from *quōtīdīē*, each day : *quot*, how many, as many as + *diē*, ablative of *diēs*, day.]

8. conduit: *n.*
- a pipe or channel for conveying fluids, such as water
 - a tube or duct for enclosing electric wires or cable
 - a means by which something is transmitted; E.g. *an arms dealer who served as a conduit for intelligence data.*
9. subsidize: *v.* to supply capital to or for. from subsidy: Financial assistance, either through direct payments or through indirect means such as price cuts and favourable contracts, to a person or group in order to promote a public objective. Subsidies to transportation, housing, agriculture, mining, and other industries have been instituted on the grounds that their preservation or expansion is in the public interest. Subsidies to the arts, sciences, humanities, and religion also exist in many nations where the private economy is unable to support them. Examples of direct subsidies include payments in cash or in kind, while more-indirect subsidies include governmental provision of goods or services at prices below the normal market price, governmental purchase of goods or services at prices above the market price, and tax concessions. Although subsidies exist to promote the public welfare, they result in either higher taxes or higher prices for consumer goods. Some subsidies, such as protective tariffs, may also encourage the preservation of inefficient producers. A subsidy is desirable only if its effects increase total benefits more than total costs.
10. rate of return: The gain or loss of an investment over a specified period, expressed as a percentage increase over the initial investment cost. Gains on investments are considered to be any income received from the security, plus realized capital gains.
11. akin to: connected by or as if by kinship or common origin: agnate, allied, cognate, connate, connatural, consanguine, consanguineous, kindred, related.
12. implicit: *adj.* suggested but not communicated directly
13. pink collar: a job that is traditionally done by a woman / Pertaining to the type of jobs, such as telephone operator or secretary, traditionally held by women.
- pecking order: *n.* Basic pattern of social organization within a flock of poultry in which each bird pecks another lower in the scale without fear of retaliation and submits to pecking by one of higher rank. For groups of mammals (E.g., baboon, wolf) or other birds, the term “dominance hierarchy” is usually used, and the ranking often involves feeding or mating. (The hierarchy of authority in a group, as in On a space mission, the astronauts have a definite pecking order. This expression, invented in the 1920s by biologists who discovered that domestic poultry maintain such a hierarchy with one bird pecking another of lower status, was transferred to human behavior in the 1950s.)
14. blithe: *adj.* carefree and lighthearted. / lacking or showing a lack of concern
15. brass-ring: *adj.* a chance to achieve wealth or success; a prize or reward; For example, “As a businessman he let the brass ring go by too many times. And it got him.” This quotation from the *Boston Globe* (July 31, 1995) refers to an executive who was forced to resign. The term comes from the practice of giving a free ride to the person who succeeded in picking a ring out

- of a box while riding a merry-go-round. [Slang; late 1800s]
16. hustle: *v.* (mainly US informal) to try to persuade someone, especially to buy something, often illegally
 17. truckle: *v.* to yield to out of weakness
 18. fantasize: *v.* to think about something very pleasant that is unlikely to happen
 19. anchor: *n.* a television reporter who coordinates a broadcast to which several correspondents contribute
 20. finishing school: a private girls' school that stresses training in cultural subjects and social activities
 21. to be versed in: to know a lot about a particular subject or be experienced in a particular skill
 22. remedial program: (UK) describing or relating to teaching which is intended to help people who have difficulties in reading or writing

II. Notes to the Text

1. post-war America: refers to America after World War II
2. egalitarianism:
Political practice aimed at increasing equality; the philosophical explanation and defence of the value of equality. The goods, benefits, or burdens of which an equal distribution is thought valuable may be variously specified. Considerable debate has surrounded what is required on egalitarian principles sensitive to the arguments of modern liberalism. The focus is on the identification of inequalities which are arbitrary from a moral point of view—perhaps those which result from natural talent but not those which result from differential effort, for example. In general, the equality in question is an equality of outcome. Equalities of income, wealth, utility, and life-chances have been canvassed, as well as equal consideration (see also fraternity) and equality of rights. Many egalitarians have been suspicious of the equality of formal rights, pointing to the substantive inequalities they may disguise or exacerbate. Critics have maintained that egalitarianism necessarily diminishes freedom in unacceptable ways. See also equal opportunity; equal protection. —Andrew Reeve
3. downsizing: *n.* If you downsize a company or organization, you make it smaller by reducing the number of people working for it, and if it downsizes, it becomes smaller in this way.
4. Lake Wobegon: the fictional town made famous by Garrison Keillor, who reports on the radio show *A Prairie Home Companion*, broadcast live every Saturday afternoon over Minnesota Public Radio and public radio stations throughout the US and other stations around the world. This exotic name derives from the native Indian language, meaning “the place where we waited all day in the rain [for you].” The English word “woebegone” is defined as “affected with woe” and can also mean “shabby, derelict or run down.” (adapted from Wikipedia)
5. socialism: System of social organization in which private property and the distribution of income are subject to social control; also, the political movements aimed at putting that system into practice. Because “social control” may be interpreted in widely diverging ways, socialism ranges from statist to libertarian, from Marxist to liberal. The term was first used to describe the doctrines

of Charles Fourier, Henri de Saint-Simon, and Robert Owen, who emphasized noncoercive communities of people working noncompetitively for the spiritual and physical well-being of all (see utopian socialism). Karl Marx and Friedrich Engels, seeing socialism as a transition state between capitalism and communism, appropriated what they found useful in socialist movements to develop their “scientific socialism.” In the 20th century, the Soviet Union was the principal model of strictly centralized socialism, while Sweden and Denmark were well-known for their noncommunist socialism. See also collectivism, communitarianism, social democracy.

(Source: *Britannica Concise Encyclopedia*: socialism)

6. paternalism: A policy or practice of treating or governing people in a fatherly manner, especially by providing for their needs without giving them rights or responsibilities. (Government as by a benign parent. The contentious feature is that the parent has traditionally the right and indeed the duty to overrule the children’s preferences in the name of their real or true interests, which they may not be mature enough to perceive. (Paternalism in this sense is not gender-specific: it might equally be called maternalism, since a similar right and duty invests in the mother.) Paternalist forms of patronage (gift giving, charitable involvement, provision of amenities and institutions) have frequently had the function of disguising naked relationships of domination, E.g. between capitalists and their workers, husbands and wives, or colonialists and the colonized.

(Source: *Philosophy Dictionary*: paternalism.)

7. US Labor Department’s Bureau of Labor Statistics: The Bureau of Labor Statistics (BLS), a unit of the United States Department of Labor, is the principal fact-finding agency for the US government in the broad field of labor economics and statistics. The BLS is a governmental statistical agency that collects, processes, analyzes, and disseminates essential statistical data to the American public, the US Congress, other Federal agencies, State and local governments, business, and labor representatives. The BLS also serves as a statistical resource to the Department of Labor.

The BLS data must satisfy a number of criteria, including relevance to current social and economic issues, timeliness in reflecting today’s rapidly changing economic conditions, accuracy and consistently high statistical quality, and impartiality in both subject matter and presentation. To avoid the appearance of partiality, the dates of major data releases are scheduled more than a year in advance, in coordination with the Office of Management and Budget.

(Source: from Wikipedia)

8. New Jerusalem: In religion, the New Jerusalem (also called the tabernacle of God, holy city, city of God, celestial city, and heavenly Jerusalem in the Book of Revelation, as well as Jerusalem above, Zion, and shining city on a hill elsewhere), is a city that is or will be the dwelling place of the Saints, interpreted as a physical reconstruction, spiritual restoration, or divine recreation of the city of Jerusalem. John of Patmos describes the New Jerusalem in the Book of Revelation in the Christian Bible, and so the New Jerusalem holds an important place in Christian eschatology and Christian mysticism, and has also influenced Christian philosophy and Christian theology.

(Source: Wikipedia)

9. community college: In the United States, community colleges, sometimes called junior colleges, technical colleges, or city colleges, are primarily two-year public institutions providing higher education and lower-level tertiary education, granting certificates, diplomas, and associate's degrees.

After graduating from a community college, some students transfer to a four-year liberal arts college or university for two to three years to complete a bachelor's degree.

Before the 1970s, community colleges in the United States were more commonly referred to as junior colleges, and that term is still used at some institutions. However, the term "junior college" has evolved to describe private two-year institutions, whereas the term "community college" has evolved to describe publicly funded two-year institutions. The name derives from the fact that community colleges primarily attract and accept students from the local community, and are often supported by local tax revenue.

10. Graduate Record Examination: (GRE) The Graduate Record Examination or GRE is a commercially-run standardized test that is an admission requirement for many graduate schools, in the United States, and in other English-speaking countries. Created and administered by Educational Testing Service (or ETS) in 1949, the exam measures verbal reasoning, quantitative reasoning, critical thinking, and analytical writing skills that have been acquired over a long period of time and that are not related to any specific field of study. In the United States, Canada, and many other countries, the GRE General Test is offered as a computer-based exam administered by select qualified testing centers; however, paper-based exams are offered in areas of the world where computer-based testing is not available.

In the graduate school admissions process, the level of emphasis that is placed upon GRE scores varies widely between schools and between departments within schools. The importance of a GRE score can range from being a mere admission formality to an important selection factor.

(Source: Wikipedia)

Part 2 Key to exercises

I. Vocabulary exercises

1. Find in the text suitable words or expressions to fill in the gaps in the following sentences. The meaning of the missing words or expressions is given in the bracket at the end of the sentence:

a) jumble	b) solipsism	c) scant	d) drudgery
e) dubious	f) also-ran	g) pusillanimous	h) yen
i) vociferous	j) egalitarian	k) versed	l) quotidian
m) marginal	n) subsidizing	o) requisite	

2. *Replace the underlined words in the following sentences with suitable words or phrases from the following list:*

a) bulk	b) akin
c) does not make sense	d) thrilled to
e) face up to	

3. *Idiomatic expressions:*

- Ted's more wealthy than intelligent.
- ...a loss of talent
- ...thought very hard
- ...motivated or energized to achieve some goal.../be very successful
- energetic or propelling
- ...to give one's reasons for...

4. *Euphemisms:*

a) downsizing	reducing workforce
b) restroom	toilet (itself originally a euphemism)
c) go all the way with someone	to have sex with them
d) sanitary landfill	garbage dump
e) Civil Amenity (UK)	garbage dump
f) ill-advised	very poor or bad
g) pre-owned vehicles	used cars
h) correctional facility	prison
i) anticipatory communism	stealing
j) bathroom tissue	toilet paper
k) custodian or caretaker	janitor
l) sanitation worker	garbage man
m) sanitation engineer	dustman (UK)
n) redeployment of troops	withdrawal
o) culturally deprived environment	slum area
p) physically challenged people	disabled
q) For motion discomfort (label)	vomit bag
r) Senior citizen	old people

II. Paraphrase the following sentences

1. Quite different from American beliefs about what is important, these other countries are apt to put those destined for college and the ordinary children into different groups at an early age, with little hope for a second chance.
2. For an ordinary person, a college education is probably a superficial proof but not a true accomplishment, something needed by his future employer but not essentially necessary.
3. Every individual desires to be a leader; almost no person would be content with being a subordinate.
4. At the present time colleges are forced to attract students by yielding to their demand for fashionable courses.
5. More serious than the self-centered attitude of students and the hesitancy of teachers is the third trend, the dramatic decrease in the amount and quality of work required in class.
6. Some qualities of examining your own thoughts and feelings can make a society spiritually rich.

III. Questions on the text

1. A college education is now regarded as merely an ordinary event in the process of a person's growing up, not a mark of distinction.
2. He thinks it's too high a percentage as compared with some other first world countries, such as Britain and Japan.
3. They hold that "higher education is logically confined to those who displayed the most aptitude for lower education."
4. It has "imposed great economic costs on the American people while delivering dubious benefits to many of the individuals supposedly being helped."
5. They want to make more money after graduation.
6. Their higher income is due to their above average intelligence and drive, not simply due to the formal credential.
7. We would use the most elitist of all means, scholarship, toward the most egalitarian of ends.
8. They toil in fields that do not require a college degree.
9. He says that most people mistakenly believe that a college education would improve their social standing, but actually they remain in inferior positions.
10. Yes. Ask students to do some web research to find the statistics concerning the oversupply of college students in China.
11. To contrast the strict requirements in Trinity College with the relaxed demand today in most colleges.
12. He suggests a two-track system to divert the mediocre into vocational training.
13. Free-for-all. No standard answer.
14. Up to the students. But make sure that they speak from facts and valid reasons.

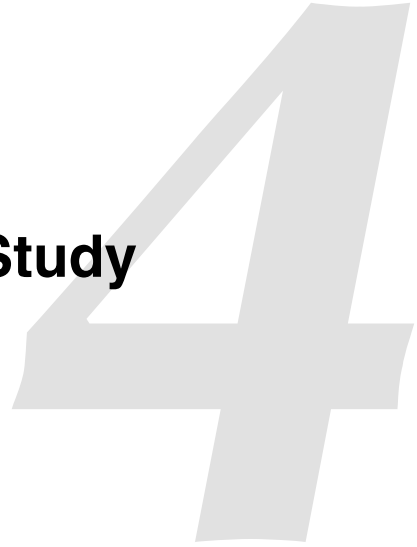
IV. Understanding the writer's techniques

To some extent, instructors are free to explore such questions, as a rigid answer would inhibit the students' creativity.

1. The author does not approve of egalitarianism in post-war America. He uses "willfully" to show his disapproving attitude.
2. He uses the method of contrast to show his elitist attitude towards the opening of the academy.
3. "Rite of passage" is a metaphor, meaning that a college education is only a superficial social ceremony, which almost everyone can pass. "Party time" refers to a time of enjoyment and release from all social constraints.
4. He brings in the situation in Britain, France and Japan to make a contrast with the situation in America: extreme elitism versus "inclusiveness at its most extreme".
5. Great economic costs imposed on the American people with doubtful benefits.
6. That higher education would improve one's financial prospects. The author uses facts from real life to expose this lie.
7. The term "upward mobility" means "rising from a lower to a higher social class or status." College education is supposed to transform you "from the mediocre to magisterial."
8. The term "intellectual also-rans" refers to those people who have tried to receive a higher education but failed to come up to the standard. The author is contemptuous of them and proposes that they be diverted to the vocational track.

Unit Four

Grant and Lee: A Study in Contrasts



Part 1 Notes to vocabulary and texts

I. Vocabulary

1. poignant: *adj.* causing or having a very sharp feeling of sadness
Smells detonate softly in our memory like poignant land mines hidden under the weedy mass of years. —Diane Ackerman
2. tidewater: *adj.* tidewater, in US history, that part of the Atlantic coastal plain between the shoreline and the farthest upstream points in rivers reached by oceanic tides. In many cases the fall line is given as the western boundary. The tidewater, with its good harbors readily accessible to the ocean, was settled first by European colonists. Later the Southern tidewater became one of the many regions of large plantations as well as an area of important commercial towns.
3. fugitive: *adj.*
 - a) running away or fleeing, as from the law
 - b) lasting only a short time, fleeting
 - c) given to change or disappearance; perishable
 - d) of temporary interest
4. key to: key something to sb. phrasal [usually passive] to arrange or plan something so that it is suitable for a particular person or situation; E.g. *The books are keyed to the interests of very young children.*
5. tanner: *n.* from tan (v) to change animal skin into leather using special chemicals such as tannin
Hence, someone who treats chemically animal skins.

6. sinewy: *adj.* with strong muscles and little fat
7. deportment: *n.* the way a person walks and stands
(Deportment consists in how one carries and moves one's body. The term 'deportment' came into English usage around 1600, and is allied with the earlier ideas of chivalry and courtesy, and the later ideas of etiquette and good manners—in short, with conduct according to the rules of behaviour accepted by polite society. These rules helped to provide social stability in changing times, and people clung to them to maintain the appearance of stability. Such ceremonial rules contrast with the more substantive rules of morality and law.)
8. implicit: *adj.* suggested but not communicated directly (The opposite is *explicit*.)
9. accessible: *adj.* able to be reached or easily got; E.g. *The resort is easily accessible by road, rail and air. The problem with some of these drugs is that they are so very accessible.*
10. dollars-and-cents: *adj.* considered or expressed in terms of money or profits; E.g. *a dollars-and-cents approach to running a business.*
11. indomitable: *adj.* describes someone strong, brave, determined and difficult to defeat or frighten
12. fidelity: *n.* (formal) honest or lasting support, or loyalty, especially to a sexual partner

II. Expressions from the text

1. come to a close: draw to an end
2. to be sure: certainly, undoubtedly, of course; E.g. *This is not his best book, to be sure, but it is still worth reading. / The coat is expensive, to be sure, but it's bound to last longer than a cheap one.*
3. have a sharp eye for: to be especially good at noticing a particular type of thing
4. to begin with: used to give the first important reason for something; E.g. *The hotel was awful! To begin with, our room was far too small.*

III. Notes to the text

1. American Civil War

Conflict between the US federal government and 11 Southern states that fought to secede from the Union. It arose out of disputes over the issues of slavery, trade and tariffs, and the doctrine of states' rights. In the 1840s and 1850s, Northern opposition to slavery in the Western territories caused the Southern states to fear that existing slaveholdings, which formed the economic base of the South, were also in danger. By the 1850s abolitionism was growing in the North, and when the antislavery Republican candidate Abraham Lincoln was elected president in 1860, the Southern states seceded to protect what they saw as their right to keep slaves. They were organized as the Confederate States of America under Jefferson Davis. The Northern states of the federal Union, under Lincoln, commanded more than twice the population of the Confederacy and held greater advantages in manufacturing and transportation capacity. The war began in Charleston, S.C., when Confederate artillery fired on Fort Sumter on April 12, 1861. Both sides quickly raised armies. In July 1861, 30,000 Union troops marched toward the Confederate capital at Richmond, Va., but were stopped by

Confederate forces in the Battle of Bull Run and forced to retreat to Washington, D.C. The defeat shocked the Union, which called for 500,000 more recruits. The war's first major campaign began in February 1862, when Union troops under Ulysses S. Grant captured Confederate forts in western Tennessee. Union victories at the battles of Shiloh and New Orleans followed. In the East, Robert E. Lee won several Confederate victories in the Seven Days' Battles and, after defeat at the Battle of Antietam, in the Battle of Fredericksburg (December 1862). After the Confederate victory at the Battle of Chancellorsville, Lee invaded the North and engaged Union forces under George Meade at the momentous Battle of Gettysburg. The war's turning point in the West occurred in July 1863 with Grant's success in the Vicksburg Campaign, which brought the entire Mississippi River under Union control. Grant's command was expanded after the Union defeat at the Battle of Chickamauga, and in March 1864 Lincoln gave him supreme command of the Union armies. He began a strategy of attrition and, despite heavy Union casualties at the battles of the Wilderness and Spotsylvania, began to surround Lee's troops in Petersburg, Va. (see Petersburg Campaign). Meanwhile William T. Sherman captured Atlanta in September (see Atlanta Campaign), set out on a destructive march through Georgia, and soon captured Savannah. Grant captured Richmond on April 3, 1865, and accepted Lee's surrender on April 9 at Appomattox Court House. On April 26 Sherman received the surrender of Joseph Johnston, thereby ending the war. The mortality rates of the war were staggering—there were about 620,000 deaths out of a total of 2.4 million soldiers. The South was devastated. But the Union was preserved, and slavery was abolished.

(Source: *Britannica Concise Encyclopedia: American Civil War*)

2. Appomattox Court House

Former courthouse (county seat) of the county of the same name in Virginia, twenty miles east southeast of Lynchburg, and scene of the surrender of the Confederate Army of Northern Virginia to the Union Army of the Potomac on 9 April 1865. General Robert E. Lee, retreating from Petersburg and Richmond, Virginia, on the night of 2–3 April, planned to withdraw into North Carolina via Danville. However, the Federal troops across his front at Jetersville forced him westward to Farmville, where he hoped to procure rations for a march to Lynchburg. En route to Farmville, Lee came under heavy attack. On 6 April, at Saylor's Creek, he lost about six thousand men. By the time Lee reached Appomattox Courthouse on 8 April, long marches without food had depleted the Confederate ranks to two small corps. That night, the reflections of Federal campfires against the clouds showed that the surviving Confederates were surrounded on three sides. To continue fighting, Lee reasoned, would only carry a hopeless struggle into country that had escaped the ravages of war.

On 9 April, at about 1:00 P.M., Lee rode into the village and, at the house of Major Wilmer McLean, formally arranged the surrender of all forces then under arms in Virginia. When on 12 April the troops marched into an open field to lay down their weapons and their flags, the Federal guard presented arms. At Appomattox 7,892 Confederate infantrymen surrendered with

arms in their hands. The total number of troops paroled was about 28,000. Union general Ulysses S. Grant tried to get the Confederate commander to advise all the remaining Confederate troops to cease resistance, but Lee insisted that this was a decision for the civil authorities. Appomattox became a national historic site in 1954.

(Source: *US History Encyclopedia*)

3. Confederate States of America

Government of the 11 Southern states that seceded from the Union in 1860-61 until its defeat in the American Civil War in 1865. In the months following Abraham Lincoln's election as president in 1860, seven states of the Deep South (Alabama, Florida, Georgia, Louisiana, Mississippi, South Carolina, and Texas) seceded. After the attack on Fort Sumter in April 1861, Arkansas, North Carolina, Tennessee, and Virginia joined them. The government was directed by Jefferson Davis as president, with Alexander H. Stephens as vice president. Its principal goals were the preservation of states' rights and the institution of slavery. The government's main concern was raising and maintaining an army. It counted on the influence of King Cotton to exert financial and diplomatic pressure on the Union from sympathetic European governments. Battlefield victories for the South in 1861-62 gave the Confederacy the moral strength to continue fighting, but from 1863 dwindling finances and battlefield reverses increasingly led to demoralization. The surrender at Appomattox Court House by Gen. Robert E. Lee precipitated its dissolution.

(Source: *Britannica Concise Encyclopedia*: Confederate States of America)

4. English country squire

Squire is a term which has come down in the world. Originally it applied to a young man attendant on a knight, bearing his shield, and, by the late 14th century, entitled to his own coat of arms. By Tudor times, the terminology was changing. William Harrison (1577) referred to "esquire, which we commonly call squire". In the 17th century it developed into a general term for the lord of the manor, well below the level of nobility, but far above yeomen. The term "esquire", like that of "gentleman", was gradually applied to any man as a suffix, and its final degradation was as a 20th century term of pert familiarity.

5. the Lost Cause

The idea, popular after the Civil War and in some areas of the South today, that the Confederacy was doomed from the start because of the superior military might of the Union, but that they fought heroically against all odds for the cause of states' rights. Gen. Jubal Early was one of the first proponents of this idea.

(Source: *US Military Dictionary*)

6. the Alleghenies

A mountain range comprising the western part of the Appalachian Mountains. The range extends about 805 km (500 mi) from northern Pennsylvania to southwest Virginia and rises to approximately 1,483 m (4,862 ft) in northeast West Virginia. The eastern Alleghenies, also called the Allegheny Front, form a steep escarpment and are more rugged than the western portion,

known as the Allegheny Plateau, which extends into Ohio and Kentucky.

7. settle into grooves: become fixed in routines. / groove: a fixed routine.

Word Origin & History: groove

c.1400, from O.N. *groð* “pit”, or M.Du. *groeve* “furrow, ditch,” from P.Gmc. **grobo* (cf. O.N. *grof* “brook, river bed,” O.H.G. *gruoba* “ditch,” Goth. *groba* “pit, cave,” O.E. *græf* “ditch”), related to *grave* (*n.*). Sense of “long, narrow channel or furrow” is 1659. Meaning “spiral cut in a phonograph record” is from 1902. Fig. sense of “routine” is from 1842, often depreciatory at first, “a rut”. Adj. *groovy* is 1853 in lit. sense of “of a groove”; 1937 in slang sense of “excellent”, from jazz slang phrase in the groove (1932) “performing well (without grandstanding)”. As teen slang for “wonderful”, it dates from 1944; popularized 1960s, out of currency by 1980.

8. forms and patterns

form: *n.* conduct regulated by extraneous controls (as of custom or etiquette) : ceremony

pattern: *n.* an example, instance, sample, or specimen.

(in this context, “forms and patterns” mean “superficial display of polite behaviour”)

9. better himself (Paragraph 9): improve his financial position.

10. the age of chivalry

(WORD HISTORY) The Age of Chivalry was also the age of the horse. Bedecked in elaborate armor and other trappings, horses were certainly well dressed, although they might have wished for lighter loads. That the horse should be featured so prominently during the Age of Chivalry is etymologically appropriate, because chivalry goes back to the Latin word *caballus*, “horse, especially a riding horse or packhorse.” Borrowed from French, as were so many other important words having to do with medieval English culture, the English word *chivalry* is first recorded in works composed around the beginning of the 14th century and is found in several senses, including “a body of armored mounted warriors serving a lord” and “kighthood as a ceremonially conferred rank in the social system.” Our modern sense, “the medieval system of knighthood,” could not exist until the passage of several centuries had allowed the perspective for such a conceptualization, with this sense being recorded first in 1765.

11. the Union: The United States; especially the northern states during the Civil War, which remained with the original United States government. (Compare Confederacy)

12. Petersburg: An independent city of southeast Virginia on the Appomattox River south of Richmond. A prolonged siege (June 15, 1864-April 3, 1865) during the Civil War led to the fall of Richmond and the subsequent surrender of the Confederate general Robert E. Lee. Population: 32,400.

13. No man was born to anything: no one was born to any hereditary privileges or wealth.

14. accessible markets: markets open to entry.

15. Second Manassas

On June 26, 1862, Civil War Union Maj. Gen. John Pope assumed command of the Army of Virginia, a collection of three formerly independent armies that had recently suffered humiliating defeats at the hands of Maj. Gen. “Stonewall” Jackson in the Shenandoah Valley.

Pope brashly assured his troops that they would no longer be concerned with lines of retreat. He planned to attack Richmond from the north after receiving reinforcements from the Army of the Potomac, which was still on the Virginia Peninsula following an unsuccessful campaign.

The Federal plan put Confederate Gen. Robert E. Lee in a tough position. If the Federal armies united, he would be outnumbered two to one. With this in mind, he devised one of the most daring campaigns of the war: Leaving a small force to defend Richmond, Lee moved the rest of his army to join Jackson, who had clashed with an isolated Union corps at Cedar Mountain on 9 August. Lee hoped to destroy Pope's army before it could be reinforced.

Once in front of Pope, Lee divided his army. While Maj. Gen. James Longstreet faced Pope across the Rappahannock River, 24,000 men under Jackson would march around Pope's right and cut the Federal supply line along the Orange & Alexandria Railroad. Once Jackson accomplished his objective, Longstreet would march to join him. In two days, Jackson marched fifty miles and captured several hundred Federals and massive amounts of supplies at Manassas Junction. As Pope ordered his 66,000 men back and forth to find the Confederates, Jackson moved north of the old Bull Run battlefield and hid his men in an abandoned railroad cut.

On 28 August, Jackson revealed his position by fighting a Federal division to a stalemate at Groveton. The Federals converged on Jackson, determined to destroy his force. The next day, Jackson held his ground with great difficulty against several uncoordinated Federal attacks.

Unbeknownst to Pope, Longstreet had established contact with Jackson on the afternoon of 29 August. The next day Maj. Gen. Fitz John Porter launched an unsuccessful attack that featured part of the Confederate line tossing rocks at the Federals after running out of ammunition. At 4:00 P.M., Longstreet began a massive attack on the lightly defended Federal left flank. His successful assault assured Confederate victory; a Federal attack at Chantilly on 1 September ended Jackson's attempt to cut off the Union retreat, but also resulted in the death of Maj. Gen. Philip Kearney.

The Second Bull Run campaign marked the emergence of Lee as an army commander. He inflicted 14,500 casualties on the Federals while suffering about 9,500 of his own. Although the campaign demonstrated Lee's operational brilliance, it did not reflect well on his Union counterpart. Often indecisive, Pope could not envision the campaign from his opponent's perspective. He blamed his failure on Porter, who was court-martialed for disobeying orders. His cashiering inaugurated a battle of ink—before 1890, probably no battle, including Gettysburg, would receive more attention.

(Source: *US Military History Companion*)

16. Chancellorsville

A former town of northeast Virginia west of Fredericksburg. It was the site of a major Civil War battle (May 2–4, 1863) in which the Confederates under Robert E. Lee defeated the Union forces commanded by Joseph Hooker. Stonewall Jackson was mortally wounded in the battle.

17. Vicksburg

A city of western Mississippi on bluffs above the Mississippi River west of Jackson. During the Civil War it was besieged from 1862 to 1863 and finally captured by troops led by Ulysses S. Grant on July 4, 1863. Population: 25,700.

Part 2 Key to exercises

I. Vocabulary exercises

1. Find in the text suitable words or expressions to fill in the gaps in the following sentences. The meaning of the missing words or expressions is given in the bracket at the end of the sentence:

a) poignant	b) collision	c) obeisance	d) burgeoning
e) tenacious	f) fugitive		

2. Translate the following phrases into standard Chinese:

a) poignant memories 辛酸的回忆	f) uphold justice 维护正义
b) poignant wit 犀利的机智	g) to raise the stakes 提高赏金额度
c) work out at a gym 在健身房锻炼	h) be generous to a fault 过分大方
d) virtual reality 虚拟现实	i) be accessible to flattery 爱听奉承话
e) virtual office 虚拟办公室	j) tenacious memory 过目不忘

II. Paraphrase the following sentences

1. But they were not able to adequately express this feeling.
2. He belonged to a group of men who showed respect and submitted to no authority, who were excessively independent, who were least interested in the past but who had a keen insight into what is to come.
3. There was a deep, unstated unhappiness with a past that has become rigid convention.
4. No individual had natural privileges, except perhaps an opportunity to demonstrate the extent to which he could advance in society.
5. He links his fate closely with that of his nation.
6. To put it another way, he had a vested interest in the sustained growth and development of his nation.
7. Each man's conduct at this brief meeting ... showed his best quality in his life.

8. The way they treated each other benefited all future generations of Americans.

III. Questions on the text

1. One is the trend of industrialization and modernization; the other is the feudal and agrarian way of life. Grant represented the burgeoning industrial age, which was impatient to come onto the stage and showed no respect for rigid tradition. Lee represented landed gentry and the feudal ideal of chivalry and loyalty to one's locality.
2. They shared the virtue of utter tenacity and fidelity, daring and resourcefulness, and the ability to turn from war to peace.
3. Restlessness vitality, dissatisfaction with the rigid past and no respect for the upper classes. Close link between their personal lot and the fate of the nation.
4. Their conduct showed them to be true gentlemen, treating their enemy with respect and dignity. Because their ability to turn from war to peace saved the nation from destruction.
5. The general explanation was that Grant represented the truly progressive force in American history; therefore, he finally won the war.
- 6.

Grant and Lee: A Study in Contrasts

I. Introduction

- A. Paragraph 1 – 2: History lesson on Appomattox
- B. Paragraph 3: Thesis statement

II. Contrast

- A. Background
 1. Robert E. Lee (paragraphs 4 – 6)
 - a. aristocratic society
 - b. class structure
 - c. regional demigod
 2. Ulysses S. Grant (paragraphs 7 – 9)
 - a. self-reliance (individual as supreme)
 - b. democracy and equality as imperatives
 - c. national community
- B. Representation (and view of society)
 1. Lee: saw himself in relation to his own static region. (para. 10)
 2. Grant: saw himself in relation to an expansive nation (para. 11)
- C. Conclusion of contrast: summarized in paragraph 12

III. Comparison

- A. Transitional paragraph from contrast to comparison (paragraph 13)
- B. Similar fighting styles (tenacity and fidelity; paragraph 14)
 1. Grant
 2. Lee
- C. Daring and resourcefulness (paragraph 15)
 1. Lee
 2. Grant
- D. Turn to peace at war's end (both men in same statement: para. 16)

IV. Conclusion (last two sentences in paragraph 16)

(Note how it ties back together with opening paragraph.)

IV. Understanding the writer's techniques

Free discussion.

Unit Five

Some American Types



Part 1 Notes to vocabulary and texts

I. Vocabulary

1. aesthete: *n.* a person who understands and enjoys beauty. / one having or affecting sensitivity to the beautiful especially in art

[etymology: *aesthete* is a backformation from *aesthetic*, (German *ästhetisch*, from New Latin *aesthēticus*, from Greek *aisthētikos*, of sense perception, from *aisthēta*, perceptible things, from *aisthanesthai*, to perceive.)]

2. courtesan: *n.* a woman prostitute, especially one whose clients are members of a royal court or men of high social standing

[etymology: French *courtisane*, from Old French, from Old Italian *cortigiana*, feminine of *cortigiano*, *courtier*, from *corte*, court, from Latin *cohors*, cohort-.]

3. iconoclast: *n.* a person who strongly opposes generally accepted beliefs and traditions

[etymology: An iconoclast can be unpleasant company, but at least the modern iconoclast only attacks such things as ideas and institutions. The original iconoclasts destroyed countless works of art. *Eikonoklastēs*, the ancestor of our word, was first formed in Medieval Greek from the elements *eikōn*, “image, likeness,” and *-klastēs*, “breaker”, from *klān*, “to break”. The images referred to by the word are religious images, which were the subject of controversy among Christians of the Byzantine Empire in the 8th and 9th centuries, when iconoclasm was at its height. In addition to destroying many sculptures and paintings, those opposed to images attempted to have them barred from display and veneration. During the Protestant Reformation images in churches were again felt to be idolatrous and were once more banned and destroyed. It is around this time that iconoclast, the descendant of the Greek word, is first recorded in English

- (1641), with reference to the Byzantine iconoclasts. In the 19th century iconoclast took on the secular sense that it has today, as in “Kant was the great iconoclast” (James Martineau).]
4. spiv: *n.* (Brit) a man who lives by his wits without regular employment / UK old-fashioned informal disapproving) a man, especially one who is well-dressed in a way that attracts attention, who makes money dishonestly.
 5. partisan: *adj.* strongly supporting a person, principle or political party, often without considering or judging the matter very carefully; E.g. *The audience was very partisan, and refused to listen to her speech.* (partisan: *n.* someone who supports a person, principle or political party.)
 6. exact: *v.* to demand and get something, sometimes using force or threats, or to make something necessary
 7. champion: *v.* to support, defend or fight for a person, belief, right or principle enthusiastically
 8. niche: *n.* a place, employment, status, or activity for which a person or thing is best fitted / a specialized market
 9. bellhop: *n.* a man in a hotel employed to carry cases, open doors, etc.
 10. channel: *n.* a fixed or official course of communication / a way of communicating with people or getting something done

II. Expressions from the text

1. marriage broker: someone who specializes in matchmaking (arranges for people to be married)
2. stock portraits: the adjective *stock* means (of an idea, expression or action) usual or typical, and used or done so many times that it is no longer original; Stock portraits are conventional descriptions of some characters.
3. cut corners: to do something in the easiest, cheapest or fastest way
4. at worst:
 - a) used to say what the most unpleasant or difficult situation could possibly be; E.g. *At worst, she can only tell you off for being late.*
 - b) considering someone or something in the most negative or unkind way possible; E.g. *She is at worst corrupt, and at best has been knowingly breaking the rules.*
5. to be in the know: to have knowledge about something which most people do not have; E.g. *This resort is considered by those who are in the know to have the best downhill skiing in Europe.*
6. to be wised up: (mainly US informal) to start to understand a situation or fact and believe what you hear about it, even if it is difficult or unpleasant; E.g. *It's about time employers wised up to the fact that staff who are happy work more efficiently.*
7. take...at face value: to accept something for what it appears to be rather than studying it more closely
8. ethical vacuum: lack of morality. / an empty space with no moral principles
9. militantly partisan: aggressively supportive of a cause or party, often without rational consideration
10. public utilities: organizations that supply the public with water, gas or electricity
11. true of: said about something that is factual concerning someone or some organization

12. the man in the gray flannel suit: middle-level business executives. There is an American novel entitled *The Man in the Gray Flannel Suit* by Sloan Wilson. It's about the search for purpose in a world dominated by business. Tom and Betsy Rath share a struggle to find contentment in their hectic and material culture while several other characters fight essentially the same battle, but struggle in it for different reasons. In the end, it is a story of taking responsibility for one's own life. (adapted from Wikipedia)
13. stop short of: to almost do something but then decide not to do it; E.g. *They accused the president of incompetence, but stopped short of calling for his resignation.*
14. going through channels: conveying your ideas via appropriate departments
15. secure niche: a safe special position

III. Notes to the text

1. the mystic: one who practices or believes in mysticism or a given form of mysticism: Protestant mystics. (Mysticism: The theory and practice of religious ecstasies. Traditionally conceived as the spiritual quest for union with the Absolute, the Infinite, or God and the perception of its essential oneness, mysticism is now understood to encompass many other varieties of ecstatic experience and perception, including that of nothingness or of the disappearance of the soul. Forms of mysticism are found in all major religions. Ancient and medieval Christian mystics included St. Augustine, St. Bernard of Clairvaux, St. Teresa of Àvila, and Meister Eckhart and his 14th-century successors. Whereas Hinduism and, in Islam, Sufism generally aim at unity with or absorption by the divine, Buddhism and the esoteric Jewish mysticism known as Kabbala are directed toward nothingness; Buddhism in addition emphasizes meditation as a means of moving toward enlightenment. Other mystical traditions are found within Daoism and shamanism.
2. David Riesman: [The American sociologist, writer, and social critic David Riesman (born in 1909) was a leading authority on higher education and on developments in American society.] David Riesman was born in Philadelphia, Pennsylvania, in 1909. His father, also named David Riesman, was a well-known physician and professor of clinical medicine and later of the history of medicine at the University of Pennsylvania Medical School. Young Riesman attended William Penn Charter School, Harvard College, where he was one of the editors of *The Crimson*, and Harvard Law School, where he was one of the editors of the *Havard Law Review*. In the following year he was a research fellow and worked with Professor Carl Friedrich of the Harvard Government Department, and the next year he served as a law clerk to Justice Brandeis of the US Supreme Court.

After a year of law practice in Boston he spent four years at the University of Buffalo Law School. Riesman's interests were, from the beginning wider than research in, and the practice of law. During his years in Buffalo he published important articles on civil liberties and a major series of articles on the law of defamation and slander. He discussed in the latter, among other things, the then key question of whether a right to suit for group libel should be recognized, as in

the case of anti-Semitic writings attacking Jews. By the mid-1940s these articles had been widely noted. In a year as a research fellow at the Columbia Law School he was able to discuss his rapidly developing wide-ranging interest—in community studies, in the new culture and personality orientation in anthropology, and in change in American society—with Margaret Mead and Ruth Benedict and Robert and Helen Merrill Lynd. In a further stay in New York during World War II as deputy assistant district attorney for New York County and with Sperry Gyroscope he was able to study psychoanalysis with Erich Fromm and Harry Stack Sullivan.

After the war Riesman joined the staff of the University of Chicago, then perhaps the most exciting enterprise in undergraduate education in America, and helped develop a course on culture and personality. In 1948, on a leave at Yale Law School, he began work on his first major book, *The Lonely Crowd* (with Nathan Glazer and Reuel Denney), followed by *Faces in the Crowd* (with Nathan Glazer). Riesman combined some new techniques in the social sciences, in particular long qualitative interviews, with analysis of popular culture, radio, and magazines and books to describe what was happening to American character. *The Lonely Crowd*, published in 1950, became (especially in a revised and shortened version published by Anchor Books-Doubleday in 1953) one of the seminal works of the 1950s and established Riesman as a leading commentator on trends in American life.

His style in inquiry was to take a conventional viewpoint and to question it sharply. He himself called his mode of analysis “counter cyclical”. He continued to sharpen a unique and remarkably insightful view of American society in discussions of youth, the relations between men and women, American education, and American foreign relations. His essays on these and other subjects, collected in *Individualism Reconsidered* (1954) and *Abundance for What* (1964), had wide influence. The latter volume in particular reflected his deep concern with the dangers of an uncontrolled nuclear arms race, which had led to his becoming one of the founders of the Committees of Correspondence in 1960, a group organized under the auspices of the American Friends Service Committee.

In 1958 Riesman moved from the University of Chicago to Harvard, where he became the first Henry Ford II Professor of Social Sciences. He made a deep and long-lasting commitment to undergraduate education at Harvard, teaching a famous course on “American Character and Social Structure”, serving on the faculty committee supervising the undergraduate social studies program, and connecting himself, both in research and as a faculty associate, with the life of the undergraduate houses at Harvard.

He had begun to work on higher education even before going to Harvard. He published *Constraint and Variety in American Education* in 1956, and from then on was engaged almost

continuously in research and publication on American higher education. He published (with Christopher Jencks) the important *Academic Revolution* in 1968, *Academic Values and Mass Education* (with Joseph Gusfield and Zelda Gamson) in 1970, *The Perpetual Dream: Reform and Experiment in the American College* (with Gerald Grant) in 1978, and *On Higher Education: The Academic Enterprise in an Era of Rising Student Consumerism* in 1980, *Choosing A College President: Opportunities and Constraints*, and he contributed to and edited many other volumes on higher education.

Riesman carved out for himself a unique role in American intellectual life. While his research for more than 30 years centered on higher education, and he became known as perhaps the leading authority on this subject, serving on many committees and often consulted on searches for college presidents and other high officials, this was only one side of his interests. As the writer of some of the most insightful works on American character and society, he was regularly asked for his views on developments in American society. And because of his permanent concern with what he saw as the greatest danger facing mankind—nuclear war—he maintained a strong interest in foreign affairs and the development of American politics. In all this, he escaped labels. If any label was suitable, it was that of old-fashioned liberal, but he enrolled under no banner and his distinctive voice could never be mistaken as being part of a crowd.

3. **Wall Street:** Wall Street, narrow street in the lower part of Manhattan island, New York City, extending E from Broadway to the East River. It is the center of one of the greatest financial districts in the world, and by extension the term “Wall St.” has come to designate US financial interests. In the district, which extends several blocks N and S of Wall St., are the New York and the American Stock Exchanges as well as commodity exchanges and the homes of numerous commercial and investment banks, and “Wall St.” law firms. Facing Wall St., on the west side of Broadway, is Trinity Church (founded 1696). Federal Hall National Memorial (see National Parks and Monuments, table), one block east, was erected on the site of the former Federal Hall, where George Washington was inaugurated in 1789 and where the first Congress met. Wall St. received its name from a stockade, or wall, built in 1653 by Dutch colonists to protect the settled area south of it from assault by the English and by the native population.
4. While drawing up plans for the city of Washington, the French architect Pierre L’Enfant called Capitol Hill a “pedestal waiting for a monument”. He chose the hill as the site of the US Capitol building. Formerly known as Jenkins Hill, the plateau rises 88 feet above the nearby Potomac River. This high ground overlooking the city was renamed Capitol Hill after the Capitoline Hill of the ancient Roman Republic.

Construction of the Capitol began in 1793. During the next two centuries, as Congress grew, its functions spread to many other buildings clustered around the Capitol. Capitol Hill became a collective term for the entire complex of buildings that house and serve Congress, as well as for the neighborhood of shops and homes within sight of the Capitol. Capitol Hill (or just the Hill)

also came to mean Congress itself, just as the White House has become synonymous with the President who occupies it.

(Source: US Government Guide: Capitol Hill)

5. Madison Avenue: celebrated street of Manhattan, borough of New York City. It runs from Madison Square (23rd St.) to the Madison Bridge over the Harlem River (138th St.). In the 1940s and 50s, some of the major US advertising agencies had headquarters in its midtown section, and the name of the avenue became synonymous with the advertising industry.
6. Francis Scott Fitzgerald: F. Scott Fitzgerald (born September 24, 1896, St. Paul, Minn., US—died December 21, 1940, Hollywood, Calif.) US novelist and short-story writer. Fitzgerald attended Princeton University but dropped out with bad grades. In 1920 he married Zelda Sayre (1900-48), daughter of a respected Alabama judge. His works, including the early novels *This Side of Paradise* (1920) and *The Beautiful and Damned* (1922) and the story collections *Tales of the Jazz Age* (1922) and *All the Sad Young Men* (1926), capture the Jazz Age's vulgarity and dazzling promise. His brilliant *The Great Gatsby* (1925; film, 1926, 1949, 1974; TV movie 2001), a story of American wealth and corruption, was eventually acclaimed one of the century's greatest novels. In 1924 Scott and Zelda became part of the expatriate community on the French Riviera, the setting of *Tender Is the Night* (1934; film, 1962). His fame and prosperity proved disorienting to them both, and he became seriously alcoholic. Zelda never fully recovered from a mental breakdown in 1932 and spent most of her remaining years in a sanitarium. In 1937 Scott moved to Hollywood to write film scripts; the experience inspired the unfinished *The Last Tycoon* (1941; film, 1976). He died of a heart attack at age 44.
7. J. P. Marquand: (1893-1960) P. Marquand is a novelist who won a Pulitzer Prize for his work *The Late George Apley* (1937). Marquand was known for his sharp analysis of the shifting patterns of middle and upper class society in mid-20th century America. His family was financially comfortable until his father's business failed. Marquand was sent to live with relatives and was profoundly affected by his reduced status, suffering from a loss of security. This made him far more aware of social classes in society, and how they determined people's behavior.

Many of Marquand's novels were sympathetic tales of New England's upper classes and their deterioration. His final novel, *Women and Thomas Harrow* (1958), is about a successful playwright and is partly autobiographical.

Part 2 Key to exercises

I. Vocabulary exercises

1. Find in the text suitable words or expressions to fill in the gaps in the following sentences. The meaning of the missing words or expressions is given in the bracket at the end of the sentence:

a) stand out	b) stock	c) eaten away	d) at face value
e) debunk	f) pretentious	g) detachment	h) partisan
i) stature	j) replica	k) niche	

2. Explain the meanings of the underlined parts in the following sentences.

- as it is now
- it becomes the opposite of what it was before
- used to say that something should be completely clear to anyone who is sensible
- British English* to not worry about the formal rules of polite behaviour
- to be likely to be able to do something or to succeed
- everyone stood up and clapped hands
- to do something in the easiest, cheapest or fastest way
- to start to become successful or to feel better or happier, after a time when you have been unsuccessful, ill, or unhappy
- to decide that you are not willing to do something wrong or dangerous, though you will do something similar that is less dangerous

II. Paraphrase the following sentences

- ...the first fact one meets unexpectedly is that a few character types receive less stress than (similar character types that) are prominent or outstanding in other parts of western society...
- The aloofness of the technician from everything except effective results gives rise to moral indifference that deprives the results of much significance.
- Although he may take sides, and aggressively takes up the stand of a social group, he is always on the side of the majority.
- He is always afraid of being found among the group with fewer people, where his lack of safety will be quite noticeable.
- He feels self-important by becoming a member of the ruling class, as he feels safe by immersing himself in that class.
- As he is eager to eliminate his individual characteristics, he forces other people to accept established practices.
- Most young Americans are destined to serve in the army and wear the uniform.
- The object of his desire is a safe position in a society with lots of social mobility.
- One feels safe in going by the routine.
- Along with the uniform is the strong desire to gain a prominent position and a conventional way of thinking.

III. Questions on the text

- Yes, but they are not typically American.

2. They are still developing. (in the process of formation)
3. This type is the organic product of a society in which the middleman function eats away the productive one.
4. He is contemptuous of those who take the formal rules seriously.
5. No. Because he has never allowed himself the luxury of illusions.
6. No. Because he is fearful of being caught in the crosscurrents of conflict that may endanger his safety or status. He is produced by a society that tries to avoid commitments.
7. He always takes the side of the most powerful social group. He expects the world to become a replica of his own.
8. A routinizer is a man in uniform, sometimes literally, always symbolically. Obviously, no.
9. to bureaucratize is to make some institution bureaucratic, that is, insisting on going through a lot of red-tape. "Stress" means "emphasis".
10. He wants to gain status for himself.

IV. Understanding the writer's techniques

Free discussion. Up to the teacher's own judgment.

V. References

Riesman, David, *The Lonely Crowd: A Study of the Changing American Character* (Paperback), Yale University Press (1965)

Unit Six

Boredom: The Most Prevalent American Disease



Part 1 Notes to vocabulary and texts

I. Vocabulary

1. vignette: *n.* a short piece of writing, music, acting, etc. which clearly expresses the typical characteristics of something or someone / any brief composition or self-contained passage, usually a descriptive prose sketch, essay, or short story. The term also refers to a kind of decorative design sometimes found at the beginning or end of a chapter in a book; these were often based on vine-leaves
2. non-event: *n.* a disappointing occasion which was not interesting, especially one which was expected to be exciting and important; E.g. The party turned out to be a bit of a non-event—hardly anybody turned up.
3. caption: *n.* a short piece of text under a picture in a book, magazine or newspaper which describes the picture or explains what the people in it are doing or saying
4. dispirited: *adj.* not feeling hopeful about a particular situation or problem
5. PTA: *n.* abbreviation for parent-teacher-association, an organization run by teachers and the parents of children at a school which tries to help the school, especially by arranging activities that raise money for it
6. per se: (Latin) by or of itself; E.g. Research shows that it is not divorce per se that harms children, but the continuing conflict between parents.
7. pathology: *n.* the scientific study of disease / medical specialty dealing with causes of disease and structural and functional changes in abnormal conditions; As autopsies, initially prohibited

for religious reasons, became more accepted in the late Middle Ages, people learned more about the causes of death. In 1761 Giovanni Battista Morgagni (1682–1771) published the first book to locate disease in individual organs. In the mid-19th century the humoral theories of infection were replaced first by cell-based theories (see Rudolf Virchow) and then by the bacteriologic theories of Robert Koch and Louis Pasteur. Today pathologists work mostly in the laboratory and consult with a patient's physician after examining specimens including surgically removed body parts, blood and other fluids, urine, feces, and discharges. Culturing of infectious organisms, staining, fibre-optic endoscopy, and electron microscopy have greatly expanded the information available to the pathologist.

8. outpost: *n.* a place, especially a small group of buildings or a town, which keeps going the authority or business interests of a government or company that is far away
9. traffic: *n.* illegal trade. E.g. to cut down the traffic in drugs /the drug traffic E.g. *Police are looking for ways of curbing the traffic in guns.*
10. drag: *n.* [S] (slang) something which is not convenient and is boring or unpleasant
11. jaded: *adj.* not having interest or losing interest because something has been experienced too many times
12. tone up: If you tone a part of the body, you make it firmer and stronger, usually by taking physical exercise.
13. credo: *n.* (formal) a set of beliefs which expresses a particular opinion and influences the way you live
14. verge on: (phrasal verb) to be almost a particular state, quality or feeling, especially one that is very bad or very good E.g. At times, his performance verged on brilliance, but at others it was only ordinary.
15. ennui: *n.* a feeling of being bored and mentally tired caused by having nothing interesting or exciting to do E.g. The whole country seems to be affected by the ennui of winter.
16. mainstay: *n.* the most important part of something, providing support for everything else
17. in-box: *n.* a flat open container where letters and other documents are put when they arrive in a person's office and where they are kept until the person has time to deal with them
18. coronary: *adj.* an extremely dangerous medical condition in which the flow of blood to the heart is blocked by a blood clot (= a mass of blood)
19. take to:
 - a) have recourse to, go to, E.g. *They took to the woods.* [c. 1200]
 - b) develop as a habit or steady practice, E.g. *He took to coming home later and later.* [c. 1300]
 - c) become fond of, like, E.g. *I took to him immediately,* or *The first time she skied she took to it.* This expression, from the mid-1700s, is sometimes expanded to take to it like a duck to water, a simile dating from the late 1800s.
 - d) take to be: understand, consider, or assume, E.g. *I took it to be the right entrance.* [Mid-1500s] Also see the subsequent entries beginning with take to.

20. squirrel away: (phrasal verb) to hide or store something, especially money, in order to use it in the future
21. free-floating: *adj.* a free-floating feeling is one which is general and does not have an obvious cause
22. get one's own back: (phrasal verb) Take revenge on, E.g. *Watch out for Peter; he's sure to get back at you.* Similarly, get one's own back means simply "get revenge", E.g. *She finally saw a chance to get her own back.* The first expression dates from the late 1800s, the second from the early 1900s.
23. screw: *int.* Screw it/you/them! (offensive) used when expressing extreme anger
24. stave off: to stop something bad from happening, or to keep an unwanted situation or person away, usually temporarily
25. saddle someone with something: (phrasal verb) *informal* to give someone a responsibility or problem which they do not want and which will cause them a lot of work or difficulty

II. Notes to the text

1. Valium: Trademark for a preparation of diazepam. A tranquilizing drug used to treat anxiety and tension states and as an aid in sedation, first introduced in 1963, it belongs to the group of chemically related compounds called benzodiazepines, the first of which was synthesized in 1933. Side effects include drowsiness and muscular incoordination; physical dependence can result after prolonged use. The discovery of Valium and similar drugs led to a new era in psychopharmacology. (镇静安眠药, 安眠镇定药)
(Source: *Britannica Concise Encyclopedia: Valium*)
2. Eric Fromm: Erich Fromm (1900–1980) achieved international fame for his writings and lectures in the fields of psychoanalysis, psychology, and social philosophy. He wrote extensively on a variety of topics ranging from sociology, anthropology, and ethics to religion, politics, and mythology.

Erich Fromm was born in Frankfurt am Main, Germany, on March 23, 1900, and died in Muralto, Switzerland, on March 18, 1980. He grew up in a devout Jewish family, but abandoned religious orthodoxy early in life when he became convinced that religion was a source of division of the human race. His academic career was impressive. He studied at the Universities of Frankfurt and Munich and received his Ph.D. from the University of Heidelberg. Later, he obtained psychoanalytic training at the prestigious Psychoanalytic Institute of Berlin under the leadership of such prominent Freudian analysts as Hanns Sachs and Theodor Reik. After pursuing a brief career as a psychoanalyst he left Nazi Germany in 1934 and settled permanently in the United States. Fromm taught in various universities such as Bennington College, Columbia, Yale, New School for Social Research, Michigan State, and the Universidad Autónoma de México. In 1962 he became professor of psychiatry at New York University.

Fromm wrote more than 20 books. Some of them became popular bestsellers: *Escape from Freedom* (1942); *Man for Himself* (1947); *Psychoanalysis and Religion* (1950); *The Forgotten Language* (1951); *The Sane Society* (1955); *The Art of Loving* (1956); *Marx's Concept of Man* (1961); *Beyond the Chains of Illusion: My Encounter with Marx and Freud* (1962); *The Dogma of Christ, and Other Essays on Religion, Psychology and Culture* (1963); *Zen Buddhism and Psychoanalysis* (1960); *The Life and Work of Sigmund Freud* (1963); *The Heart of Man* (1964); *Social Character in a Mexican Village* (1970); *The Revolution of Hope* (1968); *The Crisis of Psychoanalysis* (1970); and *The Anatomy of Human Destructiveness* (1973).

A sincere and profound humanism permeates all of Fromm's writings. He was genuinely concerned with the reality of human existence and the full unfolding of man's potentialities. He searched for the essence of man, the meaning of life, and the nature of individual alienation in the modern technological world. Deeply moved by the destruction and the suffering caused by two world wars, Fromm wrote extensively on the threats of technology and the insanity of the arms race. Faith in the future of man and the unity of humanity was the base of his humanistic vision.

Freud and Marx were the most decisive influences on Fromm's thinking. Originally Freudian in his intellectual orientation and clinical practice, he gradually grew more distant from Freudian therapeutic principles and later became a major critic of Freud. Along with Karen Horney, Harry Sullivan, and Karl Jung, Fromm was considered a Freudian revisionist and the founder of the neo-Freudian school. He rejected Freud's libido theory, the Oedipus complex, and the instincts of life and death as universally constant in the human species. Instead, he insisted on cultural variations and the influence of the larger context of history and social conditions upon the character of the individual. The concept of the unconscious and the dynamic conception of character were considered to be Freud's major achievements. The task of analytical social psychology, Fromm wrote, is that of understanding unconscious human behavior as the effect of the socio-economic structure of society on basic human psychic drives. Likewise, the character of the individual is rooted in the libidinal structure of society, understood as a combination of basic human drives and social forces. In the last analysis, Fromm rejected Freudian theory as authoritarian, repressive, and culturally narrow, enabling the individual to overcome the conflict between society and personal gratification and accept bourgeois norms.

In contrast, Fromm's admiration for Marx was complete. He considered Marx a sincere humanist who sought an end to human alienation and the full development of the individual as the precondition for the full development of society (*Marx's Concept of Man*). Marx's emphasis on the socio-economic base of society as a major determinant of human behavior was accepted as a given by Fromm. Marxism, though, needed to be completed by a dynamic and critical psychology - that is, a psychology which explained the evolution of psychic forces in terms of an interaction between man's needs and the socio-historical reality in which he lives (*The Crisis of*

Psychoanalysis). Fromm never renounced his project of merging psycho-analysis and Marxism. This was his major work as a member of the Frankfurt School (The Institute for Social Research), a school committed to Critical Theory, a critique of the repressive character of bourgeois society. Psychological theory, he wrote, can demonstrate that the economic base of a society produces the social character, and that the social character produces ideas and ideologies which fit it and are nourished by it. Ideas, once created, also influence the social character and, indirectly, the socio-economic structure of society (Socialist Humanism).

In his popular book *Escape from Freedom* Fromm analyzed the existential condition of man. The source of man's aggressiveness, the human instinct of destructiveness, neurosis, sadism, and masochism were not viewed as sexually derived behavior, but as attempts to overcome alienation and powerlessness. His notion of freedom, in contrast to Freud and the critical theorists of the Frankfurt School, had a more positive connotation. It was not a matter of attaining "freedom from" the repressive character of the technological society, as Herbert Marcuse, for instance, held, but "freedom to" develop the creative powers of man. *In Man for Himself* Fromm focused on the problem of neurosis, characterizing it as the moral problem of a repressive society, as the failure of man to achieve maturity and an integrated personality. Man's capacity for freedom and love, he noted, are dependent upon socio-economic conditions, but are rarely found in societies where the drive of destructiveness prevails.

In the *Sane Society* he attempted to psychologize society and culture and showed that psychoanalytic principles can be successfully applied to the solution of social and cultural problems. In a society becoming increasingly insane, he wrote, only a concern for ethics can restore sanity. Each person needs to develop high ethical standards in order to rejuvenate society and to arrest the process of robotization of the human being. Technological domination is destructive of human personality. Man's need to destroy, for Fromm, stemmed from an "unlived life," that is, the frustration of the life instinct. Love becomes the only answer to human problems (*The Art of Loving*). He advocated a "socialist humanism" which in theory and practice is committed to the full development of man within the context of a socio-economic system that, by its rationality and abundance, harmonizes the development of the individual and society (*Socialist Humanism*).

In contrast to the pessimistic and deterministic conclusions of Freudian theory and the nihilistic implications of Critical Theory, Fromm functioned as a voice of conscience. He maintained that true happiness could be achieved and that a happiness-oriented therapy, through empathy, was the most successful one. He severely criticized established psychoanalysis for contributing to the dehumanization of man (*The Crisis of Psychoanalysis*). Also, consistent with his philosophy of love and peace, Fromm fought against nuclear weapons and helped organize a "sane society" movement to stop the insanity of the arms race.

His influence on humanistic psychology was enormous. Many later social analysts were inspired by Fromm's writings. An example would be the work of Christopher Lasch on the Culture of Narcissism, which continued in the United States Fromm's effort to psychoanalyze culture and society in a neo-Freudian and Marxist tradition.

(Source: Answers.com)

3. Christopher Burney: Christopher Arthur Geoffrey Burney MBE (1917-1980) was an upper-class Englishman who served in the Special Operations Executive (SOE) during World War II. In 1941, Pierre de Vomécourt organized AUTOGYRO, one of the first resistance networks of Section F of the Special Operations Executive. Among de Vomécourt's recruits were Georges Bégué, the first SOE agent ever to be parachuted into France, who was assigned as the wireless operator; Noel Fernand Raoul Burdeyron (real name: Norman F. Burley); and Mathilde Carre. Lack of money, weapons and personnel, along with spotty communications with London meant that AUTOGYRO accomplished little. In frustration, Burdeyron/Burley singlehandedly derailed a German supply train by pulling up a rail, AUTOGYRO's only successful attack, causing considerable German casualties.

Impressed, SOE decided to send Burdeyron some assistance. They recruited Christopher Burney, a lieutenant in the British Army and a trained commando, who had lived in France and spoke idiomatic French without an accent. On May 30, 1942, under the code name "Charles", he was inserted by parachute into France along with William Grover-Williams, on a different mission under the code name "Sebastian".

After being blind-dropped into the French countryside, Burney made his way to his rendezvous with Burdeyron. Circling the building, he spotted several suspicious men watching from various positions. He immediately concluded that his rendezvous had been blown and AUTOGYRO betrayed (it had—Mathilde Carr was in fact, a double agent). He quietly left, and never attempted any further contact with Burdeyron or de Vomécourt.

Burney then tried to create his own network, but after eleven weeks learned that the Abwehr was passing around a circular warning bank clerks, hotel clerks and others to be on the lookout for a man named "Charles" who was asking strange questions, and offering a reward for tips on his whereabouts. The circular contained a good description of Burney who, tall and blonde, was very conspicuous in Normandy, where the average Frenchman was short and dark. Deciding he had done all he could, he planned his escape over the Pyrenees to Spain and back to England. Grover-Williams offered his help, and Burney met with him several times to organize the escape, but on the morning he was to meet Grover-Williams for the last time, Burney was surprised in his sleep by Abwehr agents who had been tipped off by a hotel clerk familiar with the circular.

The Germans locked him up, firstly in Fresnes prison, for fifteen months of solitary confinement,

then in Buchenwald.

Freed in 1945, he worked after the war for the newly-formed United Nations, helping to commission their building in New York City. When Dutch diplomat and UN Assistant Secretary-General Adrian Pelt was posted from 1949-1951 in the Franco-British UN Trust Territory of Libya as UN Commissioner for Libyan Independence, Burney was assigned as his assistant.

In the 1950s, banking magnate Siegmund Warburg recruited him as a manager for the British and French Bank.

(Source: Answers.com)

4. Colonel Glenn syndrome: refers to the observation in his experiment, that many men were suffering from the effects of isolation, but denied the fact.

Part 2 Key to exercises

I. Vocabulary exercises

1. Find in the text suitable words or expressions to fill in the gaps in the following sentences. The meaning of the missing words or expressions is given in the bracket at the end of the sentence:

a) insidious	b) induce	c) pervasive	d) applicable
e) viable	f) enlivening	g) stupefying	h) diversion
i) mainstay			

2. Replace the underlined parts in the following sentences with suitable phrases from the text.

a) per se	b) susceptible to	c) the ebb and flow	d) come by
e) made up for	f) taken to		

3. Explain in English the underlined parts in the following sentences.

- to become interested in a new activity and to spend time doing it
- to approach someone in order to discuss a problem
- to accept an invitation or suggestion
- reacts badly to criticism
- understand
- to treat something as if it is more important than it really is
- a perfect match
- to have the qualities or skills necessary to do a particular job

II. Paraphrase the following sentences

1. Before long I found out that it is essential to have different kinds of experience, which are not

something dispensable.

2. Our consciousness must alternate between tranquility and excitement in different situations, in order to keep the balance of our mind in the vast space of reality, so that we will not become aggressive, nor do others attack us.
3. Men are self-satisfied in their belief that clever women are not bothered with undertaking boring tasks that would drive a smart man crazy.
4. When suffering from misery, they (men) endure silently without showing their emotion, thus causing holes to appear in their ulcers.
5. said to emphasize that doing many different things, or often changing what you do, makes life interesting. It is a metaphor; variety is compared to spice, which is added to make food more tasty.
6. We acquire our knowledge-hungry intellect through evolution.
7. Boredom is so widespread and so vague (hard to define).
8. So long as he is taking tranquilizers he will go on working hard until his heart failure ends his life.
9. The low spirits and worry of boredom seem to be caused by how one values the work how much one knows about more exciting possibilities.
10. Some have formed the habit of hoarding public money to make their life more interesting.
11. Even in the best suburbs one can find the rampaging gangs robbing local stores just for no particular reason.
12. Because they are bored by their routine, impoverished lives.
13. One needs to be very resourceful to remain alive in the case of absolute idleness.
14. More and more people are unwilling to passively accept boredom as life's inevitable pain.

III. Questions on the text

1. Because she has no prospect of making use of her arts education and has to center her life around her family.
2. Because most victims of boredom are not aware of it as the origin of their difficulties.
3. Boredom and poverty are similar in that both are deficit, the former psychic, the latter economic.
4. The author uses parallelism to create a monotonous effect to imitate boredom.
5. No. Both men and women are apt to suffer from boredom. But women tend to verbalize their feelings more openly.
6. Women in our culture have the right to complain about boredom.
7. Physical exercise tends to tone up the nervous system.
8. Like rats, humans also need a good environment with just enough sensory input to maintain a sense of well-being.
9. Boredom.
10. ...one would suffer from boredom.

11. See the end of paragraph 22.

12. Open-ended question for debate.

IV. Understanding the writer's techniques

Free discussion.

Unit Seven

Simplicity



Part 1 Notes to vocabulary and texts

I. Vocabulary

1. decipher: *v.*

a) to find the meaning of something that is difficult to read or understand → indecipherable E.g. *She studied the envelope, trying to decipher the handwriting.*

b) to change a message written in a code into ordinary language so that you can read it SYN decode

2. adulterant: *n.* [countable] *formal* a substance that is secretly added to food or drink, making it less pure

3. mollify: *v.* [transitive] *formal* to make someone feel less angry and upset about something SYN placate E.g. *He attempted to mollify her./Nature reserves were set up around new power stations to mollify local conservationists.*

[Etymology: Middle English mollifien, from Old French mollifier, from Late Latin mollificāre: Latin mollis, soft + -ficāre, -fy.]

4. spell: *n.* a period of a particular activity, weather, or illness, usually a short period

5. assail: *v.* to attack someone violently / to criticize someone severely

6. spruce: *adj.* neat, trim, and smart in appearance. / *v.* to make neat and trim

7. rune: *n.*

a) any of the characters in several alphabets used by ancient Germanic peoples from the 3rd to the 13th century

b) a similar character in another alphabet, sometimes believed to have magic powers

c) a poem or incantation of mysterious significance, especially a magic charm

(WORD HISTORY) Among early peoples writing was a serious thing, full of magical power. In its only reference to writing, the Iliad calls it “baneful signs”. The Germanic peoples used a runic alphabet as their form of writing, using it to identify combs or helmets, make calendars, encode secret messages, and mark funeral monuments. Runes were also employed in casting spells, as to gain a kiss from a sweetheart or to make an enemy’s gut burst. In casting a spell the writing of the runes was accompanied by a mumbled or chanted prayer or curse, also called a rune, to make the magic work. These two meanings also appear in Old English *rūn*, the ancestor of our word. The direct descendants of Old English *rūn* are the archaic verb *round*, “whisper, talk in secret” and the obsolete noun *round*, “whispering, secret talk”. The use of the word to refer to inscribed runic characters apparently disappeared in the late 14th or early 15th century but was revived by Danish writers on Germanic antiquities, who adopted it from Old Norse toward the end of the 17th century. Appropriately enough, this sense of *rune*, which had faded away like a whisper, reappeared from the mists of the past.

8. *surfeit*: *n.* an excessive amount, *a surfeit of something* an amount of something that is too large or that is more than you need, E.g. *a surfeit of food and drink* / *v.* to feed or supply to excess, satiety, or disgust
9. *superfluous*: *adj.* more than is needed or necessary
10. *enumerate*: *v.* to name or specify one by one

II. Expressions from the text

1. circular constructions: roundabout expressions in writing
2. pompous frills: ornamental phrases to make your writing appear more important
3. get bumpy: the flight is uncomfortable with up-and-down movements due to bad weather
4. blackout order: instruction to extinguish all light in order to avoid air raid
5. attention span: the length of time during which a person can concentrate on a subject or idea
6. missing link: a piece of information you need in order to solve a problem

III. Notes to the text

1. the late 1960’s: this was a very disturbing period in the western universities, with lots of student unrest, demanding their rights and reforms in education; The most typical case was in Paris, where students even took control of the university administration.
2. Franklin D. Roosevelt: Franklin D. Roosevelt, 1937. (credit: UPI)(born Jan. 30, 1882, Hyde Park, N.Y., US—died April 12, 1945, Warm Springs, Ga.) 32nd president of the US (1933–45). Attracted to politics by the example of his cousin Theodore Roosevelt, he became active in the Democratic Party. In 1905 he married Eleanor Roosevelt, who would become a valued adviser in future years. He served in the New York senate (1910–13) and as US assistant secretary of the navy (1913–20). In 1920 he was nominated by the Democrats as their vice presidential candidate. The next year he was stricken with polio; though unable to walk, he remained active in politics. As governor of New York (1929–33), he set up the first state relief agency in the US. In 1932 he

won the Democratic presidential nomination with the help of James Farley and easily defeated Pres. Herbert Hoover. In his inaugural address to a nation of more than 13 million unemployed, he pronounced that “the only thing we have to fear is fear itself”. Congress passed most of the changes he sought in his New Deal program in the first hundred days of his term. He was overwhelmingly reelected in 1936 over Alf Landon. To solve legal challenges to the New Deal, he proposed enlarging the Supreme Court, but his “court-packing” plan aroused strong opposition and had to be abandoned. By the late 1930s economic recovery had slowed, but Roosevelt was increasingly concerned with the growing threat of war. In 1940 he was reelected to an unprecedented third term, defeating Wendell Willkie. He developed the lend-lease program to aid US allies, especially Britain, in the early years of World War II. In 1941 he met with Winston Churchill to draft the Atlantic Charter. With U.S.A. entry into war, Roosevelt mobilized industry for military production and formed an alliance with Britain and the Soviet Union; he met with Churchill and Joseph Stalin to form war policy at Tehran (1943) and Yalta (1945). Despite declining health, he won reelection for a fourth term against Thomas Dewey (1944) but served only briefly before his death.

(Source: *Britannica Concise Encyclopedia*: Franklin D. Roosevelt)

Part 2 Key to exercises

I. Vocabulary exercises

1. Find in the text suitable words or expressions to fill in the gaps in the following sentences. The meaning of the missing words or expressions is given in the bracket at the end of the sentence:

a) circular	b) no-frills	c) jargon	d) potent
e) verbiage	f) sanguine	g) surfeit	

II. Paraphrase the following sentences

- Contrary to expectation, adulterants commonly increase in correct scale to the level of education and social position.
- All across the country, people tend to use big words in order to impress.
- What worries me far more than the students' possible violent ways of expressing their discontent is the president's ways of arranging his words.
- The reader is attacked from all sides by things that vie for his time...
- Strangers forever offend the professional writer ...
- I didn't accept his invitation.

III. Questions on the text

- American writing is suffering from verbal confusion. American society is choked by redundant

words, roundabout expressions, pretentious luxuries and nonsense jargon.

2. He objects to the national tendency to inflate and therefore to sound important.
3. According to Zinsser, the secret to good writing is to reduce every sentence to its basic parts. The students have been complaining about a variety of things. Zinsser objects to its syntax. The message is too vague. It is more objectionable in form.
4. Henry David Thoreau was a famous 19th-century American writer and poet, who preferred a simple life close to nature. He was the friend of Emerson and wrote *Walden*, a book recording his experience of living alone by the lake Walden, on the barest necessities of life.
5. The statement means “I prefer my own company.” The rhetorical device is personification, comparing solitude to a companion.
6. Clear thinking produces good writing. No. Good writing results from clear thinking. A “muddy thinker” is someone who cannot think clearly. Because a “muddy thinker” will write cluttered English.
7. Because the writer has failed to keep him on the path and has given him too much unnecessary trouble.
8. “Sanguine” means “optimistic”; “sanguinary” means “blood-thirsty”. “Infer” means “to form an opinion or guess that something is true because of the information that you have”; while “imply” means “to communicate an idea or feeling without saying it directly”.
9. (Note: the numbering of paragraph is wrong. Paragraph 12 should refer to paragraph 11, starting with “The writer must...”.) Define his purpose, check his writing. He compares the thinking process to weaving. To make the matter understandable to undergraduates.
10. It means that an improvement in his writing also resulted in an improvement in the tidiness of his room. Zinsser is satisfied with his work.

11. Summary

In his essay “Simplicity”, William Zinsser diagnoses the disease of American writing-clutter-a condition of disorder or an untidy heap of litter. By way of exemplification, he demonstrates the various symptoms of this disease in business writing and in aviation terminology. In contrast, Zinsser offers a couple of good models of concise writing for imitation. He points out the secret of good writing-to reduce every sentence to its “cleanest components” and to “simplify”. By emphasizing the importance of retaining the reader's attention, Zinsser explores the multiple forms of carelessness that result in the loss of the reader. Zinsser identifies the correlation between clear thinking and clear writing and stresses the necessity of consciously forcing oneself to think clearly. At the end of the essay, the author echoes the beginning by repeating the necessity to throw away litter in order to achieve clean writing.

III. Understanding the writer's techniques

Up to the instructor's own judgment. These questions are designed to elicit class discussion.

Unit Eight

The Future of Reading



Part 1 Notes to vocabulary and texts

I. Vocabulary

1. cite: v.

a) to mention something as an example, especially one that supports, proves, or explains an idea or situation E.g. *The judge cited a 1956 Supreme Court ruling in her decision.*

cite something as something else E.g. *Several factors have been cited as the cause of the unrest.*

b) to give the exact words of something that has been written, especially in order to support an opinion or prove an idea, SYN quote, E.g. *The passage cited above is from a Robert Frost poem.*

c) to order someone to appear before a court of law, SYN summon, E.g. *cite somebody for something / Two managers had been cited for similar infractions.*

d) (British English) to mention someone by name in a court case; E.g. *Sue was cited in the divorce proceedings.*

e) to mention someone because they deserve praise; E.g. *cite somebody (for something) / Garcia was cited for her work with disabled children.*

2. literacy: *n.* the state of being able to read and write

3. attendant: *adj.* relating to or caused by something

4. cortex: *n.* the outer layer of an organ in your body, especially your brain

5. hunch: *n.* strong, intuitive feeling, suspicion. / intuitive feeling or a premonition

6. breach: *n.* an action that breaks a law, rule, or agreement

7. render: *v.* to cause someone or something in a particular condition

8. amorphous: *adj.* having no definite shape or features
9. facet: *n.* aspect, one of several parts of a person's character
10. avocation: an activity taken up in addition to one's regular work or profession, usually for enjoyment; a hobby
11. scriptorium: a writing room; specifically, the room assigned in a monastery for the copying of manuscripts
12. mandarin: *n.* the collective body of officials or persons of rank in China
13. besmirch: *v.* to make dirty or to soil
14. grid: *n.* the network of roads / the network of electricity supply wires that connect power stations and provides electricity to buildings in an area

II. Expressions from the text

1. elemental literacy: basic skills of reading and writing for everyday use
2. by heart: by rote, from memory
3. political reach: scope of political influence

III. Notes to the text

1. Gutenberg

c. 1397–1468, German inventor and printer, long credited with the invention of a method of printing from movable type, including the use of metal molds and alloys, a special press, and oil-based inks: a method that, with refinements and increased mechanization, remained the principal means of printing until the late 20th century. His type, which was hand set with characters of equal height, was printed on handmade paper. Similar printing had been done earlier in China and Korea. In China printing from movable woodblocks was invented by Pi Sheng in 1040, and printing with movable type made of clay was also prevalent; in Korea movable copper type was invented as early as 1392. Europeans who have been thought by some to have preceded Gutenberg in the practice of his art include Laurens Janszoon Koster, of Holland, and Pamfilo Castaldi, of Italy. Early in the 21st century, scholars, using computer technology, proposed that Gutenberg's movable type may actually have been sand cast, rather than produced in metal molds. If true, this would indicate that the development of Western printing technology was somewhat more gradual than previously thought.

Evidence indicates that Gutenberg was born in Mainz, trained as a goldsmith, and entered a partnership in which he taught his friends his secret profession of printing in the 1430s. He lived in Strasbourg for some years, and he may have made his great invention there in 1436 or 1437; he returned to Mainz (c.1446) and formed a partnership with a goldsmith, Johann Fust. Gutenberg's goal was to mechanically reproduce medieval liturgical manuscripts without losing their color or beauty of design. The masterpiece of his press has been known under several names: the Gutenberg Bible; the Mazarin Bible; and in modern times, as the 42-line Bible, for

the number of lines in each printed column. Fust's demand (1455) for repayment of sums advanced resulted in a settlement in which Gutenberg abandoned his claims to his invention and surrendered his stock, including type and the incomplete work on the 42-line Bible, to Fust, who continued the business and completed printing the Bible with the help of Peter Schöffer, who later became his son-in-law. Although the work bears no place of printing, date, or printer's name, it is usually dated to 1455. Printed in an edition of about 180 copies, it is the earliest extant Western book printed in movable type.

It is thought that Gutenberg reestablished himself in the printing business with the aid of Conrad Humery; works attributed, not unanimously, to him include a *Missale speciale constantiense* and a *Catholicon* (1460). The Elector of Mainz, Archbishop Adolf of Nassau, presented him with a benefice (1465) yielding an income and various privileges. There is a Gutenberg Museum in Mainz.

(Source: *Columbia Encyclopedia*: John Gutenberg)

2. De Quincey

De Quincey, Thomas (də kwɪn'sē), 1785–1859, English essayist. In 1802 he ran away from school and tramped about the country, eventually settling in London. His family soon found him and entered him (1803) in Worcester College, Oxford, where he developed a deep interest in German literature and philosophy. He left Oxford in 1808 without completing his degree and settled (1809) at Grasmere, where he made the acquaintance of Wordsworth. By 1817 the opium habit, which he had begun while at Oxford, had reached its height. He achieved literary eminence with the publication of his *Confessions of an English Opium-Eater* (1822), which first appeared in the *London Magazine* in 1821. It is an account of the progress of his drug habit, including descriptions of the bizarre and spectacular dreams he had while under the influence of opium. He became a prolific contributor to various journals, especially to Blackwood's, Edinburgh, after 1825. Among his best works—all written in a polished, highly imaginative, and discursive prose—are “On Murder Considered as One of the Fine Arts”, “*Suspiria de Profundis*”, “On the English Mail-Coach”, “On the Knocking at the Gate in Macbeth” and *Autobiographic Sketches* (1853).

3. Dark Ages

A term deployed in the 17th and 18th centuries to indicate the intellectual darkness which was believed to have descended on Europe with the ending of the Roman empire until new light was provided by the Renaissance. In the field of British history it is sometimes applied just to the 5th and 6th centuries, which many historians would prefer to designate as sub- or post-Roman.

4. Erasmus

Desiderius Erasmus

(born October. 27, 1469, Rotterdam, Holland—died July 12, 1536, Basel, Switz.) Dutch priest and humanist, considered the greatest European scholar of the 16th century. The illegitimate son of a priest and a physician's daughter, he entered a monastery and was ordained a priest in 1492. He studied at the University of Paris and traveled throughout Europe, coming under the influence of St. Thomas More and John Colet. The book that first made him famous was the *Adagia* (1500, 1508), an annotated collection of Greek and Latin proverbs. He became noted for his editions of Classical authors, Church Fathers, and the New Testament as well as for his own works, including *Handbook of a Christian Knight* (1503) and *Praise of Folly* (1509). Using the philological methods pioneered by Italian humanists, he helped lay the groundwork for the historical-critical study of the past. By criticizing ecclesiastical abuses, he encouraged the growing urge for reform, which found expression both in the Protestant Reformation and in the Catholic Counter-Reformation. Though he saw much to admire in Martin Luther, he came under pressure to attack him; he took an independent stance, rejecting both Luther's doctrine of predestination and the powers claimed for the papacy.

(Source: *Britannica Concise Encyclopedia*: Erasmus)

5. Montaigne (1533–92)

Moralist and author of the *Essais*, composed during the last 20 years of his life, which have left an indelible impression not only on French but on European culture. In the eyes of many of his contemporaries he was a striking example of a Neostoic author; to the sceptics and libertins of the 17th c. He was their precursor and inspiration; in the following century, Diderot admired him as a philosophe avant la lettre, and Rousseau saw in him the first of the great confessional writers. More recently, Nietzsche praised him as a destructive relativist, and Gide saw in him a proponent of sexual honesty and liberation. One of the peculiar qualities of his *Essais* is to reflect the intimate preoccupations of their readers; it is thus hardly surprising that for his most modern critics his work is marked by the aesthetics of the fragmentary; that it exemplifies intertextuality (incorporating as it does 1,264 explicit quotations, as well as countless other allusions); and that Montaigne himself anticipated reader-response theories of interpretation. This protean quality assures the *Essais* their status as a classic.

Montaigne was born in Gascony of a recently ennobled well-to-do family, and given a solid humanist education at the Collège de Guyenne. He was destined for a career in the law, and after university studies at either Toulouse or Paris he became in 1557 a minor magistrate at the Parlement de Bordeaux, where La Boétie was his colleague and friend. He sold his post in 1570 in order to “retire into the bosom of the learned Virgins”. His father had died two years before, leaving him the estate of Montaigne, where he resolved to devote the remainder of his life to reading, contemplation, and writing in the tower of his château, which housed his extensive library and whose exposed beams were inscribed with his favourite quotations.

His retirement was, however, not entirely uneventful; he left it to travel extensively in France, Switzerland, Germany, and Italy in 1580-1, leaving an interesting *Journal de voyage* which was discovered and published in 1774. Subsequently he became mayor of nearby Bordeaux (1581-5). Between 1570 and 1588 he was intermittently involved in highlevel diplomatic negotiations on behalf of Henri III and Henri de Navarre, later Henri IV, the heir presumptive to the throne, both of whom conferred honours on him. He died in 1592, of the painful hereditary disease (the kidney stone) of which his father also died. By that time he was a famous author whose works had run through several editions. He published the first two books of *Essais* at his own expense in Bordeaux in 1580, and had them reprinted in a revised version in 1582; in 1588 an enlarged edition, which included the third book, appeared in Paris; at the time of his death he was working on a much-expanded edition, which came out in 1595, edited by Marie de Gournay, his “fille d’alliance”.

This bare outline of his life does not reveal the intense and exciting intellectual journey on which he embarked when he retired in 1570, and which ended only at his death. He may have intended only to read and meditate; but he soon began to write, and scholars have been able to establish with some certainty the order in which he wrote the *Essais*. Why he began to write is not altogether clear, even though he offered various reasons. An important factor might well be the death of his closest friend, the moralist Étienne de la Boétie, in 1563; it has been plausibly suggested that the *Essais* are a one-sided continuation of their conversations together. Another factor could be the existence of loosely organized books of gleanings from the ancients, which offered Montaigne a model for arranging by theme and subject the notes he himself made from his reading. In giving his work the novel title “*Essais*”, which suggests “experiments” or “trials”, Montaigne may well be alluding to aspects of this work of compilation and reflection. It is the very reverse of a confident or assertive title. Nor did Montaigne claim to be writing for the benefit of anyone other than his intimates and immediate family; indeed, the prologue of 1580 tells the casual reader that he would do better not to bother with the book at all.

The subjects which most interest him initially are those closest to his own preoccupations and to those of his contemporaries. Montaigne belonged to the post- Reformation generation for whom the schism in the Church was an irreversible fact and a burning personal issue: some of his own siblings had become Protestants, although he was to remain a staunch Catholic. The optimistic era of humanist learning was past: but attention was still paid to the principal topics of humanist concern: education, war, moral philosophy, history, politics, and the higher disciplines of law and medicine. Montaigne’s early interests revolve around human inconsistency, ambition, and above all pain and death in this broad context. His reading and writing are designed to console him and strengthen him against what he perceives as future threats: death from a painful disease, social disorder, religious uncertainty, personal perplexity. This is often said to be his Neostic phase, characterized by his essays on philosophizing as learning to die (1, 20) and solitude (1, 40), in which the wise man is said to withdraw from public life and even social contact and to make

himself master of his own happiness by steeling himself against misfortune. But even in this phase, Montaigne's penchant for paradox and issues of doubt is clear, and his awareness of the bewildering diversity of human character and experience is explicit (1, 23; 1, 31).

A major development in his writings—sometimes called the “sceptical crisis”—occurred in the middle years of the 1570s when Montaigne had a medal struck with the device “Que sçay-je?” It is sometimes connected with the incident he records in the chapter on practice (II, 6), in which the experience of falling off a horse and apparently drifting towards death makes him realize that his policy of steeling himself against future misfortune is misplaced. But it may have much more to do with his defence of Raymond Sebond (Sabunde), which he was apparently commissioned to write by Marguerite de Valois, the Catholic wife of Henri de Navarre. Montaigne had translated the 15th-c. Sebond's *Theologia naturalis* in 1569 at the behest of his father; it is a work which purports to prove God's existence by rational means, and which describes man's preeminence in God's creation. Montaigne's “Apologie de Raymond Sebond” (11, 12)—an apologia presumably against Protestant critiques—is a thoroughgoing though unsystematic exercise in Pyrrhonism. It constitutes a withering sceptical attack on all forms of dogmatic philosophy and on all of man's intellectual pretensions. Man is shown to be no higher than the animals; his reason, weak and faulty; his senses, through which he acquires all knowledge, fallible and untrustworthy; and his moral convictions, lacking secure rational bases. Diversity and difference, not similarity and consensus, are shown to be ubiquitous; and the whole universe, in continual, incommensurable flux. Man, his faculty for judging and reasoning, and the objects of his perception are perpetually changing and unstable. Not only Sebond's adversaries, but arguably Sebond himself was demolished by this radical sceptical critique.

But it did not produce despair in Montaigne: instead, in his later *Essais*, he began cautiously to search for new bases for human enquiry. Ancient moral philosophies had failed to come up with a way of achieving happiness which was generally applicable; it was clear, therefore, that everyone had to search for their own answers by beginning their enquiries with that which they knew best: themselves. Personal anecdotes had been related by Montaigne from the very beginning of his writing; but they did not amount to fully fledged self-study. Self-study requires a method, however; Montaigne's was a unique form of non-self-indulgent introspection. This had to be honest, and unconstrained by convention; it had to be unselective; it had to take into account the fundamental mutability of man. As a practice, it led to self-portrayal: the recording of facts and opinion about the self in an infinitely extendable list. Because man changes constantly, the self-portrait cannot be revised, only augmented. In Book 3 of the *Essais*, and in the additions inserted in the first two books, the results of this method unfold. Montaigne records his most intimate sexual and gastronomic practices, as well as his most lofty thoughts; he leaves contradictions and inconsistencies in his text as a proof of its veracity; his arguments and discussions are rarely sustained for more than a paragraph or two (indeed, the titles of the *Essais*

seldom indicate adequately their contents, and sometimes, playfully, have nothing to do with them whatsoever); he records his judgements on other people and other subjects as evidence about himself as much as about these people or subjects.

The conclusions of this enquiry are, if anything, yet more surprising for their day. Man is seen as a corporeal more than a rational being. He is an amalgam of vice and virtue, in which the two elements are inseparable. He is irreducibly individual, but every man “porte la forme entière de l’humaine condition” (111, 2). All men share the same nature, but their social, political, and (implicitly) religious institutions are relative to specific societies, political systems, and religions. This relativistic attitude leads to a plea for toleration and the expression of horror at unjustifiable repression in the name of law, religion, or “reason”: the chapters which deal with the burning of witches and the Spanish treatment of Amerindians (I, 31; III, 6; III, II) are especially eloquent condemnations of intolerance. But Montaigne himself derives political and religious conformism from his relativistic and sceptical stance.

The *Essais* accumulated additions (with few amendments) over the period of their composition; one can only imagine that, had Montaigne lived longer, they would have continued to do so, because he tells us that he has discovered an inexhaustible vein of rich material to exploit. As his confidence in his enterprise grows, the *Essais* become more complex, more paradoxical, more playful, more idiosyncratic in expression. Indeed, one of their most remarkable features is their style.

By adding to his own essays Montaigne becomes an alien reader of his own writing, and offers many penetrating insights into the reading process itself. Towards the end of Book 3 the *Essais* become a celebration of reading and writing, of human conversation and friendship, of living life to the full, which contrasts with the stiffly Neostoic attitudes expressed in the first period. Experience, not Seneca or Cato, has taught him the best way of managing pain; he is able to rejoice in the legitimate pleasures of life, and the very last quotation in his *Essais* has a distinctly pagan, hedonistic ring to it. But to suggest that this is the conclusion of such a multifaceted and complex work would be wrong. Just as scepticism is present from the beginning, so also is a certain sort of Stoicism present at the end. Plausible it may be to see a development in the *Essais* from one philosophical stance to another: but it is more plausible to see them all as expressions of the complex personality of an author whose investigation into human nature marks a turning-point in man’s enquiry into man.

(Source: *French Literature Companion*: Michel de Montaigne)

6. the Morgan Library

The Morgan Library & Museum (formerly The Pierpont Morgan Library) is a museum and research library in New York City, USA. It was founded to house the private library of J. P. Morgan in 1906, which included, besides the manuscripts and printed books, some of them in

rare bindings, his collection of prints and drawings. The library was designed by Charles McKim from the firm of McKim, Mead and White and cost \$1.2 million. It was made a public institution in 1924 by his son, John Pierpont Morgan, Jr.

The building was declared a National Historic Landmark in 1966.

7. Missa Solemnis

Solemn mass; it has become the name by which Beethoven's Mass in D op.123 (1823) is known.

Structure of Missa Solemnis

Like most masses, Beethoven's Missa solemnis is in five movements:

Kyrie: Perhaps the most traditional of the mass movements, The Kyrie is in a traditional ABA' structure, with stately choral writing in the first movement section and more contrapuntal voice leading in the Christe, which also introduces the four vocal soloists.

Gloria: Quickly shifting textures and themes highlight each portion of the Gloria text, in a beginning to the movement that is almost encyclopedic in its exploration of 3/4 time. The movement ends with the first of the work's two massive fugues, on the text "In gloria Dei patris. Amen", leading into a recapitulation of the initial Gloria text and music.

Credo: One of the most remarkable movements to come from Beethoven's pen opens with a chord sequence that will be used again in the movement to effect modulations. The Credo, like the Gloria, is an often disorienting, mad rush through the text. The poignant modal harmonies for the "et incarnatus" yield to ever more expressive heights through the "crucifixus", and into a remarkable, a cappella setting of the "et resurrexit" that is over almost before it has begun. Most notable about the movement, though, is the closing fugue on "et vitam venturi" that includes one of the most difficult passages in the choral repertoire, when the subject returns at doubled tempo for a thrilling conclusion.

The form of the Credo is divided into four parts: (I) *allegro ma non troppo* through "descendit de coelis" in B-flat; (II) "Incarnatus est" through "Resurrexit" in D; (III) "Et ascendit" through the Credo recapitulation in F; (IV) Fugue and Coda "et vitam venturi saeculi, amen" in B-flat.

Sanctus: Up until the benedictus of the Sanctus, the Missa solemnis is of fairly normal classical proportions. But then, after an orchestral prelude, a solo violin enters in its highest range—representing the Holy Spirit descending to earth—and begins the Missa's most transcendently beautiful music, in a remarkably long extension of the text.

Agnus Dei: A setting of the plea "miserere nobis" ("have mercy on us") that begins with the

men's voices alone yields, eventually, to a bright D-major prayer "dona nobis pacem (grant us peace)" in a pastoral mode. After some fugal development, it is suddenly and dramatically interrupted by martial sounds (a convention in the 18th century, as in Haydn's *Missa in tempore belli*), but after repeated pleas of "miserere!", eventually recovers and brings itself to a stately conclusion.

(Source: Wikipedia)

Part 2 Key to exercises

I. Vocabulary exercises

1. Find in the text suitable words or expressions to fill in the gaps in the following sentences. The meaning of the missing words or expressions is given in the bracket at the end of the sentence:

a) flicker	b) tribute	c) hunch	d) breach
e) attendant	f) numerate	g) exigent	h) besmirched

2. Determine the meanings of the following excerpts from this essay and explain them in your own words:

- a) reluctance to spare some moments of quietness, which constitute rare and expensive enjoyment of homely comfort
- b) contradictory incoming information at the same time
- c) makes it impossible to engage in some necessary acts of understanding and focusing of attention
- d) the large volumes of formless reading material designed to amuse
- e) That is to say, there is no single definite answer to this question.
- f) the planned methods of tranquility (or peace of mind) and focusing of attention required by great books
- g) It will belong to the people good at making calculations.
- h) People who have got rid of the demanding task of reading printed words and the related habits of always referring to the corresponding external objects.
- i) soiled in the mud/or made dirty in the mud
- j) put into containers and wrapped in clear transparent material for consumption right away

II. Paraphrase the following sentences

1. This disturbance of attention, breaking of silence, intrusion into loneliness touches the very core of our idea of the ability to read and write, ...
2. No book publisher can predict confidently what will become of the present book form.
3. It is debatable whether or not the text will be shown on the screen as it is being read.
4. We now understand that these were actually crucial ages, with their patience shining brightly,

outstanding in their realization of what ancient documents must be reproduced and kept intact.

5. But it is doubtful that they can really serve the reading experience, which is a recurring, refreshing wonder.

III. Questions on the text

1. It is very depressing and serious. 27 million Americans are illiterate, and 35 million are under-literate.
2. That is, the lack of the ability to read the most basic things in daily life. For example, he or she cannot read the warning signs near a danger zone, or the labels on a bottle of toxic material, the signs of shops, etc. Such people are not qualified for employment.
3. “Elemental literacy” means the basic reading skills. No. Because he says in paragraph 2 that he is concerned about the “slightly more luxurious problem of the decline in the skills even of the middle-class readers”.
4. He or she may be a person of average income and education. Most teenagers require background music or a flickering TV screen at the corner of their field of perception.
5. He/she can learn it by heart. The heart is the seat of emotion, so here is a play on the double meaning. The brain is the seat of intellect.
6. A free-for-all answer. Try to elicit students suggestions about the different transformations that “lie ahead”.
7. See note 1. The Gutenberg revolution has popularized reading by making the book available to a wider public. See paragraph 3, in which is the sentence “The information revolution...and reading”.
8. They are: 1) reading for distraction; 2) reading for information; 3) reading in the traditional silent sense.
9. It is De Quincey, a Romantic essayist, who invented the two terms. “Literature of knowledge” refers to reading for information; and “literature of power” refers to poetry, fiction, drama, and such literary texts.
10. Because he does not think that they are “dark”.
11. Easy question. Rely on your common sense.
12. “Mandarinate” refers to a small elitist class of readers. It is derived from “mandarin”—a member of an elite group, especially a person having influence or high status in intellectual or cultural circles. In the future, the power will shift to the “nonreaders”, that is, people who do not enjoy reading and seldom read. The worst case scenario is that the nonreaders will have more power over the mandarins.
13. That is, we can enjoy great music in a very casual way, without paying homage to the composers. He feels that modern people show no proper respect to great masters of music or literature.

IV. Understanding the writer's techniques

Free discussion.

Unit Nine

Utopian Techniques



Part 1 Notes to vocabulary and texts

I. Vocabulary

1. pattern: *v.* to make, mold, or design by following a pattern / to be patterned on: to be designed or made in a way that is copied from something else; E.g. *The civil examination system used in the west is patterned on (or after) the one in ancient China.*
2. patch: *v.* to make something quickly or carelessly from a number of different pieces or ideas
3. mundane: *adj.* concerned with ordinary life, worldly
4. monastery: *n.* a place where monks live
5. coureur de bois: French Canadian fur trader of the late 17th and early 18th centuries; Most of the coureur de bois traded illicitly (i.e., without the license required by the Quebec government). They sold brandy to Indians, which created difficulties for the tribes with whom they traded. Though they defied the colonial authorities, they ultimately benefited them by exploring the frontier, developing the fur trade, and helping ally the Indians with the French and against the English.
6. inimical: *adj.* hostile, harmful / making it difficult for something to exist or happen
7. sequester: *v.* to set apart from a group: close off, cut off
8. scriptural: *adj.* contained in the *Bible* or based on the *Bible*
9. compulsion: *n.* the irresistible impulse to act, regardless of the rationality of the motivation

II. Expressions from the text

1. *sub homine*: under man
2. *sub deo*: under God

3. *sub lege*: under law

The three Latin phrases derive from Henry de Bracton (ca. 1210-1268), an English jurist. He is remembered for the motto “Rex non debet esse sub homine, sed sub Deo et lege”. See the following extract from an article “THE LAW: The Work of Justice”, published by *TIME* (<http://www.time.com/time/printout/0,8816,863304,00.html#>)

That force survived and beat down the political absolutism of the 17th and 18th centuries, which held that the law was no more than the will of the sovereign. Sir Edward Coke immortalized Bracton’s words —” Rex non debet esse sub homine, sed sub Deo et lege” (The king ought not to be under man, but under God and the law)—by flinging them in the furious face of absolutist James I. Then Coke fell to his knees in terror of losing his head—yet his doctrine lives today as the wellspring of the rule of law.

4. take a hard line: *hard line* means “a strict way of dealing with someone or something”.

(related phrases: *hard-line*: *adj.* having extreme political beliefs, and refusing to change them: a hard-line Marxist.)

5. round the corner: likely to happen soon.

III. Notes to the text

1. Plato: (427–347 BC), Greek philosopher, founder of philosophical idealism and one of the greatest of Greek prose-writers.

Plato was born of a noble family which claimed descent from Codrus, an early king of Athens. His life and writings show the enormous influence upon him of Socrates’ life and the manner of his death. At first he wrote poetry (probably none of the epigrams attributed to him is genuine) but meeting Socrates in about 407 BC turned his attention to philosophy. He was ill at the time of Socrates’ execution in 399 and was not present during his last moments. Shortly afterwards Plato retired to Megara with other disciples of Socrates; he travelled widely in the next twelve years, visiting Egypt and making the acquaintance of the Pythagoreans in Magna Graecia, in particular Archytas of Tarentum. In c.387 he visited Sicily where he met (and soon fell out with) Dionysius I tyrant of Syracuse and, most importantly, the young Dion, who became Plato’s pupil and absorbed his teaching.

After a while Plato returned to Athens and there founded a school, the Academy. Here Plato and his pupils, who included Aristotle, engaged in mathematics, dialectic, and all studies that seemed relevant for the education of future statesmen and politicians; and in this activity Plato spent the remaining forty years of his life. According to his Seventh Epistle (see 6 below) he had twice made some attempt to enter politics: at the end of the Peloponnesian War in 404, under the Thirty Tyrants (among whom were numbered Critias, his mother’s cousin, and Charmidēs, his maternal uncle), and after the restoration of the democracy in 403 [see ATHENS 2 (iii)]; but he had been

repelled by the criminal acts of the former and by the condemnation of Socrates under the latter. He was driven to the conclusion that there was no hope for cities until philosophers became rulers or rulers philosophers. He made two more visits to Syracuse, one when Dionysius I died in 367 and was succeeded by his son Dionysius II; Dion summoned Plato to try to create in his nephew Dionysius II, then aged about 30, the Platonic philosopherking. But Dionysius banished Dion, whose motives he suspected, and Plato returned to Athens. Another visit at Dionysius' request in 361 had no better outcome, and many of Plato's Epistles are devoted to explaining his very unsuccessful role in the affairs of Syracuse. Plato died at Athens in 347.

Philosophical writings. Plato published perhaps twenty-five philosophical dialogues (the authenticity of some is disputed) and the Apology (not a dialogue but a reproduction of Socrates' defence at his trial), written over a period of fifty years, and they all survive. There are also thirteen letters (the Epistles) whose genuineness is much debated. Plato himself thought that the spoken word was superior to the written (see PHAEDRUS and the Seventh Epistle), and Aristotle makes reference to doctrines not found in the dialogues; hence it may be that only Plato's lectures would have given the authentic statement of his views. The precise chronological order of the dialogues is not known, but the evidence of style and the evaluation of doctrine allow a rough division into three periods. The early period includes Apology, Charmides, Crito, Euthyphro, Hippias Minor, Ion, Lachēs, and perhaps Lysis (which may be later). In these Socrates is the principal figure, examining and demolishing the views put forward by his interlocutors. The second period includes Protagoras, Gorgias, Meno, Menexenus, Euthydemus, Phaedo, Phaedrus, Cratylus, Parmenidēs, Republic, Symposium, and Theaetetus. In these Socrates is still the foremost figure, and now puts forward positive doctrines which may be regarded as Plato's own, or at least Plato's interpretation and development of the views of Socrates. The third group, the work of Plato's later years, includes the Critias, Philebus, Politicus, Sophist and Timaeus; the Laws, Plato's longest and last work, was published after his death, probably unrevised.

Of the dialogues, *Charmides*, *Laches*, and *Lysis* are concerned with the nature of, respectively, temperance, courage, and friendship. In the *Hippias Minor*, a discussion with the Elean sophist of that name, Socrates shows by a sophistic argument that he who does evil intentionally is less blameworthy than he who does it unintentionally. *Ion* is the genial mockery of a rhapsodist who is shown to possess no knowledge of his art. *Euthydemus* is a humorous satire on the sophists. In the *Menexenus*, which some have hesitated to ascribe to Plato, Socrates recites a funeral oration (after the style of Pericles' Funeral Oration in book 2 of Thucydides' history) which he says was composed by the hetaera Aspasia (see PERICLES) and which is apparently satirical. In *Parmenides*, the young Socrates meets the older Eleatic philosophers Parmenides and Zeno, defends rather naïvely the theory of Ideas (see below) and receives some telling criticisms; it is a difficult dialogue. The *Critias* is an unfinished dialogue, a sequel to the *Timaeus*. It includes the

legend of the Athenian victory over the people of the lost island of Atlantis. The *Philebus* is a discussion of the relative merits of pleasure and wisdom as ingredients in the good life. In the *Politicus* (statesman) the nature of the Platonic ideal of king or statesman is investigated; in the absence of the ideal ruler, the best practical course is for the citizens to frame the laws with care and make them inviolable.

Much of the charm of Plato's dialogues consists in their dramatic setting, the description of the scenes in which they take place, the amusing and interesting characters whom he stages, and the genial irony of Socrates.

It is difficult to know in the early dialogues how far Plato is reproducing Socrates' views and to what extent he has moved beyond them, but in the later dialogues it is reasonable to think that Plato is propounding his own doctrines. His primary concern is with moral education. Plato believes that on the one hand it is possible to be a good man without properly knowing what it means to be a good man or what goodness is. This is to have right opinion (*orthē doxa*); as one might think correctly that a road leads to Larisa (Plato's example in *Meno*) without having been along it and reached Larisa oneself. But on the other hand only to have right opinion is to be in a precarious state: meeting a new idea about goodness might throw one into confusion so that one could not judge its value. True knowledge is needed, which is different from right opinion in that with it one is able to define or give an account of what one knows. The early dialogues portray Socrates seeking definitions of particular virtues, of courage in *Laches*, temperance in *Charmides*, piety in *Euthyphro*, or virtue in general in *Meno*, but without reaching positive conclusions. Virtue is a matter of knowledge. Both Socrates and Plato were attracted by the notion that knowledge of virtue is similar in kind to knowledge of how to practise a craft, such as cobbling shoes. It followed for Socrates and Plato (though not for many others) that wrong-doing is the result of ignorance; if people truly knew the good they were bound to do it. In any case knowledge of what goodness is would enable people both to be good themselves and to lead others to knowledge of goodness. A man having such knowledge would constitute the ideal ruler. Only philosophical enquiry, that is, the practice of dialectic, can lead to true knowledge, and it must be preceded by the study of mathematics and of abstract thinking in general, including logic, as well as of the science of government. Only a select few may be capable of gaining this kind of true knowledge; the rest must be content with having the right opinions.

For Plato all objects of knowledge, abstractions such as "beauty" as well as concrete things, were real entities, but like the objects of mathematical knowledge, the ideal triangle or circle, they did not exist in our world of the senses. Plato postulated another world, the world of Ideas or Forms (of things), leaving the relationship between Ideas and the material things of this world somewhat vague; but the things we see now in this world remind us of the Ideas that they imitate and in some sense partake of. Knowledge of the world of Ideas is attainable in this world only by

thought (as is true of the objects of mathematical knowledge; see 5 below) and true knowledge can only be of these Ideas, because they are eternal and unvarying whereas the objects of this world are forever changing. (Aristotle's criticism of this doctrine was that ideas only had reality in so far as they were embodied in particular objects.)

Plato believed in a dualism of immortal soul and mortal body. The soul before birth (that is, before its incarnation) was acquainted with the world of Ideas; knowledge of the Ideas in this life is achieved through the soul's recollection of what it has previously known, a recollection which is brought about by the practice of philosophy (i.e. dialectic). Life should therefore be devoted to the cultivation of the soul and the suppression of the body (which may hinder the soul's activities). Beyond all other Ideas is that of the Good (which in some way that is never explained is the cause of things), knowledge of which it is the soul's ambition to attain. Love of what is good and beautiful in this world can lead by stages, through philosophy, to the soul's contemplation of the Idea of Goodness in another world, for which it yearns.

Plato once advertised a lecture on the Good. A large audience collected expecting to hear about the good things they valued—health, wealth, and material happiness. When they found themselves listening to a discourse on mathematics in which they were told that the Good is Limit (*peras*), they went away contemptuous and angry. This was a favourite story of Aristotle, who drew from it the moral that a prospective audience should always be told in advance what a lecture is really going to be about.

Thirteen Epistles attributed to Plato have come down to us. They were regarded as genuine in antiquity and are quoted by Cicero and Plutarch. They are addressed to correspondents in Sicily, and all relate to Plato's dealings with Dion and Dionysius, which they were intended to defend. Perhaps none of them was written by Plato himself, but it is generally accepted that the Seventh Epistle, which is addressed to the friends of Dion after the murder of the latter in 353 BC, is a reliable record of the events of Plato's life even if not written by him. It contains a defence of Plato's political ideals and is a passionate lament for his friend Dion.

In the disciplines and methods of philosophy, and the rigour of their application, Plato's immediate heir was Aristotle, but ultimately his intellectual heirs are all those who have tried to think systematically about morals and politics, science and mathematics. Plato has exerted an enormous influence on subsequent philosophic and religious thought by his theory of Ideas, his sense of an unseen and eternal world behind the changing unrealities of the world of the senses, his conception of God, and his connection of morality with religion. In Judaism his influence is felt in the Book of Wisdom and in the system of Philo. Among the Romans his philosophy appealed to Cicero in particular, as it did to all who revolted against materialism. In the third century AD Plotinus and others provided systematic exegesis of the dialogues as well as

reinterpretations, which together made Neoplatonism the dominant pagan philosophy of that time. Christian thought was infused with Platonic notions from the time of (the Greek) Clement of Alexandria and Origen (second century AD), and Latin Christianity too was influenced indirectly by Platonic teaching from a variety of sources including Boethius and (from the ninth century) translations of (pseudo)-Dionysius the Areopagite. At the beginning of the Renaissance, reaction by humanists against scholasticism took the form of disparagement of Aristotle and enthusiasm for Plato. Latin translations of his works were made in the fifteenth century by the Italian humanist Marsilio Ficino (1433-99). Knowledge of Plato came to England in the sixteenth century and Platonism was embraced enthusiastically by the seventeenth-century Cambridge Platonists, so-called, who were in this as in much else opposed to the thought of their age. Although nowadays a Platonist philosophy is not usually thought to be tenable, Plato remains a source of philosophical inspiration.

(Source: *Classical Literature Companion: Plato*)

2. The Republic

Introduction

The Republic of Plato is the longest of his works with the exception of the *Laws*, and is certainly the greatest of them. There are nearer approaches to modern metaphysics in the *Philebus* and in the *Sophist*; the *Politicus* or *Statesman* is more ideal; the form and institutions of the State are more clearly drawn out in the *Laws*; as works of art, the *Symposium* and the *Protagoras* are of higher excellence. But no other Dialogue of Plato has the same largeness of view and the same perfection of style; no other shows an equal knowledge of the world, or contains more of those thoughts which are new as well as old, and not of one age only but of all. Nowhere in Plato is there a deeper irony or a greater wealth of humor or imagery, or more dramatic power. Nor in any other of his writings is the attempt made to interweave life and speculation, or to connect politics with philosophy. *The Republic* is the centre around which the other Dialogues may be grouped; here philosophy reaches the highest point to which ancient thinkers ever attained. Plato among the Greeks, like Bacon among the moderns, was the first who conceived a method of knowledge, although neither of them always distinguished the bare outline or form from the substance of truth; and both of them had to be content with an abstraction of science which was not yet realized. He was the greatest metaphysical genius whom the world has seen; and in him, more than in any other ancient thinker, the germs of future knowledge are contained. The sciences of logic and psychology, which have supplied so many instruments of thought to after-ages, are based upon the analyses of Socrates and Plato. The principles of definition, the law of contradiction, the fallacy of arguing in a circle, the distinction between the essence and accidents of a thing or notion, between means and ends, between causes and conditions; also the division of the mind into the rational, concupiscent, and irascible elements, or of pleasures and desires into necessary and unnecessary—these and other great forms of thought are all of them to

be found in *the Republic*, and were probably first invented by Plato. The greatest of all logical truths, and the one of which writers on philosophy are most apt to lose sight, the difference between words and things, has been most strenuously insisted on by him, although he has not always avoided the confusion of them in his own writings. But he does not bind up truth in logical formulae, —logic is still veiled in metaphysics; and the science which he imagines to “contemplate all truth and all existence” is very unlike the doctrine of the syllogism which Aristotle claims to have discovered.

Neither must we forget that *the Republic* is but the third part of a still larger design which was to have included an ideal history of Athens, as well as a political and physical philosophy. The fragment of the Critias has given birth to a world-famous fiction, second only in importance to the tale of Troy and the legend of Arthur; and is said as a fact to have inspired some of the early navigators of the sixteenth century. This mythical tale, of which the subject was a history of the wars of the Athenians against the Island of Atlantis, is supposed to be founded upon an unfinished poem of Solon, to which it would have stood in the same relation as the writings of the logographers to the poems of Homer. It would have told of a struggle for Liberty, intended to represent the conflict of Persia and Hellas. We may judge from the noble commencement of the Timaeus, from the fragment of the Critias itself, and from the third book of the Laws, in what manner Plato would have treated this high argument. We can only guess why the great design was abandoned; perhaps because Plato became sensible of some incongruity in a fictitious history, or because he had lost his interest in it, or because advancing years forbade the completion of it; and we may please ourselves with the fancy that had this imaginary narrative ever been finished, we should have found Plato himself sympathizing with the struggle for Hellenic independence, singing a hymn of triumph over Marathon and Salamis, perhaps making the reflection of Herodotus where he contemplates the growth of the Athenian empire—“How brave a thing is freedom of speech, which has made the Athenians so far exceed every other state of Hellas in greatness!” or, more probably, attributing the victory to the ancient good order of Athens and to the favor of Apollo and Athene.

Again, Plato may be regarded as the “captain” (archhegoz) or leader of a goodly band of followers; for in *the Republic* is to be found the original of Cicero’s *De Republica*, of St. Augustine’s *City of God*, of the *Utopia* of Sir Thomas More, and of the numerous other imaginary States which are framed upon the same model. The extent to which Aristotle or the Aristotelian school were indebted to him in the Politics has been little recognized, and the recognition is the more necessary because it is not made by Aristotle himself. The two philosophers had more in common than they were conscious of; and probably some elements of Plato remain still undetected in Aristotle. In English philosophy too, many affinities may be traced, not only in the works of the Cambridge Platonists, but in great original writers like Berkeley or Coleridge, to Plato and his ideas. That there is a truth higher than experience, of

which the mind bears witness to herself, is a conviction which in our own generation has been enthusiastically asserted, and is perhaps gaining ground. Of the Greek authors who at the Renaissance brought a new life into the world Plato has had the greatest influence. *The Republic* of Plato is also the first treatise upon education, of which the writings of Milton and Locke, Rousseau, Jean Paul, and Goethe are the legitimate descendants. Like Dante or Bunyan, he has a revelation of another life; like Bacon, he is profoundly impressed with the un-unity of knowledge; in the early Church he exercised a real influence on theology, and at the Revival of Literature on politics. Even the fragments of his words when “repeated at second-hand” have in all ages ravished the hearts of men, who have seen reflected in them their own higher nature. He is the father of idealism in philosophy, in politics, in literature. And many of the latest conceptions of modern thinkers and statesmen, such as the unity of knowledge, the reign of law, and the equality of the sexes, have been anticipated in a dream by him.

Argument

The argument of *the Republic* is the search after Justice, the nature of which is first hinted at by Cephalus, the just and blameless old man—then discussed on the basis of proverbial morality by Socrates and Polemarchus—then caricatured by Thrasymachus and partially explained by Socrates—reduced to an abstraction by Glaucon and Adeimantus, and having become invisible in the individual reappears at length in the ideal State which is constructed by Socrates. The first care of the rulers is to be education, of which an outline is drawn after the old Hellenic model, providing only for an improved religion and morality, and more simplicity in music and gymnastic, a manlier strain of poetry, and greater harmony of the individual and the State. We are thus led on to the conception of a higher State, in which “no man calls anything his own,” and in which there is neither “marrying nor giving in marriage,” and “kings are philosophers” and “philosophers are kings;” and there is another and higher education, intellectual as well as moral and religious, of science as well as of art, and not of youth only but of the whole of life. Such a State is hardly to be realized in this world and would quickly degenerate. To the perfect ideal succeeds the government of the soldier and the lover of honor, this again declining into democracy, and democracy into tyranny, in an imaginary but regular order having not much resemblance to the actual facts. When “the wheel has come full circle” we do not begin again with a new period of human life; but we have passed from the best to the worst, and there we end. The subject is then changed and the old quarrel of poetry and philosophy which had been more lightly treated in the earlier books of *the Republic* is now resumed and fought out to a conclusion. Poetry is discovered to be an imitation thrice removed from the truth, and Homer, as well as the dramatic poets, having been condemned as an imitator, is sent into banishment along with them. And the idea of the State is supplemented by the revelation of a future life.

The division into books, like all similar divisions, is probably later than the age of Plato. The

natural divisions are five in number; — (1) Book I and the first half of Book II down to the paragraph beginning, “I had always admired the genius of Glaucon and Adeimantus,” which is introductory; the first book containing a refutation of the popular and sophistical notions of justice, and concluding, like some of the earlier Dialogues, without arriving at any definite result. To this is appended a restatement of the nature of justice according to common opinion, and an answer is demanded to the question—What is justice, stripped of appearances? The second division (2) includes the remainder of the second and the whole of the third and fourth books, which are mainly occupied with the construction of the first State and the first education. The third division (3) consists of the fifth, sixth, and seventh books, in which philosophy rather than justice is the subject of inquiry, and the second State is constructed on principles of communism and ruled by philosophers, and the contemplation of the idea of good takes the place of the social and political virtues. In the eighth and ninth books (4) the perversions of States and of the individuals who correspond to them are reviewed in succession; and the nature of pleasure and the principle of tyranny are further analyzed in the individual man. The tenth book (5) is the conclusion of the whole, in which the relations of philosophy to poetry are finally determined, and the happiness of the citizens in this life, which has now been assured, is crowned by the vision of another.

Or a more general division into two parts may be adopted; the first (Books I-IV) containing the description of a State framed generally in accordance with Hellenic notions of religion and morality, while in the second (Books V-X) the Hellenic State is transformed into an ideal kingdom of philosophy, of which all other governments are the perversions. These two points of view are really opposed, and the opposition is only veiled by the genius of Plato. *The Republic*, like the *Phaedrus*, is an imperfect whole; the higher light of philosophy breaks through the regularity of the Hellenic temple, which at last fades away into the heavens. Whether this imperfection of structure arises from an enlargement of the plan; or from the imperfect reconciliation in the writer’s own mind of the struggling elements of thought which are now first brought together by him; or, perhaps, from the composition of the work at different times—are questions, like the similar question about the *Iliad* and the *Odyssey*, which are worth asking, but which cannot have a distinct answer. In the age of Plato there was no regular mode of publication, and an author would have the less scruple in altering or adding to a work which was known only to a few of his friends. There is no absurdity in supposing that he may have laid his labors aside for a time, or turned from one work to another; and such interruptions would be more likely to occur in the case of a long than of a short writing. In all attempts to determine the chronological order of the Platonic writings on internal evidence, this uncertainty about any single Dialogue being composed at one time is a disturbing element, which must be admitted to affect longer works, such as *the Republic* and the *Laws*, more than shorter ones. But, on the other hand, the seeming discrepancies of *the Republic* may only arise out of the discordant elements which the philosopher has attempted to unite in a single whole, perhaps without being himself able to

recognize the inconsistency which is obvious to us. For there is a judgment of after ages which few great writers have ever been able to anticipate for themselves. They do not perceive the want of connection in their own writings, or the gaps in their systems which are visible enough to those who come after them. In the beginnings of literature and philosophy, amid the first efforts of thought and language, more inconsistencies occur than now, when the paths of speculation are well worn and the meaning of words precisely defined. For consistency, too, is the growth of time; and some of the greatest creations of the human mind have been wanting in unity. Tried by this test, several of the Platonic Dialogues, according to our modern ideas, appear to be defective, but the deficiency is no proof that they were composed at different times or by different hands. And the supposition that *the Republic* was written uninterruptedly and by a continuous effort is in some degree confirmed by the numerous references from one part of the work to another.

The second title, "Concerning Justice" is not the one by which *the Republic* is quoted, either by Aristotle or generally in antiquity, and, like the other second titles of the Platonic Dialogues, may therefore be assumed to be of later date. Morgenstern and others have asked whether the definition of justice, which is the professed aim, or the construction of the State is the principal argument of the work. The answer is, that the two blend in one, and are two faces of the same truth; for justice is the order of the State, and the State is the visible embodiment of justice under the conditions of human society. The one is the soul and the other is the body, and the Greek ideal of the State, as of the individual, is a fair mind in a fair body. In Hegelian phraseology the State is the reality of which justice is the ideal. Or, described in Christian language, the kingdom of God is within, and yet develops into a Church or external kingdom; "the house not made with hands, eternal in the heavens," is reduced to the proportions of an earthly building. Or, to use a Platonic image, justice and the State are the warp and the woof which run through the whole texture. And when the constitution of the State is completed, the conception of justice is not dismissed, but reappears under the same or different names throughout the work, both as the inner law of the individual soul, and finally as the principle of rewards and punishments in another life. The virtues are based on justice, of which common honesty in buying and selling is the shadow, and justice is based on the idea of good, which is the harmony of the world, and is reflected both in the institutions of States and in motions of the heavenly bodies. The *Timaeus*, which takes up the political rather than the ethical side of *the Republic*, and is chiefly occupied with hypotheses concerning the outward world, yet contains many indications that the same law is supposed to reign over the State, over nature, and over man.

Too much, however, has been made of this question both in ancient and in modern times. There is a stage of criticism in which all works, whether of nature or of art, are referred to design. Now in ancient writings, and indeed in literature generally, there remains often a large element which was not comprehended in the original design. For the plan grows under the author's hand; new thoughts occur to him in the act of writing; he has not worked out the argument to the end before

he begins. The reader who seeks to find some one idea under which the whole may be conceived, must necessarily seize on the vaguest and most general. Thus Stallbaum, who is dissatisfied with the ordinary explanations of the argument of *the Republic*, imagines himself to have found the true argument “in the representation of human life in a State perfected by justice and governed according to the idea of good”. There may be some use in such general descriptions, but they can hardly be said to express the design of the writer. The truth is, that we may as well speak of many designs as of one; nor need anything be excluded from the plan of a great work to which the mind is naturally led by the association of ideas, and which does not interfere with the general purpose. What kind or degree of unity is to be sought after in a building, in the plastic arts, in poetry, in prose, is a problem which has to be determined relatively to the subject-matter. To Plato himself, the inquiry “what was the intention of the writer” or “what was the principal argument of the Republic” would have been hardly intelligible, and therefore had better be at once dismissed.

Is not *the Republic* the vehicle of three or four great truths which, to Plato’s own mind, are most naturally represented in the form of the State? Just as in the Jewish prophets the reign of Messiah, or “the day of the Lord,” or the suffering Servant or people of God, or the “Sun of righteousness with healing in his wings” only convey, to us at least, their great spiritual ideals, so through the Greek State Plato reveals to us his own thoughts about divine perfection, which is the idea of good—like the sun in the visible world;—about human perfection, which is justice—about education beginning in youth and continuing in later years—about poets and sophists and tyrants who are the false teachers and evil rulers of mankind—about “the world” which is the embodiment of them—about a kingdom which exists nowhere upon earth but is laid up in heaven to be the pattern and rule of human life. No such inspired creation is at unity with itself, any more than the clouds of heaven when the sun pierces through them. Every shade of light and dark, of truth, and of fiction which is the veil of truth, is allowable in a work of philosophical imagination. It is not all on the same plane; it easily passes from ideas to myths and fancies, from facts to figures of speech. It is not prose but poetry, at least a great part of it, and ought not to be judged by the rules of logic or the probabilities of history. The writer is not fashioning his ideas into an artistic whole; they take possession of him and are too much for him. We have no need therefore to discuss whether a State such as Plato has conceived is practicable or not, or whether the outward form or the inward life came first into the mind of the writer. For the practicability of his ideas has nothing to do with their truth; and the highest thoughts to which he attains may be truly said to bear the greatest “marks of design”—justice more than the external frame—work of the State, the idea of good more than justice. The great science of dialectic or the organization of ideas has no real content; but is only a type of the method or spirit in which the higher knowledge is to be pursued by the spectator of all time and all existence. It is in the fifth, sixth, and seventh books that Plato reaches the “summit of speculation” and these, although they fail to satisfy the requirements of a modern thinker, may therefore be regarded as the most important, as they are also the most original, portions of the work.

It is not necessary to discuss at length a minor question which has been raised by Boeckh, respecting the imaginary date at which the conversation was held (the year 411 B. C. which is proposed by him will do as well as any other); for a writer of fiction, and especially a writer who, like Plato, is notoriously careless of chronology, only aims at general probability. Whether all the persons mentioned in *the Republic* could ever have met at any one time is not a difficulty which would have occurred to an Athenian reading the work forty years later, or to Plato himself at the time of writing (any more than to Shakespeare respecting one of his own dramas); and need not greatly trouble us now. Yet this may be a question having no answer “which is still worth asking,” because the investigation shows that we can not argue historically from the dates in Plato; it would be useless therefore to waste time in inventing far-fetched reconcilements of them in order avoid chronological difficulties, such, for example, as the conjecture of C. F. Hermann, that Glaucon and Adeimantus are not the brothers but the uncles of Plato, or the fancy of Stallbaum that Plato intentionally left anachronisms indicating the dates at which some of his Dialogues were written.

Characters

The principal characters in *the Republic* are Cephalus, Polemarchus, Thrasymachus, Socrates, Glaucon, and Adeimantus. Cephalus appears in the introduction only, Polemarchus drops at the end of the first argument, and Thrasymachus is reduced to silence at the close of the first book. The main discussion is carried on by Socrates, Glaucon, and Adeimantus. Among the company are Lysias (the orator) and Euthydemus, the sons of Cephalus and brothers of Polemarchus, an unknown Charmantides—these are mute auditors; also there is Cleitophon, who once interrupts, where, as in the Dialogue which bears his name, he appears as the friend and ally of Thrasymachus.

Cephalus, the patriarch of house, has been appropriately engaged in offering a sacrifice. He is the pattern of an old man who has almost done with life, and is at peace with himself and with all mankind. He feels that he is drawing nearer to the world below, and seems to linger around the memory of the past. He is eager that Socrates should come to visit him, fond of the poetry of the last generation, happy in the consciousness of a well-spent life, glad at having escaped from the tyranny of youthful lusts. His love of conversation, his affection, his indifference to riches, even his garrulity, are interesting traits of character. He is not one of those who have nothing to say, because their whole mind has been absorbed in making money. Yet he acknowledges that riches have the advantage of placing men above the temptation to dishonesty or falsehood. The respectful attention shown to him by Socrates, whose love of conversation, no less than the mission imposed upon him by the Oracle, leads him to ask questions of all men, young and old alike, should also be noted. Who better suited to raise the question of justice than Cephalus, whose life might seem to be the expression of it? The moderation with which old age is pictured by Cephalus as a very tolerable portion of existence is characteristic, not only of him, but of

Greek feeling generally, and contrasts with the exaggeration of Cicero in the *De Senectute*. The evening of life is described by Plato in the most expressive manner, yet with the fewest possible touches. As Cicero remarks (*Ep. ad Attic. iv. 16*), the aged Cephalus would have been out of place in the discussion which follows, and which he could neither have understood nor taken part in without a violation of dramatic propriety.

His “son and heir” Polemarchus has the frankness and impetuosity of youth; he is for detaining Socrates by force in the opening scene, and will not “let him off” on the subject of women and children. Like Cephalus, he is limited in his point of view, and represents the proverbial stage of morality which has rules of life rather than principles; and he quotes Simonides as his father had quoted Pindar. But after this he has no more to say; the answers which he makes are only elicited from him by the dialectic of Socrates. He has not yet experienced the influence of the Sophists like Glaucon and Adeimantus, nor is he sensible of the necessity of refuting them; he belongs to the pre-Socratic or pre-dialectical age. He is incapable of arguing, and is bewildered by Socrates to such a degree that he does not know what he is saying. He is made to admit that justice is a thief, and that the virtues follow the analogy of the arts. From his brother Lysias we learn that he fell a victim to the Thirty Tyrants, but no allusion is here made to his fate, nor to the circumstance that Cephalus and his family were of Syracusan origin, and had migrated from Thurii to Athens.

The “Chalcedonian giant”, Thrasymachus, of whom we have already heard in the *Phaedrus*, is the personification of the Sophists, according to Plato’s conception of them, in some of their worst characteristics. He is vain and blustering, refusing to discourse unless he is paid, fond of making an oration, and hoping thereby to escape the inevitable Socrates; but a mere child in argument, and unable to foresee that the next “move” (to use a Platonic expression) will “shut him up”. He has reached the stage of framing general notions, and in this respect is in advance of Cephalus and Polemarchus. But he is incapable of defending them in a discussion, and vainly tries to cover his confusion in banter and insolence. Whether such doctrines as are attributed to him by Plato were really held either by him or by any other Sophist is uncertain; in the infancy of philosophy serious errors about morality might easily grow up—they are certainly put into the mouths of speakers in Thucydides; but we are concerned at present with Plato’s description of him, and not with the historical reality. The inequality of the contest adds greatly to the humor of the scene. The pompous and empty Sophist is utterly helpless in the hands of the great master of dialectic, who knows how to touch all the springs of vanity and weakness in him. He is greatly irritated by the irony of Socrates, but his noisy and imbecile rage only lays him more and more open to the thrusts of his assailant. His determination to cram down their throats, or put “bodily into their souls” his own words, elicits a cry of horror from Socrates. The state of his temper is quite as worthy of remark as the process of the argument. Nothing is more amusing than his complete submission when he has been once thoroughly beaten. At first he seems to continue the

discussion with reluctance, but soon with apparent good-will, and he even testifies his interest at a later stage by one or two occasional remarks. When attacked by Glaucon he is humorously protected by Socrates "as one who has never been his enemy and is now his friend." From Cicero and Quintilian and from Aristotle's *Rhetoric* we learn that the Sophist whom Plato has made so ridiculous was a man of note whose writings were preserved in later ages. The play on his name which was made by his contemporary Herodicus, "thou wast ever bold in battle," seems to show that the description of him is not devoid of verisimilitude.

When Thrasymachus has been silenced, the two principal respondents, Glaucon and Adeimantus, appear on the scene: here, as in Greek tragedy, three actors are introduced. At first sight the two sons of Ariston may seem to wear a family likeness, like the two friends Simmias and Cebes in the *Phaedo*. But on a nearer examination of them the similarity vanishes, and they are seen to be distinct characters. Glaucon is the impetuous youth who can "just never have enough of fechtung" (cf. the character of him in *Xen. Mem.* iii. 6); the man of pleasure who is acquainted with the mysteries of love; the "juvenis qui gaudet canibus" and who improves the breed of animals; the lover of art and music who has all the experiences of youthful life. He is full of quickness and penetration, piercing easily below the clumsy platitudes of Thrasymachus to the real difficulty; he turns out to the light the seamy side of human life, and yet does not lose faith in the just and true. It is Glaucon who seizes what may be termed the ludicrous relation of the philosopher to the world, to whom a state of simplicity is "a city of pigs", who is always prepared with a jest when the argument offers him an opportunity, and who is ever ready to second the humor of Socrates and to appreciate the ridiculous, whether in the connoisseurs of music, or in the lovers of theatricals, or in the fantastic behavior of the citizens of democracy. His weaknesses are several times alluded to by Socrates, who, however, will not allow him to be attacked by his brother Adeimantus. He is a soldier, and, like Adeimantus, has been distinguished at the battle of Megara.

The character of Adeimantus is deeper and graver, and the profounder objections are commonly put into his mouth. Glaucon is more demonstrative, and generally opens the game. Adeimantus pursues the argument further. Glaucon has more of the liveliness and quick sympathy of youth; Adeimantus has the maturer judgment of a grown-up man of the world. In the second book, when Glaucon insists that justice and injustice shall be considered without regard to their consequences, Adeimantus remarks that they are regarded by mankind in general only for the sake of their consequences; and in a similar vein of reflection he urges at the beginning of the fourth book that Socrates falls in making his citizens happy, and is answered that happiness is not the first but the second thing, not the direct aim but the indirect consequence of the good government of a State. In the discussion about religion and mythology, Adeimantus is the respondent, but Glaucon breaks in with a slight jest, and carries on the conversation in a lighter tone about music and gymnastic to the end of the book. It is Adeimantus again who volunteers

the criticism of common sense on the Socratic method of argument, and who refuses to let Socrates pass lightly over the question of women and children. It is Adeimantus who is the respondent in the more argumentative, as Glaucon in the lighter and more imaginative portions of the Dialogue. For example, throughout the greater part of the sixth book, the causes of the corruption of philosophy and the conception of the idea of good are discussed with Adeimantus. Then Glaucon resumes his place of principal respondent; but he has a difficulty in apprehending the higher education of Socrates, and makes some false hits in the course of the discussion. Once more Adeimantus returns with the allusion to his brother Glaucon whom he compares to the contentious State; in the next book he is again superseded, and Glaucon continues to the end.

Thus in a succession of characters Plato represents the successive stages of morality, beginning with the Athenian gentleman of the olden time, who is followed by the practical man of that day regulating his life by proverbs and saws; to him succeeds the wild generalization of the Sophists, and lastly come the young disciples of the great teacher, who know the sophistical arguments but will not be convinced by them, and desire to go deeper into the nature of things. These too, like Cephalus, Polemarchus, Thrasymachus, are clearly distinguished from one another. Neither in *The Republic*, nor in any other Dialogue of Plato, is a single character repeated.

The delineation of Socrates in *The Republic* is not wholly consistent. In the first book we have more of the real Socrates, such as he is depicted in the Memorabilia of Xenophon, in the earliest Dialogues of Plato, and in the Apology. He is ironical, provoking, questioning, the old enemy of the Sophists, ready to put on the mask of Silenus as well as to argue seriously. But in the sixth book his enmity towards the Sophists abates; he acknowledges that they are the representatives rather than the corrupters of the world. He also becomes more dogmatic and constructive, passing beyond the range either of the political or the speculative ideas of the real Socrates. In one passage Plato himself seems to intimate that the time had now come for Socrates, who had passed his whole life in philosophy, to give his own opinion and not to be always repeating the notions of other men. There is no evidence that either the idea of good or the conception of a perfect State were comprehended in the Socratic teaching, though he certainly dwelt on the nature of the universal and of final causes (cp. Xen. Mem. i. 4; Phaedo 97); and a deep thinker like him in his thirty or forty years of public teaching, could hardly have failed to touch on the nature of family relations, for which there is also some positive evidence in the Memorabilia (Mem. i. 2, 51 foll.) The Socratic method is nominally retained; and every inference is either put into the mouth of the respondent or represented as the common discovery of him and Socrates. But any one can see that this is a mere form, of which the affectation grows wearisome as the work advances. The method of inquiry has passed into a method of teaching in which by the help of interlocutors the same thesis is looked at from various points of view.

The nature of the process is truly characterized by Glaucon, when he describes himself as a

companion who is not good for much in an investigation, but can see what he is shown, and may, perhaps, give the answer to a question more fluently than another.

Neither can we be absolutely certain that, Socrates himself taught the immortality of the soul, which is unknown to his disciple Glaucon in *the Republic*; nor is there any reason to suppose that he used myths or revelations of another world as a vehicle of instruction, or that he would have banished poetry or have denounced the Greek mythology. His favorite oath is retained, and a slight mention is made of the daemonium, or internal sign, which is alluded to by Socrates as a phenomenon peculiar to himself. A real element of Socratic teaching, which is more prominent in *the Republic* than in any of the other Dialogues of Plato, is the use of example and illustration (“taphorhtika auto prhospherhontez”): “Let us apply the test of common instances.” “You,” says Adeimantus, ironically, in the sixth book, “are so unaccustomed to speak in images.” And this use of examples or images, though truly Socratic in origin, is enlarged by the genius of Plato into the form of an allegory or parable, which embodies in the concrete what has been already described, or is about to be described, in the abstract. Thus the figure of the cave in Book VII is a recapitulation of the divisions of knowledge in Book VI. The composite animal in Book IX is an allegory of the parts of the soul. The noble captain and the ship and the true pilot in Book VI are a figure of the relation of the people to the philosophers in the State which has been described. Other figures, such as the dog in the second, third, and fourth books, or the marriage of the portionless maiden in the sixth book, or the drones and wasps in the eighth and ninth books, also form links of connection in long passages, or are used to recall previous discussions.

Plato is most true to the character of his master when he describes him as “not of this world”. And with this representation of him the ideal State and the other paradoxes of *the Republic* are quite in accordance, though they can not be shown to have been speculations of Socrates. To him, as to other great teachers both philosophical and religious, when they looked upward, the world seemed to be the embodiment of error and evil. The common sense of mankind has revolted against this view, or has only partially admitted it. And even in Socrates himself the sterner judgment of the multitude at times passes into a sort of ironical pity or love. Men in general are incapable of philosophy, and are therefore at enmity with the philosopher; but their misunderstanding of him is unavoidable: for they have never seen him as he truly is in his own image; they are only acquainted with artificial systems possessing no native force of truth—words which admit of many applications. Their leaders have nothing to measure with, and are therefore ignorant of their own stature. But they are to be pitied or laughed at, not to be quarrelled with; they mean well with their nostrums, if they could only learn that they are cutting off a Hydra’s head. This moderation towards those who are in error is one of the most characteristic features of Socrates in *the Republic*. In all the different representations of Socrates, whether of Xenophon or Plato, and the differences of the earlier or later Dialogues, he always retains the character of the unwearied and disinterested seeker after truth, without which he

would have ceased to be Socrates.

Leaving the characters we may now analyze the contents of *the Republic*, and then proceed to consider (1) The general aspects of this Hellenic ideal of the State, (2) The modern lights in which the thoughts of Plato may be read.

(Source: http://www.constitution.org/pla/repub_00.htm)

3. St. Augustine

Augustine of Hippo (354–430), bishop and Doctor of the Church. Born at Tagaste (Algeria) of a pagan father and a Christian mother, Monica, Augustine was brought up as a Christian but not baptized. He studied rhetoric at Carthage to become a lawyer, but gave this up and devoted himself instead to teaching and study. His study of philosophy (mainly Plato) and later of Manichaeism for nine years resulted in his virtual renunciation of the Christian faith; he also lived for fifteen years with a mistress, by whom he had a son, Adeodatus. He moved to Rome to teach rhetoric, then to Milan. By now he was dissatisfied with Manichaeism and came under the influence of Ambrose. After a long interior conflict, vividly described in his *Confessions*, Augustine was converted and baptized in 386-7. He returned to Africa in 388, established with some friends a quasi-monastic life (where study and conversation flourished as in his earlier “school” at Cassiciacum), and was ordained priest in 391. Four years later he became coadjutor-bishop of Hippo; from 396 until his death he ruled the diocese alone.

Augustine’s intellectual brilliance, wide education, ardent temperament, and mystical insight formed a personality of extraordinary quality. His understanding of Christian Revelation was shown in his voluminous writings, which have probably proved more influential in the history of thought than any Christian writer since St. Paul. Most of his writings date from his episcopate. The most famous are the *Confessions*, the sermons on the Gospel and Epistle of John, the *De Trinitate* and, at the end of his life, the *De Civitate Dei*. This work deals with the opposition between Christianity and the “world” and represents the first Christian philosophy of history. Many other works were occasioned by controversies with Manicheans, Pelagians, or Donatists, which led to the development of his thought on Creation, Grace, the Sacraments, and the Church.

While Augustine’s massive influence on Christian thought has mainly been for the good, his teaching on Predestination has been rightly criticized. Although he has always been regarded as the Doctor of Grace, he developed an obsessive concern with the *massa peccati* and the *massa damnata* which led to a Predestinarian pessimism which consigned unbaptized infants and others to eternal perdition. His teaching on sex and marriage has often been attacked, but in stressing the threefold good of marriage against the Manichees in the form of the family, the sacrament, and fidelity, and showing awareness of the value of companionship and intercourse, his position was more central than that of either Jerome or Jovinian. The preamble to the marriage service in

the B.C.P. is closely based on his thought. But subsequent Christian tradition rejected his view that sexual intercourse is the channel for the transmission of Original Sin or that it is sinful except for the explicit purpose of generation. On the other hand few, if any, Christian writers have written with equal depth on charity, the Holy Trinity and the Psalms.

Meanwhile, Augustine lived with his clergy a community life and was actively engaged in the administration of church property, in the care of the poor, in preaching and writing, even in acting as judge in civil as well as ecclesiastical cases. As bishop, he was an upholder of order in a time of political strife caused by the disintegration of the Roman Empire. At the time of his death, the Vandals were at the gates of Hippo.

The cult of Augustine was early and widespread. His relics were translated from Sardinia to Pavia by Liutprand, king of the Lombards. The earliest surviving painting of him is in the Lateran library (6th-century fresco), while a 12th-century Canterbury manuscript (now in Florence, MS Pluto 12.17) has a fine frontispiece of him before the text of *De Civitate Dei*. Many Renaissance painters depicted him, such as Botticelli in All Saints Church in Florence, while cycles of paintings of his life survive both at Pavia (by Balduccio and Campione) and at San Gimignano (by Gozzoli) in the church of St. Augustine. Often he was depicted as one of the four Latin Doctors, as by Michael Pacher (1483) in the Brixen altarpiece, now at Munich Alte Pinakothek, and in stained glass at Beauvais cathedral (1551). There are also several English examples in screen paintings and stained glass, while a cycle of scenes from his life is painted on the Carlisle cathedral choir stalls (15th century). Many of his writings had long been known in England; King Alfred had the Soliloquies translated into OE in the 9th century. The "Rule" of St. Augustine, based on three texts (Regulations, Precept, and Letter 211) adopted in the 11th century by Austin Canons, in the 12th by Dominicans, and later by other Orders, became widespread and influential. Feast: 28 August.

(Source : Answers.com)

4. Francis Bacon

Bacon, Francis (1561–1626) English statesman and philosopher. As a philosopher of science Bacon is the first notable example of the empiricist tendency of English thought, but perhaps more importantly the prophet and protector of the dawning scientific revolution. He was a precocious child born into a leading family, and rapidly rose in the law, although not without questionable incident, as when at the behest of Elizabeth I he prosecuted the Earl of Essex, one of his earliest and principal patrons. His legal philosophy was one of absolute duty to the sovereign, which cannot have hindered his rise to the position of Lord Chancellor. In 1620, however, he was disgraced for bribery and spent his remaining years in seclusion. His collected works run to fourteen volumes, and include *Essays* (1597), *The Advancement of Learning* (1605), *the Novum Organon* (1620), and *the New Atlantis* (published posthumously, 1660).

Bacon was the first writer to try to delineate the proper methods of successful science, to enable science to become a craft or industry producing benefits for humanity rather than the haphazard pursuit of occasional eccentrics. Although the “Baconian method” is sometimes identified with simple induction by enumeration (the generalizing from instances of phenomena to experimental laws), in fact Bacon provided a sophisticated taxonomy of scientific methods, in most respects anticipating such later results as Mill’s methods, and certainly including an understanding that the search for laws was an imaginative and intellectual rather than a mechanical empirical exercise. His work included a running battle against the false approaches of metaphysics, and against superstition (his own attitude to religion certainly included some sceptical elements, and he regarded the whole matter as unimportant compared to science: “the research into final causes, like a virgin dedicated to God, is barren and produces nothing”). Diderot said of Bacon that his work amounted to a map of what men had to learn; he has often been described in terms of a prophet standing on the edge of the promised land of scientific knowledge. See also Baconian method, idols of the mind.

(Source: *Philosophy Dictionary*)

5. Erasmus

(born October 27, 1469, Rotterdam, Holland—died July 12, 1536, Basel, Switz.) Dutch priest and humanist, considered the greatest European scholar of the 16th century. The illegitimate son of a priest and a physician’s daughter, he entered a monastery and was ordained a priest in 1492. He studied at the University of Paris and traveled throughout Europe, coming under the influence of St. Thomas More and John Colet. The book that first made him famous was the *Adagia* (1500, 1508), an annotated collection of Greek and Latin proverbs. He became noted for his editions of Classical authors, Church Fathers, and the New Testament as well as for his own works, including *Handbook of a Christian Knight* (1503) and *Praise of Folly* (1509). Using the philological methods pioneered by Italian humanists, he helped lay the groundwork for the historical-critical study of the past. By criticizing ecclesiastical abuses, he encouraged the growing urge for reform, which found expression both in the Protestant Reformation and in the Catholic Counter-Reformation. Though he saw much to admire in Martin Luther, he came under pressure to attack him; he took an independent stance, rejecting both Luther’s doctrine of predestination and the powers claimed for the papacy.

(Source: *Britannica Concise Encyclopedia*: Desiderius Erasmus)

6. Diderot

Diderot, Denis (dānē’ dēdārō’), 1713-84, French encyclopedist, philosopher of materialism, and critic of art and literature, b. Langres. He was also a novelist, satirist, and dramatist. Diderot was enormously influential in shaping the rationalistic spirit of the 18th century. Educated by the Jesuits, he rejected a career in law to pursue his own studies and writing. In 1745 he became editor of the *Encyclopédie*, enlisting nearly all the important French writers of the Enlightenment;

they produced the most remarkable compendium up to that time. The best known of his plays is *Le Père de famille* (1758), which became the prototype of the “bourgeois drama.”

Other highly distinctive works by Diderot include *La Religieuse* [the nun] (1796), a psychological novel; *Jacques le fataliste* (1796), a rambling novel in the manner of Sterne; and *Le Neveu de Rameau* [Rameau’s nephew], a brilliant satire in dialogue. His philosophical writings include his *Pensées philosophiques* (1746) and *Lettre sur les aveugles* [letter on the blind] (1749), which contains the most complete statement of his materialism. Through his Salons, articles published in newspapers from 1759, he pioneered in modern art criticism. Diderot’s vast correspondence forms a brilliant picture of the period. His later years, until he came to enjoy the patronage of Catherine II of Russia, were filled with financial difficulties. His influence was great, both on his immediate successors, Holbach and Helvétius, and on the writers and thinkers of France, Germany, and England.

(Source: *Columbia Encyclopedia*: Denis Diderot)

7. Henry David Thoreau

(born July 12, 1817, Concord, Mass., US; died May 6, 1862, Concord) US thinker, essayist, and naturalist. Thoreau graduated from Harvard University and taught school for several years before leaving his job to become a poet of nature. Back in Concord, he came under the influence of Ralph Waldo Emerson and began to publish pieces in the Transcendentalist magazine *The Dial*. In the years 1845-47, to demonstrate how satisfying a simple life could be, he lived in a hut beside Concord’s Walden Pond; essays recording his daily life were assembled for his masterwork, *Walden* (1854). His *A Week on the Concord and Merrimack Rivers* (1849) was the only other book he published in his lifetime. He reflected on a night he spent in jail protesting the Mexican-American War in the essay “*Civil Disobedience*” (1849), which would later influence such figures as Mohandas K. Gandhi and Martin Luther King, Jr. In later years his interest in Transcendentalism waned, and he became a dedicated abolitionist. His many nature writings and records of his wanderings in Canada, Maine, and Cape Cod display the mind of a keen naturalist. After his death his collected writings were published in 20 volumes, and further writings have continued to appear in print.

8. Plotinus

The Greek philosopher Plotinus (205–270) was the founder of the Neoplatonic school of philosophy, which became the most formidable rival of Christianity in the declining years of the ancient world.

Plotinus was born perhaps in the Egyptian town of Lyco, or Lycopolis. He turned to philosophy at the age of 28 and studied for 11 years with the eminent philosopher Ammonius Saccas at Alexandria.

In 243, desiring to learn about Eastern philosophy, Plotinus joined the expedition led by the Roman emperor Gordian III against the Persians. However, Gordian was murdered, and Plotinus was forced to flee to Antioch and then Rome.

Upon his arrival in Rome, Plotinus began to take students, and his influence in the city soon became great among both professional philosophers and other intellectuals. The emperor Gallienus held Plotinus in such high esteem that he considered founding a philosophers' city in Campania on the ruined site of an early Pythagorean settlement. Plotinus's habits of life were austere. He ate and slept only as much as necessary, and he never married. When he fell ill late in life, he left Rome and retired to Campania, where he died.

Plotinus did not begin to write until he was 50 years old. His work, the *Enneads*, was arranged and published some 30 years after his death by his most famous pupil, Porphyry. It consists of six groups of nine essays and deals with the whole range of ancient philosophical thought with the exception of political theory. Ennead 1 deals with ethics and esthetics; Enneads 2 and 3 deal with physics and cosmology; Ennead 4 treats psychology; and Enneads 5 and 6 deal with metaphysics, logic, and epistemology. The style of these essays is highly personal—sometimes brilliant, sometimes concise to the point of obscurity—but at all times fascinating and indicative of Plotinus's keen and sensitive mind.

His Philosophical System

At the heart of Plotinus's religiophilosophical system is a supreme divinity which is infinite, unitary, and good. It is the ultimate but not the direct cause of all that is, although it is under no compulsion or necessity to produce anything outside itself. Indeed, it is so perfect that it lacks nothing. It simply is. Between this supreme existent and the known world is the supersensual world, made up of three types of being.

The first, produced by an overflow or radiation of the perfect One, is the World-Mind, which is conscious of multiplicity but holds all together in eternal contemplation. It is equivalent to Aristotle's Unmoved Mover and the realm of Plato's Ideas, or Forms. It is also the organizational principle of the universe.

Next comes the World-Soul, produced by the World-Mind and less unitary in that it is further removed from the One and perceives things sequentially. It is therefore the cause of time and space, although it is superior to them since it is eternal.

Finally, there is Nature, the furthest removed from the One and the least creative of the three supersensual beings. Nature corresponds to the Stoic immanent World-Soul. The physical world

is a projection of its dreamlike consciousness.

According to Plotinus, man's role in this universe is a unique one. Unlike other animal and plant life, he has within himself the possibility of using his intellect to aspire to unity with the supersensual world. Indeed, through strict discipline, it is even possible to achieve union with the One, but such occurrences are rare. Plotinus claimed to have reached that height of ecstasy himself four times.

The three types of supersensual beings correspond to three types of thought which men may engage in. The lowest, corresponding to the dreamlike consciousness of Nature, is unclear and undisciplined thought. The next, corresponding to the thought of the World-Soul, is discursive thought. The third, corresponding to the unitary thought of the World-Mind, is apprehension of the whole in a single experience of the mind.

Ecstasy of Oneness

The ecstasy which Plotinus claimed to have experienced was one step further. It was a complete union with God, the infinite, unitary, and beneficent One. This experience was impossible to describe. Since God is completely self-sufficient and has no need to be conscious of anything, so the man who reaches the height of ecstatic union with Him finds himself in a state of totally indescribable self-sufficiency and oneness. It is an experience equivalent to the mystical union with God described by Christian mystics.

Plotinus's teachings attracted many followers. The most noteworthy were Porphyry and Iamblichus, who carried on his teachings with slightly different emphasis. Neoplatonism, through the development of the many schools it spawned, came to embrace a great number of mystical and superstitious beliefs from the East. It proved to be a resilient and attractive rival to Christianity, and even after Justinian closed the philosophical schools in 529, Neoplatonism remained influential in the development of thought during the Middle Ages and the Renaissance.

9. Etienne Cabet

Étienne Cabet (January 1, 1788, Dijon, Côte-d'Or-November 9, 1856) was a French philosopher and utopian socialist. He was the founder of the Icarian movement and led a group of emigrants to found a new society in the United States.

Wikisource has the text of the 1911 Encyclopædia Britannica article Cabet, Étienne.

In 1831, he was elected to the Chamber of Deputies in France, but due to his bitter attacks on the government he was accused of treason in 1834 and fled to England, seeking political asylum. Influenced by Robert Owen, he wrote *Voyage et aventures de lord William Carisdall*

en Icarie (“Travel and Adventures of Lord William Carisdall in Icaria”) (1840), which depicted a utopia in which an elected government controlled all economic activity and supervised social affairs, the family remaining the only other independent unit. Icaria is the name of the fictional country and ideal society he describes.

In 1839, Cabet returned to France to advocate a communitarian social movement, for which he invented the term *communisme*. Cabet’s notion of a communal society influenced other socialist writers and philosophers, notably Karl Marx and Friedrich Engels. Some of these other writers ignored Cabet’s Christian influences, as described in his book *Vrai Christianisme* (Real Christianity).

In 1848, Cabet gave up on the notion of reforming French society. He led a group of followers from across France to the United States to organize an Icarian community. They came first to Texas, then moved to Nauvoo, Illinois to a site recently vacated by the Mormons. A new colony was established in “Icaria, Iowa” (near what is now Corning, Iowa). After disputes within the Nauvoo community, Cabet was expelled and he went to St. Louis, Missouri in 1855, where he died the following year. The last Icarian colony at Corning disbanded in 1898.

10. D’Alembert

Jean le Rond d’Alembert (16 November 1717–1729 October 1783) was a French mathematician, mechanic, physicist and philosopher. He was also co-editor with Denis Diderot of the *Encyclopédie*. D’Alembert’s method for the wave equation is named after him.

11. William Morris

William Morris (24 March 1834–3 October 1896) was an English textile designer, artist, writer, and socialist associated with the Pre-Raphaelite Brotherhood and the English Arts and Crafts Movement. Morris wrote and published poetry, fiction, and translations of ancient and medieval texts throughout his life. His best-known works include *The Defence of Guenevere* and *Other Poems* (1858), *The Earthly Paradise* (1868–1870), *A Dream of John Ball* and the utopian *News from Nowhere*. He was an important figure in the emergence of socialism in Britain, founding the Socialist League in 1884, but breaking with the movement over goals and methods by the end of that decade. He devoted much of the rest of his life to the Kelmscott Press, which he founded in 1891. The 1896 Kelmscott edition of the *Works of Geoffrey Chaucer* is considered a masterpiece of book design.

Born in Walthamstow in East London, Morris was educated at Marlborough and Exeter College, Oxford. In 1856, he became an apprentice to Gothic revival architect G. E. Street. That same year he founded the Oxford and Cambridge Magazine, an outlet for his poetry and a forum for development of his theories of hand-craftsmanship in the decorative arts. In 1861, Morris founded a design firm in partnership with the artist Edward Burne-Jones, and the poet and artist

Dante Gabriel Rossetti which profoundly influenced the decoration of churches and houses into the early 20th century. His chief contribution to the arts was as a designer of repeating patterns for wallpapers and textiles, many based on a close observation of nature. He was also a major contributor to the resurgence of traditional textile arts and methods of production.

(Source: Wikipedia)

12. Khrushchev

Nikita Khrushchev (1894–1971)

First Secretary of the Communist Party of the Soviet Union 1953-1964. Certainly the most colorful Soviet leader, Khrushchev is best remembered for his dramatic, oftentimes boorish gestures and “harebrained schemes” designed to attain maximum propaganda effect, his enthusiastic belief that Communism would triumph over capitalism, and the fact that he was the only Soviet leader ever to be removed peacefully from office—a direct result of the post-Stalin thaw he had instigated in 1956.

A miner who had joined the Bolsheviks in 1918, Khrushchev was able to receive a technical education thanks to the October Revolution and became a true believer in the benefits of the workers’ state. Rising through the Party’s ranks, he became a member of the Central Committee in 1934 and of the Politburo in 1939. After Stalin’s death in 1953, Khrushchev became the Party’s First Secretary in the collective leadership that emerged after it had eliminated Lavrenti Beria and his faction. Subsequently, he used Stalin’s established technique to divide and conquer his rivals, replace them with his own people, and emerge as the undisputed leader of the Soviet Union, with the difference that he did not kill these people, but had them assigned to such faraway and harmless posts as Ambassador to Mongolia.

In 1956, at the 20th Congress of the Communist Party, Khrushchev stunned the delegates with his so-called “secret speech”, during which he denounced the excesses of the Stalin era and Stalin’s personality cult for six hours. Until the speech, it was still considered taboo to say anything negative about Stalin. Khrushchev’s speech seems somewhat mild in hindsight, now that the scale of the horrors of the Great Purges and the Gulag are well known. At the time, however, his revelations (limited only to Stalin’s crimes against the Party, not the country at large) were earth shattering.

Khrushchev honestly believed in the superiority of Communism, and felt that it was only a matter of time before it would destroy the Capitalist system once and for all. He set bold (and ultimately unattainable) goals of “overtaking the West” in food production, initiating massive programs to put vast tracts of virgin lands in Kazakhstan and Siberia under the plow with the help of thousands of urban Komsomol volunteers who brought little but their enthusiasm with them to the open steppes. Despite being hailed as an expert on agriculture, Khrushchev

miscalculated when, after a trip to Iowa in 1959, he became a huge enthusiast of corn and decided to introduce it to his country, most of which has an unsuitable climate. On the industrial front, Khrushchev relaxed Stalin's emphasis on military production somewhat, resulting in a wider array of consumer goods and an improved standard of living for ordinary Soviet citizens.

Another one of the achievements of Khrushchev's post-Stalin "thaw" was a relaxation of the political climate, in particular censorship. "One Day in the Life of Ivan Denisovich", Solzhenitsyn's tale of life in the Gulag camps, was published in 1961 at Khrushchev's personal behest, and an entire dissident movement of writers and intellectuals appeared. While they were persecuted and had to function underground, this was still a major change, since any dissidents whatsoever simply would not have remained alive under Stalin.

In foreign affairs, Khrushchev also enthusiastically set lofty but often-unattainable goals, and enjoyed dramatically snubbing the West. He flew to a summit in London in a half-completed prototype of a passenger jet to demonstrate the advanced state of Soviet aviation (duly impressing his hosts, who did not have a comparable plane yet at the time). Communism's appeal spread rapidly throughout the decolonizing countries of Asia, Africa, and Latin America as the Soviet Union lavished aid for splashy projects such as dams and stadiums. The stunning propaganda coup scored by the Soviet Union in launching the first satellite, Sputnik, was followed by greater and greater achievements, such as the first dog, the first man, and the first woman in space. Many in the West began to fear that the Soviets really were catching up and soon would overtake them.

Khrushchev's enthusiasm for flashy gestures had not been liked by more conservative elements from the very start; many Soviets were greatly embarrassed by his antics, such as banging a shoe on the podium during a speech to the UN General Assembly. There were elements in the Party who were actively looking for an opportunity to oust him. Their opportunity came with the Cuban Missile Crisis. In yet another case of showmanship that he was unable to back up with deeds, in 1962 Khrushchev deployed nuclear missiles in newly Communist Cuba, within easy striking distance of most major American population centers. Thanks to intelligence received from Oleg Penkovsky, a Soviet double agent, the United States was aware that the missiles were still only partially developed and did not pose an immediate threat. President John Kennedy called Khrushchev's bluff, and the latter was forced to remove the missiles from Cuba, with great loss of face both at home and abroad. Khrushchev never regained his prestige after the incident, and was quietly ousted two years later by opponents in the Politburo—significantly, with no bloodshed. He spent the rest of his life in peaceful retirement, and was the only Soviet leader not to be buried in the Kremlin wall after his death.

(Source: RED FILES Home Page)

http://www.pbs.org/redfiles/bios/all_bio_nikita_khrushchev.htm

Part 2 Key to exercises

I. Vocabulary exercises

1. Find in the text the words or expressions that match the following definitions.

a) whimsically	b) folly	c) coureur de bois	d) rash
e) hinge on	f) sequester		

2. Explain the underlined phrases in your own words.

- similar to something else
- to be very likely to get or be given something
- to change a system so that it works according to a particular set of rules, laws etc
- to distinguish between
- to never do something because you think it is wrong
- the final line in the accounts of a company or organization, which states the total profit or loss that has been made
- to make yourself richer, especially by doing something dishonest—used to show disapproval
- a politician who wants political problems to be dealt with in a strong and extreme way
- to make plans in order to deal with something that might happen in the future

II. Paraphrase the following sentences

- The duty of the philosopher serving as king is to work out hastily a shoddy blue-print for government when required.
- The cloister (or the secluded way of life of monks) was a temporary condition to which men turned with confidence that it would be the prelude to a better life in the next world.
- The doctrine of the absence of government originated here which still occupies a position in utopian thinking.
- Wild tales of life in the South Seas resulted in a sudden emergence of utopias, many of them located in the hot regions.
- It might well be that human happiness might not be found in anarchy, but in material prosperity.
- a task which has up to now been shown to be unattainable by economics.

III. Questions on the text

- He plays the role of designing a perfect government for the state.
- They believe that life in the monastery will be followed by a better life in a world to come.
- Good or well / No or nonexistent.
- He argued that “were it not for the folly of sex no one would be born, and were it not for the

folly of appetite no one would survive, to be governed.”

5. Life in the South Seas. / The Noble Savage.
6. Man is born naturally good, it is society that corrupts him.
7. The shipwrecked sailor / Frontier America / Walden Pond / open question.
8. They intended to compare ideal societies with contemporary life in the Old World.
9. A Marxian utopia hinged on economic principles.
10. They based their utopian dreams on science and technology.
11. Technology can solve all our problems by making everyone affluent.
12. It means “everyone can get a sufficient quantity of materials required for his/her life; everyone should contribute to the common wealth according to his/ her ability.” / Open question.
13. To seize the means of production from the selfish people and make them available to whole society.

IV. Understanding the writer's techniques

Free discussion.

Unit Ten

My Wood

10

Part 1 Notes to vocabulary and texts

I. Vocabulary

1. intersect:

- a) v. [intransitive and transitive] If two lines or roads intersect, they meet or go across each other.
- b) [transitive usually passive] to divide an area with several lines, roads etc; E.g. *The plain is intersected by a network of canals.*

2. exquisite: *adj.*

- a) characterized by intricate and beautiful design or execution: an exquisite chalice
- b) of such beauty or delicacy as to arouse intense delight: an exquisite sunset; See synonyms at delicate.
- c) excellent; flawless: plays the piano with exquisite technique
- d) acutely perceptive or discriminating: "Blind dolphins have been known to survive in the wild, guided by exquisite acoustic images of their prey." (Kenneth Browser)
- e) intense; keen: suffered exquisite pain

3. stone: *n.* a unit of weight in Great Britain, 14 pounds (6.4 kilograms) or 14 stone equals 196 pounds.

4. blackberry: *n.* & *v.* used as noun, it refers to

- a) any of various shrubs of the genus *Rubus*, having usually prickly stems, compound leaves, and an aggregate fruit of small drupelets
- b) the fruit of these plants, usually black, purple, or deep red
Used as verb, it means to pick blackberries.

5. entangle: *v.*

- a) to make something become twisted or caught in a rope or net

- b) to involve someone in an argument, relationship or situation that is difficult to escape from
6. pulpit: *n.* a raised structure inside a church that a priest or minister stands on when they speak to the people in/from the pulpit; E.g. *Rev. Dawson addressed the congregation from the pulpit.*
7. meager: *adj.*
- a) Deficient in quantity, fullness, or extent; scanty
- b) Deficient in richness, fertility, or vigor; feeble; E.g. *the meager soil of an eroded plain*
- c) Having little flesh; lean.
8. gorge: *v.* to eat until you are too full to eat any more = to stuff yourself
9. traverse: *v.* (formal) to move across, over, or through something, especially an area of land or water; E.g. *two minutes to traverse the park*
10. carnality: *n.* the state of being carnal; fleshly lust, or the indulgence of lust; grossness of mind (from *carnal*: a) relating to the physical and especially sexual appetites: carnal desire; b) worldly or earthly; temporal: the carnal world; c) of or relating to the body or flesh; bodily: carnal remains.)

II. Notes to the text

1. I wrote a book... (Paragraph 1) this may refer to *A Passage to Indian*.
2. the parable of the camel:
Mark 10:23-31; Matthew 19:23-30; Luke 18: 24-30
Mark Walker

Setting

In the first verse of Mark 10 we are told that Jesus crossed over the Jordan to the region of Judea where crowds of people came to him to be taught. A group of Pharisees then approached Jesus in order to test him concerning divorce. After addressing the Pharisees Jesus called the children to himself so that he could bless them. As he was preparing to leave on a journey, a man (in Luke he is a ruler) came up to him and asked him this question, “Good Teacher, what must I do to inherit eternal life?” The man questioned how he could inherit eternal life on his own. As someone of wealth, this man knew that an heir must meet certain conditions in order to receive his inheritance, and so the man wonders what he must do to inherit eternal life (Williamson 183). Jesus replied by saying “You know the commandments...” The man would have been familiar with the commandments, but Jesus went on to say that the man must sell everything he had. At this, the man left in sorrow.

Exegetical Analysis

Jesus then looks around and says to his disciples that it will be difficult for the rich to “enter the kingdom of God.” Mark is the only one who says that Jesus looked around. Luke says that Jesus looked at “him” (the man) and Matthew does not include it. The description of Mark carries with it the idea that Jesus wanted to regain the disciples’ attention because what he was about to say

was important. In his statement, Jesus equates the kingdom of God (kingdom of heaven in Matt.) with eternal life. The disciples are “amazed at his [Jesus’] words” (Mark 10:24). It was commonly believed that the rich would certainly enter the kingdom of God. If they had wealth, then it must come from God; besides, the wealthy are the ones who can use their money on behalf of others (Bailey 167). Jesus then continues with the parable of the camel. In Mark he calls the disciples Children. Schweizer has indicated that in using “children” Jesus was showing his concern for the disciples (213). It may also carry the idea that, like children, the disciples just don’t seem to understand.

There have been some attempts to soften the blow of the text concerning the ease by which a camel can pass through the eye of a needle. Some suggest that it could have been a textual error since one letter is the only difference between a camel (kamelon) and a rope (kamilon). If the passage was referring to a rope, then it could be possible for a small enough rope to go through the eye of a large enough needle. However, there is little textual support for this theory (Bailey 165). Another suggestion is that the eye of the needle is referring to a set of double doors into the city of Jerusalem. These doors are large enough (10’×12’) for a loaded camel to pass through. Because they take so much manpower to move, they are only opened when a loaded camel must pass through. Normal movement through the gate occurs through a smaller door cut into the larger one. Some say that this smaller door is what is meant by “the eye of the needle”. Once again, there is not much support for this theory. The small door has never been referred to as “the eye of the needle” and this theory did not emerge until the ninth century (Bailey 166). We must, therefore, take the passage literally. Salvation truly is a miracle.

After the parable Matthew and Mark describe the disciples as being astonished. They can not get over their human focus and realize that it is only by the gift of God that man can enter the kingdom of God (Schweizer 214). So the disciples ask, “Then who can be saved?” (Mark 10:26). Jesus looks at the disciples again, as if to regain their attention, and says, “With men it is impossible, but not with God; for all things are possible with God.” (Mark 10:27)

Verses 28-31 (Mark) were probably not originally included in the parable, but both Matthew and Luke include this idea as well. Matthew also adds a part about the Son of man sitting on his throne with the disciples each seated on a throne judging the twelve tribes of Israel. It is difficult for us to understand the significance of what Jesus demands must be given up (Matt. 19:29; Mark 10:29; Luke 18:29). “The two unassailable loyalties that any Middle Easterner is almost required to consider more important than life itself are family and village home.” (Bailey 169) Jesus has placed both of these on the list and asks for something that is impossible for a Middle Easterner to do (Bailey 169). In verse 30 (Mark) Jesus gives a promise of the gift that they will find in God if they give up their selves. Life will be experienced in the full now, but this will only be a token of what will come later. Edward Schweizer suggests that verses 28-30 might

have come from church experiences such as persecution (209). If the followers of Christ were forced to give up their families or homes it would be encouraging to know that they would receive a blessing later. Verse 31 is a saying of Jesus that was placed here by Mark. Matthew follows Mark's lead and includes this verse at the end of his account, but Matthew also includes this verse at 20:16 following the parable of the workers in the vineyard. Luke adds this verse at 13:30 following his discussion of the narrow door.

Statement of Teaching

There are three streams of interpretation that come out of this parable. 1. At first Christians probably took this parable literally. They believed that Christ's return was immanent and so they were willing to sell all that they had and give to the poor. As they realized that Christ's return was not coming so soon, they could no longer interpret this parable literally. 2. Although the mainstream did not continue with a literal interpretation of this parable, it was still read literally by some. For example, the vows of poverty of the religious orders of the Catholic Church reflect a more literal reading of this passage. 3. Today, it is generally read with a more symbolic meaning, "We must root out of our lives whatever may hinder our following Jesus." (Williamson 188)

Application

We cannot fall into the trap of thinking that there is something we can do in order to earn our salvation. In the same way that a camel could pass through the eye of a needle, it is a miracle for us to receive salvation. "Entrance to the Kingdom of God...demands our best obedience and all we have. Yet all we can do is not enough to achieve the life we seek" (Williamson 185). Eternal life is not inherited through good works, but it is received by those who allow God to do the impossible in them. Salvation comes through Christ alone (Acts 4:12).

(Source: http://wesley.nnu.edu/biblical_studies/parables/Wa-Mk10_23-31.htm)

(Note: This source is helpful to the understanding of the parable of the camel, but the editor does not necessarily share the belief of the author of this passage)

3. go for a bathe in the Jordan: The Jordan is the river in which John the Baptist christened repentant sinners. The implication of this statement is that having property prevents one from conversion to Christianity, or religion in general.
4. Tolstoy
(born September. 9, 1828, Yasnaya Polyana, Tula province, Russian Empire—died November. 20, 1910, Astapovo, Ryazan province) Russian writer, one of the world's greatest novelists. The scion of prominent aristocrats, Tolstoy spent much of his life at his family estate of Yasnaya Polyana. After a somewhat dissolute youth, he served in the army and traveled in Europe before

returning home and starting a school for peasant children. He was already known as a brilliant writer for the short stories in *Sevastopol Sketches* (1855-56) and the novel *The Cossacks* (1863) when *War and Peace* (1865-69) established him as Russia's preeminent novelist. Set during the Napoleonic Wars, the novel examines the lives of a large group of characters, centring on the partly autobiographical figure of the spiritually questing Pierre. Its structure, with its flawless placement of complex characters in a turbulent historical setting, is regarded as one of the great technical achievements in the history of the Western novel. His other great novel, *Anna Karenina* (1875-77), concerns an aristocratic woman who deserts her husband for a lover and the search for meaning by another autobiographical character, Levin. After its publication Tolstoy underwent a spiritual crisis and turned to a form of Christian anarchism. Advocating simplicity and nonviolence, he devoted himself to social reform. His later works include *The Death of Ivan Ilich* (1886), often considered the greatest novella in Russian literature, and *What Is Art?* (1898), which condemns fashionable aestheticism and celebrates art's moral and religious functions. He lived humbly on his great estate, practicing a radical asceticism and in constant conflict with his wife. In November 1910, unable to bear his situation any longer, he left his estate incognito. During his flight he contracted pneumonia, and he was dead within a few days.

(Source: *Britannica Concise Encyclopedia*: Leo Tolstoy)

This is an apparent reference to a short story by Tolstoy entitled "How Much Land Does a Man Need?"

5. asceticism

Asceticism is the practice of austere self-discipline, voluntary undertaken, in order to achieve a higher or spiritual ideal. The term is derived from the Greek *askein*, which in the time of Homer meant, "to practice an art or skill." Later in Greece the term took on a broader meaning of "exercise"; so the early ascetics were skilled in athletics and the military arts. The various Greek philosophical schools, such as the Pythagoreans (see Pythagoreanism), Stoics, Sophists, and Cynics, used asceticism as a system of moral practices to free men of vices. Plato viewed asceticism as a means of not only conditioning the body but also conditioning it up to a point at which the soul—the sum total of ideals—could be free. The term seemed to have come into Christian and Western thought through the Hellenistic-Jewish philosopher Philo.

The above is the Western version of the development of asceticism, however, asceticism has Eastern roots too. The earliest exponents of asceticism were the Jain Buddhists whose religious teachings influenced the Essenes. Jain Buddhist monks had penetrated the courts of Syria, Egypt, Macedonia, and Epirus by the 4th century BC. They claimed to have gained magical abilities through self-denial.

One of the original reasons for practicing austere self-denial was man's desire to be able to give birth. Oriental myths said the first creator-gods acquire their ability to produce living things by "practicing fierce asceticism for ten thousand years". Although men were never able to acquire

the female ability to give birth, they have claimed the abilities to fly, walk on water, heal the lame and blind, and perform other miracles.

Asceticism in its broadest sense is man's practice of renunciation of his physical self and world in order to attain a higher ideal or spiritual good; in summary, it's the renunciation of the physical, which has been deemed of lesser worth, for the spiritual. This has been the teaching of most cultural and almost explicitly all religious training. It is true almost every society from the primitive to the most sophisticated teach some type of asceticism to teach self-control that is expected from its members without which the society could not exist.

The need for such social asceticism can readily be recognized, although members of such societies may complain such asceticism may be too stern or lack at times. And, occasionally during these times is when social and religious asceticism tend to intermix. Such conjunctures can cause conflicts. Many such conflicts have occurred within the Christian church and a majority of them focused upon sexual activity of the members. Many of the medieval clergy became over zealous on this issue. It was reasoned that the reason man fell from grace was because of woman, therefore, man could only return to grace by renouncing woman. Sexuality was declared to be the worst of all heresies and sins since it was St. Augustine who said all men were conceived in sin, the effect of original sin.

However, let not the reader forget that the church that is now condemning sexuality as the worst of all sins, several centuries earlier condemned the Gnostics (see Gnosticism) as heretics for their refusal to bear children. One of the Orthodox Church's charges against the austere Gnostic sects was that they practiced almost total monasticism, but this was when the church was still in its infancy and needed members. Also, St. Augustine, one of the church's leading exponents against sexuality, was a member of the Gnostic Manichaens before becoming a Christian.

Protestant theologians shared similar views too. Calvin said that, because of its origin in sexuality and in a woman's body, every child was "defiled and polluted" in God's sight even before it saw the light of day; a newborn infant is a "seed-bed of sin and therefore cannot but be odious and abominable to God". When Martin Luther married an ex-nun he still did not hold sex in a high regard. "Had God consulted me on the matter, I would have advised him to continue the generation of the species by fashioning them out of clay."

Here lies the hidden component of asceticism, the arrogance in the idea that man can instruct God in what he should do, which leads many people to think they are governed by a "man-made god". Those sharing this latter conception usually are not misled by the unnatural humility of asceticism. "Nothing is prouder than the humility of the ascetic of the other-worldly spirit that proclaims itself superior to the whole natural world, or than the mysticism that renounces the self

only to commune with God himself.” True humility is the desire to unite with and be within the whole of things but not above it.

Asceticism is not to be completely condemned. As previously mentioned every society has taught some form of asceticism to promote self-control within its members. Such social asceticism is justified for social existence. But, the key to its validity is in its function; to teach self-control without which there could be no social structure. This is far different than people practicing asceticism in order to commune with God, or condemning sexuality because they believe it to be sinful. If their reasoning is questioned it soon become fallacious or nonexistent. It soon becomes obvious for the individual wishing only to commune with God gains self-satisfaction rather than his proposed goal of the denial of self. The one who proclaims the sinfulness of sexuality seemed not to have considered the conclusion that God created sexual propagation for the continuation of people. Whether one includes God within this conclusion or not seems insignificant, to desire to eliminate sexual propagation because it is sinful seems to erroneously deny the fact of its necessity. Also denied are the natural love between mother and child, husband and wife, lovers, and the pleasure of sexual activity in general.

When discussing asceticism, William James said that it was the lack of self-consciousness that led to intolerance and persecution of every kind. “Between his own and Jehovah’s enemies a David knows no difference; a Catherine of Siena, painting to stop the warfare among Christians which was the scandal of her epoch, can think of no better method of union among them than a crusade to massacre the Turks; Luther finds no word of protest or regret over the atrocious tortures with which the Antibaptist leaders were put to death; and a Cromwell praises the Lord for delivering his enemies into his hands for ‘execution’. In the absence of intellectual criticism and widening, all the ‘saintly virtues of the strenuous life’ may become similarly corrupted. Thus purity may lead to escapism and the endless monotony of extreme forms of the monastic life; charity may turn the world over to unscrupulous aggression and the enemies of mankind; and asceticism may jeopardize the health for the sake of an unlimited mortification.”

It appears that the tension between the physical and spiritual has persisted within the world for as long as man can remember. It pervades most religions with the belief that the spiritual is superior to the physical. This spiritual-physical split obviously overlooks the fact that within the existence of human life both are necessary. The spiritual nature of humankind separates man from other creatures in the animal kingdom. But, without the physical, the body and vehicle of the spiritual, the spiritual side, or spirituality, of man could not exist. Within such an appraisal of the situation it appears somewhat imprudent to stress the physical should always be sacrificed for the spiritual; for, as with all vehicles, the physical must be maintained too to insure the existence of both.

(Sources: 56, 62-65; 76, 318; 77, C. J. McNaspy, S.J., “America” Magazine, 2, 429-430.
<http://www.themystica.com/mystica/articles/a/asceticism.html>)

6. like the lightning from the East unto the West: an echo of “For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.”—Matthew 24: 27. KJV (see also Luke 17:24 “For just like the lightning, when it flashes out of one part of the sky, shines to the other part of the sky, so will the Son of Man be in His day.

(Source: New American Standard Bible)

7. the Son of Man: It is employed as a poetical synonym for man, or for the ideal man, E.g. “God is not as a man, that he should lie nor as a son of man, that he should be changed” (Numbers 23:19). “Blessed is the man that doth this and the son of man that shall lay hold on this” (Isaiah 56:2). “Let thy hand be upon the man of thy right hand: and upon the son of man whom thou hast confirmed for thyself” (Psalm 79:18). ...The employment of the expression in the Gospels is very remarkable. It is used to designate Jesus Christ no fewer than eighty-one times—thirty times in St. Matthew, fourteen times in St. Mark, twenty-five times in St. Luke, and twelve times in St. John. Contrary to what obtains in the Septuagint, it appears everywhere with the article, as ho huios tou anthropou. Greek scholars are agreed that the correct translation of this is “the son of man”, not “the son of the man”. The possible ambiguity may be one of the reasons why it is seldom or never found in the early Greek Fathers as a title for Christ. But the most remarkable thing connected with “the Son of Man” is that it is found only in the mouth of Christ. It is never employed by the disciples or Evangelists, nor by the early Christian writers. It is found once only in Acts, where St. Stephen exclaims: “Behold, I see the heavens opened, and the Son of Man standing on the right hand of God.” (7:55) The whole incident proves that it was a well-known expression of Christ’s. Though the saying was so frequently employed by Christ, the disciples preferred some more honorific title and we do not find it at all in St. Paul nor in the other Epistles. St. Paul perhaps uses something like an equivalent when he calls Christ the second or last Adam. The writers of the Epistles, moreover, probably wished to avoid the Greek ambiguity just alluded to.

(Source: THE CATHOLIC ENCYCLOPEDIA—<http://www.newadvent.org/cathen/14144a.htm>)

8. Canute

(died November. 12, 1035) Danish king of England (1016-35), Denmark (1019-35), and Norway (1028-35). He helped his father, Sweyn I, invade England in 1013. Sweyn was accepted as king of England after exiling King Ethelred II but died in 1014; Canute returned and defeated Ethelred’s son to win the English throne in 1016. At first he ruled ruthlessly, killing English opponents and appointing Danes in their places, but within a few years he had married Ethelred’s widow and was granting earldoms to Englishmen. Canute proved an effective ruler who brought peace and prosperity to England, issued an important law code, and became a strong supporter of the church. With English help he secured the throne of Denmark on his brother’s death. His early death and that of his sons led to the restoration of Ethelred’s dynasty.

9. Alexander

(born 356 BC, Pella, Macedonia—died June 13, 323 BC, Babylon) King of Macedonia (336-323) and the greatest military leader of antiquity. The son of Philip II of Macedonia, he was taught by Aristotle. He soon showed military brilliance, helping win the Battle of Chaeronea at age 18. He

succeeded his assassinated father in 336 and promptly took Thessaly and Thrace; he brutally razed Thebes except for its temples and the house of Pindar. Such destruction was to be his standard method, and other Greek states submitted meekly. In 334 he crossed to Persia and defeated a Persian army at the Granicus River. He is said to have cut the Gordian knot in Phrygia (333), by which act, according to legend, he was destined to rule all Asia. At the Battle of Issus in 333, he defeated another army, this one led by the Persian king Darius III, who managed to escape. He then took Syria and Phoenicia, cutting off the Persian fleet from its ports. In 332 he completed a seven-month siege of Tyre, considered his greatest military achievement, and then took Egypt. There he received the pharaohs' double crown, founded Alexandria, and visited the oracle of the god Amon, the basis of his claim to divinity. In control of the eastern Mediterranean coast, in 331 he defeated Darius in a decisive battle at Gaugamela, though Darius again escaped. He next took the province of Babylon. He burnt Xerxes' palace at Persepolis, Persia, in 330, and he envisioned an empire ruled jointly by Macedonians and Persians. He continued eastward, quashing real or imagined conspiracies among his men and taking control to the Oxus and Jaxartes rivers, founding cities (most named Alexandria) to hold the territory. Conquering what is now Tajikistan, he married the princess Roxana and embraced Persian absolutism, adopting Persian dress and enforcing Persian court customs. By 326 he reached the Hyphasis in India, where his weary men mutinied; he turned back, marching and pillaging down the Indus, and reached Susa with much loss of life. He continued to promote his unpopular policy of racial fusion, a seeming attempt to form a Persian-Macedonian master race. When his favourite, Hephaestion (324), died, Alexander gave him a hero's funeral and demanded that divine honours be given at his own funeral. He fell ill at Babylon after long feasting and drinking and died at age 33. He was buried in Alexandria, Egypt. His empire, the greatest that had existed to that time, extended from Thrace to Egypt and from Greece to the Indus valley.

(Source: *Britannica Concise Encyclopedia*: Alexander the Great)

10. Union Jack: National flag of the United Kingdom. After his accession in 1603, James VI and I issued a flag of Great Britain with the red cross of St. George (England), superimposed upon the saltire of St. Andrew (Scotland) on a blue field. On the union with Ireland (1801), the diagonal red cross of St. Patrick was added.
11. Mars and Sirius: Mars is the fourth planet from the Sun, named after the Roman god of war. Its mean distance from the Sun is 228 million km (142 million mi). Its day is 24 hours 37 minutes and its year about 687 Earth days. It has two small moons, Phobos and Deimos. Mars's equatorial diameter is 3,396 km (2,110 mi), about half that of Earth. Its mass is about one-tenth of Earth's and its surface gravity about one-third as strong. No magnetic field has been detected on Mars, suggesting, as does its low density, the absence of a substantial metallic core. Like Earth, it has seasons and an atmosphere, but its average daytime surface temperature is only -10°F (-20°C). Mars's thin atmosphere is mainly carbon dioxide, with some nitrogen and argon and traces of water vapour. Spacecraft images show a cratered surface, with volcanoes, lava plains, flood channels, and canyons, many large by Earth standards; Olympus Mons, for example, is the largest known volcano in the solar system. Wind is an important element on

Mars, sculpting features such as dunes and occasionally causing global dust storms. In the distant past Mars appears to have had a denser, warmer atmosphere and much more water than at present. Images from the Mars Global Surveyor spacecraft suggest that some liquid water may have flowed near the planet's surface in relatively recent times. No life has been detected on the planet. / Sirius is the brightest star in the night sky (apparent magnitude -1.44), a binary star about 8.6 light-years from the Sun in the constellation Canis Major. The bright component of the binary is a blue-white star 23 times as luminous as the Sun, about twice the size, and considerably hotter; its companion was the first white dwarf star discovered. Its name probably comes from a Greek word meaning "sparkling" or "scorching". The ancient Egyptians used its predawn rising to predict the annual flooding of the Nile. The ancient Romans associated the rising of the Dog Star at dawn with the hottest part of the year, called the "dog days".

12. William Shakespeare

(baptized April 26, 1564, Stratford-upon-Avon, Warwickshire, Eng.—died April 23, 1616, Stratford-upon-Avon) English poet and playwright, often considered the greatest writer in world literature. He spent his early life in Stratford-upon-Avon, receiving at most a grammar-school education, and at age 18 he married a local woman, Anne Hathaway. By 1594 he was apparently a rising playwright in London and an actor in a leading theatre company, the Lord Chamberlain's Men (later King's Men); the company performed at the Globe Theatre from 1599. The order in which his plays were written and performed is highly uncertain. His earliest plays seem to date from the late 1580s to the mid-1590s and include the comedies *Love's Labour's Lost*, *The Comedy of Errors*, *The Taming of the Shrew*, and *A Midsummer Night's Dream*; history plays based on the lives of the English kings, including *Henry VI* (parts 1, 2, and 3), *Richard III*, and *Richard II*; and the tragedy *Romeo and Juliet*. The plays apparently written between 1596 and 1600 are mostly comedies, including *The Merchant of Venice*, *The Merry Wives of Windsor*, *Much Ado About Nothing*, and *As You Like It*, and histories, including *Henry IV* (parts 1 and 2), *Henry V*, and *Julius Caesar*. Approximately between 1600 and 1607 he wrote the comedies *Twelfth Night*, *All's Well That Ends Well*, and *Measure for Measure*, as well as the great tragedies *Hamlet* (probably begun in 1599), *Othello*, *Macbeth*, and *King Lear*, which mark the summit of his art. Among his later works (about 1607 to 1614) are the tragedies *Antony and Cleopatra*, *Coriolanus*, and *Timon of Athens*, as well as the fantastical romances *The Winter's Tale* and *The Tempest*. He probably also is responsible for some sections of the plays *Edward III* and *The Two Noble Kinsmen*.

Shakespeare's plays, all of them written largely in iambic pentameter verse, are marked by extraordinary poetry; vivid, subtle, and complex characterizations; and a highly inventive use of English. His 154 sonnets, published in 1609 but apparently written mostly in the 1590s, often express strong feeling within an exquisitely controlled form. Shakespeare retired to Stratford before 1610 and lived as a country gentleman until his death. The first collected edition of his

plays, or First Folio, was published in 1623. As with most writers of the time, little is known about his life and work, and other writers, particularly the 17th earl of Oxford, have frequently been proposed as the actual authors of his plays and poems.

(Source: Britannica Concise Encyclopedia)

13. “The expense of spirit in a waste of shame”: the first line from Shakespeare’s sonnet 129, which satirizes lust.

Sonnet 129

The expense of spirit in a waste of shame
 Is lust in action; and till action, lust
 Is perjured, murderous, bloody, full of blame,
 Savage, extreme, rude, cruel, not to trust,
 Enjoy’d no sooner but despised straight,
 Past reason hunted, and no sooner had
 Past reason hated, as a swallow’d bait
 On purpose laid to make the taker mad;
 Mad in pursuit and in possession so;
 Had, having, and in quest to have, extreme;
 A bliss in proof, and proved, a very woe;
 Before, a joy proposed; behind, a dream.
 All this the world well knows; yet none knows well
 To shun the heaven that leads men to this hell.

莎翁第 129 首十四行诗

把精力消耗在耻辱的沙漠里，
 就是色欲在行动；而在行动前，
 色欲赌假咒、嗜血、好杀、满身是
 罪恶、凶残、粗野、不可靠、走极端：
 欢乐尚未央，马上就感觉无味：
 毫不讲理的追求；可是一到手，
 又毫不讲理的厌恶，像是专为
 引上钩者发狂而设下的钓钩；
 在追求时疯狂，占有时也疯狂；
 不管已有、现有、未有，全不放松；
 感受时，幸福；感受完，无上灾殃；
 事前，巴望着的欢乐；事后，一场梦。
 这一切人共知；

但谁也不知怎样逃避这个引人下地狱的天堂。

[梁宗岱(1903—1983)译,摘自《莎士比亚全集·卷11》,
北京:人民文学出版社,1978年,第287页。]

损精,耗神,愧煞了浪子风流,
都只为纵欲眠花卧柳,
阴谋,好杀,赌假咒,坏事做到头;
心毒手狠,野蛮粗暴,背信弃义不知羞。
才尝得云雨乐,转眼意趣休。
舍命追求,一到手,没来由
便厌腻个透。呀,恰像是钓钩,
但吞香饵,管叫你六神无主不自由。
求时疯狂,得时也疯狂,
曾有,现有,还想有,要玩总玩不够。
适才是甜头,转瞬成苦头。
求欢同枕前,梦破云雨后。
唉!普天下谁不知这般儿歹症候,
却避不的偏往这通阴曹的烟花路儿上走!

(辜正坤译)

This complex poem grapples with the idea of sexual desire as it exists in longing, fulfillment, and memory. (That is to say, it deals with lust as a longing for future pleasure; with lust as it is consummated in the present; and with lust as it is remembered after the pleasurable experience, when it becomes a source of shame.) At the beginning of the poem, the speaker says that “lust in action”—that is, as it exists at the consummation of the sexual act—is an “expense of spirit in a waste of shame.” He then devotes the rest of the first quatrain to characterizing lust as it exists “till action”—that is, before the consummation: it is “perjured, murd’rous, bloody, full of blame/Savage, extreme, rude, cruel, not to trust.”

In the second quatrain, the speaker jumps between longing, fulfillment, and memory. No sooner is lust “enjoyed” than it is “despised”. When lust is longing, the fulfillment of that longing is hunted “past reason”; but as soon as it is achieved, it becomes shameful, and is hated “past reason”. In the third quatrain, then, the speaker says that lust is mad in all three of its forms: in pursuit and possession, it is mad, and in memory, consummation, and longing (“had, having, and in quest to have”) it is “extreme”. While it is experienced it might be “a bliss in proof”, but as soon as it is finished (“proved”) it becomes “a very woe”. In longing, it is “a joy proposed”, but in memory, the pleasure it afforded is merely “a dream”. In the couplet, the speaker says that the whole world knows these things well; but nevertheless, none knows how to shun lust in order to

avoid shame: “To shun the heaven that leads men to this hell.”

14. Lyme Regis—A resort city in the county of Dorset on the southwest coast of England.
15. Dante: (1265-1321). Dante Alighieri, Italian poet whose masterpiece, *The Divine Comedy* (completed 1321), details his visionary progress through Hell and Purgatory, escorted by Virgil, and through Heaven, guided by his lifelong idealized love Beatrice”.
16. Dives and Lazarus: Dives is Latin for rich. The word is not used in the Bible as a proper noun; but in the Middle Ages it came to be employed as the name of the rich man in the parable of the rich man and Lazarus, Luke 16:19-31. It has often been thought that in this lesson on the use of riches Christ spoke of real persons and events. The “House of Dives” is still pointed out in Jerusalem; but, of course, if such a house ever existed, it must have long since disappeared. / Lazarus (Greek Lazaros, a contraction of Eleazaros—see 2 Maccabees 6:18—meaning in Hebrew “God hath helped”), the name of two persons in the New Testament; a character in one of Christ’s parables, and the brother of Martha and Mary of Bethania.

(Source: <http://www.newadvent.org/cathen/09096a.htm>)

The Parable of the Wealthy Man

- 10:17 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?
- 10:18 And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God.
- 10:19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.
- 10:20 And he answered and said unto him, Master, all these have I observed from my youth.
- 10:21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.
- 10:22 And he was sad at that saying, and went away grieved: for he had great possessions.
- 10:23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

(Source: KJV)

King Ahab and the Vineyard

- 21:1 And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria.
- 21:2 And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money.
- 21:3 And Naboth said to Ahab, The LORD forbid it me, that I should give the inheritance of my fathers unto thee.

- 21:4 And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.
- 21:5 But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?
- 21:6 And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard.
- 21:7 And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.
- 21:8 So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth.
- 21:9 And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people:
- 21:10 And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die.
- 21:11 And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them.
- 21:12 They proclaimed a fast, and set Naboth on high among the people.
- 21:13 And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.
- 21:14 Then they sent to Jezebel, saying, Naboth is stoned, and is dead.
- 21:15 And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.
- 21:16 And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.
- 21:17 And the word of the LORD came to Elijah the Tishbite, saying,
- 21:18 Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it.
- 21:19 And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.
- 21:20 And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the LORD.
- 21:21 Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off

- from Ahab him that pisseth against the wall, and him that is shut up and left in Israel,
 21:22 And will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin.
 21:23 And of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the wall of Jezreel.
 (Source: KJV)

The Parable of Dives and Lazarus Luke 20-31

20 And there was a certain beggar, named Lazarus, who lay at his gate, full of sores, 21 desiring to be filled with the crumbs that fell from the rich man's table. And no one did give him: moreover the dogs came and licked his sores. 22 And it came to pass that the beggar died and was carried by the angels into Abraham's bosom. And the rich man also died: and he was buried in hell. 23 And lifting up his eyes when he was in torments, he saw Abraham afar off and Lazarus in his bosom: 24 And he cried and said: Father Abraham, have mercy on me and send Lazarus, that he may dip the tip of his finger in water to cool my tongue: for I am tormented in this flame. 25 And Abraham said to him: Son, remember that you received good things in your lifetime, and likewise Lazarus evil things: but now he is comforted and you are tormented. 26 And besides all this, between us and you, there is fixed a great chaos: so that they who would pass from hence to you cannot, nor from thence come hither. 27 And he said: Then, father, I beseech you that you would send him to my father's house, for I have five brethren, 28 that he may testify unto them, lest they also come into this place of torments. 29 And Abraham said to him: They have Moses and the prophets. Let them hear them. 30 But he said: No, father Abraham: but if one went to them from the dead, they will do penance. 31 And he said to him: If they hear not Moses and the prophets, neither will they believe, if one rise again from the dead.

(Source: New Advent Bible)

17. Possession is one with loss: from Dante's *Divine Comedy*,
 18. Bolshies: A member of the left-wing majority group of the Russian Social Democratic Workers' Party that adopted Lenin's theses on party organization in 1903. b. A member of the Russian Social Democratic Workers' Party that seized power in that country in November 1917. c. A member of a Marxist-Leninist party or a supporter of one; a Communist. Also called Bolshevik. 2. Often bolshevik. An extreme radical: a literary bolshevik. [Russian Bol'shevik, from bol'she, comparative of bol'sho? large?]. A key principle of the Communist Party was the abolition of private ownership of property. Industries were owned and run by the state. Individual farms were united into collectives.

Part 2 Key to exercises

I. Vocabulary exercises

1. Find in the text the words or expressions corresponding to the following definitions:

a) intersect	b) blast it	c) wedge	d) tangle
e) ascent	f) pulpit	g) carnal	h) gorge on

2. *Explain the meanings of the underlined words or expressions in the following sentences.*

- a) be prudent / hesitate
- b) won the applause from the audience
- c) reduced to his proper size
- d) be punished
- e) to make...less sharp/ to smooth the edge of
- f) to gather into a group
- g) persuade

II. Paraphrase the following sentences

1. In all the Gospels, heaviness is associated with slowness of action.
2. ...and the image of an overweight bishop climbing into a pulpit is therefore the direct opposite of the coming of Jesus.
3. Under our economic system we have no other choice but to accept property, otherwise we will go hungry.
4. Ahab actually did not desire that vineyard; he needed it only to make his property complete, before he goes on to draw a new boundary (to further expand his property).
5. Owning property is the same as losing something else.
6. Eventually I will be reduced to this condition of (being a miserly property owner).

III. Questions on the text

1. The purpose of the author in writing this essay is to analyse the effects of owning property on the psychology of an individual.
2. Stoutness, avarice, pseudo-creativity, intense selfishness. The author is very humorous and self-deprecating.
3. The persona is ashamed of his possession of this little piece of property and laughs at himself for being enslaved by property.
4. The essay is written in a very colloquial, light-hearted, and humorous style. Open question, encourage students to find the relevant words and expressions in the text.
5. They are biblical, historical, and literary. They illustrate the points the author makes.
6. To satirize Americans and imply that they also are colonialists.
7. By a series of questions. The author uses the method of enumeration: in the first place, in the second place, etc.
8. Canute was a historical figure in British history, who succeeded in uniting the country. Alexander was even happier in that he conquered almost all the known world.

9. The tone shifts from humorous and sarcastic to serious.

IV. Understanding the writer's techniques

Free discussion.

Unit Eleven

Selected Snobberies



Part 1 Notes to vocabulary and texts

I. Vocabulary

1. polemical: *adj.* (formal) using strong arguments to criticize or defend a particular idea, opinion, or person; E.g. *The reforms were attacked in a highly polemical piece in the “New Yorker”.*
2. exotic: *adj.* something that is exotic seems unusual and interesting because it is related to a foreign country—use this to show approval
3. hallucinogenic: *adj.* (of drugs) causing people to have an hallucination—a sensory perception without a source in the external world
(etymology: from the Latin verb *hallucinari*, which means “to wander in the mind”)
4. psychedelic: *adj.* of, characterized by, or generating hallucinations, distortions of perception, altered states of awareness, and occasionally states resembling psychosis
5. solicitude: *n.* [uncountable] (formal) care and concern for someone’s health, safety etc; E.g. *She was grateful to him for his solicitude.*
6. repulsive: *adj.* extremely unpleasant, in a way that almost makes you feel sick (Syn) revolting, disgusting
7. malefic: *adj.* having or exerting a malignant influence / evil; malicious
(etymology: Latin *maleficus*: male, ill + *-ficus, -fic.*)
8. docile: *adj.* quiet and easily controlled
9. comatose: *adj.* from *coma*—a state of deep, often prolonged unconsciousness, usually the result of injury, disease, or poison, in which an individual is incapable of sensing or responding to

external stimuli and internal needs

II. Notes to the text

1. Keats: English poet, b. London. He is considered one of the greatest of English poets.

(Source: Columbia Encyclopedia—People Keats, John, 1795–1821)

The son of a livery stable keeper, Keats attended school at Enfield, where he became the friend of Charles Cowden Clarke, the headmaster's son, who encouraged his early learning. Apprenticed to a surgeon (1811), Keats came to know Leigh Hunt and his literary circle, and in 1816 he gave up surgery to write poetry. His first volume of poems appeared in 1817. It included "I stood tip-toe upon a little hill", "Sleep and Poetry", and the famous sonnet "On First Looking into Chapman's Homer".

Endymion, a long poem, was published in 1818. Although faulty in structure, it is nevertheless full of rich imagery and color. Keats returned from a walking tour in the Highlands to find himself attacked in Blackwood's Magazine—an article berated him for belonging to Leigh Hunt's "Cockney school" of poetry—and in the *Quarterly Review*. The critical assaults of 1818 mark a turning point in Keats's life; he was forced to examine his work more carefully, and as a result the influence of Hunt was diminished. However, these attacks did not contribute to Keats's decline in health and his early death, as Shelley maintained in his elegy "Adonais".

Keats's passionate love for Fanny Brawne seems to have begun in 1818. Fanny's letters to Keats's sister show that her critics' contention that she was a cruel flirt was not true. Only Keats's failing health prevented their marriage. He had contracted tuberculosis, probably from nursing his brother Tom, who died in 1818. With his friend, the artist Joseph Severn, Keats sailed for Italy shortly after the publication of *Lamia, Isabella, The Eve of St. Agnes, and Other Poems* (1820), which contains most of his important work and is probably the greatest single volume of poetry published in England in the 19th century. He died in Rome in Feb., 1821, at the age of 25.

In spite of his tragically brief career, Keats is one of the most important English poets. He is also among the most personally appealing. Noble, generous, and sympathetic, he was capable not only of passionate love but also of warm, steadfast friendship. Keats is ranked, with Shelley and Byron, as one of the three great Romantic poets. Such poems as "Ode to a Nightingale", "Ode on a Grecian Urn", "To Autumn" and "Ode on Melancholy" are unequalled for dignity, melody, and richness of sensuous imagery. All of his poetry is filled with a mysterious and elevating sense of beauty and joy.

Keats's posthumously published pieces include "*La Belle Dame sans Merci*" in its way as great an evocation of romantic medievalism as his "*The Eve of St. Agnes*". Among his sonnets, familiar ones are "*When I have fears that I may cease to be*" and "*Bright star! would I were as steadfast as thou art.*" "*Lines on the Mermaid Tavern,*" "*Fancy,*" and "*Bards of Passion and of Mirth*" are delightful short poems.

Some of Keats's finest work is in the unfinished epic "*Hyperion*". In recent years critical attention has focused on Keats's philosophy, which involves not abstract thought but rather absolute receptivity to experience. This attitude is indicated in his celebrated term "negative capability"—"to let the mind be a thoroughfare for all thought."

(Source: *Columbia Encyclopedia*: John Keats)

2. Mary Bashkirtseff

Marie Bashkirtseff (born Maria Konstantinovna Bashkirtseva, 24 November 1858–31 October 1884) was a Ukrainian-born Russian diarist, painter and sculptor.

Marie Bashkirtseff Born Maria Konstantinovna Bashkirtseva in Gavrontsi near Poltava, to a wealthy noble family, she grew up abroad, traveling with her mother across most of Europe. Educated privately, she studied painting in France at the Académie Julian, one of the few establishments that accepted female students. The Académie attracted young women from all over Europe and the United States. One fellow student was Louise Breslau, who Bashkirtseff viewed as her only rival. Bashkirtseff would go on to produce a remarkable body of work in her short lifetime, the most famous being the portrait of Paris slum children titled *The Meeting and In the Studio*, (shown here) a portrait of her fellow artists at work. Unfortunately, a large number of Bashkirtseff's works were destroyed during World War II.

From the age of 13, Bashkirtseff began keeping a journal, and it is for this that she is most famous. Her personal account of the struggles of women artists is documented in her published journals, which are a revealing story of the bourgeoisie. Titled, *I Am the Most Interesting Book of All*, her popular diary is still in print today. The diary was cited by an American contemporary, Mary MacLane, whose own shockingly confessional diary drew inspiration from Bashkirtseff's. Her letters, consisting of her correspondence with the writer Guy de Maupassant, were published in 1891.

Dying of tuberculosis at the age of 25, Bashkirtseff lived just long enough to become an intellectual powerhouse in Paris in the 1880s. A feminist, in 1881, using the nom de plume "Pauline Orrel," she wrote several articles for Hubertine Auclert's feminist newspaper, *La Citoyenne*. One of her famous quotes is: Let us love dogs, let us love only dogs! Men and cats are unworthy creatures.

She is buried in Cimetière de Passy, Paris, France. Her monument is a full-sized artist studio that has been declared a historic monument by the government of France.

(Source: Wikipedia)

3. American Prohibition

Overview of Prohibition:

Prohibition was the period in United States history in which the manufacture, sale, and transportation of intoxicating liquors was outlawed. It was a time characterized by speakeasies, glamour, and gangsters and a period of time in which even the average citizen broke the law.

The push for Prohibition began in earnest in the nineteenth century. After the American Revolution, drinking was on the rise. To combat this, a number of societies were organized as part of a new Temperance movement which attempted to dissuade people from becoming intoxicated. At first, these organizations pushed moderation, but after several decades, the movement's focus changed to complete prohibition of alcohol consumption.

The Temperance movement blamed alcohol for many of society's ills, especially crime and murder. Saloons, a social haven for men who lived in the still untamed West, were viewed by many, especially women, as a place of debauchery and evil. Prohibition, members of the Temperance movement urged, would stop husbands from spending all the family income on alcohol and prevent accidents in the workplace caused by workers who drank during lunch.

In the beginning of the 20th century, there were Temperance organizations in nearly every state. By 1916, over half of the US states already had statutes that prohibited alcohol. In 1919, the 18th Amendment to the US Constitution, which prohibited the sale and manufacture of alcohol, was ratified. It went into effect on January 16, 1920.

While it was the 18th Amendment that established Prohibition, it was the Volstead Act (passed on October 28, 1919) that clarified the law. The Volstead Act stated that "beer, wine, or other intoxicating malt or vinous liquors" meant any beverage that was more than 0.5% alcohol by volume. The Act also stated that owning any item designed to manufacture alcohol was illegal and it set specific fines and jail sentences for violating Prohibition.

There were, however, several loopholes for people to legally drink during Prohibition. For instance, the 18th Amendment did not mention the actual drinking of liquor. Since Prohibition went into effect a full year after the 18th Amendment's ratification, many people bought cases of then-legal alcohol and stored them for personal use. The Volstead Act allowed alcohol

consumption if it was prescribed by a doctor. Needless to say, large numbers of new prescriptions were written for alcohol.

For people who didn't buy cases of alcohol in advance or know a "good" doctor, there were illegal ways to drink during Prohibition. A new breed of gangster arose during this period. These people took notice of the amazingly high level of demand for alcohol within society and the extremely limited avenues of supply to the average citizen. Within this imbalance of supply and demand, gangsters saw profit. Al Capone in Chicago is one of the most famous gangsters of this time period.

These gangsters would hire men to smuggle in rum from the Caribbean (rumrunners) or hijack whiskey from Canada and bring it into the US Others would buy large quantities of liquor made in homemade stills. The gangsters would then open up secret bars (speakeasies) for people to come in, drink, and socialize.

During this period, newly hired Prohibition agents were responsible for raiding speakeasies, finding stills, and arresting gangsters, but many of these agents were under-qualified and underpaid leading to a high rate of bribery.

Almost immediately after the ratification of the 18th Amendment, organizations formed to repeal it. As the perfect world promised by the Temperance movement failed to materialize, more people joined the fight to bring back liquor. The anti-Prohibition movement gained strength as the 1920s progressed, often stating that the question of alcohol consumption was a local issue and not something that should be in the Constitution.

Additionally, the Stock Market Crash in 1929 and the beginning of the Great Depression started changing people's opinion. People needed jobs. The government needed money. Making alcohol legal again would open up many new jobs for citizens and additional sales taxes for the government.

On December 5, 1933, the 21st Amendment to the US Constitution was ratified. The 21st Amendment repealed the 18th Amendment, making alcohol once again legal. This was the first and only time in US history that an Amendment has been repealed.

(Source: About.com)

4. The Best that has been thought or said: in his famous book *Culture and Anarchy* (1869), in which he argues for the role of reading 'the best that has been thought and said' as an antidote to the anarchy of materialism, industrialism and individualistic self-interest, Arnold mounts a case in support of building and teaching a canonical body of knowledge:

To pass now to the matters canvassed in the following essay. The whole scope of the essay is to recommend culture as the great help out of our present difficulties; culture being a pursuit of our total perfection by means of getting to know, on all the matters which most concern us, the best which has been thought and said in the world, and, through this knowledge, turning a stream of fresh and free thought upon our stock notions and habits, which we now follow staunchly but mechanically, vainly imagining that there is a virtue in following them staunchly which makes up for the mischief of following them mechanically. This, and this alone, is the scope of the following essay.

Part 2 Key to exercises

I. Vocabulary exercises

1. Find in the text suitable words or expressions to fill in the gaps in the following sentences. The meaning of the missing words or expressions is given in the bracket at the end of the sentence:

a) disfigure	b) self-satisfied	c) lavish	d) solicitude
e) connoisseur	f) solecism	g) tempered	h) comatose
i) low-brow	j) subsistence		

II. Paraphrase the following sentences

1. What a pity! The terminal phase of TB withering patient is much less idealistic than such naïve worshippers of TB appear to fancy.
2. ... whose right to fame is that they are infected with one of the diseases of the wealthy, anger is not softened by very much understanding and care.
3. ... we are not likely to show too much anxious concern and sympathy.
4. Therefore, the pride of noble birth is generally weakening.
5. Even in France, where so many kinds of good tasting wine has up to now made it necessary to exercise wise judgment of wine, and where people look down upon drinking for its own sake as a barbarous violation of social manners... it is becoming fashionable among the rich to prefer alcoholic drinks in most situations and cocktails especially.
6. Although the worship of up-to-date things is not unique to our own age, yet it has become important to such a degree never before seen.
7. Modern machinery has enabled us to produce goods faster than they are consumed.
8. If modern industry is to do well, it has to depend first of all on large-scale waste among consumers.
9. ... because it forces the vulgar materialists to show some superficial respect to spiritual matters and make the world more hospitable to ideas than the opposite situation.
10. Each kind of snobbery ends in its own unique idol.

III. Questions on the text

1. He says that we shall not show too much anxious care and sympathy to them.
2. Snobberies change with the times.
3. Because they suffer only from imaginary diseases, which perhaps results from overeating.
4. It derives from the American Prohibition.
5. It means chasing celebrities—the famous people in society.
6. They don't care about being seen drunk in public.
7. It stimulates production and consumption of goods.
8. It symbolizes culture and wealth.
9. It keeps society in general busy and active.
10. He does not seem to favour any particular kind of snobbery, though perhaps he shows a little more sympathy for culture snobbery.

IV. Understanding the writer's techniques

Free discussion.

Unit Twelve

12

What to Listen for in Music

Part 1 Notes to vocabulary and texts

I. Vocabulary

1. engender: *v.* (formal) to be the cause of a situation or feeling; E.g. *the changes in society engendered by the war/engender something in somebody relationships that engender trust in children.*
2. belittle: *v.* (formal) to make someone or something seem small or unimportant; E.g. *He tends to belittle her efforts.*
3. apropos: *adj.* pertinent, relevant/*adv.* apropos of something: used to introduce a new subject that is related to something just mentioned; E.g. *He had nothing to say apropos of the latest developments./apropos of nothing (= not relating to anything previously mentioned). E.g. Apropos of nothing, he suddenly asked me if I liked cats!*
4. clavichord: *n.* a musical instrument like a piano, that was played especially in the past
5. disproportionate: *adj.* too much or too little in relation to something else
6. constitute: *v.* to be considered to be something; E.g. *failing to complete the work constitutes a breach of the employment agreement./make up; E.g. We must redefine what constitutes a family.*
7. fury: *n.* extreme, often uncontrolled anger.
(etymology: from Latin Furia, from furere, to rage)

Group of Greco-Roman goddesses of vengeance. The Furies lived in the underworld and ascended to earth to pursue the wicked. They were known to the Greeks as the Erinyes, but those who feared to speak their name often called them by euphemisms such as Eumenides (“Kind Ones”). According to Hesiod, they were daughters of Gaea, the earth goddess. Aeschylus made them the

terrifying chorus of his tragedy *Eumenides*, and Euripides was the first to speak of them as three in number.

(Source: *Britannica Concise Encyclopedia*: Furies)

8. engrossed: *adj.* fully occupied mentally by something.

9. layman: *n.*

a) someone who is not trained in a particular subject or type of work, especially when they are being compared with someone who is OPP expert → laywoman E.g. *To the layman* (= laymen in general) *all these plants look pretty similar.*

If you don't understand what the doctor says, ask to have it explained in layman's terms (= in simple language).

b) someone who is not a priest but is a member of a church → laywoman

10. gayety: *n.*

a) a state of joyful exuberance or merriment; vivacity

b) merry or joyful activity; festivity: making preparations for the holiday gaieties

c) bright color or showiness, as of dress; finery

11. music terms:

a) *andante*: in a moderately slow tempo, usually considered to be slower than *allegretto* but faster than *adagio*, used chiefly as a direction 徐缓调, 行板; 行板乐曲

b) *arpeggio*: the sounding of the notes of a chord in succession rather than simultaneously; in keyboard music, the breaking or spreading of a chord 【意】【音】和音急速弹奏, 竖琴弹奏法/琶音

c) *crescendo*: a gradual increase, especially in the volume or intensity of sound in a passage / a passage played with a gradual increase in volume or intensity 【意】【音】渐次加强

d) *piano*: in a soft or quiet tone, used chiefly as a direction 【音】轻轻地, 微弱地; 降低地; 减弱地

e) *staccato*: cut short crisply; detached 【音】成断音地/断音; 断奏

II. Notes to the text

1. Stravinsky

(born June 17, 1882, Oranienbaum, Russia; died April 6, 1971, New York, US) Russian-born US composer. Son of an operatic bass, he decided to be a composer at age 20 and studied privately with Nikolay Rimsky-Korsakov (1902–08). His *Fireworks* (1908) was heard by the impresario Sergey Diaghilev, who commissioned Stravinsky to write the *Firebird* ballet (1910); its dazzling success made him Russia's leading young composer. The great ballet score *Petrushka* (1911) followed. His next ballet, *The Rite of Spring* (1913), with its shifting and audacious rhythms and its unresolved dissonances, was a landmark in music history; its Paris premiere caused an actual riot in the theatre, and Stravinsky's international notoriety was assured. In the early 1920s he adopted a radically different style of restrained Neoclassicism—employing often ironic

references to older music—in works such as his *Octet* (1923). His major Neoclassical works include *Oedipus rex* (1927) and the *Symphony of Psalms* (1930) and culminate in the opera *The Rake's Progress* (1951). From 1954 he employed serialism, a compositional technique. His later works include *Agon* (1957)—the last of his many ballets choreographed by George Balanchine—and *Requiem Canticles* (1966).

(Source: *Britannica Concise Encyclopedia*: Igor Fyodorovich Stravinsky)

2. Bach: Wilhelm Friedemann Bach

(born Weimar, 22 November 1710; died Berlin, 1 July 1784). German composer [45 in Bach family genealogy], eldest son J. S. Bach. He studied under his father at the Leipzig Thomasschule; his father put together a “Clavier-Büchlein” for him and may have written book 1 of the “48” with him in mind. Friedemann also studied the violin with J. G. Graun. After university study, he became organist at the Dresden Sophienkirche in 1733; he moved to the Liebfrauenkirche, Halle, in 1746 but his years there were turbulent and he left in 1764. He later lived in Brunswick and then in Berlin, but with his difficult temperament and perhaps dissolute character found no regular employment though his organ playing was admired.

The volatility of his musical style is of a piece with his life. In his early years he wrote mainly for keyboard; at Dresden, for instruments; at Halle, church cantatas and some instrumental music; and in his late years, chiefly chamber and keyboard works. He vacillated in style between old and new, with galant elements alongside conservative Baroque ones, intense north German expressiveness alongside more formal writing. His keyboard music includes fugues and deeply-felt polonaises. His gifts are unmistakable here and in such works as the Concerto for two solo harpsichords or the often suite-like Sinfonia in F, but the final impression is of a composer whose potential was never fully realized.

(Source: *Music Encyclopedia*: Wilhelm Friedemann Bach)

3. Ravel

(born March 7, 1875, Ciboure, France; died December 28, 1937, Paris) French composer. At age 14 he was admitted to the Paris Conservatoire. Completing his piano studies, he returned to study composition with Gabriel Fauré, writing the important piano piece *Jeux d'eau* (completed 1901) and a string quartet. In the next decade he produced some of his best-known music, including *Pavane pour une infante défunte* (1899), the String Quartet (1903), and the *Sonatine for piano* (1905). His great ballet *Daphnis et Chloé* (1912) was commissioned by the impresario Sergey Diaghilev. Other works include the opera *L'Enfant et les sortilèges* (1925), the suite *Le Tombeau de Couperin* (1917), and the orchestral works *La Valse* (1920) and *Boléro* (1928). Careful and precise, Ravel possessed great gifts as an orchestrator, and his works are universally admired for their superb craftsmanship; he has remained the most widely popular of all French composers.

4. Tchaikovsky

(born May 7, 1840, Votkinsk, Russia; died November 6, 1893, St. Petersburg) Russian composer. Sensitive and interested in music from his early childhood, Tchaikovsky turned to serious composition at age 14. In 1862 he began studying at the new St. Petersburg Conservatory; from 1866 he taught at the Moscow Conservatory. His *Piano Concerto No. 1* (1875) was premiered in Boston and became immensely popular. He wrote his first ballet, *Swan Lake* (first performed 1877), on commission from the Bolshoi Ballet. In 1877 he received a commission from the wealthy Nadezhda von Meck (1831–94), who became his patron and longtime correspondent. The opera *Eugene Onegin* (1878) soon followed. Though homosexual, he married briefly; after three disastrous months of marriage, he attempted suicide. His composition was overshadowed by his personal crisis for years. His second ballet, *Sleeping Beauty* (1889), was followed by the opera *The Queen of Spades* (1890) and the great ballet *The Nutcracker* (1892). *The Pathétique Symphony* (1893) premiered four days before his death from cholera; claims that he was forced to commit suicide by noblemen outraged by his sexual liaisons are unfounded. He revolutionized the ballet genre by transforming it from a grand decorative gesture into a staged musical drama. His music has always had great popular appeal because of its tuneful, poignant melodies, impressive harmonies and colourful, picturesque orchestration.

5. Beethoven

(baptized December 17, 1770, Bonn, archbishopric of Cologne; died March 26, 1827, Vienna, Austria) German composer. Born to a musical family, he was a precociously gifted pianist and violist. After nine years as a court musician in Bonn, he moved to Vienna to study with Joseph Haydn and remained there for the rest of his life. He was soon well known as both a virtuoso and a composer, and he became the first important composer to earn a successful living while forsaking employment in the church or court. He uniquely straddled the Classical and Romantic eras. Rooted in the traditions of Haydn and Mozart, his art also encompassed the new spirit of humanism expressed in the works of German Romantic writers as well as in the ideals of the French Revolution, with its passionate concern for the freedom and dignity of the individual. His astonishing *Third (Eroica) Symphony* (1804) was the thunderclap that announced the Romantic century, and it embodies the titanic but rigorously controlled energy that was the hallmark of his style. He began to lose his hearing from c. 1795; by c. 1819 he was totally deaf. For his last 15 years he was unrivaled as the world's most famous composer. In musical form he was a considerable innovator, widening the scope of sonata, symphony, concerto and string quartet. His greatest achievement was to raise instrumental music, hitherto considered inferior to vocal, to the highest plane of art. His works include the celebrated 9 symphonies; 16 string quartets; 32 piano sonatas; the opera *Fidelio* (1805, rev. 1814); 2 masses, including the *Missa Solemnis* (1823); 5 piano concertos; a violin concerto (1806); 6 piano trios; 10 violin sonatas; 5 cello sonatas; and several concert overtures.

(Source: *Britannica Concise Encyclopedia*: Ludwig van Beethoven)

Part 2 Key to exercises

I. Vocabulary exercises

Match the words in Column A with their synonyms in Column B.

1. k	2. d	3. e	4. l	5. b
6. j	7. f	8. h	9. g	10. m
11. i	12. n	13. a	14. c	

II. Paraphrase the following sentences

- The mere charming sound effect of the music produces a sort of enticing mental condition in which you use no brain power.
- To be sure, the acoustic attraction of music is a powerful and simple force, but you must not allow it to occupy an undue part of your interest.
- Don't think that the more sensually attractive, the more valuable the music is or that the greatest composer produces the most charming sound music.
- In this case, we enter at once the disputable territory.
- Composers have a habit of avoiding talking about music's ability to convey some ideas.
- Stravinsky's uncompromising position may be caused by the fact that so many people attempted to interpret so many pieces of music in such different ways.

III. Questions on the text

- The sensuous plane/the expressive plane/the sheerly musical plane. No, they are hypothetical planes (assumed levels that do not actually exist). His purpose is to have a clearer view of the way in which we listen to music.
- On the sensuous plane, one just enjoys the sound effects of the music in order to escape from the realities of mundane life and indulge in daydreaming. On the expressive plane, one tries to find out the "meaning" the piece expresses, although not in a definite way. On the purely musical plane, one listens for the notes, the melody, rhythm, harmony and tone (very few laymen are conscious of the last two).
- No. According to him, we all listen to music according to our separate capacities.
- The author is critical of those who listen to music only on the sensuous plane. Music for such people serves as a consolation or an escape.
- "Sound stuff" refers to the basic sounds that make up a musical piece.
- He thinks of Stravinsky's attitude towards the "expressive" view of music as too uncompromising and extreme.
- According to Copland, the difficulty in assigning a meaning to a musical piece is that you can never definitely say what it expresses. One can only derive a general concept from a piece of

music. Sometimes no appropriate word can be found to express music's meaning.

8. Because you can easily find a meaning from Tchaikovsky's music and it never varies. While with Beethoven, "it is often quite difficult to put your finger right on what he is saying."
9. Open-ended answer.

IV. Understanding the writer's techniques

Free discussion.

Unit Thirteen

The Epoch of the Secular City

13

Part 1 Notes to vocabulary and texts

I. Vocabulary

1. hallmark: *n.* [countable]

a) an idea, method, or quality that is typical of a particular person or thing; E.g.
hallmark of

These hotels still offer the sort of service which was the hallmark of the grand days of travel.

The explosion had all the hallmarks of a terrorist attack.

Their performance did not bear the hallmark of European champions.

b) a mark put on silver, gold, or platinum that shows the quality of the metal, and where and when it was made

2. epochal: *adj.* highly significant or important especially bringing about or marking the beginning of a new development or era [Syn. Epoch-making]

(Etymology: Medieval Latin epocha, measure of time, from Greek epokhē, a point in time.)

3. metropolis: *n.* [countable] a very large city that is the most important city in a country or area
E.g. *The city has become a huge, bustling metropolis.*

Synonyms

city a large area with houses, shops, offices etc. that is often the centre of government for an area; A city is bigger than a town. E.g. *The nearest big city is San Francisco.*

town a large area with houses, shops, offices etc. A town is smaller than a city; E.g. *La Coruña is a pretty seaside town.*

capital (also capital city) the city where the government of a country or state; E.g. *We travelled to Budapest, the capital of Hungary.*

metropolis a big busy city that is full of people and activity; E.g. *After 1850 Paris grew quickly into a busy metropolis.*

urban adjective [only before noun] relating to towns and cities; E.g. *Air pollution is particularly bad in urban areas. / urban development*

4. zealot: *n.* noun [countable] someone who has extremely strong beliefs, especially religious or political beliefs, and is too eager to make other people share them: religious zealots
—zealotry noun [uncountable]
5. anachronism: *n.* noun [countable]
 - a) someone or something that seems to belong to the past, not the present; E.g. *The monarchy is something of an anachronism these days.*
 - b) something in a play, film etc. that seems wrong because it did not exist in the period of history in which the play etc. is set; E.g. *The film is full of anachronisms.*
6. fetish: *n.* noun [countable]
 - a) a desire for sex that comes from seeing a particular type of object or doing a particular activity, especially when the object or activity is considered unusual; E.g. *a leather fetish*
 - b) something you are always thinking about or spending too much time doing → obsession
fetish for/about E.g. *Sue has a real fetish about keeping everything tidy.*
7. immolation: *n.* from *immolate v.*
 - a) to kill as a sacrifice
 - b) to kill (oneself) by fire
 - c) to destroy
8. antiquated: *adj.* old-fashioned and not suitable for modern needs or conditions—used to show disapproval, SYN outdated: antiquated laws

Synonyms

old-fashioned not considered modern or fashionable—used about styles of clothes, furniture etc., or about words and ideas; E.g. *The room was full of big old-fashioned furniture. / I can't wear that dress—it's too old-fashioned. / He had a lot of good old-fashioned values.*

out-of-date not containing the most recent information and therefore not useful; E.g. *This guidebook is completely out-of-date.*

outdated used about machines, equipment, or methods that are old-fashioned and have been replaced by better, more recent ones; E.g. *In today's world, technology rapidly becomes outdated. / The accident was blamed on an outdated rail network.*

dated used about styles etc. that were fashionable until recently but now look old-fashioned; E.g. *The pictures in this book already look a bit dated. / I liked the food but the decor in the restaurant was very dated.*

unfashionable not fashionable and not popular with people anymore; E.g. *They lived in an unfashionable part of London. / The word ‘patriotic’ has become rather unfashionable these days.*

obsolete old-fashioned—used about machines and equipment that are no longer being produced because better ones have been invented; E.g. *These days, you buy a computer and it’s almost immediately obsolete. / Many laboratories use obsolete equipment and do not receive enough funding.*

antiquated formal old and not suitable for modern needs and conditions; E.g. *antiquated ideas about the constitution / an antiquated central heating system / antiquated technology*

9. ethos: *n.* [singular] the set of ideas and moral attitudes that are typical of a particular group; E.g. *a community in which people lived according to an ethos of sharing and caring*
10. idiosyncrasy: *n.* (plural idiosyncrasies) [countable]
 - a) an unusual habit or way of behaving that someone has; E.g. *my uncle’s idiosyncrasies*
 - b) an unusual or unexpected feature that something has; E.g. *one of the many idiosyncrasies of*
11. bellicose: *adj.* formal behaving in a way that is likely to start an argument or fight SYN aggressive; E.g. *bellicose criticism*
12. consanguinity: *n.* [uncountable] formal when people are members of the same family

II. Notes to the text

1. Dietrich Bonhoeffer

The German theologian Dietrich Bonhoeffer (1906–1945) had a major influence on post-World War II Protestant theology. Executed because of his part in the German resistance to Hitler, through his actions and writings he called for Christian involvement in the world.

Dietrich Bonhoeffer was born on Feb. 4, 1906, in Breslau, the sixth of eight children. His father was a leading professor of neurology and psychiatry; his mother was the granddaughter of a distinguished church historian. When Dietrich was 6, his family moved to Berlin. He was educated at the universities of Tübingen (1923–1924) and Berlin, where he was awarded a doctorate in 1927 at the age of only 21.

Early Career

Bonhoeffer’s doctoral dissertation, *The Communion of Saints* (1930), introduces some of his most characteristic emphases: a passionate concern that Christianity be a concrete reality within the real world of men; a wholly Christ-centered approach to theology, grounded entirely in the *New Testament*; and an intense preoccupation with the Church as “Christ existing as community.”

After a year as curate of a German-speaking congregation in Barcelona, Spain (1928–1929),

Bonhoeffer spent the academic year 1930–1931 in the United States as Sloane fellow at Union Theological Seminary. In fall 1931 he became a lecturer in theology at Berlin University, and his inaugural dissertation was published that year as *Act and Being*. Two collections of his lectures were later published: *Creation and Fall* (1937), an interpretation of chapters 1–3 of Genesis; and *Christ the Center*, published posthumously from student notes. The latter work foreshadows the central idea of his last writings—Christ’s whole being is His being-for-man, and His powerlessness and humiliation for man’s sake are the fullest disclosure of the power and majesty of God.

Resistance to Nazism

Bonhoeffer was one of the first German Protestants to see the demonic implications of Nazism. After Hitler came to power in 1933, Bonhoeffer helped organize the Pastors’ Emergency League, which became the nucleus of the Confessing Church of anti-Nazi German Protestants. While serving as minister to a German-speaking congregation in London (1933–1935), he sought support from international Christian leaders for the German Christians who were protesting Nazism.

In 1935 Bonhoeffer returned to Germany and founded a clandestine seminary to train pastors for the illegal anti-Nazi church. The seminary, located chiefly at Finkenwalde, continued despite Gestapo harassment until 1937. Bonhoeffer organized the seminary as a living workshop in Christian community and developed close relationships with his students. Out of Finkenwalde came *The Cost of Discipleship* (1937), a clarion call to active obedience to Christ based on the Sermon on the Mount, and *Life Together* (1939), a brief study of the nature of Christian community.

As war became increasingly inevitable, friends arranged an American lecture tour for Bonhoeffer with the hope that he would remain in the United States indefinitely. But only 6 weeks after his arrival in New York, he decided to return to Germany to suffer with his people.

Bonhoeffer became a member of the German resistance movement, convinced after much soul searching that only by working for Germany’s defeat could he help save his country. From 1940 to 1943 Bonhoeffer worked on a study of Christian ethics, which was grounded in the biblical Christ as the concrete unity between God and the world. The sections he completed were later published as *Ethics* (1949).

In January 1943 Bonhoeffer became engaged to Maria von Wedemeyer, a longtime acquaintance. In April, however, he was arrested; while incarcerated he wrote the correspondence that later appeared as *Letters and Papers from Prison* (1951). In these fragmentary but highly original writings he developed his earlier ideas into a highly positive evaluation of modern secular

thought and life, and a strongly negative judgment on traditional religiosity. Bonhoeffer described modern secularization as the world's "coming of age" from earlier religious and metaphysical dependencies into autonomous ways of understanding and coping with life. In such a world "religion"—as individualistic, otherworldly piety and dependence upon God as a "supreme being"—is dying out. Bonhoeffer believed that a Christian should not be narrowly "religious" but should be fully involved in the world. His own participation as a Christian in the momentous political struggle of his time embodies this "secular style" of discipleship.

After the abortive attempt on Hitler's life by the resistance (July 20, 1944), evidence came to light that incriminated Bonhoeffer, and he was hanged at Flossenbürg on April 9, 1945.

2. Soka-Gakkai

One of the most successful of the new Buddhist sects, the Sōka Gakkai (Value Creation Society) is an offshoot of Nichiren Buddhism. The organization was first formed in 1937 by Makiguchi Tsunesaburō (1871–1944) and Toda Josei (1900–58), two men who had known each other since 1920 and had joined the Nichiren Shoshū together in 1928. They called their new group the Sōka Kyōiku Gakkai (Value Creation Education Society). Their original goal was to organize educators and promote a value-based educational system in place of the rote-learning emphasized at that time. They found a suitable religious framework in Nichiren Buddhism, with its emphasis at that time on human life and peace. However, their activities and conviction put them at variance with the militarist stance of the government going into the Second World War, and both were imprisoned in 1943. On 18 November 1944, Makiguchi died at the age of 73 in the Tokyo Detention House. Toda survived, and was released from prison in 1945. He set out to rebuild the organization, which had suffered a decline with the imprisonment of its leadership. He renamed it Sōka Gakkai, and sought to expand its mission outside of the field of education to reach society as a whole. He changed the direction of the group's teaching and activities. Whereas Makiguchi had stressed his theory of value and the responsibility of the individual to learn how to evaluate, or create value, properly, Toda turned the organization in a more religious direction, stressing the pursuit of happiness and the efficacy of the Lotus Sūtra, and in particular the chanting of its title as per Nichiren's teachings, as the key to its attainment. His energy and dedication paid off: the Sōka Gakkai grew rapidly under his leadership, to more than 750,000 households by the time of his death in 1958. The presidency of the organization was assumed in 1960 by Daisaku Ikeda, who had joined several years before at the age of 19.

Ikeda undertook many initiatives to expand the Sōka Gakkai's membership still further, and also established many other educational, cultural, and political ventures. In January 1975 the Sōka Gakkai International was created, with Ikeda as its first president, and in April 1979 he stepped down as the Sōka Gakkai president, becoming honorary president, in order to further concentrate on the needs of the world-wide membership. In 1992, he officially separated the SGI from its

parent group, the Nichiren Shoshū. At that time the group was estimated to have 8 million members. (The Nichiren Shoshū, for its part, excommunicated Ikeda and the SGI for arrogance and deviations from correct doctrine.) The SGI has been controversial for several reasons. Following Nichiren's own example, they practised a very aggressive form of proselytization called "shakubuku" during the 1960s and 1970s, which contributed to their rapid growth, but alienated many in Japanese society who decried such confrontational methods. They also entered the field of politics in 1955, when a member was elected to the Tokyo prefectural assembly. The SGI responded by forming the Komeikai, or "clean government association", in 1962 to promote ethics in office, changing the title to Komeitō, or "clean government party" in 1964. This party, which claims to be above bribery and corruption and to encourage resistance to militarism, is the third largest party in Japan, and has suffered some criticism for its blending of politics and religion. Many of these practices (and thus the criticism that they draw) have ameliorated since the 1990s, and in contemporary Japan the SGI is a mainstream lay Buddhist organization with a large international presence.

(Source: Buddhism Dictionary)

3. Black Muslims

Black Muslims, African-American religious movement in the United States, split since the late 1970s into the American Society of Muslims and the Nation of Islam. The original group was founded (1930) in Detroit by Wali Farad (or W. D. Fard), whom his followers believed to be "Allah in person". When Farad disappeared mysteriously in 1934, Elijah Muhammad assumed leadership of the group, first in Detroit and then in Chicago. Under his leadership, the black nationalist and separatist sect (then called the Nation of Islam) expanded, mainly among poor blacks and prison populations. Although the group numbered only about 8,000 when Muhammad took over, it grew rapidly in the 1950s and 60s, particularly as a result of the preaching of one of its ministers, Malcolm X. Tension between Muhammad and Malcolm developed, however, and Malcolm's subsequent suspension (1963) and assassination (1965), possibly by Muhammad's followers, caused great dissension in the movement. When Muhammad died in 1975, his son, Wallace D. Muhammad (1933–2008, later Warith Deen Mohammed) took over, preaching a far less inflammatory version of Islam. He aligned the organization with the international Islamic community, moving toward Sunni Islamic practice, and opened the group (renamed the World Community of al-Islam in the West, then the American Muslim Mission, and later the American Society of Muslims) to individuals of all races. In 1977 a group of Black Muslims, led by Louis Farrakhan, split off from the organization, disillusioned by the son's integrationist ideals and lack of allegiance to his father's brand of Islam. They named themselves the Nation of Islam and sought to follow in the footsteps of Elijah Muhammad. In the late 1990s the Nation of Islam began to embrace some traditional Islamic practices, and Farrakhan and Mohammed publicly declared an end to the rivalry between their groups in 2000. W. Deen Mohammed resigned as head of the American Society of Muslims in 2003.

4. Second Vatican Council

Popularly called Vatican II, 1962–65, the 21st ecumenical council (see council, ecumenical) of the Roman Catholic Church, convened by Pope John XXIII and continued under Paul VI. Its announced purpose was spiritual renewal of the church and reconsideration of the position of the church in the modern world. The most spectacular innovation of the council, which convened Oct. 11, 1962, was the invitation extended to Protestant and Orthodox Eastern churches to send observers; the meetings were attended by representatives from many of those churches. Another obvious feature was the diversity of national and cultural origins shown among those who attended from all over the world.

One of the announced aims of the conference was to consider reform of the liturgy, primarily to bring the layman into closer participation in the church services and therefore to encourage some diversity in language and practice. Great emphasis was also laid from the beginning upon the pastoral duties of the bishops, as distinguished from administrative duties. The procedure at the conference accorded with democratic practice, and there was lively debate between the “progressive” and “conservative” groups. By the time of its adjournment the council had issued four constitutions, nine decrees, and three declarations. The nature of these statements was conciliatory, avoiding rigid definitions and condemning anathemas.

Session II (Sept.—Dec., 1963) produced the Constitution on the Sacred Liturgy (permitting vernacularization of the liturgy and stressing greater lay participation in the ritual) and the decree on the media of social communication. Out of Session III (Sept.-Nov., 1964) came the Dogmatic Constitution on the Church (which espoused the principle of episcopal collegiality with the pope), the decrees on ecumenism and on the Eastern Catholic churches, and the proclamation of the Blessed Virgin Mary as the “Mother of the Church”.

Pope Paul VI opened Session IV (Sept.—Dec., 1965) with the announcement that he was establishing an episcopal synod to assist the pope in governing the church. That final session issued the Dogmatic Constitution on Divine Revelation and the Pastoral Constitution on the Church in the Modern World; the decrees on the bishops’ pastoral office, on the appropriate renewal of the religious life (i.e., the life of the religious orders), on education for the priesthood, on the ministry and life of priests, on the apostolate of the laity, and on the church’s missionary activity; and declarations on Christian education, on religious freedom, and on the relationship of the church to non-Christian religions (which included an important passage condemning anti-Semitism and recognizing “the bond that spiritually ties the people of the New Covenant to Abraham’s stock”). Even before the close of the council Pope Paul began to establish a series of commissions to implement the council’s wide-ranging decisions.

(Source: Columbia Encyclopedia)

5. Merleau-Ponty, Maurice

The French philosopher Maurice Merleau-Ponty (1908–1961) was the most original and profound thinker of the postwar French movement of existential phenomenology.

Maurice Merleau-Ponty was born in Rochefort-sur-Mer (Charente-Maritime) on March 14, 1908. His father died when Maurice was still a child, and he and his sister were raised by their mother in Paris. The childhood was an unusually happy one, and Merleau-Ponty retained over the years a close and affectionate tie with his mother. In later life he ceased to practice the Catholicism which he had earlier shared with his devout mother. But apparently before his death a reconciliation had occurred, since he was buried with the solemn rites of the Church.

Merleau-Ponty was educated at the Lycée Louis-le-Grand and entered the École Normale Supérieure in 1926, graduating 4 years later. In the ensuing decade he taught at lycées in Beauvais and Chartres and, after 1935, as a junior member of the faculty at the École Normale. After the Nazi invasion of Poland he entered the army and served as a lieutenant in the infantry. With the collapse of France he was demobilized, and he returned to his teaching. During the Nazi occupation he was active in the Resistance. When the Liberation came, he joined the faculty of the University of Lyons and became coeditor with Jean Paul Sartre, an old friend from school days, of the new journal *Les Temps modernes*. In 1950 he was invited to the Sorbonne as professor of psychology and pedagogy. And 2 years later he was elected to the Collège de France to the chair formerly occupied by Henri Bergson. He was the youngest philosopher ever to hold this position, and he retained it until his death.

Merleau-Ponty's first book, *The Structure of Behavior*, was completed in his thirtieth year but, owing to the war, was first published in 1942. It is a sustained and powerful attack on behaviorism in psychology, but it also features the introduction of novel philosophical interpretations of the experimental work of the Gestalt psychologists. This study was continued in his major work, *The Phenomenology of Perception* (1945). Drawing heavily upon the phenomenological techniques of Edmund Husserl (to which, however, he added new modifications) and upon the existential strands in the thought of Gabriel Marcel and Martin Heidegger, Merleau-Ponty began to fashion a personal synthesis, an original philosophical interpretation of human experience. He is thus one of the originators of contemporary existential philosophy and, in the generous tribute of a colleague, Paul Ricoeur, "was the greatest of the French phenomenologists."

All of Merleau-Ponty's work shows a familiarity with current scientific research and with the history of philosophy. This gives his work a more balanced and solid character than that of the other existentialists. Another major concern of his was with political and social philosophy and even with the ephemeral problems of day-to-day politics. He wrote a great many newspaper

articles on contemporary events and problems. More sustained essays on Marxist theory and leftist politics were gathered in two collections: *Humanism and Terror* (1947) and *The Adventures of the Dialectic* (1955). The latter work contains a powerful critique of the French Communist party, with which he had earlier sympathized. This led to an open break with Sartre and to his resignation from the editorship of *Les Temps modernes*. Nevertheless his own political views remained decisive for Sartre, as the latter freely admits in a memoir published after Merleau-Ponty's death.

Interpretations of literary works, the art of the film, and painting were also crowded into the busy final decade of Merleau-Ponty's life. In these essays, published as collections entitled *Sense and NonSense* (1948) and *Signs* (1960), he sought to work out some of the implications of his thesis on the primacy of perception. He had hoped to crown his analysis of the prereflective life of consciousness with a survey of the major modes of reflective thought in which he would seek to determine their criteria for truth and validity. But at his sudden death of a coronary thrombosis on May 3, 1961, he had written only incomplete fragments and sketches.

Merleau-Ponty was happily married to a physician and psychiatrist in Paris, and they had one child, a daughter.

(Source: Answers.com)

6. Fustel de Coulanges

The French historian Numa Denis Fustel de Coulanges (1830–1889) made a leading contribution to the study of ancient France and to the debate concerning Roman versus German influence on French institutions and society.

Numa Denis Fustel de Coulanges was born in Paris on March 18, 1830. He was admitted into the *École Normale Supérieure* in 1850, in the oppressive days preceding the collapse of the Second Republic. In 1853 Fustel was appointed a member of the French School in Athens and then spent 2 years in Chio, an opportunity which provided him with material for a contribution to the history of the island. He then returned to France to become a teacher in Amiens and Paris while taking his final degrees in 1857 and 1858. He was appointed professor of history in the University of Strasbourg in 1860. There he wrote and published at his own expense his first masterpiece, *La Cité antique* (1864), opening a fruitful line of research when he showed Greek and Roman city organization to have rested on kinship and the cult of the family hearth and ancestors.

But Fustel was to be lastingly diverted to another problem, the birth of his own country. In February 1870 Fustel came back to Paris as a professor of ancient history in the *École Normale*. The Sorbonne welcomed him in 1875, and in 1879 a professorship for the history of medieval

France was created for him, thus acknowledging his achievements in this field. The German victory over France in 1870 had but given particular acumen to a problem whose political implications made it a passionate subject for historical controversy all over Europe: was Europe an issue of its Roman conquerors, or had it been broken and cast by the German invaders into a different mold, which had been the Middle Ages? Fustel pointed out the living continuity of history, the blending of old and new into its flow, particularly stressing the facts about landed property. He argued his point in volume 1 of his *Histoire des institutions politiques de l'Ancienne France* (1874). His health, however, was now failing. In 1883 he had to resign the directorship of the *École Normale*, to which he had been appointed in 1880. His last years were spent in gathering new material and publishing some of it in *Recherches sur quelques problèmes d'histoire* (1885), *La Monarchie franque* (1888), and *L'Alleu et le domaine rural pendant la période mérovingienne* (1889). Fustel de Coulanges died near Paris in 1889.

7. Max Weber

The German social scientist Max Weber (1864–1920) was a founder of modern sociological thought. His historical and comparative studies of the great civilizations are a landmark in the history of sociology.

The work of Max Weber reflects a continued interest in charting the varying paths taken by universal cultural history as reflected in the development of the great world civilizations. In this sense, he wished to attempt a historical and analytical study of the themes sounded so strongly in G. W. F. Hegel's philosophy of history, especially the theme, which Weber took as his own, of the "specific and peculiar rationalism of Western culture." Along with this emphasis on universal cultural history, Weber's detailed training as a legal and economic historian led him to reject the overly simplistic formulas of economic base and corresponding cultural superstructure that were so often used to account for cultural development and were a strong part of the intellectual environment of Weber's early years as student and professor. His historical and comparative erudition and analytical awareness required that he go beyond both the Hegelian and Marxian versions of historical development toward a deep historical and comparative study of sociocultural processes in West and East.

Weber was born on April 21, 1864, in Erfurt, Thuringia, the son of a lawyer active in political life. An attack of meningitis at the age of 4 and his mother's consequent overprotectiveness helped contribute to Weber's sedentary yet intellectually precocious youth. He read widely in the classics and was bored with the unchallenging secondary education of his time, which he completed in 1882. He then attended Heidelberg University, where he studied law, along with history, economics, and philosophy.

After three terms at Heidelberg, Weber served a year in the military, which he found to be largely

an “incredible waste of time” with its continued attempts to regiment the human intellect. Resuming his studies at the universities of Berlin and Göttingen in 1884, he passed his bar examination in 1886 and would later practice law for a time. He completed his doctoral thesis in 1889 with an essay on the history of the medieval trading companies, which embodied his interests in both legal and economic history. His second major work, a customary “habilitation” thesis that would qualify him to teach at the university level, appeared in 1891 and involved a study of the economic, cultural, and legal foundations of ancient agrarian history.

In 1893 Weber married Marianne Schnitger. The following year he received an appointment as professor of economics at Freiburg University; in 1896 he accepted a professorship at Heidelberg. Shortly after his father’s death in 1897, Weber began to suffer from a psychic disturbance that incapacitated him almost completely until 1902. By the next year he was well enough to join Werner Sombart in editing the *Archiv für Sozialwissenschaft* and *Sozialpolitik* (Archives for Social Science and Social Policy), the most prominent German social science journal of the period.

Protestantism and Capitalism

Having assumed his full work load again, Weber began to write perhaps his most renowned essays, published in the *Archiv* in 1904–1905 under the title *The Protestant Ethic and the Spirit of Capitalism*. In them he attempted to link the rise of a new sort of distinctly modern capitalism to the religious ethics of Protestantism, especially the Calvinist variety, with its emphasis on work in a calling directed toward the rational ascetic mastery of this world.

Weber argued that, when the asceticism of the medieval Catholic monastery, oriented toward salvation in a world beyond this one through self-denial exercised by a religious few, was brought into the conduct of everyday affairs, it contributed greatly to the systematic rationalization and functional organization of every sphere of existence, especially economic life. He viewed the Reformation as a crucial period in western European history, one that was to see a fundamental reorientation of basic cultural frameworks of spiritual direction and human outlook and destined to have a great impact on economic life as well as other aspects of modern culture. Within the context of his larger questions, Weber tended to view Protestant rationalism as one further step in the series of stages of increasing rationalization of every area of modern society.

In 1904 Weber was invited to attend the St. Louis Exhibition in Missouri and to deliver a popular sociological lecture. While in America, he had substantial opportunity to encounter what he saw as added evidence for his special thesis in *The Protestant Ethic and the Spirit of Capitalism*, as well as for his more general philosophic and historical concerns. In the United States the religious foundations of modern economic life had seen perhaps their greatest fruition in the

enormous “towers of capital”, as Weber called them, of the eastern industrial centers of the country. However, he also recognized that the contemporary American economic life had been stripped of its original ethical and religious impulse. Intense economic competition assumed the character almost of sport, and no obvious possibilities appeared for the resuscitation of new spiritual values from what appeared to be the extensive mechanization of social and economic existence.

Employing a method that isolated the similarities and differences between features of sociocultural development in different societies, Weber attempted to weigh the relative importance of economic, religious, juridical, and other factors in contributing to the different historical outcomes seen in any comparative study of world societies. This larger theme formed one of his central intellectual interests throughout the remainder of his life, and it resulted in the publication of *The Religion of China* (1915), *The Religion of India* (1916–1917), and *Ancient Judaism* (1917–1919). Although he also planned comparable works on early Christianity, medieval Catholicism, and Islamic civilization, he died before they could be completed.

Later Work

After the essays of 1904–1905, Weber took on an even heavier burden of activities than before his illness. His break with the Verein für Sozialpolitik (Union for Social Policy), a long-standing German political and social scientific organization, over the question of the relation of social scientific research to social policy led to the establishment in 1910, with the collaboration of other great social scientists of his day, of the new Deutsche Soziologische Gesellschaft (German Sociological Society).

Weber and his collaborators argued that social science could not be simply subordinated to political values and policies. Rather, there was a logical distinction between the realms of fact and value, one which required a firmly grounded distinction between the analyses of the social scientist and the policies of any political order. Social science must develop “objective” frames of reference, ones “neutral” to any particular political policies and ethical values. This ever-renewed tension between particular ethical stances and “objectivity” in the sciences remained a central part of Weber’s concerns in his political activities during and after World War I as well as in his academic writings and lectures.

Economy and Society

In 1909 Weber took over the editorship of a projected multivolume encyclopedic work on the social sciences entitled *Outline of Social Economics*. It was to contain volumes authored by prominent social scientists of the time. Although he was originally to contribute the volume

Economy and Society to this effort, difficulties in obtaining completed manuscripts from some participants led Weber to expand his contribution into what became a prodigious attempt at the construction of a systematic sociology in world historical and comparative depth, one which was to occupy a large portion of his time and energies during the remainder of his life. He published his first contributions in 1911–1913, other still unfinished sections being published after his death.

Economy and Society differed in tone and emphasis from Weber's comparative studies of the cultural foundations of Chinese, Indian, and Western civilizations. This massive work was an attempt at a more systematic sociology, not directed toward any single comparative, historical problem but rather toward an organization of the major areas of sociological inquiry into a single whole. Weber never believed it possible to write a truly systematic sociology that would have separate analytical sections on each area of interest and that would form a general system of theory. Containing large sections on sociological analysis, the economy and social norms, economy and law, domination, and legitimacy, and still unsurpassed sections on religion, the city, and political rulership, Economy and Society remains today perhaps the only systematic sociology in world historical and comparative depth.

Last Years

Despite time spent in the medical service during World War I, Weber's efforts were largely devoted from 1910 to 1919 to the completion of his studies on China, India, and ancient Judaism and to his work on Economy and Society. Many younger as well as more established scholars formed part of Weber's wide intellectual circle during these years. Always desirous of championing the cause of scholars whose work was judged unfairly because of religious, political, or other external criteria, Weber on numerous occasions attempted to aid these young scholars—despite sometimes substantial intellectual differences with them—by securing for them the academic appointments they deserved. Often these attempts were unsuccessful and led Weber into bitter conflicts with many established scholars and political figures over the relation of science to values and the application of extrascientific criteria to the evaluation of a writer's work.

In 1918 Weber resumed his teaching duties. One result was a series of lectures in 1919–1920, "Universal Economic History," which was published posthumously from students' notes as *General Economic History*. Along with this lecture series, Weber delivered two addresses in 1918, "Science as a Vocation" and "Politics as a Vocation," in which he voiced ethical themes that had occupied him in his scholarly work and in his numerous discussions of social policy. In these two addresses he contrasted the ethic of unalterable ultimate ends so characteristic of uncompromising religious and political prophets with the ethic of consequences so necessary

in political life, in which possible outcomes of actions and policies are agonizingly weighed and the least undesirable course determined in light of a plurality of given goals. Variants of this distinction pervaded much of Weber's own view of political and religious life and formed a central aspect of his ethical philosophy.

Thus, Weber sounded ethical themes that have become a central part of the "existentialist" philosophical orientation of our time. Understanding the dilemma of modern men caught between the older religious systems of the past and the cynical power politics of the present, he gave no simple solutions and was willing neither to wait for new prophets nor to abdicate all ethical responsibility for the conduct of life because of its seeming ultimate "meaninglessness."

Weber died in Munich on June 14, 1920. His work forms a major part of the historical foundation of sociology.

Part 2 Key to exercises

I. Vocabulary exercises

1. metropolitan	2. zealous	3. anonymous	4. contradicting
5. epitomizes	6. compact	7. rationale	

II. Paraphrase the following sentences

1. A belief in diversity is emerging suddenly where a closed system of belief once was firmly in place.
2. In other words, people's common way of life exerts a powerful influence on their understanding of that life. On the contrary, this understanding also affects the way of life.
3. Today's Rome and London are not merely larger in size than their predecessors during the reign of Augustus and Chaucer's lifetime.
4. Before the invention of structural steel and the electric elevator, it was impossible to imagine a modern urban area like Manhattan.
5. Modern civilization has turned the earth into a global village, with no shelter for the ideal primitive people.
6. The invention of writing has made man's access to information less dependent on other people.

III. Questions on the text

1. Scientific and technological advances deriving from the ruin of religious world-views.
2. City living exposed the relativity of the myths and traditions men once thought were unquestionable. (In other words, such myths and traditions are no longer absolute and beyond

doubt.)

3. According to the author, secularization “marks a change in the way men grasp and understand their life together”.
4. Because, in the author’s opinion, Christianity has lost much of its credibility and followers.
5. Religion, traditionally a common belief in a society or across national borders, now is only the “peculiar prerogative and point of view of a particular person or group”.
6. Pluralism and tolerance. (Pluralism means acceptance of a multiplicity of religious or political views. Tolerance means allowing other people the freedom of belief and way of life they prefer.)
7. Because the secular age no longer looks to religious rules and rituals for its morality or its meanings.
8. According to Vidich and Bensman, high mobility, economic concentration, and mass communications have drawn even rural villages into the web of urbanization.
9. The technological metropolis provides the indispensable setting for a world of “no religion at all”.
10. religion
11. Tribal life is essentially “an expanded family” and is governed by tradition.
12. The Greek polis.
13. The conflict between the law of God and the law of Man.
14. The tribal man has almost no personal “self” in the modern sense. He is entirely dominated by the tribe and has no individuality.
15. The currency and the alphabet.

IV. Understanding the writer’s techniques

Free discussion.

Unit Fourteen

How Much Is “Enough”?

14

Part 1 Notes to vocabulary and texts

I. Vocabulary

1. affluence: *n.*

- a) a plentiful supply of material goods; wealth
- b) a great quantity; an abundance
- c) a flowing to or toward a point; afflux

thesaurus:

a great amount of accumulated money and precious possessions: fortune, pelf, riches, treasure, wealth, see owned/unowned, rich/poor

2. acquisitive: *adj.* (formal mainly disapproving) eager to own and collect things

3. profligate: *adj.* wasteful with money; E.g. *She is well-known for her profligate spending habits.*

(etymology: Latin *prōfligātus*, past participle of *prōfligāre*, to ruin, cast down: *prō-*, forward; see *pro-1* + *-fligāre*, intensive of *fligere*, to strike down)

4. echelon: *n.* a particular level or group of people within an organization such as an army or company; E.g. *These salary increases will affect only the highest echelons of local government.*

5. ozone: *n.* a poisonous form of oxygen (phrases: ozone-friendly—describes a product which does not produce gases that are harmful to the ozone layer. / ozone layer—a layer of air high above the Earth, which contains a lot of ozone, and which prevents harmful ultraviolet light from the sun from reaching the Earth)

6. phenomenal: *adj.* extremely successful or special, especially in a surprising way; E.g. *Her rise to*

fame was quite phenomenal—in less than two years she was a household name.

7. slash-and-burn: *adj.*
 - a) relating to a type of farming that involves cutting and burning trees, crops, etc. before planting new ones
 - b) getting rid of a lot of people, systems, etc. in an organization; E.g. *The company rejected a slash-and-burn type restructuring program.*
8. nomad: *n.* a member of a group of people who move from one place to another rather than living in one place all of the time
9. rangeland: *n.* US land for animals to feed on
10. appreciably: *adv.* from appreciable: If an amount or change is appreciable, it is large or noticeable enough to have an important effect.
11. biosphere: *n.* the part of the Earth's environment where life exists
12. avarice: *n.* an extremely strong want to get or keep money or possessions; greed
13. compulsion: *n.* a very strong or uncontrollable wish (to do something repeatedly)
14. from scratch: from the beginning, without using anything that already exists
15. supplant: *v.* to replace; E.g. *In most offices, the typewriter has now been supplanted by the computer.*
16. egregious: *adj.* (disapproving often of mistakes) extremely bad
17. atrophy: *n.* (of a part of the body) to be reduced in size and therefore strength, or, more generally, to become weaker
18. select: *adj.* of only the best type or highest quality, and usually small in size or amount
19. red meat: *n.* meat from mammals, especially beef and lamb (compare: white meat: a meat such as chicken or veal that is pale in colour, or the whitest flesh, usually the breast, of a cooked bird)
20. runoff: *n.*
 - a) rainfall not absorbed by soil
 - b) eliminated waste products from manufacturing processes
 - c) an extra competition held to break a tie

II. Notes to the text

1. Victor Lebow: Victor Lebow was a 20th century economist and retail analyst, perhaps best known for his quotation regarding the formulation of American consumer capitalism found in his paper "Price Competition in 1955" (*Journal of Retailing*, Spring 1955). Modern authors disagree as to whether Lebow was encouraging and prescribing conspicuous consumption or grimly acknowledging and critiquing its prevalence among American consumers.
2. 20-fold: -fold: (suffix) having the stated number of parts, or multiplied by the stated number.
3. factor: *n.* a quantity by which a stated quantity is multiplied or divided, so as to indicate an increase or decrease in a measurement. E.g. *The rate increased by a factor of ten.* (因数)
4. Roland Barthes: Barthes, Roland (1915–80) of French nationality. As a writer, Barthes evades

classification. He is famous as a semiologist and literary theorist, a high priest of Structuralism, but in fact his output is very varied. Many of his most important writings are essays, in which the personal investment of the writer becomes increasingly evident. To use his own distinction, he is less an *écrivain* (one who uses language instrumentally) than an *écrivain* (one who works on and with words).

Even in his “autobiographical” *Roland Barthes par Roland Barthes* (1975), he remains discreet about his personal life. He was born into the Bayonne bourgeoisie; his father, a naval officer, died the year after his birth, but he remained very close to his mother until her death shortly before his own. In 1934 he suffered an attack of tuberculosis, an illness which dogged him until 1947; he passed the war years in a sanatorium. He read classics and subsequently taught overseas for a time, but did not have a conventional academic career: it was only in 1960, after many years of research, writing, and journalism, that he became a director of studies at the *École Pratique des Hautes Études*. Here he conducted a famous seminar, which led to many of his most important books. In 1976 he was elected to a chair of literary semiology at the *Collège de France*.

The guiding thread running through Barthes’s writings is a passionate concern with language, signs, and literature. His work does not develop in a straight line, but by a series of twists and turns; he compared it to a spiral in which the same element reappears, but transformed. A chronological account of his writings is therefore likely to give a false impression of coherence. As he wrote, he acted as a sounding-board, assimilating and reworking a series of favourite writers: Gide, Brecht, Saussure, Lacan, Proust, Nietzsche, etc.—the list of acknowledged masters is a long one, and it is by no means sure that he named the most important figures.

His first book, and one of his most famous, is *Le Degré zéro de l’écriture* (1953), an essay on modern literature much influenced by Sartre; here he attempts a socio-historical description of the linguistic choices made by French writers, stressing the tragic lack of a common language in “notre modernité”. At about the same time, however, his *Michelet* (1954), offers an Bachelardian description of the inner world revealed in Michelet’s writings. His own commitment at this period to left-wing values is evident in the influential *Mythologies* (1957), a brilliantly witty and perceptive critique of the ideological codes at work in all kinds of cultural product, from all-in wrestling to song and cinema.

Mythologies ends with a theoretical attempt to define “le mythe aujourd’hui”, and this marks the beginning of Barthes’s Structuralist period, what he later called his “petit délire scientifique”. His aim was to develop the insights of Saussure and modern linguistics and create a new science of signs, semiology, which would describe the signifying systems that structure the world around us. *Éléments de sémiologie* (1965) was followed by *Système de la mode* (1967), a dry

Structuralist description of the codes of fashion writing. However, much of Barthes's best writing in the 1960s (and thereafter) took the form of essays and articles, both critical and theoretical, one of the most important being the 'Introduction à l'analyse structurale du récit' (1966). The *Essais critiques* of 1964 were later completed by *Nouveaux essais critiques* (1972), and the posthumous *L'Obvie et l'obtus* (1982), *Le Bruissement de la langue* (1984), and *L'Aventure sémiologique* (1985).

The 1960s also saw a famous polemic, provoked by the Sorbonne professor Raymond Picard's attack on Barthes's idiosyncratic *Sur Racine* (1963). In *Nouvelle critique ou nouvelle imposture* (1965), Picard took Barthes to task for irresponsible neglect of basic standards of scholarship [see *Literary History*, 2]. Barthes riposted vigorously in *Critique et vérité* (1966), distinguishing criticism from science. This quarrel fixed him in the public eye as a leader of such new (and, for some, worrying) tendencies in criticism as the proclamation of the "death of the author" and the consequent promotion of the critic.

The end of the 1960s saw Barthes, much influenced by Lacan, Derrida, and Kristeva, moving away from a would-be scientific Structuralism and stressing the disruptive, plural values associated with "le texte". This is evident in *S/Z* (1970), a remarkable study of Balzac's *Sarrazine*, where the Structuralist search for intelligibility (the codes of reading) is allied to a stress on difference and openness and a highly personal, symbolic reading. At about the same time he published a study of Japan, *L'Empire des signes* (1970), a happy counterweight to *Mythologies*, and an essay on the textual quality of three apparently very different writers, Sade, Fourier, Loyola (1971). The latter work prefigures the aphoristic *Le Plaisir du texte* (1973), which offers a psycho-analytically inspired defence of the modern, subversive text, and links reading, writing, and 'text' to the body, pleasure, and 'jouissance'.

Barthes's final years are marked by three major books in which he comes ever closer to writing about himself, and indeed, to the scandal of some devotees, to writing a novel. *Roland Barthes par Roland Barthes* (1975) plays with the forms of autobiography and textbook, setting before the reader an elusive, fragmentary, contradictory portrait of the writing self. *Fragments d'un discours amoureux* (1977), the record of a seminar, uses a similarly fractured form, full of allusions to Goethe's *Werther*, to speak indirectly of his own experience of (homosexual) love. And finally, *La Chambre claire* (1980), modestly subtitled "Note sur la photographie", comes the closest of all his works to a Romantic self-expression worthy of one of the great loves of his final years, Chateaubriand. His death in a street accident outside the Collège de France robbed France of a writer at the height of his powers.

5. the jet set: rich fashionable people who travel around the world enjoying themselves.
6. Eat, drink and be sustainable: adapted from the Bible, Ecclesiastes 8:15.

(8:14 There is a vanity which is done upon the earth; that there be just men, unto whom it happeneth according to the work of the wicked; again, there be wicked men, to whom it happeneth according to the work of the righteous: I said that this also is vanity.

8:15 Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry: for that shall abide with him of his labour the days of his life, which God giveth him under the sun.)

《圣经·传道书》8:14 世上有一件虚空的事、就是义人所遭遇的、反照恶人所行的。又有恶人所遭遇的、反照义人所行的。我说、这也是虚空。

8:15 我就称赞快乐、原来人在日光之下、莫强如吃喝快乐。因为他在日光之下、神赐他一生的年日、要从劳碌中、时常享受所得的。

Part 2 Key to exercises

I. Vocabulary exercises

1. Find in the text suitable words or expressions to fill in the gaps in the following sentences. The meaning of the missing words or expressions is given in the bracket at the end of the sentence:

a) aggravated	b) echelon	c) avarice	d) lurk
e) from scratch	f) cohesion	g) far-reaching	h) egregious
i) beholden	j) reduced		

2. Collocation exercises

- | | |
|------------------------------------|---|
| 1) wear your heart on your sleeves | to show your true feelings |
| 2) put up fierce resistance | to show great determination to oppose something |
| 3) get away with murder | to avoid punishment after doing something wrong |
| 4) sit in for someone | to do a job, go to a meeting etc. instead of the person who usually does it |
| 5) raise your eyebrows | to show surprise |
| 6) drive a hard bargain | to demand a lot or refuse to give too much when you are making an agreement |
| 7) pick up a new language | to learn a new skill or language by practising it rather than being taught it |
| 8) lead someone on | to deceive them |
| 9) do without something | to live or do something without a particular thing |
| 10) make eyes at someone | to look at someone in a way that shows you think they are sexually attractive |

II. Paraphrase the following sentences

1. The wealthiest billion in the global population have brought forth such a greedy and wasteful form of civilization that the earth is jeopardized.
2. With the economic activities becoming less and less personal, which is still common in vestigial primitive societies, shopping has become an alternative source of self-value.
3. The car has become something essential: cities spread out in all directions, public transport dwindles, shopping centers increase greatly, employers are located widely apart.
4. Apart from the results of raising animals, the way the rich eat and drink produces a great cost on the ecology, due to its chief reliance on long-distance transport.
5. They are destined to move closer and closer to the prospect of having their goods taken back by the banks and carrying their farming products to weekend “farmers’ markets” which have difficulty surviving.

III. Questions on the text

1. They both encourage the ordinary people to consume beyond their means.
2. The author uses statistical evidence to back up his claim. Up to the students.
3. *Specialized in mathematics*, any whole number which is produced when you divide a larger number by another whole number.
A number that divides evenly into another number. For example, 3 and 4 are factors of 12.
4. It has constituted an ecological threat to the environment, whose severity is only matched by population growth.
5. No. There has not been a sense of increased well-being among Americans.
6. The slash and burn way of farming by dispossessed peasants, hungry nomads turn their herds out onto fragile African rangeland.
7. Our acquisitiveness is at its peak now. The compulsion to have more has never been so actively promoted, nor so easily acted upon, as it is today.
8. Now success is solely measured by money. (Cf. paraphrase key)
9. The idea is that once you step onto this treadmill, you will have to keep running.
10. We consider three factors: the size of the human population, people’s average consumption level, and the broad set of technologies.
11. Transformations of agricultural patterns, transportation systems, urban design, energy use, and the like.
12. Augment
13. The entire world population decidedly could not live in the style of Americans.
14. We will have to change our values and consumption habits.
15. The global jet set.
16. Cities sprawl, public transit atrophies, shopping centres multiply, employers scatter.
17. The great marketing achievement of automobile vendors.
18. By using play on words and contrast.

19. A set of rich and fashionable people who travel widely for pleasure.
20. They are divided into the following:
 - a) The 630 million people with no sufficient calories for a healthy diet
 - b) The 3.4 billion grain eaters of the world’s middle class
 - c) The 1.25 billion meat eaters
21. Producing a pound of steak requires 5 pounds of grain, the energy equivalent of a gallon of gasoline, and associated soil erosion, water consumption, pesticide and fertilizer runoff, ground water depletion, and the emissions of the greenhouse gas methane.
22. Far-flung
23. Large producers
24. They are destined to foreclosure and “weekend” farmer’s markets.
25. Processing and packaging. Free discussion.
26. Tap water

IV. Understanding the writer’s techniques

Free discussion.

Unit Fifteen

Beauty

15

Part 1 Notes to vocabulary and texts

I. Vocabulary

1. wary: *adj.* on guard, watchful/not completely trusting or certain about something or someone
2. adrift: *adj.* drifting or floating freely; not anchored
If a boat is adrift, it is moving on the water but is not controlled by anyone because of a problem.
E.g. *He spent three days adrift on his yacht. / If a person is adrift, they do not have a clear purpose in life and do not know what they want to do. E.g. Da Silva plays a bright, lonely student from New York, adrift in small-town Arizona. / informal If plans go adrift, they fail or do not produce the correct results.*
3. demean: *v.* to cause someone to become less respected
4. overtone: *n.* something that is suggested, but is not clearly stated; E.g. *The concert was supposed to be a charity event but it had strong political overtones.*
5. detriment: *n.* harm or damage; E.g. *She was very involved with sports at college, to the detriment of [= harming] her studies.*
6. throe: *n.* (often pl) a severe pang or spasm of pain, as in childbirth
throes: a condition of agonizing struggle or trouble; E.g. *a country in the throes of economic collapse.*
7. dissect: *v.*
 - a) to cut open something, especially a dead body or a plant, and study its structure
 - b) to examine or consider something in detail

II. Notes to the text

1. the fair sex: *n.* (old-fashioned or humorous) women in general.
2. the second sex: *n.* referring to women as a sex inferior to men. The phrase is derived from the book *The Second Sex* (French: *Le Deuxième Sexe*, June 1949), one of the best-known works of the French existentialist Simone de Beauvoir. It is a work on the treatment of women throughout history and often regarded as a major work of feminist literature.

(Source: Answers.com)

3. Cocteau: Jean Maurice Eugène Clément Cocteau (5 July 1889–11 October 1963) was a French poet, novelist, dramatist, designer, boxing manager, playwright, artist and filmmaker. Along with other avant-garde artists of his generation (Jean Anouilh and René Char for example) Cocteau grappled with the “algebra” of verbal codes old and new, *mise en scène* language and technologies of modernism to create a paradox: a classical avant-garde. His circle of associates, friends and lovers included Pablo Picasso, Jean Hugo, Jean Marais, Henri Bernstein, Édith Piaf, whom he cast in one of his one-act plays entitled *Le Bel Indifférent* in 1940, and Raymond Radiguet.

His work was played out in the theatrical world of the *Grands Theatres*, the Boulevards and beyond during the Parisian époque he both lived through and helped define and create. His versatile, unconventional approach and enormous output brought him international acclaim.

(Source: Wikipedia)

4. Damned if they do—women are. And damned if they don't. (Paragraph 9) Women are caught in a dilemma: no matter whether or not they bring under suspicion their capacity to be objective, professional, etc. they are doomed to suffer discrimination.

Part 2 Key to exercises

I. Vocabulary exercises

1. *Fill in the blanks with the following sentences with words chosen from the list below. You may have to change the form of the word where you see fit.*

a) facilities	b) vestige	c) mixed	d) censure
e) clambered	f) disparaging		

II. Paraphrase the following sentences

1. Connecting beauty with women in one's mind has made beauty even more vulnerable in terms of morality.
2. Considering such fixed ideas (or prejudices) one feels no surprise that beauty has, even in the

most positive terms, a fame which is partly good and partly bad.

3. Whether or not some come up to the standard, some will always be judged deficient.
4. This power is always considered in connection with men; it is not the power for action but the power to please.
5. But as long as she remains a member of the female sex, she causes doubt about her very ability to be...

III. Questions on the text

1. The Greeks considered beauty as a virtue: a kind of excellence. A person beautiful both inside and outside.
2. That he was so intelligent, so brave, so honorable, so seductive—and so ugly.
3. That is, Socrates caused people to question the validity of some accepted truths. “Socratic Irony” is a kind of pedagogical method, to use a series of questions to lead the person to a truth.
4. Facility
5. Christianity limited excellence to moral virtue only. People have come to associate beauty only with women.
6. In Catholic countries, it is still possible to describe a man as “beautiful”, but in Protestant countries, one must use “handsome” to describe a man. It is still possible to keep some vestige of the pagan admiration for beauty in Catholic countries.
7. It associates women with weakness, narcissism, dependence and immaturity.
8. In men, the appearance is judged as a whole, while in women, it is judged part by part, under very close scrutiny.
9. That beauty is an obligation for women.
10. Because it is a power to attract, not a power to do.
11. On the one hand, she has to take care of her appearance, on the other, she brings into question her ability to be objective, professional, etc.
12. Open question, refer to the middle of paragraph 10.

IV. Understanding the writer’s techniques

Free discussion.

Note: The myth of Narcissus

According to Greek mythology, Narcissus was a hunter from the territory of Thespieae in Boeotia renowned for his beauty. He was the son of a river god and a nymph. Being exceptionally proud, he disdained those who loved him. Nemesis, the goddess of revenge, noticed this behavior and attracted Narcissus to a pool, where he saw his own reflection in the water and fell in love with it, not realizing it was merely an image. Unable to leave the beauty of his reflection, Narcissus drowned. Narcissus is the origin of the term narcissism, which means a fixation with oneself.

Unit Sixteen

On Genius and Originality

16

Part 1 Notes to vocabulary and texts

I. Vocabulary

1. *ex vi termini*: [Latin] from the force of the term
2. *erratic*: *adj.*
 - a) having no fixed or regular course; wandering
 - b) lacking consistency, regularity, or uniformity: an erratic heartbeat
 - c) deviating from the customary course in conduct or opinion; eccentric: erratic behavior
3. *ostensible*: *adj.* represented or appearing as such; E.g. *His ostensible purpose was charity, but his real goal was popularity.*
4. *on the spur of the moment*: impulsively, without prior preparation; E.g. *He decided to join a tour to England on the spur of the moment.* This expression alludes to the goading action of a spur to a horse.
5. *countenance*: *v.* to give sanction or support to; tolerate or approve; E.g. *The college administration will not countenance cheating.*
6. *do someone's bidding*: (old-fashioned) to obey someone's command or order

II. Notes to the text

1. This cannot well be gainsaid by anybody who ... (Paragraph 1) No one can with any good reason deny that...
2. Words of Jesus to his disciples in the Sermon on the Mount. He continues, "If the salt have lost

his savor, wherewith shall it be salted?" Jesus implies that if his followers lose their dedication to the Gospel, no one else can give it to them.

In popular usage, "salt of the Earth" means a person of admirable character.

3. Byzantine Empire: southeastern and southern Europe and western Asia. It began as the city of Byzantium, which had grown from an ancient Greek colony founded on the European side of the Bosphorus. The city was taken in AD 330 by Constantine I, who refounded it as Constantinople. The area at this time was generally termed the Eastern Roman Empire. The fall of Rome in 476 ended the western half of the Roman Empire; the eastern half continued as the Byzantine Empire, with Constantinople as its capital. The eastern realm differed from the west in many respects: heir to the civilization of the Hellenistic era, it was more commercial and more urban. Its greatest emperor, Justinian (r. 527-565), reconquered some of western Europe, built the Hagia Sophia, and issued the basic codification of Roman law. After his death the empire weakened. Though its rulers continued to style themselves "Roman" long after Justinian's death, "Byzantine" more accurately describes the medieval empire. The long controversy over iconoclasm within the eastern church prepared it for the break with the Roman church (see Schism of 1054). During the controversy, Arabs and Seljuq Turks increased their power in the area. In the late 11th century, Alexius I Comnenus sought help from Venice and the pope; these allies turned the ensuing Crusades into plundering expeditions. In the Fourth Crusade the Venetians took over Constantinople and established a line of Latin emperors. Recaptured by Byzantine exiles in 1261, the empire was now little more than a large city-state. In the 14th century the Ottoman Turks began to encroach; their extended siege of Constantinople ended in 1453, when the last emperor died fighting on the city walls and the area came under Ottoman control.

(Source: *Britannica Concise Encyclopedia*)

4. the Niagara river: River forming the US-Canada boundary between western New York and southern Ontario. Its high flow and steep descent make it one of the best sources of hydroelectric power in North America. It connects Lake Erie with Lake Ontario, and Niagara Falls lies about halfway along its course. The US and Canadian cities of the same name are on either bank of the river. It is navigable from Lake Erie to the upper rapids.

(Source: *Britannica Concise Encyclopedia: Niagara River*)

5. ... and assure themselves that they are more in need of originality, the less they are conscious of the want. (...and make themselves believe that they need more originality if they are less aware of the lack of it.)
6. In politics it almost a triviality to say that public opinion now rules the world. (One would almost be stating the obvious and the unimportant in the field of politics to say that the consensus of the masses now dominates the world.)
7. the tone of mind: the main qualities of people's thinking.

8. hero worship: intense or excessive admiration for a hero or a person regarded as a hero. The Victorian writer Thomas Carlyle is a typical advocate of hero worship, as demonstrated in his series of lectures culminating in his book *Heroes and Hero-Worship*.

Part 2 Key to exercises

I. Vocabulary exercises

a) enlightened	b) gainsay	c) recur	d) timidity
e) homage	f) professes	g) ostensible	h) tone

II. Paraphrase the following sentences

- The best beliefs and practices are too apt to fall into the merely repetitive routine, without any thought about the reasons.
- Unfortunately people take it for granted and are not surprised at all about it.
- The only thing that minds which are not independent and creative cannot see the use of is originality, or the ability to initiate or create something new.
- See note 5 above.
- Now individuals are engulfed in the crowd, that is, they are made indistinguishable from anyone else.
- It is only individuals who can start all wise and noble things.
- ...the counterbalance and remedy to that tendency would be the more and more noticeable individuality of the people who command a vantage point in thought.
- It is always the case that when and where there is plenty of strong quality of being determined and able to deal with difficult situations, there is also plenty of strangeness in one's behaviour.

III. Questions on the text

- Originality.
- ...that we still need people to discover new truths and point out when what were once truths are true no longer, and to commence new practices.
- The few people whose experiments would be an improvement on established practice.
- A succession of person whose ever recurring originality prevents the grounds of those beliefs and practices from becoming merely traditional.
- They are more individual.
- They are either forced into a few molds or become the target of social ridicule. Neither is satisfactory.
- Originality in thought and action. No.
- Originality.

9. Mill holds that individuality has become something rare, submerged in mass mediocrity. Perhaps in our day it has become worse for individuality, as our thinking is done for us by mass media, such as radio and TV and the internet.
10. Mill obviously has a low opinion of the masses. He has dissected public opinion in paragraph 4 and exposes their specific class origins. True genius and individuality resides in One or Few.
11. According to Mill, wise and noble things come from a few persons of genius. Open-ended question.
12. He proposes more pronounced individuality and eccentricity as a counterbalance and corrective to mass tyranny.
13. Non-conformity originally meant not embracing the Anglican Church, the only official church in England. In Mill's sense, it means not conforming to the prevailing ideas and practices.
14. He thinks that mere eccentricity is a service to society in his age.

英美散文选读（1-2）辅导用书（第三版）

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Unit One

Knowledge and Wisdom



Part 1 Notes to vocabulary and texts

I. Vocabulary

1. proportion: *n.* amount

a) [C + singular or plural verb] the number or amount of a group or part of something when compared to the whole; E.g. *Children make up a large proportion of the world's population.*

The report shows that poor families spend a larger proportion of their income on food.

b) [S or U] the number, amount or level of one thing when compared to another. E.g. *The proportion of women to men at my college was about five to one.*

2. infant death rate: = infant mortality; The statistical rate of infant death during the first year after live birth, expressed as the number of such births per 1,000 live births in a specific geographic area. Neonatal mortality accounts for 70% of infant mortality.

3. populous: *adj.* a populous country, area or place has a lot of people living in it.
(etymology: from Latin *populāris*, from *populus*, the people, of Etruscan origin.)

4. disinterested: *adj.* having no personal involvement or receiving no personal advantage, and therefore free to act fairly

5. inculcate: *v.* to fix beliefs or ideas in someone's mind, especially by repeating them often

6. standard-bearer: *n.* the person or thing that seems to lead a group of people having similar ideas or moral opinions; E.g. *Mr. Everhart wants Caltech to be the standard-bearer for excellence in scientific research of all kinds.*

7. inherently: *adv.* existing as a natural or basic part of something; E.g. *There are dangers/risks*

inherent in almost every sport.

8. confer upon: *v.* to give an official title, honour, or advantage to someone; E.g. *An honorary doctorate was conferred on him by Edinburgh University.*
9. enmity: *n.* a feeling of hate; E.g. *Bitter historical enmities underlie the present violence.*
(etymology: Middle English enemite, from Old French enemistie, from Vulgar Latin inimicitās, from Latin inimicus, enemy)
SYNONYMS enmity, hostility, antagonism, animosity, rancor, antipathy, animus. These nouns refer to the feeling or expression of deep-seated ill will. Enmity is hatred such as might be felt for an enemy: the wartime enmity of the two nations. Hostility implies the clear expression of enmity: “If we could read the secret history of our enemies, we should find ... enough to disarm all hostility” (Henry Wadsworth Longfellow). Antagonism is hostility that quickly results in active resistance, opposition, or contentiousness: “the early struggles of famous authors, the notorious antagonism of publishers and editors to any new writer of exceptional promise” (Edith Wharton). Animosity often triggers bitter resentment or punitive action: overcame her animosity toward her parents. Rancor suggests vengeful hatred and resentment: filled with rancor after losing his job. Antipathy is deep-seated aversion or repugnance: an antipathy to social pretension. Animus is distinctively personal, often based on one’s prejudices or temperament: an inexplicable animus against intellectuals.
10. impartiality: *n.* from impartial: not supporting any of the sides involved in an argument
11. in the affirmative: giving a positive answer, (Related uses of *affirmative*) *affirmative action*;
E.g. *If a government or an organization takes affirmative action, it gives preference to women, black people, or other groups which are often treated unfairly, when it is choosing people for a job. / A policy or a program that seeks to redress past discrimination through active measures to ensure equal opportunity, as in education and employment.*
12. exhort: *v.* to strongly encourage or try to persuade someone to do something
13. precept: *n.* a rule for action or behaviour, especially obtained from moral thought
14. vigour: *n.* strength, energy or enthusiasm
15. augment: *v.* to increase the size or value of something by adding something to it

II. Notes to the text

1. The Good Samaritan: Member of a now nearly extinct Jewish community. Calling themselves Bene-Yisrael (“Children of Israel”) or Shamerim (“Observant Ones”), they claim to be related to those Jews of ancient Samaria who were not deported from Israel by the Assyrians in 722 BC. The Pentateuch (first five books of the Bible) is their sole norm of religious observance. Jews who returned to their homeland after the Babylonian Exile would not accept their help in building the Second Temple of Jerusalem. Consequently, in the 4th century BC the Samaritans built their own temple in Nablus, at the base of Mount Gerizim, in the present-day West Bank. The modern population (about 500 persons) is distributed between Nablus and the city of Holon in Israel. All live in semi-isolation, marrying only within their own community. They pray in

Hebrew but have adopted Arabic as their vernacular.

(Source: *Britannica Concise Encyclopedia*: Samaritan)

2. philosopher's stone: A philosopher's stone was the name of a substance believed by medieval alchemists to have the power to change baser metals into gold or silver. It had, according to some, the power of prolonging life and of curing all injuries and diseases. The pursuit of it by alchemists led to the discovery of several chemical substances; however, the magical philosopher's stone has since proved fictitious.

(Source: Answers.com)

3. Elixir of Life: Medieval alchemists and mystics believed they were justified in their search for the mythical elixir of life, a universal medicine supposedly containing a recipe for the renewal of youth. The search for this elixir and a quest for gold became the grand goals of alchemy.

There was no standard method of manufacturing the elixir of life. In the grimoire, *Le Petit Albert*, for example, one is instructed to use eight pounds of sugar of mercury as the foundation of such a mixture. Fifteenth-century alchemist Bernard Trévisan said that dropping philosophers' stone into mercurial water would create the elixir. This process would, when "elaborated to the Red," transmute copper and other metals into pure gold, he stated; if "elaborated to the White" it would produce pure silver.

The possibility that the elixir could prolong life was undoubtedly the chief reason alchemists continued their search. The aged alchemist, weary with his quest for gold, craved the boon of youth and desired renewed health and strength to assist him in carrying out his great purpose. As an illustration of the alchemical concept of the elixir of life, the following extract from a work dealing with the secret of rejuvenescence (originally supposed to have been written by Arnulphus de Villanova and published by Longueville-Harcourt of Paris in 1716) is instructive: "To renew youth is to enter once more into that felicitous season which imparts to the human frame the pleasures and strength of the morning. Here it is to no purpose that we should speak of that problem so much discussed by the Wise, whether the art can be carried to such a pitch of excellence that old age should itself be made young. We know that Paracelsus has vaunted the metamorphic resources of his Mercury of Life which not merely rejuvenates men but converts metals into gold; He who promised unto others the years of the sybils, or at least the 300 winters of Nestor, himself perished at the age of thirty-seven. Let us turn rather to Nature, so admirable in her achievements, and deem her not capable alone of destroying what she has produced at the moment she has begotten them. Is it possible that she will refuse unto man, for whom all was created, what she accords to the stags, the eagles, and the serpents, who do annually cast aside the mournful concomitants of senility, and do assume the most brilliant, the most gracious

amenities of the most joyous youth? Art, it is true, has not as yet arrived at the apex of perfection wherefrom it can renew our youth; but that which was unachieved in the past may be accomplished in the future, a prodigy which may be more confidently expected from the fact that in isolated cases it has actually already taken place, as the facts of history make evident. By observing and following the manner in which nature performs such wonders, we may assuredly hope to execute this desirable transformation, and the first condition is an amiable temperament, such as that which was possessed by Moses, of whom it is written that for one hundred and twenty years his sight never failed him.”

Trithemius (1462–1516) on his deathbed dictated a recipe which he said would preserve mind, health, and memory with perfect sight and hearing, for those who made use of it. It consisted of, among other things, calomel, gentian, cinnamon, aniseed, nard, coral, tartar, and mace. Five grams of it were to be taken morning and night in wine or brodium during the first month; during the second month it was to be taken in the morning only; during the third month three times a week, and so on continuing throughout life. This was a more comprehensible recipe than that of Eugenius Philalethes (1622–1666), who stated: “Ten parts of coelestiall slime; separate the male from the female, and each afterwards from its own earth, physically, mark you, and with no violence. Conjoin after separation in due, harmonic vital proportion; and straightway, the Soul descending from the pyroplastic sphere, shall restore, by a mirific embrace, its dead and deserted body. Proceed according to the Volcanico magica theory, till they are exalted into the Fifth Metaphysical Rota. This is that world-renowned medicine, whereof so many have scribbled, which, notwithstanding, so few have known.”

In his *History of Magic* (1913) Éliphas Lévi describes Cagliostro’s great secret of rejuvenescence in the following terms: “Let us now turn to the secret of physical regeneration to attain which—according to the occult prescription of the Grand Copht—a retreat of forty days, after the manner of a jubilee, must be made one of every fifty years, beginning during the full moon of May in the company of one faithful person only. It must be also a fast of forty days, drinking May-dew—collected from sprouting corn with a cloth of pure white linen—and eating new and tender herbs. The repast should begin with a large glass of dew and end with a biscuit or crust of bread. There should be slight bleeding on the seventeenth day. Balm of Azoth should then be taken morning and evening, beginning with a dose of six drops and increasing by two drops daily till the end of the thirty-second day. At the dawn which follows thereafter renew the slight bleeding; then take to your bed and remain in it till the end of the fortieth day.

“On the first awakening after the bleeding, take the first grain of Universal Medicine. A swoon of three hours will be followed by convulsions, sweats and much purging, necessitating a change both of bed and linen. At this stage a broth of lean beef must be taken, seasoned with rice, sage, valerian, vervain and balm. On that day following take the second grain of Universal Medicine,

which is Astral Mercury combined with Sulphur of Gold. On the next day have a warm bath. On the thirty-sixth day drink a glass of Egyptian wine, and on the thirty-seventh take the third and last grain of Universal Medicine. A profound sleep will follow, during which the hair, teeth, nails and skin will be renewed. The prescription for the thirty-eighth day is another warm bath, steeping aromatic herbs in the water, of the same kind as those specified for the broth. On the thirty-ninth day drink ten drops of Elixir of Acharat in two spoonfuls of red wine. The work will be finished on the fortieth day, and the aged man will be renewed in youth.

“By means of his jubilar regimen, Cagliostro claimed to have lived for many centuries. It will be seen that it is a variation of the famous Bath of Immortality in use among the Menandrian Gnostics.”

Aristaeus is said to have left to his disciples a secret rendering all metals diaphanous and man immortal. The process apparently consisted of a mystic treatment of the atmosphere, which was to be congealed and distilled until it developed a “di-vine sparkle” and then became liquefied. After the air was subjected to heat and underwent several other processes, the elixir supposedly emerged.

The great sixteenth-century physician Paracelsus was reputed to have discovered the elixir of life. In the *De Tintura Physicorum* (1570), ascribed to him, there is a description of a tincture that enabled individuals to live for centuries.

For an account of a modern claim to have made the elixir of life, see the entry on Rev. W. A. Ayton.

(Source: Answers.com)

4. citizens of the world: a concept that goes back to the ancient Greeks, especially the Cynic Diogenes, who, when asked where he came from, replied, “I am a citizen of the world.” What he meant was that one should not be narrowly confined by one’s local origins and customs, but should take a cosmopolitan view. For an excellent account of this concept, refer to Martha Nussbaum’s essay “The Idea of World Citizenship in Greek and Roman Antiquity”, *The Norton Reader*, shorter 11th Edition, W. W. Norton & Co, 2004, pp. 683-697.

Part 2 Key to exercises

I. Vocabulary exercises

1. Find in the text suitable words or expressions to fill in the gaps in the following sentences. The meaning of the missing words or expressions is given in the bracket at the end of the sentence.

a) disinterested	b) inculcate	c) conferred
d) enmities	e) exhort	f) bondage
g) precepts	h) augment	

2. Replace the underlined parts in the following sentences with suitable words or expressions from the following box.

a) go beyond	b) related	c) impressive
d) unplanned	e) to be a typical example	f) insane

- a) surpass: to become better, greater, or stronger than: exceed (This athlete surpassed all her rivals.)
note its difference from “overtake”: (UK use) always check your rear view mirror before you overtake (another car)
- b) correlative: naturally related, reciprocally related
- c) spectacular: from Latin: *spectaculum* (look) / to make a spectacle of oneself is to behave in an embarrassing way to make other people notice you and laugh at you
- d) unintended: not intended, not planned
- e) exemplify: to be a typical example of something.
- f) lunatic: used as an adjective, it means “silly in a wild way” or “mad”

II. Paraphrase the following sentences

- But we will disagree with each other the moment when we try to say what “wisdom” is and think about ways of encouraging it.
- This leads to the unplanned consequence of causing food shortages and making life harder in the most thickly populated areas of the world.
- While seeking knowledge, specialists may not have the kind of wisdom that considers all aspects of a problem.
- If a purpose is by nature beyond our reach, then it is insensible to pursue it, even though it would be noble to do so when the purpose is achievable.
- (1st version) The true nature of wisdom is to free oneself, to the greatest extent, from the strict control of the present view. It is inevitable that people perceive the world from their five senses.
2nd version) The basic quality of wisdom is to set oneself free as much as possible from the tight restriction of the narrow perspective. The way we interact with the world is conditioned by our five senses.
- Intense dislike of evil is itself a kind of enslavement to evil.

III. Questions on the text

- The tremendous increase of knowledge in our age has not been accompanied by a corresponding increase in wisdom. The problem has become worse. (arguable)

2. They need a comprehensive vision in order to see their own discipline in the right perspective.
3. They are hampered by the narrowness of feeling, such as narrow patriotism.
4. 400 A.D. is the year generally taken to denote the definitive end of the Roman Empire, with waves of Visigoths, Ostrogoths and Huns over-running it all and sacking Rome. (notes by DLJ)
5. According to Russell, knowledge has to do with the specialist know-how of various disciplines, while wisdom means the comprehensiveness of intellect and feeling. “The essence of wisdom is emancipation, as far as possible, from the tyranny of the here and the now.”
6. They serve as examples of devoting your life vainly to the pursuit of an unattainable end.
7. We should treat them with understanding, not hate. (arguable)
8. Yes. Refer to the opening part of paragraph 6.
9. So that the student will be able to gain a comprehensive vision of his/her branch of knowledge in the total of human activities.
10. Open question for free discussion.
11. Faced with the discrepancy between increased knowledge and the relative scarcity of wisdom in our own time, Russell sets out to explore the nature of wisdom and ways of teaching it. He begins his inquiry by identifying the first element of wisdom: a sense of proportion. In addition to comprehensiveness, one also needs “a certain awareness of the ends of human life” in order to acquire wisdom. Wisdom is needed not only in public spheres but also in private life because one cannot make a right choice of ends to be pursued and free oneself from personal prejudice. Russell asserts that the basic nature of wisdom is to achieve the greatest degree of freedom from the control of the narrow perspective. Acknowledging that complete impartiality is impossible of attainment, Russell nevertheless urges his readers to approach it so as to gain wisdom. Russell affirms that wisdom can be taught and should be one of the aims of education. Although there is discrepancy between what people teach and what they practice, Russell believes nevertheless in the need to replace hatred with understanding. Russell anticipates a potential counter-argument by referring to three historical figures who remained free from the prejudices of their time to illustrate the importance of wisdom. Russell concludes this essay by underscoring the importance of teaching wisdom while imparting specialized knowledge, as this can avoid the disastrous consequences of hatred and narrow-mindedness.

IV. Understanding the writer's techniques

Free discussion.

Unit Two

Habit



Part 1 Notes to vocabulary and texts

I. Vocabulary

1. discharge: *v.* (of a soldier) permitted to leave the armed service
2. gutter: *n.* [C] the edge of a road where rain flows away
the gutter: the lowest level, especially of society; E.g. *Born to a poverty-stricken family, she dragged herself out of the gutter to become one of the wealthiest people in Britain today.*
We are all in the gutter, but some of us are looking at the stars.—Oscar Wilde (1854–1900).
3. cavalry: *n.* the group of soldiers in an army who fight in tanks, or (especially in the past) on horses
4. omnibus: *n.* (old-fashioned) bus/the man/woman on the Clapham omnibus (UK old-fashioned) an imaginary person whose opinions or ideas are considered to be typical of those of ordinary British people
5. menagerie: *n.* a collection of wild animals which are kept privately or to show to the public
6. ordinance: *n.* a law or rule made by a government or authority
7. repulsive: *adj.* extremely unpleasant or unacceptable
8. deck-hand: *n.* a person, usually unskilled, who works on a ship, but who does not serve the passengers or work in the engine room
9. nurture: *n.* the way in which children are treated as they are growing, especially as compared with the characteristics they are born with
nature versus nurture: a traditional and long-standing disagreement over whether heredity or environment is more important in the development of living things, especially human beings
10. strata: from *stratum n.* one of the parts or layers into which something is separated

- (etymology: Latin *strātum*, a covering, from neuter past participle of *sternere*, to spread)
11. cleavage: from cleave, to separate or divide; Therefore, *cleavage* means “a fissure or division”, but particularly refers to the narrow space between a woman’s breasts, that is seen when she wears a piece of clothing which does not cover the top of them.
 12. vocalization: *n.*
from *vocalize v.*
a) to produce with the voice / to give voice to
b) articulate: vocalize popular sentiment
c) to mark (a vowelless Hebrew text, for example) with vowel points
 13. nasality: *n.* from *nasal* (usually disapproving) If a person’s voice is nasal, it has a particular sound because air is going through their nose when they speak.
 14. wares: *n.* small products for selling, in a market or on the street but not usually in a shop
 15. swell: *n.* (informal) one who is fashionably dressed or socially prominent
 16. gravitation: universal force of attraction that acts between all bodies that have mass; Though it is the weakest of the four known forces, it shapes the structure and evolution of stars, galaxies, and the entire universe. The laws of gravity describe the trajectories of bodies in the solar system and the motion of objects on Earth, where all bodies experience a downward gravitational force exerted by Earth’s mass, the force experienced as weight. Isaac Newton was the first to develop a quantitative theory of gravitation, holding that the force of attraction between two bodies is proportional to the product of their masses and inversely proportional to the square of the distance between them. Albert Einstein proposed a whole new concept of gravitation, involving the four-dimensional continuum of space-time which is curved by the presence of matter. In his general theory of relativity, he showed that a body undergoing uniform acceleration is indistinguishable from one that is stationary in a gravitational field.
(related term: gravitate: to be attracted by or to move in the direction of something or someone)
 17. acquisition: *n.* [U] the process of getting something / [C] something that someone buys, often to add to a collection of things / [C or U] something such as a building, another company, or a piece of land that is bought by a company, or the act of buying it
 18. volitional: *adj.*
a) done by one’s own choice: free, spontaneous, uncompelled, unforced, voluntary, willful; see willing/unwilling
b) of or relating to free exercise of the will: voluntary, willing
 19. ingrained *adj.* (of beliefs) so firmly held that they are not likely to change; E.g. *Such ingrained prejudices cannot be corrected easily.*
 20. leave off: (phrasal verb) stop, cease; also, stop doing or using; E.g. *Mother told the children to leave off running around the house. / Please use a bookmark to show where you left off reading.* [c. 1400]
 21. momentum: *n.* the force that keeps an object moving or keeps an event developing after it has started; E.g. *Once you push it, it keeps going under its own momentum. / The spacecraft will fly*

- round the Earth to gain / gather momentum for its trip to Jupiter.*
22. lapse: *n.* [C] a temporary failure; E.g. *The management's decision to ignore the safety warnings demonstrated a remarkable lapse of judgment.*
 23. infallible: *adj.* never wrong, failing or making a mistake / infallibly: always.
 24. ascendant: *n.* the position or state of being dominant or in control *in the ascendant* increasingly successful or powerful
 25. dampen: *v.*
 - a) to make something slightly wet
 - b) to make feelings, especially of excitement or enjoyment, less strong
 26. anecdote: *n.* a short often funny story, especially about something someone has done
 27. taper off: (phrasal verb) to become gradually smaller or less frequent
 28. inanition: *n.*
 - a) exhaustion, as from lack of nourishment or vitality
 - b) the condition or quality of being empty
 29. habituate: *v.* to make familiar through constant practice or use = inure
(related term: habituated—used to something, especially something unpleasant)
 30. fulcrum: *n.* ([C] specialized) the point at which a bar, or something that is balancing, is supported or balances
 31. aggregate: *n.* something formed by adding together several amounts or things; a total
 32. welter: *v.*
 - a) to wallow, roll, or toss about, as in mud or high seas
 - b) to lie soaked in a liquid
 - c) to roll and surge, as the sea
 33. foundling: *n.* a young child who is left by its parents and then found and cared for by someone else
 34. squalid: *adj.* *disapproving* (of places) extremely dirty and unpleasant, often because of lack of money / (of situations and activities) not moral; involving sex and drugs, etc. in an unpleasant way
 35. concomitant: *n.* [C] *formal* something that happens with something else and is connected with it; E.g. *Loss of memory is a natural concomitant of old age.*
 36. inert: *adj.* not energetic or interesting
 37. flinch: *v.* to avoid doing something that you consider unpleasant or painful
 38. ascetic: *adj.* avoiding physical pleasures and living a simple life, often for religious reasons
 39. chaff: *n.* the outer layer which is separated from grains such as wheat before they are used as food, or dried grass and stems when used to feed cattle
 40. hortatory: *adj.* giving strong encouragement
 41. plastic: *adj.* soft enough to be changed into a new shape
 42. upshot: *n.* something which happens as a result of other actions, events or decisions

II. Notes to the text

1. Duke of Wellington: Arthur Wellesley, the son of the Earl of Mornington, was born in Dublin in 1769. After being educated at Eton and a military school at Angers he received a commission in the 73rd Infantry. Eventually Wellesley obtained the rank of captain and became aide-de-camp to the Lord-Lieutenant of Ireland.

In 1797 Wellesley was sent to India. With Napoleon gaining victories in Egypt, Wellesley was dispatched to deal with Tippoo Sahib of Mysore. As brigade commander under General George Harris he impressed his superiors throughout the Seringapatam expedition and was made administrator of the conquered territory.

Wellesley returned to England in 1805 and the following year he was elected as the MP for Rye in Sussex. A year after entering the House of Commons, the Duke of Portland appointed Wellesley as his Irish Secretary. Although a member of the government, Arthur Wellesley remained in the army and in 1808 he was sent to aid the Portuguese against the French. After a victory at Vimeiro he returned to England but the following year he was asked to assume command of the British Army in the Peninsular War. In 1812 the French were forced out of Spain and Wellesley reinforced his victory against the French at Toulouse.

In 1814 Wellesley was granted the title, the Duke of Wellington. He was then put in command of the forces which defeated Napoleon at Waterloo in June 1815. Parliament rewarded this military victory by granting Wellington the Hampshire estate of Strathfieldsaye.

In 1818 the Duke of Wellington returned to politics when he accepted the invitation of Lord Liverpool to join his Tory administration as master-General of the Ordnance. In 1829 Wellington assisted Robert Peel in his efforts to reorganize the Metropolitan Police.

In 1828 Wellington replaced Lord Goderich as prime minister. Although Wellington and the Home Secretary, Robert Peel, had always opposed Catholic Emancipation they began to reconsider their views after they received information on the possibility of an Irish rebellion. As Peel said to Wellington: "though emancipation was a great danger, civil strife was a greater danger". King George IV was violently opposed to Catholic Emancipation but after Wellington threatened to resign, the king reluctantly agreed to a change in the law.

In 1830 unemployment in rural areas began to grow and the invention of the threshing machine posed another threat to the economic prosperity of the farm labourer. The summer and autumn of 1830 saw a wave of riots, rick-burnings and machine-breaking. In a debate in the House of Lords in November, Earl Grey, the Whig leader, suggested that the best way to reduce this violence was to introduce reform of the House of Commons. The Duke of Wellington replied

that the existing constitution was so perfect that he could not imagine any possible alternative that would be an improvement on the present system. In the speech Wellington made it clear that he had no intention of introducing parliamentary reform. When news of what Wellington had said in Parliament was reported, his home in London was attacked by a mob. Now extremely unpopular with the public, Wellington began to consider resigning from office.

On 15th November 1830 Wellington's government was defeated in a vote in the House of Commons. The new king, William IV, was more sympathetic to reform than his predecessor and two days later decided to ask Earl Grey to form a government. As soon as Grey became prime minister he formed a cabinet committee to produce a plan for parliamentary reform. Details of the proposals were announced on 3rd February 1831. The bill was passed by the Commons by a majority of 136, but despite a powerful speech by Earl Grey, the bill was defeated in the House of Lords by forty-one.

Wellington attended the opening of the Liverpool to Manchester Railway but was deeply upset by the way he was booed and hissed by the crowds as his train entered Manchester. This was a reaction to his views on the Peterloo Massacre and his opposition to the 1832 Reform Act. This experience made him hostile to the railways and he warned that cheap travel may result in revolution. However, Wellington later changed his mind about the railways after he developed a close relationship with George Hudson. Hudson helped Wellington make a great deal of money by advising him when to buy and sell railway shares.

Wellington retired from public life in 1846 but in 1848 he organised a military force to protect London against possible Chartist violence at the large meeting at Kennington Common.

Arthur Wellesley, the Duke of Wellington died in 1852 and is buried in St Paul's Cathedral.

(Source: <http://www.spartacus.schoolnet.co.uk/PRwellington.htm>)

2. The German poet, dramatist, novelist, and scientist Johann Wolfgang von Goethe (1749–1832), who embraced many fields of human endeavor, ranks as the greatest of all German poets. Of all modern men of genius, Goethe is the most universal.

The many-sided activities of Johann Wolfgang von Goethe stand as a tribute to the greatness of his mind and his personality. Napoleon I's oft-quoted remark about Goethe, made after their meeting at Erfurt—"Voilà un homme!" (There's a man!)—reflects later humanity's judgment of Goethe's genius. Not only, however, does Goethe rank with Homer, Dante Alighieri, and William Shakespeare as a supreme creator, but also in his life itself - incredibly long, rich, and filled with a calm optimism—Goethe perhaps created his greatest work, surpassing even his *Faust*, Germany's most national drama.

Goethe was born in Frankfurt am Main on Aug. 28, 1749. He was the eldest son of Johann Kaspar Goethe and Katharina Elisabeth Textor Goethe. Goethe's father, of Thuringian stock, had studied law at the University of Leipzig. He did not practice his profession, but in 1742 he acquired the title of kaiserlicher Rat (imperial councilor). In 1748 he married the daughter of Frankfurt's burgomaster. Of the children born to Goethe's parents only Johann and his sister Cornelia survived to maturity. She married Goethe's friend J. G. Schlosser in 1773. Goethe's lively and impulsive disposition and his remarkable imaginative powers probably came to him from his mother, and he likely inherited his reserved manner and his stability of character from his stern and often pedantic father.

Early Life

Goethe has left a memorable picture of his childhood, spent in a large patrician house on the Grosse Hirschgraben in Frankfurt, in his autobiography *Dichtung und Wahrheit*. He and Cornelia were educated at home by private tutors. Books, pictures, and a marionette theater kindled the young Goethe's quick intellect and imagination.

During the Seven Years War the French occupied Frankfurt. A French theatrical troupe established itself, and Goethe, through his grandfather's influence, was allowed free access to its performances. He much improved his knowledge of French by attending the performances and by his contact with the actors. Meantime, his literary proclivities had begun to manifest themselves in religious poems, a novel, and a prose epic.

In October 1765 Goethe—then 16 years old—left Frankfurt for the University of Leipzig. He remained in Leipzig until 1768, pursuing his legal studies with zeal. During this period he also took lessons in drawing from A. F. Oeser, the director of the Leipzig Academy of Painting. Art always remained an abiding interest throughout Goethe's life.

During his Leipzig years Goethe began writing light Anacreontic verses. Much of his poetry of these years was inspired by his passionate love for Anna Katharina Schönkopf, the daughter of a wine merchant in whose tavern he dined. She was the "Annette" for whom the collection of lyrics discovered in 1895 was named.

The rupture of a blood vessel in one of his lungs put an end to Goethe's Leipzig years. From 1768 to the spring of 1770 Goethe lay ill, first in Leipzig and later at home.

It was a period of serious introspection. The Anacreontic playfulness of verse and the rococo manner of his Leipzig period were soon swept away as Goethe grew in stature as a human being and as a poet.

Study in Strasbourg

Goethe's father was determined his son should continue his legal studies. Upon his recovery, therefore, Goethe was sent to Strasbourg, the capital of Alsace and a city that lay outside the German Empire. There his true Promethean self and his poetic genius were fully awakened. One of the most important events of Goethe's Strasbourg period was his meeting with Johann Gottfried von Herder. Herder taught Goethe the significance of Gothic architecture, as exemplified by the Strasbourg Minster, and he kindled Goethe's love of Homer, Pindar, Ossian, Shakespeare, and the Volkslied. Without neglecting his legal studies, Goethe also studied medicine.

Perhaps the most important occurrence of this period was Goethe's love for Friederike Brion, the daughter of the pastor of the nearby village of Sesenheim. Later Goethe immortalized Friederike as Gretchen in *Faust*. She also inspired the Friederike Songs and many beautiful lyrics. *Kleine Blumen, kleine Blätter* and *Wie herrlich leuchtet mir die Natur!* heralded a new era in German lyric poetry.

During this Strasbourg period Goethe also reshaped his *Alsatian Heidenröslein*. His lyrical response to the Gothic architecture of Strasbourg Minster appeared in his essay *Von deutscher Baukunst* (1772). Goethe also probably planned his first important drama, *Götz von Berlichingen*, while in Strasbourg. In August 1771 Goethe obtained a licentiate in law, though not a doctor's degree. He returned to Frankfurt in September and remained there until early 1772.

“Sturm und Drang” Period

From spring to September 1772 Goethe spent 4 months in Wetzlar in order to gain experience in the legal profession at the supreme courts of the empire. However, Goethe found a more genial society in a local inn among the “Knights of the Round Table,” calling himself “Götz von Berlichingen.”

Goethe's passionate love for Charlotte Buff—who was the daughter of the Wetzlar Amtmann (bailiff) and was engaged to Johann Christian Kestner, the secretary of legation and a member of the Round Table—created a crisis. Out of its agony—Goethe's obsession with Charlotte led him almost to suicide—the poet created the world-famous novel *Die Leiden des jungen Werthers* (1774). A Rhine journey in the autumn of 1772 and intense preoccupation with his literary projects on his return to Frankfurt brought partial recovery to Goethe.

Goethe remained in Frankfurt until the autumn of 1775, and these were years of fantastic productivity. *Götz von Berlichingen* was finished in 1773. This play established the

Shakespearean type of drama on the German stage and inaugurated the Sturm und Drang movement. Another play—*Clavigo*—soon followed. A tragedy, *Clavigo* marked considerable advancement in Goethe's art.

Die Leiden des jungen Werthers appeared in 1774. This novel, written in the epistolary style, brought Goethe international fame and spread “Werther fever” throughout Europe and even into Asia. A sentimental story of love and suicide, Werther utilized the private and social experiences of its author's months in Wetzlar, molding them into one of the most powerful introspective novels of all time. Its psychological impact upon Goethe's contemporaries and its influence on German literature can scarcely be exaggerated.

Many unfinished fragments—some of them magnificent—also date from these years. Goethe worked on the dramas *Caesar and Mahomet* and the epic *Der ewige Jude*. A fragment of Prometheus, a tragedy, ranks among the poet's masterpieces. Perhaps the greatest work from these years was Goethe's first dramatization of the Faust legend.

During these years Goethe's poetic genius found its own unique self. The masterpieces of this great Sturm und Drang period include *Wanderers Sturmlied* (1771); *Mahomets Gesang* (1772–1773); *An Schwager Kronos* (1774); *Prometheus* (1774), a symbol of the self-confident genius; and *Ganymed* (1774), the embodiment of man's abandonment to the mysteries of the universe.

In 1775, Goethe fell in love with Lili Schönemann, the daughter of a Frankfurt banker. Goethe became formally betrothed to her, and Lili inspired many beautiful lyrics. However, the worldly society Lili thrived in was not congenial to the poet. A visit to Switzerland in the summer of 1775 helped Goethe realize that this marriage might be unwise, and the engagement lapsed that autumn. *Neue Liebe, Neues Leben* and *An Belinden* (both 1775) are poetic expressions of Goethe's happiest hours with Lili, while *Auf dem See*, written on June 15, 1775, reflects his mood after he broke the spell that his love for Lili had cast upon him. Goethe also conceived another drama during these Frankfurt years and actually wrote a great part of it. However, he did not publish *Egmont* until 1788. Graf *Egmont*, its protagonist, is endowed with a demonic power over the sympathies of both men and women, and he represents the lighter side of Goethe's vision—a foil to Faust—and his more optimistic outlook.

Career in Weimar

On October 12, 1775, the young prince of Weimar, Duke Karl August, arrived in Frankfurt and extended an invitation to Goethe to accompany him to Weimar. On November 7 Goethe arrived in the capital of the little Saxon duchy that was to remain his home for the rest of his life. The

young duke soon enlisted Goethe's services in the government of his duchy, and before long Goethe had been entrusted with responsible state duties.

As minister of state, Goethe interested himself in agriculture, horticulture, and mining, all fields of economic importance to the duchy's welfare. Eventually his many state offices in Weimar and his social and political commitments became a burden and a hindrance to his creative writing. Perhaps Goethe's most irksome responsibility was the office of president of the Treasury after 1782.

Goethe made his first long stay at Weimar from November 1775 until the summer of 1786. In 1782 Emperor Joseph II conferred a knighthood on him. During these 12 years Goethe's attachment for Charlotte von Stein, the wife of a Weimar official and the mother of seven children, dominated his emotional life. A woman of refined taste and culture, Frau von Stein was 7 years Goethe's senior and was perhaps the most intellectual of the poet's many loves.

The literary output of the first Weimar period included a number of lyrics (*Wanderers Nachtlied*, *An den Mond*, and *Gesang der Geister über den Wassern*), ballads (*Der Erlkönig*), a short drama (*Die Geschwister*), a dramatic satire (*Der Triumph der Empfindsamkeit*), and several Singspiele (*Lila*; *Die Fischerin*; *Scherz*; *List und Rache*; and *Jery und Bätely*). Goethe also planned a religious epic (*Die Geheimnisse*) and a tragedy (*Elpenor*). In 1777 Goethe began to write a theatrical novel, *Wilhelm Meisters theatralische Sendung*. In 1779 the prose version of his drama *Iphigenie auf Tauris* was performed.

Under Frau von Stein's influence Goethe matured as an artist as well as a personality. His course toward artistic and human harmony and renunciation was mirrored in several poems written during this period: *Harzreise im Winter* (1777); *Ein Gleiches* (1780), *Ilmenau* (1783), and *Zueignung* (1784).

Italian Journey

In September 1786 Goethe set out from Karlsbad on his memorable and intensely longed-for journey to Italy. He traveled by way of Munich, the Brenner Pass, and Lago di Garda to Verona and Venice. He arrived in Rome on October 29, 1786, and soon established friendships in the circle of German artists. In the spring of 1787 Goethe traveled to Naples and Sicily, returning to Rome in June 1787. He departed for Weimar on April 2, 1788.

It would be almost impossible to overstate the importance of Goethe's Italian journey. Goethe regarded it as the high point of his life, feeling it had helped him attain a deep understanding of his poetic genius and his mission as a poet. No longer in sympathy with Sturm und Drang even

before his departure from Weimar, Goethe was initiated into neoclassicism by his vision of the antique in Italy. Goethe returned to Weimar not only with a new artistic vision but also with a freer attitude toward life. He recorded this journey in his *Italienische Reise* at the time of his trip, but he did not publish this volume until 1816–1817.

Return to Weimar

Goethe returned from Italy unsettled and restless. Shortly afterward, his ties with Frau von Stein having been weakened by his extended stay in Italy and by lighter pleasures he had known there, Goethe took the daughter of a town official into his house as his mistress. Christiane Vulpius, although she could offer no intellectual companionship, provided the comforts of a home. Gradually, she became indispensable as a helpmate, although she was ignored by Goethe's friends and unwelcome at court. Their son August was born in 1789, and Goethe married her in 1806, when the French invasion of Weimar endangered her position.

Goethe had finished *Egmont* in Italy. Additional literary fruits of his trip were the *Römische Elegien*, which reflected Italy's pagan influences, written in 1788–1789; the iambic version of *Iphigenie auf Tauris* (1787); and a Renaissance drama, *Torquato Tasso* (1790). Goethe also planned an epic *Nausikaa* and a drama *Iphigenie auf Delphos*. *Faust* was brought an additional step forward, part of it being published in 1790 as *Faust, Ein Fragment*.

Meanwhile, two new interests engrossed Goethe and renewed his Weimar ties. In 1791 he was appointed director of the ducal theater, a position he held for 22 years; and he became increasingly absorbed in scientific pursuits. From his scientific studies in anatomy, botany, optics, meteorology, and mineralogy, he gradually reached a vision of the unity of the outward and inward worlds. Not only nature and art but also science were, in his view, governed by one organic force that rules all metamorphoses of appearances.

It is absolutely misleading, however, to suggest as some critics have that after his Italian journeys Goethe became a scientist and ceased to be a poet. In 1793 Goethe composed *Reineke Fuchs*, a profane "World Bible" in hexameters. He also took up his abandoned novel of the theater. His projected study of a young man's theatrical apprenticeship was transformed into an apprenticeship to life. *Wilhelm Meisters Lehrjahre*, varying between realism and poetic romanticism, became the archetypal Bildungsroman. Its influence on German literature was profound and enduring after its publication in 1795–1796.

Goethe's unique literary friendship with Friedrich von Schiller began in 1794. To it Goethe owed in great degree his renewed dedication to poetry. Goethe contributed to Schiller's new periodical *Die Horen*, composed *Xenien* with him in 1795–1796, received Schiller's encouragement to

finish *Wilhelm Meisters Lehrjahre*, and undertook at his urging the studies that resulted in the epic *Hermann und Dorothea* and the fragment *Achilleis*. Schiller's urging also induced Goethe to return once more to *Faust* and to conclude the first part of it. *Xenien*, a collection of distichs, contains several masterpieces, and *Hermann und Dorothea* (1797) ranks as one of the poet's most perfect creations.

From Goethe's friendly rivalry with Schiller issued a number of ballad masterpieces: *Der Zauberlehrling*, *Der Gott und die Bajadere*, *Die Braut von Korinth*, *Alexis und Dora*, *Der neue Pausias*, and the cycle of four Müller-Lieder.

Goethe's classicism brought him into eventual conflict with the developing romantic movement. To present his theories, he published, in conjunction with Heinrich Meyer, from 1798 to 1800 an art review entitled *Die Propyläen*. Goethe also defended his ideals of classical beauty in 1805 in *Winckelmann und sein Jahrhundert*. But the triumphant publication of the first part of *Faust* in 1808 defeated Goethe's own classical ideals. It was received as a landmark of romantic art.

Last Years

The last period of Goethe's life began with Schiller's death in 1805. In 1806 he published his magnificent tribute to Schiller *Epilog zu Schillers Glocke*. In 1807 Bettina von Arnim became the latest (but not the last) of Goethe's loves, for the poet soon developed a more intense interest in Minna Herzlieb, the foster daughter of a Jena publisher.

The publication of the first part of *Faust* in 1808 was followed by the issuance the next year of a novel, *Die Wahlverwandtschaften*, an intimate psychological study of four minds. The most classical and allegorical of Goethe's works, *Pandora*, was published in 1808. The scientific treatise *Zur Farbenlehre* appeared in 1810.

In 1811 Goethe published the first volume of his autobiography, *Aus meinem Leben, Dichtung und Wahrheit*. Volumes 2 and 3 followed in 1812 and 1814. The fourth, ending with Goethe's departure from Frankfurt in 1775 for Weimar, appeared in 1833, after his death. Additional materials for a continuation of *Dichtung und Wahrheit* into the Weimar years were collected in *Tag und Jahreshefte* (1830).

Increasingly aloof from national, political, and literary partisanship in his last period, Goethe became more and more an Olympian divinity to whose shrine at Weimar all Europe made pilgrimage. In 1819 Goethe published another masterpiece, this one a collection of lyrics inspired by his young friend Marianne von Willemer, who figures as Sulieka in the cycle. Suggested by his reading of the Persian poet Hafiz, the poems that constitute *Westöstlicher Diwan* struck another

new note in German poetry with their introduction of Eastern elements.

Meanwhile, death was thinning the ranks of Goethe's acquaintances: Wieland, the last of Goethe's great literary contemporaries, died in 1813; Christiane in 1816; Charlotte von Stein in 1827; Duke Karl August in 1828; and Goethe's son August died of scarlet fever in Rome in 1830.

In 1822 still another passion for a beautiful young girl, Ulrike von Levetzow, inspired Goethe's *Trilogie der Leidenschaft: An Werther, Marienbader Elegie, and Aussöhnung*. The trilogy is a passionate and unique work of art written in 1823–1824, when Goethe was approaching the age of 75. Between 1821 and 1829 Goethe published the long-promised continuation of *Wilhelm Meisters Lehrjahre*—*Wilhelm Meisters Wanderjahre*, a loose series of episodes in novel form. His *Novelle* appeared in 1828.

However, the crowning achievement of Goethe's literary career was the completion of the second part of *Faust*. This work had accompanied Goethe since his early 20s and constitutes a full "confession" of his life. The second part, not published until after Goethe's death, exhibited the poet's ripe wisdom and his philosophy of life. In his *Faust* Goethe recast the old legend and made it into one of Western literature's greatest and noblest poetic creations. The salvation of Faust was Goethe's main departure from the original legend, and he handled it nobly in the impressively mystical closing scene of the second part.

Goethe died in Weimar on March 22, 1832. He was buried in the ducal crypt at Weimar beside Schiller.

(Source: Answers.com)

3. J. S. Mill: Mill, John Stuart, 1806–1873, British philosopher and economist. A precocious child, he was educated privately by his father, James Mill. In 1823, abandoning the study of law, he became a clerk in the British East India Company, where he rose to become head of the examiner's office by the time of the company's dissolution (1858). During this period he contributed to various periodicals, becoming a popular journalist, and met with discussion groups, one of which included Thomas Macaulay, to explore the problems of political theory. His *A System of Logic* (1843) was followed in 1848 by the *Principles of Political Economy*, which influenced English radical thought. In 1851, two years after the death of her husband, he married Harriet Taylor, whom he had loved for 20 years. She died in 1858, and Mill, profoundly affected, dedicated to her the famous *On Liberty* (1859), on which they had worked together. His *Utilitarianism* was published in 1863, and *Auguste Comte and Positivism* appeared in 1865. From 1865 to 1868 Mill served as a member of Parliament, after which he retired, spending much of his time at Avignon, France, where his wife was buried and where he died. His

celebrated Autobiography appeared during the year of his death.

John Stuart Mill's philosophy followed the doctrines of his father and his father's mentor, Jeremy Bentham, but he sought to temper them with humanitarianism. At times Mill came close to socialism, a theory repugnant to his predecessors. In logic, he formulated rules for the inductive process, and he stressed the method of empiricism as the source of all knowledge. In his ethics, he pointed out the possibility of a sentiment of unity and solidarity that may even develop a religious character, as in Comte's religion of humanity. In addition he introduced into the utilitarian calculus of pleasure a qualitative principle that goes far beyond the simpler conception of quantity (see utilitarianism). He constantly advocated political and social reforms, such as proportional representation, emancipation of women (he believed in total equality between the sexes), an end to slavery, and the development of labor organizations and farm cooperatives. He also strongly supported the Union cause in the American Civil War. Mill's influence has been strong in economics, politics, and philosophy.

4. Rousseau: Please refer to Notes Rousseau and Rousseauism. Unit one, Book 1.
5. Rip Van Winkle: Rip van Winkle (1866), a play by Dion Boucicault (and Joseph Jefferson, uncredited). [Olympic Theatre, 35 perf.] Rip Van Winkle (Jefferson) is a dissolute, ne'er-do-well, with no illusions about his worthlessness. His guilty unhappiness is not assuaged by his scold of a wife, Gretchen (Mrs. Saunders), who finally drives him from his home. With his dog, Schneider, he retreats to a cove in the Kaatskill Mountains. There, beset by demons, he drinks himself into a stupor. When he wakes years later, he returns home, but no one recognizes him. Gretchen thinks him a beggar, gives him a penny, and takes pity on him. Not until his daughter Meenie (Marie Le Brun) realizes who he is do matters change. Rip promises to stay sober and Gretchen to be a good wife. Jefferson had played in earlier dramatizations of the story, but while in London he had Boucicault write him a new version, which he first offered there in 1865. The initial American reception was lukewarm, but Jefferson quickly made changes in Boucicault's text and polished his own performance. The play served as his vehicle for years and remained one of the most popular American stage pieces for the rest of the century.

(Source: *American Theater Guide*: Rip van Winkle)

Part 2 Key to exercises

I. Vocabulary exercises

1. Find in the text suitable words or expressions to fill in the gaps in the following sentences. The meaning of the missing words or expressions is given in the brackets at the end of the sentence:

a) credible	b) customary	c) alternative
d) secured	e) deliberation	f) mannerisms
g) arrayed	h) ingrained	i) fortify
j) imperative		

2. Fill in the gaps in the following sentences with suitable phrases chosen from the box below.

a) handed...over	b) inured to	c) make the best of
d) left off	e) wound ... up	f) singled out

3. Learn phrases about the parts of the human body

a) phrases containing the word “head”

- In this recession lots of businesses are trying to keep their heads above water.
- One contestant stood head and shoulders above the rest. (to be much better than other people)
- Rather than go head to head with their main rivals, they decided to try a more subtle approach. (to deal with or oppose someone in a very direct and determined way)
- They were seated by one of the windows, and Paige was glad she had a head for heights. (the ability to look down from high places without feeling ill or nervous)
- Things came to a head in the summer of 1997. The government had to take decisive actions to cope with it. (Things suddenly became worse and had to be dealt with quickly.)
- Give your children a head start: to give them an advantage that someone has over other people in something such as a competition or race.

b) phrases containing the word “eye”

- John is up to his eyes preparing for the final exam. (*British English informal* to be very busy doing something)
- He has his eye on the bigger apartment next door. (to want something that you think might become available)
- Ben was always the apple of the teacher’s eye. (to be loved very much by someone)
- At dinner Mother said to Tommy: “You have eyes bigger than your belly!” (spoken used to say that you have taken more food than you are able to eat)
- We don’t see eye to eye on business issues. (agree with each other)

II. Paraphrase the following sentences

1. Therefore, habit plays a very important role in keeping society running smoothly by inertia, a most valuable factor in preserving the status quo.
2. A hidden law, as powerful as the attraction of the earth, confines him to his sphere of action, always dressed in the same fashion; and he will never understand how his social superiors manage to get their clothing.

3. The more of the trifles of daily life are made automatic, the more freedom our superior intellectual powers will have to pursue their own higher goals.
4. The person who is habitually indecisive is the most miserable creature.
5. Build up all the favorable circumstances that will fortify the right motives; try hard to place yourself in conditions conducive to the new habits...
6. Failure in the beginning will probably discourage one from making further efforts, while successful attempts pushes one to greater physical or mental strength.
7. Only an unbroken series of repeated actions will firmly establish in our psyche the tendency to act.
8. A person becomes full of feelings which customarily evaporate without leading to any action, and thus he/she is kept in this emotional state without any concrete action.
9. This kind of self-denial is similar to the money one pays on his property against possible loss or damage.
10. If only the young people could understand clearly that in no time will they become an aggregate of mechanical habits, they would pay more attention to how they behave while they are in the formative period.
11. The so-called hell in theology is not as serious as the hell we create for ourselves in this world by repeatedly forming our characters in the wrong way.
12. No young person should worry about the outcome of his/her education, no matter what discipline it may be.

III. Questions on the text

1. It means that habit is much more important than nature.
2. The author compares habit to an enormous fly-wheel, that is, a “conservative agent”—some stabilizing factor.
3. An open-ended question. Give some examples, such as Hamlet.
4. The basic idea is that we must begin with a firm resolution and carry it through.
5. There are two hostile powers, one of which must be helped to triumph gradually over the other.
6. The author thinks that it is advisable to acquire the new habit suddenly.
7. One must take advantage of every concrete opportunity to act and have a strong will to form the new habit.
8. One may be prepared for the hour of test if one is inured to hardships every day.
9. The young people will understand that every small act will leave its trace on the mind and become part of habit.
10. She / He will become discouraged and faint-hearted in the pursuit of career.
11. Beginning his essay by quoting the Duke of Wellington, James raises the importance of habit way above nature. He sees habit as a vital conservative agent of society that keeps all of us in our different walks of life. James emphasizes the importance of forming good intellectual and professional habits between twenty and thirty and good personal habits below the age of twenty.

He advises young people to make their good habits automatic and persist in the cultivation of them. Whenever fired by good sentiments, they should at once put them into real actions. They should stay alert to lapses into bad old habits as these will mitigate against the formation of good ones. James emphasizes the importance of accumulating small strokes of virtue as they will be built into our nervous system and become permanent possession. As long as a youth keeps busy at his education and training, he will eventually become an expert or authority in his own field.

IV. Understanding the writer's techniques

Free discussion.

Unit Three

The Scientist as Rebel



Part 1 Notes to vocabulary and texts

I. Vocabulary

1. mosaic: *n.*

- a) a picture or decorative design made by setting small colored pieces, as of stone or tile, into a surface
- b) the process or art of making such pictures or designs
- c) a composite picture made of overlapping, usually aerial, photographs
- d) something that resembles a mosaic: a mosaic of testimony from various witnesses
- e) (botany) A viral disease of plants, resulting in light and dark areas in the leaves, which often become shriveled and dwarfed
- f) a photosensitive surface, as in the iconoscope of a television camera
- g) (biology) An individual exhibiting mosaicism

Surface decoration of small coloured components—such as stone, glass, tile, or shell—closely set into an adhesive ground. Mosaic pieces, or tesserae, are usually small squares, triangles, or other regular shapes. Mosaics cannot create the variations of light and shadow that paintings can, but glass tesserae can achieve a greater brilliance, especially those to which gold and silver foil have been applied. This technique was responsible for the great shimmering mosaics of the Byzantine period. The earliest known mosaics date from the 8th century BC and were made of pebbles, a technique refined by the Greeks in the 5th century. The Romans used mosaics widely, particularly for floors. Pre-Columbian Americans favoured mosaics of garnet, turquoise, and

mother-of-pearl, which usually encrusted shields, masks, and cult statues.

(Source: *Britannica Concise Encyclopedia*: mosaic)

2. reductionism: An attempt or tendency to explain a complex set of facts, entities, phenomena, or structures by another, simpler set: “For the last 400 years science has advanced by reductionism ... The idea is that you could understand the world, all of nature, by examining smaller and smaller pieces of it. When assembled, the small pieces would explain the whole” (John Holland).
3. Paleolithic: *adj.* belonging to the period when humans used tools and weapons made of stone./The Paleolithic [from Greek: (paleo-) “old” + (lithos) “stone”] Age, Era, or Period, is a prehistoric era distinguished by the development of the first stone tools, and covers roughly 99% of human technological history. It extends from the introduction of stone tools by hominids such as *Homo habilis* 2.5 or 2.6 million years ago, to the introduction of agriculture and the end of the Pleistocene around 12,000 BP. The Paleolithic Era is followed by the Mesolithic.
4. Crete: *n.* An island of southeast Greece in the eastern Mediterranean Sea. Its Minoan civilization, centered at the city of Knossos on the northern coast, was one of the earliest in the world and reached the height of its wealth and power c. 1600 B.C. Crete subsequently fell to the Greeks, Romans, Byzantines, Arabs, Venetians, and Ottoman Turks. The islanders proclaimed their union with modern Greece in 1908.
5. amphibian: *n.* an animal, such as a frog, which lives both on land and in water but must produce its eggs in water.
6. waddle: *v.* (usually of a person or animal with short legs and a fat body) to walk with short steps, swinging the body from one side to the other.
7. in the pay of: (written) someone who is in someone else’s pay is working for them, often secretly. E.g. *an informer in the pay of the police.*
8. evangelist: *n.* a person who tries to persuade people to become Christians, often by travelling around and organizing religious meetings.

evangelist [Gr.,=Gospel], title given to saints Matthew, Mark, Luke, and John. The four evangelists are often symbolized respectively by a man, a lion, an ox, and an eagle, on the basis of Rev. 4.6-10. In modern times the term is applied to Protestant preachers who go about preaching personal conversion. The greatest effort of evangelism was undoubtedly the Great Awakening. Methodism is essentially evangelical in its origins; John Wesley and George Whitefield were the great Methodist evangelists. George Fox, founder of the Quakers (see Friends, Religious Society of), was also an evangelist. Dwight Moody was a prominent 19th-century American evangelist. Billy Graham is a notable modern example. See also camp meeting; revival, religious.

(Source: *Britannica Encyclopedia*)

(related term: Evangelism through religious programs on television. Such programs are usually hosted by a fundamentalist Protestant minister, who conducts services and often asks for

- donations. Billy Graham became known worldwide through his TV specials from the 1950s on. Other prominent televangelists have included Oral Roberts, Jerry Falwell, and Pat Robertson.)
10. frailty: *n.* [U] weakness and lack of health or strength
 11. juxtaposition: *n.* from *juxtapose*—to put things which are not similar next to each other
 12. at hand: near in time or position; E.g. *We want to ensure that help is at hand* (= *easily available*)
for all children suffering abuse.

II. Notes to the text

1. Homer: Homer was regarded in antiquity as the author of two sovereign works, the *Iliad* and the *Odyssey*; other epic poems were sometimes attributed to him, most popularly *Margites* and *Batrachomyomachia*, but the best authorities rejected these. The Greeks themselves knew no certain facts about his life; various dates were suggested, ranging from the Trojan War (beginning of the twelfth century BC) to five hundred years later. Herodotus dated him to about 850 BC. Modern scholars generally date the poems to the end of the eighth century, long after the events of the Trojan War and its aftermath that they describe. Many cities claimed to be Homer's birthplace, most plausibly Smyrna and Chios, the home of the *Homeridae*. The ancient Greeks thought of Homer as a blind minstrel, suffering poverty and hardship in the course of a wandering life before his eventual death and burial on the Aegean island of Ios.

The view of some Hellenistic scholars, the “separatists” (chōrizontōs), that the *Iliad* and the *Odyssey* were not written by the same person, has been adopted by some modern scholars, who argue on the basis of the language, the social customs, and the attitude to the gods, that the *Odyssey* was composed perhaps a generation later than the *Iliad*. Other modern scholars (the “unitarians”), thinking that the differences between the two poems can be accounted for by their very different subjects, believe, as the ancient Greeks themselves believed, that both poems are the work of one man. Whether two poets or one, it is clear that both poems were composed in an Ionian-speaking part of the Greek world, that the *Odyssey* was intended as a sequel to the *Iliad*, the events of which it presupposes, and that the characters appearing in both have recognizably the same individuality.

Not only has it been suggested that there were two poets, it has been doubted whether there was even one. Since the publication of the German scholar F. A. Wolf's *Prolegomena ad Homerum* (“Introduction to Homer”) in 1795 Homeric scholarship has been dominated by the problem of defining the authorship, the so-called “Homeric question”. Wolf and his followers believed that each poem was created out of a compilation of shorter ballad-type poems, “lays”, and brought to its present length by natural accretions and collective effort, or, it might be, by the editorial activity of one man, whose individual contribution it would be impossible to assess. In fact, extensive study of comparable epic material such as that surviving in Yugoslavia into the twentieth century seems to have established that the poems are the culmination of a centuries-old

tradition of oral poetry, and this may account for the disparate elements and for discrepancies which may become apparent to readers able to turn back the pages of a book but which would not be noticed during a recitation. It also accounts for one of the most distinctive features of Homer, the fact that his language is highly “formulaic”, i.e. repetitive; the poet constantly repeats not only epithets and phrases but lines and passages; even scenes are repeated, for example those describing such “typical” activities as preparing a meal or arming for battle.

Some of the traditional elements in the poems may go back, as is often alleged, to the Mycenaean period of Greek prehistory (say 1400–1200 BC), but these are not very numerous. Perhaps the poems recall a war that was the last concerted effort of Mycenaean Greece against a foreign enemy; archaeology confirms that Troy was in fact destroyed between c.1250 and 1200 BC. Shortly afterwards the Mycenaean civilization itself collapsed, perhaps in the wake of the Dorian Invasion. The poems vaguely hark back to the glories and the practices of that palace society, but the formative period of Homeric epic and the society it by and large reflects is that of the late Dark Age, the ninth and eighth centuries BC (see HOMERIC AGE).

It has been thought likely that the apparent reintroduction of writing into Greece towards the end of the eighth century (see ALPHABET) was the crucial factor in determining the form of the poems, giving an exceptional poet—Homer—the opportunity to meditate and perhaps dictate to a scribe a longer and vastly more complex poem (or poems) than he could otherwise have composed or delivered. The resulting poems were intended for oral delivery (epic was in fact sung or chanted, the poet accompanying himself on the lyre); on the other hand the continuous narrative shows that they were designed to be heard in their entirety, the Iliad in particular being difficult to break up into episodes. Their length, however, precludes their being performed at a sitting: uninterrupted recitation of the Iliad would take roughly twenty hours, and perhaps would only have been possible at one of the great festivals. It is therefore probable that in general the poems were sung in excerpts by rhapsodes.

The indications, then, are that the poems were each conceived as a unity and composed by an individual poet (or two poets) working in the Ionian tradition of oral composition; it is generally felt that the cohesion and subtle artistry that each poem shows could not have been achieved by mere editorial activity; Aristotle in the Poetics singles out Homer’s grasp of artistic unity for special praise. Moreover, ancient Greek unanimity about the existence of “Homer” should not be discounted. A story of doubtful authenticity tells how the sixth-century Athenian tyrant Peisistratus, finding the Homeric texts in confusion, was responsible for having them put in order and recited at the Panathenaic festival (see also ONOMACRITUS). The Athenian element in a few episodes, and perhaps even traces of the Attic dialect, indicate that at some stage Athens played a part in the transmission of the text. Indeed, an Athenian version of the text would appear to be the source of all our manuscripts of Homer; it may even be the origin of the

division of the poems into 24 books each. At the end of the sixth century BC quotations from and references to Homer begin to appear in fair quantity; from these and subsequent quotations, as well as from papyrus fragments, it is clear that texts at that time contained considerable if superficial variations; for some centuries there was probably an oral transmission maintained by the rhapsodes as well as a written transmission. However, it is upon the editorial labours of the scholars at Alexandria from the third century BC onwards, Zenodotus, Aristophanes of Byzantium, and above all Aristarchus, that the modern text is based.

The Homeric poems have been read continuously, first in Greece and then in Europe generally, ever since their creation. Homer was regarded with reverence by most Greeks, the source (with Hesiod) of their knowledge of the gods, the formulator of the heroic code of conduct, a touchstone of wise behaviour. Aristotle in his *Poetics* regarded him as “in the serious style the poet of poets”, “unequalled in diction and thought”, and he was constantly quoted. Passages were frequently imitated or translated by Latin poets (E.g. *Lucretius and Virgil*); the *Odyssey* was translated into Latin saturnians by Livius Andronicus. A much-imitated stylistic feature is the Homeric simile which, once the point of comparison is made, develops into an independent vignette; it may be descriptive or it may have an emotional effect or relieve tension, particularly in the *Iliad* where it often introduces into an epic of war a glimpse of ordinary, peaceful life.

The first printed edition of Homer appeared at Florence in 1488. Famous English verse-translations of the *Iliad* and *Odyssey* were written by George Chapman (1559–1634) (inspiring Keats’s sonnet, “On first looking into Chapman’s Homer”), and Alexander Pope (1688–1744). Pope’s *Odyssey* contains a line that soon became famous, “Welcome the coming, speed the parting guest” (15.74). The late-Victorian prose translations, of the *Iliad* by Lang, Leaf, and Myers (1883), of the *Odyssey* by Butcher and Lang (1879), written in a deliberately archaic and dignified English, keep closely to the original. The translations by E. V. Rieu, racy and colloquial and often rather free, gained an enormous readership—his *Odyssey* (1946) was the first volume published in the Penguin Classics series. A new edition of Rieu’s translation appeared in 1991.

2. India has poetry older than Homer:

Sanskrit literature, literary works written in Sanskrit constituting the main body of the classical literature of India.

Introduction

The literature is divided into two main periods—the Vedic (c.1500–c.200 B.C.), when the Vedic form of Sanskrit generally prevailed, and the Sanskrit (c.200 B.C.–c.A.D. 1100), when classical Sanskrit (a development of Vedic) predominated. Sanskrit had, however, become the standard

language of the court by 400 B.C., and its early literature overlapped the Vedic. The word Sanskrit means “perfected”, and the language was adopted as an improvement of the Vedic.

The Vedic Period

The first part of the Vedic period (c.1500–c.800 B.C.), that of the Veda, was a poetic and creative age, but afterward (c.800–c.500 B.C.) the priestly class transferred its energies to sacrificial ceremonial. They produced the Brahmanas, prose commentaries, in a later form of Vedic, explaining the relations of the Vedas (which had become sacred texts) to the ceremonials of the Vedic religion. In time the Brahmanas, like the Vedas, came to be considered sruti [Skt.=hearing, i.e., revealed].

All later works, in contrast, are called smriti [Skt.=memory or tradition] and are considered to be derived from the ancient sages. The later portions of the Brahmanas are theosophical treatises; since they were meant to be studied in the solitude of the forest, they are called Aranyakas [forest books]. The final parts of the Aranyakas are the philosophical Upanishads [secret doctrine] (see Vedanta). In language structure the Aranyakas and the Upanishads approach classical Sanskrit.

The Sutras [Skt.=thread or clue] were written in the third and final stage (c.500–c.200 B.C.) of the Vedic period. They are treatises dealing with Vedic ritual and customary law. They were written to fulfill the need for a short survey in mnemonic, aphoristic form of the past literature, which by this time had assumed massive proportions. There are two forms of sutra; the Sruta Sutras, based on sruti, which developed the ritualistic side, and the Grihya Sutras, based on smriti. Those Grihya Sutras dealing with social and legal usage are the Dharma Sutras, the oldest source of Indian law (see Manu).

The body of works composed in the Sutra style was divided into six Vedangas [members of the Veda]-Siksha [phonetics], Chhandas [meter], Vyakarana [grammar], Nirukta [etymology], Kalpa [religious practice], and Jyotisha [astronomy]. A sutra that is particularly well known in the West is the Kamasutra of Vatsyayana concerning the art and practice of love. Linguistic standards were stereotyped in the middle of the sutra period by the grammar of Panini (c.350 B.C.), regarded as the starting point of the Sanskrit period.

The Sanskrit Period

Nearly all Sanskrit literature, except that dealing with grammar and philosophy, is in verse. The first period (c.500–c.50 B.C.) of the Sanskrit age is one of epics. They are divided into two main groupings—the natural epics, i.e., those derived from old stories, and those which come from

artificial epics called *kavya*. The oldest and most representative of the natural school is the Mahabharata, while the oldest and best-known of the artificial epics is the Ramayana. The Puranas, a group of 18 epics, didactic and sectarian in tone, are a direct offshoot of the Mahabharata.

In the court epics (c.200 B.C.–c.A.D. 1100), most of which were derived from the Ramayana, subject matter gradually became subordinated to form, and elaborate laws were set up to regulate style. The lyric poems are artificial in technique and mainly stanzaic. The most common form, the *sloka*, developed from the Vedic *anushtubh*, a stanza of four octosyllabic lines. Part of the lyric poetry is comprised of gemlike miniatures, portraying emotion and describing nature; most of it is erotic. However, many lyrics are ethical in tone. These reflect the doctrine of the transmigration of souls in a prevailing melancholy tone and stress the vanity of human life.

Sanskrit drama (c.A.D. 400–A.D. 1100) had its beginnings in those hymns of the Rig-Veda which contain dialogues. Staged drama probably derives from the dance and from religious ceremonial. It is characterized by the complete absence of tragedy; death never occurs on the stage. Other typical features are the alternation of lyrical stanzas with prose dialogue and the use of Sanskrit for some characters and Prakrit for others (see Prakrit literature).

In Sanskrit drama the stories are borrowed from legend, and love is the usual theme. The play almost always opens with a prayer and is followed by a dialogue between the stage manager and one of the actors, referring to the author and the play. There were no theaters, so the plays were performed in the concert rooms of palaces. The most famous drama was the *Sakuntala* of Kalidasa. Other major dramatists were Bhasa, Harsa, and Bhavabhuti (see Asian drama).

There is a didactic quality in all of Sanskrit literature, but it is most pronounced in fairy tales and fables (c.A.D. 400–A.D. 1100). Characteristically, different stories are inserted within the framework of a single narration. The characters of the tale themselves tell stories until there are many levels to the narrative. The *Panchatantra* is the most important work in this style. The sententious element reached its height in the *Hitopadesa*, which was derived from the *Panchatantra*.

Sanskrit literature of the modern period consists mainly of academic exercises. The main body of modern Indian literature is written in various vernacular languages as well as in English.

(Source: *Columbia Encyclopedia*: Sanskrit literature)

3. “The Double Axe”: In *The Double Axe and Other Poems* (1948) Jeffers viewed World War II in Spenglerian terms. Though his philosophy of “inhumanism” was increasingly unacceptable to the postwar generation, his best work proclaimed a kind of dignity in man’s inevitable defeat.

Critical interest in Jeffers's poetry has waned in recent years, but a few of his best poems, such as "Apology for Bad Dreams", "To the Stone-cutters", "Shine, Perishing Republic", and "Roan Stallion", continue to be admired.

4. John Burdon Sanderson Haldane (1892–1964) was an English biologist who utilized mathematical analysis to study genetic phenomena and their relation to evolution.

Born at Oxford on November 5, 1892, J. B. S. Haldane was the son of John Scott Haldane, a distinguished physiologist. Educated at Eton and Oxford, Haldane taught at Oxford (1919–1922), Cambridge (1922–1933), and the University of London (1933–1957), where he was elected the first Weldon professor of genetics in 1957. A lifelong Marxist, he was a member of the British Communist party, and for a number of years he was also chairman of the editorial board of the *Daily Worker*, the party's newspaper. In 1950, following his differences with Soviet geneticists, he resigned from the party.

Refusing to live in what he called "a criminal and police state that had attacked Egypt", Haldane emigrated to India in 1957 and became the director of the Orissa State Government Genetics and Biometry Laboratory. He was elected a fellow of the Royal Society in 1932, awarded the Darwin Medal in 1953, and given the Kimber Genetics Award in 1957. Author of at least 8 books, he wrote over 300 scientific papers, and over 500 articles for the *Daily Worker*, *Reynold News*, and many other publications.

Haldane's Work

A contemporary of Ronald Fisher and Sewall Wright, but working independently of them, Haldane mathematically investigated problems dealing with Darwinian "variation" and established the relationship of Mendelian genetics to evolution. He also explored the possibility of estimating spontaneous mutation rates through the observation of harmful or sex-linked genes in populations. For instance, he declared that the rate of mutation of the sex-linked gene among hemophiliacs was between 10 and 50 per million per generation. With Julia Bell he investigated how close the link was between the gene which caused color blindness and that which caused hemophilia.

Haldane was also known for his work in enzyme kinetics. He adduced proof that reactions produced by enzymes obey the known laws of thermodynamics, and he mathematically calculated the rates at which enzyme reactions occur. During World War II he conducted experiments to find out how men could escape from sunken submarines without great difficulty. He showed that, by controlling Eustachian tubes, pressure on eardrums could be lessened. He determined the safest mixture of gases for breathing, depending upon depth and the duration of

stay at that depth, to reduce the occurrence of bends. His outstanding contributions, however, were in mathematical genetics.

Haldane was married twice: his first marriage, in 1925, to Mrs. Charlotte Burghes almost led to his dismissal from Cambridge; in 1945 he married Dr. Helen Spurway, who survived him. Haldane died at Bhuvaneshwar, India, on December 1, 1964.

5. Dürrenmatt has held up the mirror to us: an echo of Hamlet’s lecture to the travelling actors:

Suit the action to the word, the word to the action, with this special observance, that you o’erstep not the modesty of nature: for any thing so o’erdone is from the purpose of playing, whose end, both at the first and now, was and is, to hold as twere the mirror up to nature: to show virtue her feature, scorn her own image, and the very age and body of the time his form and pressure.

(Source: *Hamlet* Act 3, scene 2, 17-24)

6. pious fraud: a term used to describe fraud in religion; for example, a pious fraud can be the act of counterfeiting a miracle or result in a sacred text falsely attributed to a biblical figure because of a belief that the end justifies the means, in this case the end of increasing faith by whatever means available.

Use of the phrase

The Oxford English Dictionary reports the phrase was first used in English in 1678. Edward Gibbon was particularly fond of the phrase, using it often in his monumental and controversial work *The History of the Decline and Fall of the Roman Empire* in which he criticized the likelihood of some of the martyrs and miracles of the early Christian church.

(Source: Answers.com)

Part 2 Key to exercises

I. Vocabulary exercises

1. Find in the text suitable words or expressions to fill in the gaps in the following sentences. The meaning of the missing words or expressions is given in the brackets at the end of the sentence.

a) prevailing	b) mosaic	c) sustain
d) sustained	e) resemblance	f) waddle
g) subvert	h) wrecked	

2. Fill in the gaps in the following sentences with suitable words from the box below. You may have to change the form of the word where necessary.

a) militant	b) subjugated	c) piety	d) vainglorious
e) reduced	f) relented	g) subvert	h) compelled

3. Learn phrases about the parts of the human body.

a) phrases containing the word “hand”

- Now let's give Prof. Johnson a big hand. (Let's clap our hands loudly to greet him.)
- Five years ago, the company was losing money hand over fist. (*informal* If you gain or lose something hand over fist, you gain or lose it very quickly.)
- You should at least work part-time, just to keep your hand in. (to do something that you used to do a lot, so you do not forget how to do it)
- Far from being independent, the government and media work hand in glove. [closely connected with someone, especially in a bad or illegal activity]
- Organizers of the fair have a nurse on hand in case of any injuries. [close by and ready when needed]

b) phrases containing the word “foot”

- I need to get back on my feet again and forget all this. [to have enough money again, or to be successful again after having problems]
- The doctor told me to stay off my feet for a few days. [sitting or lying down, rather than standing or walking]
- He ordered drinks and then left me to foot the bill! [to pay for something, especially something expensive that you do not want to pay for]
- It was not until 1928 that divorce laws were reformed, to put men and women on an equal footing. [treat them in the same way]

4. Distinguish between synonyms

waddle: v. (usually of a person or animal with short legs and a fat body) to walk with short steps, swinging the body from one side to the other

shuffle: v. [I + adverb or preposition T] to walk by pulling your feet slowly along the ground rather than lifting them

plot: v. to walk taking slow steps, as if your feet are heavy

limp: v. to walk slowly and with difficulty because of having an injured or painful leg or foot

stroll: v. to walk in a slow relaxed manner, especially for pleasure

amble: v. to walk in a slow and relaxed way

saunter: v. to walk in a slow and relaxed way, often in no particular direction

stride: v. to walk somewhere quickly with long steps

b) clothing

apparel: (formal) clothes you wear on an important occasion

dress: This word can be used both as a noun and a verb. It can refer to a woman's frock that reaches down to her legs (连衣裙) or to clothes in general (统称衣物).

costume: refers to a set of clothes worn by an actor or a performer on stage, or clothes one wears for a fancy dress party (化妆舞会); Costume also refers to clothes worn by people at a particular historical period or in a particular country.

garment: a piece of clothing, for example, a shirt, dress, coat or a pair of trousers

underwear: clothing worn next to your skin under other outer clothes

lingerie: women's underwear and nightclothes

overall: a piece of clothing you wear over your clothes in order to protect them from dirt while working

tuxedo: a black or white jacket that men wear with a bow tie at formal social events; used mainly in American English

II. Paraphrase the following sentences from the text

1. Science is made up of incomplete and contradictory perspectives.
2. These ridiculous characters presented on the stage are not at all like any real physicist.
3. All of us are fully aware that scientists ...are also apt to be corrupted by power and money.
4. In Einstein's view, it is no false claim to say that science is a way of getting away from commonplace reality.
5. Different styles and purposes can find a place in both science and history.
6. As I see it, the history of science is most enlightening when the weaknesses of human agents are placed side by side with the suprasensual qualities of natural laws.
7. The ideal condition for science to prosper is when it can make free use of all the tools available, without restrictions of predetermined conceptions of its nature.

III. Questions on the text

1. Rebellion against the locally prevailing culture. No. He thinks that one should have a broad horizon.
2. He feels himself a traveler on a long journey beyond the common limitations such as the history of nations or even history of the human species. One should not be bound by narrow views.
3. He thinks that the cave artists must have been trained artists sustained by a highly developed culture.
4. The differences between the East and the West will disappear. One will only find the common origin of our race.
5. The ultimate goal of science is to subjugate the dark and evil elements in man's own soul.

6. How scientists look to the rest of humanity.
7. To catch a glimpse of the transcendent beauty of nature.
8. Open-ended question. Free discussion.
9. When the frailties of human actors are placed beside the transcendence of nature's laws.
When it can use freely all the tools available without being constrained by prejudices as to its nature.
10. When it can use freely all the tools available without being constrained by prejudices as to its nature.

IV. Understanding the writer's techniques

Free discussion.

Unit Four

Predictable Crises of Adulthood



Part 1 Notes to vocabulary and texts

I. Vocabulary

1. hardy: *adj.*

a) strong enough to bear extreme conditions or difficult situations; E.g. *A few hardy souls continue to swim in the sea even in the middle of winter.*

b) describes a plant that can live through the winter without protection from the weather; E.g. *a hardy perennial*

2. crustacean: *n.* 甲壳纲动物 any of a large class (Crustacea) of mostly aquatic mandibulate arthropods that have a chitinous or calcareous and chitinous exoskeleton, a pair of often much modified appendages on each segment, and two pairs of antennae and that include the lobsters, shrimps, crabs, wood lice, water fleas, and barnacles

3. piggyback: *n.* a ride on someone's back with your arms round their neck and your legs round their waist / *adv.* on someone's back, or on the back of something; E.g. *Martha rode piggyback on her dad.* / *v.* to use something that someone else has made or done in order to get an advantage; E.g. *Everyone wants to piggyback on the phenomenal success of the X Files.*

4. wunderkind: *n.* a person who is very clever or good at something and achieves success at a young age

5. screwball: *n.*

a) [mainly US informal] a person who behaves in a strange and funny way

b) [US] a ball which is thrown during a baseball game so that it curves to one side

6. bind: *n.* a difficult situation in which you are prevented from acting as you might like; E.g. *Having to visit her every week is a terrible bind.*
7. embryonic: *adj.*
 - a) relating to an embryo
 - b) [before noun] (formal) starting to develop; E.g. *The project is still at an embryonic stage.*
8. equilibrium: *n.* 1) a state of balance. E.g. *The disease destroys much of the inner-ear, disturbing the animal's equilibrium.* 2) a state of mental calmness; E.g. *Yoga is said to restore one's inner equilibrium.*
9. chagrin: *n.* disappointment or anger, especially when caused by a failure or mistake; E.g. *My children have never shown an interest in music, much to my chagrin.*
10. treacherous: *adj.* if the ground or sea is treacherous, it is extremely dangerous, especially because of bad weather conditions; E.g. *Snow and ice have left many roads treacherous, and motorists are warned to drive slowly.*
11. yeast: *n.* 酵母 a type of fungus which is used in making alcoholic drinks such as beer and wine, and for making bread swell and become light

II. Expressions from the text

1. slough off: 1) [literary] to get rid of something or someone unwanted; E.g. *He seemed to want to slough off all his old acquaintances.* 2) [specialized] When snakes and other reptiles slough off their skin, they get rid of an old, dead layer of skin.
2. cast about for: to look around for something; E.g. *Fashion editors are always casting around for words to describe colors.*
3. mesh with: to fit or work together properly; E.g. *Whether the new personal pension works will depend much on how well it meshes with employers' schemes.*
4. nuclear family: a family consisting of two parents and their children, but not including aunts, uncles, grandparents, etc. Compare "extended family".
5. pick up on: to notice something that other people have not noticed; E.g. *Only one newspaper picked up on the minister's statement.*
6. pro bono: *adj.* being, involving, or doing professional and especially legal work donated especially for the public good: *pro bono work* (Etymology: Latin *pro bono publico* for the public good)

III. Notes to the text

1. sanctuary: In Europe, Christian churches were sometimes built on land considered as a particularly "holy spot", perhaps where a miracle or martyrdom had taken place or where a holy person was buried. Examples are St. Peter's Basilica in Rome and St. Albans Cathedral in England, which commemorate the martyrdom of Saint Peter (the first Pope) and Saint Alban (the first Christian martyr in Britain), respectively. The place, and therefore the church built there, was considered to have been sanctified (made holy) by what happened there. In modern

times, the Roman Catholic Church has continued this practice by placing in the altar of each church, when it is consecrated for use, a box (the sepulcrum) containing relics of a saint. The relics box is removed when the church is taken out of use as a church. In the Eastern Orthodox Church, the antimension on the altar serves a similar function. It is a cloth icon of Christ's body taken down from the cross, and typically has the relics of a saint sewn into it. In addition, it is signed by the parish's bishop, and represents his authorization and blessing for the Eucharist to be celebrated on that altar.

Sanctuary in medieval law was also a right to be safe from arrest in the sanctuary of a church or temple, recognized by English law from the fourth to the seventeenth century.

(Source: <http://en.wikipedia.org/wiki/Sanctuary>)

2. peer group: A peer group is a social group consisting of people who are equal in such respects as age, education or social class. Peer groups are an informal primary group of people who share a similar or equal status and who are usually of roughly the same age, tended to travel around and interact within the social aggregate. Members of a particular peer group often have similar interests and backgrounds, bonded by the premise of sameness. However, some peer groups are very diverse, crossing social divides such as socioeconomic status, level of education, race, creed, culture, or religion.

(Source: http://en.wikipedia.org/wiki/Peer_group)

3. identity crisis: A condition that occurs when a person experiences great difficulties in acquiring a clear perception of self. It occurs especially with a young person who urgently seeks greater self understanding, or when a person undergoes psychological turmoil in attempting to formulate a self-concept and decide upon future goals.

(Source: <http://www.answers.com/topic/identity-crisis-psychology>)

4. Harley-Davidson: Harley-Davidson, often abbreviated H-D or Harley, is an American motorcycle manufacturer. Founded in Milwaukee, Wisconsin, during the first decade of the 20th century, it was one of two major American motorcycle manufacturers to survive the Great Depression. Harley-Davidson also survived a period of poor quality control and competition from Japanese manufacturers.

The company sells heavyweight (over 750 cc) motorcycles designed for cruising on the highway. Harley-Davidson motorcycles (popularly known as "Harleys") have a distinctive design and exhaust note. They are especially noted for the tradition of heavy customization that gave rise to the chopper-style of motorcycle. Except for the modern VRSC model family, current Harley-Davidson motorcycles reflect the styles of classic Harley designs. Harley-Davidson's attempts to establish itself in the light motorcycle market have met with limited success and

have largely been abandoned since the 1978 sale of its Italian Aermacchi subsidiary.

Harley-Davidson sustains a loyal brand community which keeps active through clubs, events, and a museum. Licensing of the Harley-Davidson logo accounts for almost 5% of the company's net revenue.

(Source: <http://en.wikipedia.org/wiki/Harley-Davidson>)

5. Catch-30: perhaps a play on the phrase *Catch-22*: a satirical, historical novel by the American author Joseph Heller, first published in 1961. The novel, set during the later stages of World War II from 1943 onwards, is frequently cited as one of the great literary works of the twentieth century. It has a distinctive non-chronological style where events are described from different characters' points of view and out of sequence so that the time line develops along with the plot.

The novel follows Yossarian, a US Army Air Forces B-25 bombardier, and a number of other characters. Most events occur while the airmen of the fictional 256th squadron are based on the island of Pianosa, in the Mediterranean Sea west of Italy.

(Source: <http://en.wikipedia.org/wiki/Catch-22>)

Part 2 Key to exercises

I. Vocabulary exercise

1. Find in the text suitable words or expressions to fill in the gaps in the following sentences. The meaning of the missing words or expressions is given in the brackets at the end of the sentence.

a) detour	b) sanctuary
c) erupted	d) consume
e) visceral	f) boil down
g) jolt	h) equilibrium

2. Replace the underlined words or expressions in the following sentences with items from the box.

a) stumbled upon	b) stuck / with
c) meshes with	d) subject to
e) face up to	f) casting about for
g) diverge from	h) consumed with

II. Paraphrase the following sentences

- ...we feel that our independence is by and by reduced.
- Provided that their views correspond with our own, they can replace the family as a place of

protection.

3. However, people who accept an easily available social model without careful consideration of their own qualities are apt to find themselves trapped in a job.
4. We are surprised at the slightest suggestion that we resemble our parents, ...
5. She soon became aware of this absence of good intentions: he is trying to get rid of her ...
6. Some neglected internal aspect calls out for our attention.
7. We find by accident some qualities of the opposite sex residing in our natures that until now has been disguised.
8. In spite of all her uneasy doubts and perplexity as to locating a new future, she usually is pleased with a thrilling sense of emancipation.
9. It's "my last opportunity" to stand out from the rest.
10. To his annoyance, he finds that he has been too eager to please others and too easily harmed by criticism.
11. He may deviate in various ways from some firm bottom lines that have lasted all his life up to now, including flight from marriage.
12. ... a partner will become alienated or even desert one; ...

III. Questions on the text

1. Open-ended questions intended to stimulate debate.
2. Perhaps this is because this is the crucial period in life to make major decisions about one's career.
3. These crises are encountered by almost every generation and well recognized by people of different cultures. That word suggests the possibility of anticipating such crises at the definite moments in one's life.
4. The divisions are not clear-cut and not irreversible. (see para. 3 for details)
5. Open-ended questions for debate.
6. In the process of testing beliefs they want to embrace, they are often drawn to fads.
7. When they serve as our allies to replace our parents.
8. Because it will probably facilitate the normal progression of the adult life cycle. The identity crisis postponed to a later stage in life may exact a heavier penalty.
9. They are mainly concerned about solving the external problems such as how to realize one's ambitions and how to find the best way to start.
10. Our perceptions of duties are mainly shaped by family models, the press of the culture, or the prejudices of our peers.
11. One is to establish one's firm foothold in terms of career and commitments, the other is to try out various possibilities.
12. The latter. (see para. 19-20)
13. See the opening of para. 22.
14. Because we all have a chance to reshape the narrow identity we established for ourselves in the earlier period.

15. Open-ended question. Refer to the end of the article.

IV. Understanding the writer's techniques

Free discussion.

Unit Five

The Evolution of *Good and Bad*



Part 1 Notes to vocabulary and texts

I. Vocabulary

1. plebeian: *n.* 1) a member of the Roman plebs 2) one of the common people / *adj.* 1) of or relating to plebeians 2) crude or coarse in manner or style
2. ethnographic: *adj.* related to *ethnography*—a scientific description of the culture of a society by someone who has lived in it, or a book containing this
3. throwback: *n.* a person or thing that is similar to an earlier type; E.g. *He's an unappealing throwback to the days of '80s City slickers.*
4. acumen: *n.* skill in making correct decisions and judgments in a particular subject, such as business or politics; E.g. *She has considerable business/financial acumen.*
5. contravene: *v.* to do something that a law or rule does not allow, or to break a law or rule; E.g. *This contravenes the Race Relations Act.*
6. exacerbate: *v.* to make more violent, bitter, or severe; to make something which is already bad worse; E.g. *This attack will exacerbate the already tense relations between the two communities.*
7. after-effect: *n.* an effect that follows its cause after an interval, especially, one that is experienced only after a delay, or only in the long term
8. fakir: *n.* a member of an Islamic religious group, or a Hindu holy man
9. supervene: *v.* to follow or result as an additional, adventitious, or unlooked-for development
10. aggrandizement: *n.* (disapproving) increase in power or importance; E.g. *He gives a lot of*

money to charity, but personal aggrandizement/self-aggrandizement is his motive.

11. lumpish: *adj.* awkward and stupid
12. neurasthenia: *n.* a psychological disorder marked especially by easy fatigability and often by lack of motivation, feelings of inadequacy, and psychosomatic
13. repugnant: *adj.* If behaviour or beliefs, etc. are repugnant, they are very unpleasant, causing a feeling of disgust. E.g. *The idea of cheating in an exam is morally repugnant to me.*
14. mouthpiece: *n.* (disapproving) a person or a newspaper that only expresses the opinions of one particular organization
15. shibboleth: *n.* 1) (formal) a belief or custom that is not now considered as important and correct as it was in the past; E.g. *They still cling to many of the old shibboleths of education.* 2) a word, phrase, custom, etc. only known to a particular group of people, which you can use to prove to them that you are a real member of that group
16. continence: *n.* 1) self-restraint; especially: a refraining from sexual intercourse 2) the ability to retain a bodily discharge voluntarily
17. precarious: *adj.* 1) in a dangerous state because not safe or firmly fixed; E.g. *The lorry was lodged in a very precarious way, with its front wheels hanging over the cliff.* 2) A precarious situation is likely to get worse; E.g. *Many borrowers now find themselves caught in a precarious financial position.*
18. cerebral: *adj.* 1) specialized relating to the brain 2) (formal) demanding careful reasoning and mental effort rather than feelings; E.g. *She makes cerebral films that deal with important social issues.*
19. vindictive: *adj.* having or showing a wish to harm someone because you think that they have harmed you; unwilling to forgive; E.g. *In the film "Cape Fear", a lawyer's family is threatened by a vindictive former prisoner.*

II. Expressions from the text

1. hit upon: to think of an idea when you didn't expect or intend to, especially one that solves a problem; E.g. *When we first hit upon the idea, everyone told us it would never work.*
2. in the round: 1) in full sculptured form unattached to a background 2) with an inclusive or comprehensive view or representation 3) with a center stage surrounded by an audience; E.g. *a play presented in the round.*
3. raison d'être: reason or justification for existence
4. to boot: (old-fashioned) in addition; also; E.g. *He's kind, handsome and wealthy to boot.*
5. to wit: that is to say, namely

III. Notes to the text

1. *On the Genealogy of Morals*: subtitled "A Polemic" (Eine Streitschrift), it is a work by German philosopher Friedrich Nietzsche, composed and first published in 1887 with the intention of expanding and following through on certain new doctrines sketched out in his previous work

Beyond Good and Evil. The most straightforward of Nietzsche's books and the least aphoristic in form and style, it is considered by Nietzsche scholars to be a work of sustained brilliance and power, and Nietzsche's masterpiece.

It consists of a preface and three interrelated *Abhandlungen* ("treatises" or "essays"), which trace episodes in the evolution of moral concepts with a view to undermining "moral prejudices", and specifically the morality of Christianity.

2. Buckle: Henry Thomas Buckle (24 November 1821–1829 May 1862) was an English historian, author of *History of Civilization*.

The son of Thomas Henry Buckle, a wealthy London merchant and ship owner, he was born at Lee in Kent. His delicate health prevented him obtaining much formal education. However, the love of reading he felt as a child was given many outlets. He first gained distinction as a chess player, being known, before he was twenty, as one of the best in the world. After his father's death in January 1840, he travelled with his mother on the continent (1840–1844). He had by then resolved to direct all his reading and to devote all his energies to the preparation of some great historical work. Over the next seventeen years, he is said to have spent ten hours a day on it.

At first he planned a history of the Middle Ages, but by 1851 he had decided in favour of a history of civilization. The next six years were occupied in writing, altering and revising the first volume, which appeared in June 1857. It made its author a literary and social celebrity. On 19 March 1858 he delivered a public lecture at the Royal Institution (the only one he ever gave) on the Influence of Women on the Progress of Knowledge, which was published in *Fraser's Magazine* for April 1858, and reprinted in the first volume of the *Miscellaneous and Posthumous Works*.

3. Aryan: It is one of the ironies of history that Aryan, a word nowadays referring to the blond-haired, blue-eyed physical ideal of Nazi Germany, originally referred to a people who looked vastly different. Its history starts with the ancient Indo-Iranians, Indo-European peoples who inhabited parts of what are now Iran, Afghanistan, and India. Their tribal self-designation was a word reconstructed as *arya-* or *ārya-*. The first of these is the form found in Iranian, as ultimately in the name of Iran itself (from Middle Persian *Ērān* (*šahr*), "(Land) of the Iranians," from the genitive plural of *Ēr*, "Iranian"). The variant **ārya-* is found unchanged in Sanskrit, where it referred to the upper crust of ancient Indian society. These words became known to European scholars in the 18th century. The shifting of meaning that eventually led to the present-day sense started in the 1830s, when Friedrich Schlegel, a German scholar who was an important early Indo-Europeanist, came up with a theory that linked the Indo-Iranian words with the German word *Ehre*, "honor," and older

Germanic names containing the element ario-, such as the Swiss warrior Ariovistus who was written about by Julius Caesar. Schlegel theorized that far from being just a designation of the Indo-Iranians, the word arya- had in fact been what the Indo-Europeans called themselves, meaning something like “the honorable people.” (This theory has since been called into question.) Thus “Aryan” came to be synonymous with “Indo-European,” and in this sense entered the general scholarly consciousness of the day. Not much later, it was proposed that the original homeland of the Indo-Europeans had been in northern Europe. From this theory, it was but a small leap to think of the Aryans as having had a northern European physiotype. While these theories were playing themselves out, certain anti-Semitic scholars in Germany took to viewing the Jews in Germany as the main non-Aryan people because of their Semitic roots; a distinction thus arose in their minds between Jews and the “true Aryan” Germans, a distinction that later furnished unfortunate fodder for the racial theories of the Nazis.

(Source: <http://www.answers.com/topic/aryan>)

4. free thought: a philosophical viewpoint that holds that opinions should be formed on the basis of science, logic, creativity and reason, and should not be influenced by authority, tradition, or any other dogma. The cognitive application of free thought is known as freethinking, and practitioners of free thought are known as free thinkers.

Free thought holds that individuals should neither accept nor reject ideas proposed as truth without recourse to knowledge and reason. Thus, freethinkers strive to build their opinions on the basis of facts, scientific inquiry, and logical principles.

Applied to religion, freethinkers have generally held that there is insufficient evidence to support the existence of supernatural phenomena.

A line from “Clifford’s Credo” by the 19th Century British mathematician and philosopher William Kingdon Clifford perhaps best describes the premise of free thought: “It is wrong always, everywhere, and for anyone, to believe anything upon insufficient evidence.”

(Source: <http://en.wikipedia.org/wiki/Freethought>)

5. Brahman: In the Hindu religion, Brahman is the eternal, unchanging, infinite, immanent, and transcendent reality which is the Divine Ground of all matter, energy, time, space, being, and everything beyond in this Universe. The nature of Brahman is described as transpersonal, personal and impersonal by different philosophical schools. In the Rig Veda, Brahman gives rise to the primordial being Hiranyagarbha that is equated with the creator God Brahmā. The trimurti can thus be considered a personification of Hiranyagarbha as the active principle behind the phenomena of the universe.

The word “Brahman” is traditionally derived from the verb “brh” (Sanskrit: to grow), and connotes greatness and infinity.

(Source: <http://en.wikipedia.org/wiki/Brahman>)

6. *idée fixe*: (French) an idea that dominates one’s mind especially for a prolonged period.
7. *nirvana*: The Buddha described *Nirvāṇa* as the perfect peace of the state of mind that is free from craving, anger and other afflictive states (*kilesas*). It is also the “end of the world”; there is no identity left, and no boundaries for the mind. The subject is at peace with the world, has compassion for all and gives up obsessions and fixations. This peace is achieved when the existing volitional formations are pacified, and the conditions for the production of new ones are eradicated. In *Nirvāṇa* the root causes of craving and aversion have been extinguished, so that one is no longer subject to human suffering (Pali: *dukkha*) or further rebirth in *Samsara*.

The Pali Canon also contains other perspectives on *Nirvāṇa*; for one, it is linked to seeing the empty nature of phenomena. It is also presented as a radical reordering of consciousness and unleashing of awareness. Scholar Herbert Guenther states that with *Nirvāṇa* “the ideal personality, the true human being” becomes reality.

In the *Dhammapada*, the Buddha says of *Nirvāṇa* that it is “the highest happiness”. This happiness is an enduring, transcendental happiness integral to the calmness attained through enlightenment or *bodhi*, rather than the happiness derived from impermanent things. The knowledge accompanying *Nirvāṇa* is expressed through the word [*bodhi*].

The Buddha explains *Nirvāṇa* as “the unconditioned” (*asankhata*) mind, a mind that has come to a point of perfect lucidity and clarity due to the cessation of the production of volitional formations. This is described by the Buddha as “deathlessness” (Pali: *amata* or *amaravati*) and as the highest spiritual attainment, the natural result that accrues to one who lives a life of virtuous conduct and practice in accordance with the Noble Eightfold Path. Such a life engenders increasing control over the generation of *karma* (Skt; Pali, *kamma*). It produces wholesome *karma* with positive results and finally allows the cessation of the origination of *karma* altogether with the attainment of *Nibbana*. Otherwise, beings forever wander through the impermanent and suffering-generating realms of desire, form, and formlessness, collectively termed *Samsara*.

Each liberated individual produces no new *karma*, but preserves a particular individual personality which is the result of the traces of his or her karmic heritage. The very fact that there is a psycho-physical substrate during the remainder of an *arahant*’s lifetime shows the continuing

effect of karma.

While Nirvāṇa is “unconditioned”, it is not “uncaused” or “independent.” The stance of the early scriptures is that attaining Nibbana in either the current or some future birth depends on effort, and is not pre-determined. Furthermore, salvation according to the Pali Nikayas is not the recognition of a pre-existing or eternal perfection, but is the attainment of something that is hitherto unattained. This is also the orthodox Yogacara position, and that of Buddhaghosa.

(Source: <http://en.wikipedia.org/wiki/Nirvana#Overview>)

Part 2 Key to exercises

I. Vocabulary exercises

1. Find in the text words or expressions which correspond to the following definitions.

- a) shibboleth
- b) hit upon
- c) caste
- d) abomination
- e) abyss
- f) satiety
- g) to wit
- h) debilitate
- i) narcotic

II. Paraphrase the following sentences

1. ... the fact that it has not been discovered earlier is attributable to the slowing impact which democratic prejudice has exerted upon all kinds of enquiry into origins.
2. Mankind is still experiencing the pains of the delayed effects of those priestly treatments.
3. In comparison with the great cleverness of priestly ways of taking revenge, all other forms of smartness are insignificant. (Or: all other forms of smartness pale in comparison with the great cleverness of priestly ways of taking revenge.)
4. It is clear to us who has inherited this Jewish turning upside down of our notions about what is important in life.
5. In the absence of the intelligence provided by the weak and powerless, human history would be uninteresting and stupid.
6. ...he was nothing but the most subtle and unbeatable form of seduction, leading men by an indirect way to exactly those Jewish values and reformations of the ideal.
7. The “holy cross” is the most effective means of weakening and poisoning people’s mind...
8. It is most likely that it (the Church) slows down instead of speeding up that advancement.

III. Questions on the text

1. “Good” originally means “nobility of mind” and spiritual distinction. “Bad” means “common”, “base” and “plebeian”.
2. Because we were hindered by democratic prejudices from investigating the origins of these terms.
3. Henry Thomas Buckle was an English historian of the 19th century, who attempted to establish history as an “exact science” and discover some scientific “laws” of history. He also represented the democratic tendencies of the times.
4. In ancient Greek, the terms taken over by the nobility mean “true” or “truthful”.
5. To trace the class origin of “good” and “bad” when they were first used.
6. Nietzsche basically accuses the priestly class of inertia, impotence, sinister vengeance, and futile meditation. The second part of the questions is open to debate.
7. The priestly caste value inaction and reverses the value system. The warrior class values a strong physique and an active life of hunting, war and games.
8. Because they take their revenge by sinister means and roundabout ways.
9. He basically accuses the Jewish people of starting a “slave revolt” in morality, subverting the value system of the nobility and conquering the conquerors by means of their religion.
10. This love is not the negation of Jewish hatred, but represents the same aims—victory, aggrandizement, temptation. Jesus is seen as “bait” to seduce the gentiles.
11. The modern democratic tendency as the spread of poison in mankind.

IV. Understanding the writer’s techniques

Free discussion.

Unit Six

Faces of the Enemy

6

Part 1 Notes to vocabulary and texts

I. Vocabulary

1. paranoia: *n.* an extreme and unreasonable feeling that other people do not like you or are going to harm or criticize you; E.g. *There's a lot of paranoia about crime at the moment.*
2. enmity: *n.* deep-seated, often mutual hatred
enmity, hostility, antagonism, animosity, rancor, antipathy, animus
These nouns refer to the feeling or expression of deep-seated ill will.
 - 1) Enmity is hatred such as might be felt for an enemy. E.g. *The wartime enmity of the two nations subsided into mutual distrust when peace finally came.*
 - 2) Hostility implies the clear expression of enmity, as in the form of belligerent attitudes or violent acts. E.g. *"If we could read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility"* (Henry Wadsworth Longfellow).
 - 3) Antagonism is hostility that quickly results in active resistance, opposition, or contentiousness. E.g. *antagonism between the liberal and conservative elements of the party.*
 - 4) Animosity is angry ill will that often triggers the taking of rancorous or punitive action. E.g. *tried to overcome his animosity toward governmental control.*
 - 5) Rancor suggests the harboring of hatred and resentment typically traceable to past grievances that have led to a desire for revenge. E.g. *parting without rancor.*
 - 6) Antipathy is deep-seated aversion or repugnance. E.g. *a deep antipathy to social pretension.*
 - 7) Animus is ill will of a distinctively personal nature, often based on one's prejudices or temperament. E.g. *an inexplicable animus against intellectuals.*

3. gook: *n.* (usually offensive) a nonwhite or non-American person; specifically Asian
4. slant: *n.* 1) a slanting direction, line, or plane: slope 2) a: something that slants; b: slash; c: a football running play in which the ball carrier runs obliquely toward the line of scrimmage 3) a: a peculiar or personal point of view, attitude, or opinion; b: a slanting view: glance
5. mélange: *n.* a mixture, or a group of different things or people; E.g. *Her book presents an interesting mélange of ideas.*
6. abeyance: *n.* a state of not happening or being used at present; E.g. *Hostilities between the two groups have been in abeyance since last June.*
7. enticement: *n.* the process of *enticing* someone—to persuade someone to do something by offering them something pleasant
8. sine qua non: *n.* a necessary condition without which something is not possible; E.g. *An interest in children is a sine qua non of teaching.*
9. propensity: *n.* a tendency towards a particular way of behaving, especially a bad one; E.g. [+ to infinitive] *She's inherited from her father a propensity to talk too much.*
10. inexorable: *adj.* not to be persuaded, moved, or stopped, relentless
11. pathology: *n.* 病理学 the scientific study of the nature of disease and its causes, processes, development, and consequences
12. malevolent: *adj.* 1) having, showing, or arising from intense often vicious ill will, spite, or hatred 2) productive of harm or evil
13. theocracy: *n.* 1) [C] a country that is ruled by religious leaders 2) [U] when a country is ruled by religious leaders
14. despoil: *v.* to make a place less attractive especially by taking things away from it by force; E.g. *Many of the tombs had been despoiled.*
15. rampage: *n.* violent and usually wild behavior; E.g. *Rioters went on a/the rampage through the city.* / *v.* to go through an area making a lot of noise and causing damage; E.g. *The demonstrators rampaged through the town, smashing windows and setting fire to cars.*
16. defile: *v.* to spoil the beauty, importance, purity, etc. of something or someone; E.g. *It's a shame that such a beautiful area has been defiled by a rubbish dump.* / *n.* [C] (literary) a very narrow valley between two mountains
17. disown: *v.* to make it known that you no longer have any connection with someone that you were closely connected with; E.g. *It's a story set in the last century about a girl whose parents disowned her when she married a foreigner.*
18. archetype: *n.* a typical example of something; the original model of something from which others are copied; E.g. *The United States is the archetype of a federal society.*

II. Expressions from the text

1. power politics: the threat or use of military force to end an international disagreement; E.g. *Woodrow Wilson hoped the League of Nations would replace power politics with international cooperation.*

2. *Gott mit uns*: *Gott mit uns* (meaning God with us) is a phrase commonly associated with the German military from the German Empire to the end of the Third Reich, although its historical origins are far older, ultimately tracing back to the Hebrew term *Immanuel* from the Bible.

(Source: Wikipedia)

3. In God We Trust: In God We Trust is the motto that has appeared on most issues of US coins since about 1864. Its use on coins stems from the rise of religious sentiment during the Civil War, which led many devout persons to urge that God be recognized on American coins. Accordingly, Secretary of the Treasury Salmon P. Chase asked the director of the mint at Philadelphia to have prepared a suitable device expressing this national recognition. Several other mottos were suggested—among them, “God Our Trust” and “God and Our Country”. The use of “In God We Trust” is not required by law.

(Source: *US History Encyclopedia*: In God We Trust)

III. Notes to the text

1. crusade: The Crusades were a series of religiously sanctioned military campaigns waged by much of Latin Christian Europe, particularly the Franks of France and the Holy Roman Empire. The specific crusades to restore Christian control of the Holy Land were fought over a period of nearly 200 years, between 1095 and 1291. Other campaigns in Spain and Eastern Europe continued into the 15th century. The Crusades were fought mainly against Muslims, although campaigns were also waged against pagan Slavs, pagan Balts, Jews, Russian and Greek Orthodox Christians, Mongols, Cathars, Hussites, Waldensians, Old Prussians, and political enemies of the popes. Crusaders took vows and were granted penance for past sins, often called an indulgence.

The Crusades originally had the goal of recapturing Jerusalem and the Holy Land from Muslim rule and were launched in response to a call from the Christian Byzantine Empire for help against the expansion of the Muslim Seljuk Turks into Anatolia. The term is also used to describe contemporaneous and subsequent campaigns conducted through to the 16th century in territories outside the Levant usually against pagans, heretics, and peoples under the ban of excommunication for a mixture of religious, economic, and political reasons. Rivalries among both Christian and Muslim powers led also to alliances between religious factions against their opponents, such as the Christian alliance with the Sultanate of Rum during the Fifth Crusade.

The Crusades had far-reaching political, economic, and social impacts, some of which have lasted into contemporary times. Because of internal conflicts among Christian kingdoms and political powers, some of the crusade expeditions were diverted from their original aim, such as the Fourth Crusade, which resulted in the sack of Christian Constantinople and the partition of the Byzantine Empire between Venice and the Crusaders. The Sixth Crusade was the first crusade to

set sail without the official blessing of the Pope. The Seventh, Eighth and Ninth Crusades resulted in Mamluk and Hafsid victories, as the Ninth Crusade marked the end of the Crusades in the Middle East.

(Source: <http://en.wikipedia.org/wiki/Crusades>)

2. Ku Klux Klan: often abbreviated KKK and informally known as The Klan, the name of three distinct past and present right wing organizations. The current manifestation is widely considered a hate group. The first KKK flourished in the South in the 1860s, then died out by the early 1870s. The second KKK flourished nationwide in the early and mid 1920s, and adopted the costumes and paraphernalia of the first Klan. The third Klan emerged after World War II. Their iconic white costumes consisted of robes, masks, and conical hats. The first and third KKK had well-established record of using terrorism, but historians' debate how central that tactic was to the second KKK.

(Source: http://en.wikipedia.org/wiki/Ku_Klux_Klan)

3. Karen Horney: Karen Horney was a pioneering theorist in personality, psychoanalysis, and “feminine psychology”.

Horney was born near Hamburg, Germany on September 16, 1885, the second child of Clotilde and Berndt Wackels Danielson. Although her father often bought her gifts and took her on exciting trips, she felt ignored by him. She thought that he was too strict and that he favored her older brother, Berndt.

Growing up was not an easy process for Karen. She battled depression from the time she was nine, stemming from the crush that she had on her brother followed by the rejection she felt when he rejected her love. At around the same time, she became very ambitious and rebellious. As she did not see herself as an attractive girl, she was certain that doing good in school was the best alternative. She once said, “School is the only true thing after all.”

As a young woman, important milestones and great pressure plagued Karen. Three years after her acceptance into college, Karen was married to Oskar Horney, a law student that she had met in school. In 1910, Karen gave birth to their first of three daughters, Brigitte. Just one year later, her mother died. Next, Horney gave birth to her second and third daughters, Marianne and Renate, in 1913 and 1916, respectively. Karen turned to Freudian analysis to help her through these difficult, tiring times.

Karen's education was a major contributor to her fatigue. She had to justify her actions for going to medical school to her family in 1906, a time when society did not find importance in rewarding girls for their hard work in the classroom. Education and university admittance

became available to women in Germany only a few years earlier, in 1900. She entered the University of Freiburg in 1906, one of the first universities in Germany to admit women as matriculated students. Of the 2,350 students at the university in 1906, only 58 were women. In 1908, she transferred to the University of Göttingen along with her husband. She graduated from the University of Berlin in 1913, earning her medical degree.

In the same way her father was, Oskar proved to be a harsh father. His business soon shut down and he became quite ill, adding to his temperament. Her brother's death, along with her husband's behavior, contributed to Karen's depression and suicidal thoughts in 1923. In 1926, Karen and her daughters moved out of Oskar's home, waiting until 1930 to set up a life in the United States.

Horney's career began at the Institute for Psychoanalysis in Berlin, where she taught from 1920 to 1932. Karl Abraham worked with her and regarded her as one of his most gifted analysts. Karen's first American job was as the Associate Director of the Chicago Institute for Psychoanalysis, a position she held for two years. The family eventually settled in what was then thought of as the intellectual capital of the world, Brooklyn. There, Karen became colleagues with such distinguished men as Erich Fromm and Harry Stack Sullivan. She also had the opportunity to develop her own theories on neurosis, based on her experiences as a psychotherapist. In addition, she taught at the New York Psychoanalytic Institute. By 1941, Horney established and became Dean of the American Institute for Psychoanalysis, a training institute for those interested in her own Association for the Advancement of Psychoanalysis, a program that resulted from her dissatisfaction with the orthodox approach to psychoanalysis; the negativity surrounding her for deviating from Freud had forced her to resign. She also founded the American Journal of Psychoanalysis. Shortly after, she began teaching at the New York Medical College.

Karen practiced, taught, and wrote up until her death in 1952.

(Source: <http://www.webster.edu/~woolfm/horney.html>)

4. the true face of the enemy: cf. "The last enemy that shall be destroyed is death." (Corinthians 15:26)
5. Madonna: The Blessed Virgin Mary, sometimes shortened to the Blessed Virgin or the Virgin Mary, is a traditional title used by most Christians and most specifically used by liturgical Christians such as Roman Catholics, Anglicans, Lutherans, Eastern Orthodox and Eastern Catholics, and some others to describe Mary, the mother of Jesus Christ.

Since the first century, devotion to the Virgin Mary has been a major element of the spiritual life

of a vast number of Christians, primarily in Catholicism. From the Council of Ephesus in 431 to Vatican II and Pope John Paul II's encyclical *Redemptoris Mater*, the Virgin Mary has come to be seen not only as the Mother of God but also as the Mother of the Church, a Mediatrix who intercedes to Jesus Christ and even a proposed Co-Redemptrix.

The key role of the Virgin Mary in the beliefs of many Christians, her veneration, and the growth of Mariology have not only come about by the Marian writings of the saints or official statements but have often been driven from the ground up, from the masses of believers, and at times via reported Marian apparitions, miracles and healings.

(Source: http://en.wikipedia.org/wiki/Blessed_Virgin_Mary)

6. iconography: Iconography is the branch of art history which studies the identification, description, and the interpretation of the content of images. The word iconography literally means “image writing”, and comes from the Greek εἰκών “image” and γράφειν “to write”. A secondary meaning is the painting of icons in the Byzantine and Orthodox Christian tradition. Still in art history, an iconography may also mean a particular depiction of a subject in terms of the content of the image. The term is also used in many academic fields other than art history, for example semiotics and media studies, and in general usage, for the content of images, the typical depiction in images of a subject, and related senses. Sometimes distinctions have been made between Iconology and Iconography, although the definitions and so the distinction made varies.

(Source: <http://en.wikipedia.org/wiki/Iconography>)

7. Grim Reaper: Death as a sentient entity is a concept that has existed in many societies since the beginning of history. In English, death is often given the name the “Grim Reaper” and from the 15th century onwards came to be shown as a skeletal figure carrying a large scythe and clothed in a black cloak with a hood. It is also given the name of the Angel of Death stemming from the Bible.

In some cases, the Grim Reaper is able to actually cause the victim's death, leading to tales that he can be bribed, tricked, or outwitted in order to retain one's life. Other beliefs hold that the Specter of Death is only a psycho pomp, serving to sever the last ties between the soul and the body, and to guide the deceased to the next world without having any control over the fact of the victim's death.

In many languages Death is personified in male form (English including), while in others it is perceived as a female character (for instance, in Slavic languages)

(Source: [http://en.wikipedia.org/wiki/Death_\(personification\)](http://en.wikipedia.org/wiki/Death_(personification)))

Part 2 Key to exercises

I. Vocabulary exercises

1. Find in the text words or expressions which correspond to the following definitions.

a) propensity	b) empathy	c) demean	d) bestial
e) spoils	f) crusade	g) quest	h) paranoid

2. Fill in the gaps in the following sentences with a correct word from the box below. You may need to change the form of the word where appropriate.

a) cohesive	b) enticing	c) substantial	d) portrays
e) alienation	f) assume	g) degrading	h) paranoid

II. Paraphrase the following sentences

1. We can learn from history that, in most cases, tribal unity is kept up by the nervous distrust of others.
2. Everything that has happened confirms the unfounded belief that an external force is plotting to harm the community.
3. The prospect of indulging in sexual pleasures is a necessary incentive to lure men to fight.
4. However, the ever-present typical pictures of the enemy may direct us to a more hopeful destination.
5. What we should really fight against is our hostile state of mind.
6. The supreme form of moral courage makes it necessary for us to examine ourselves from another point of view, to feel sorry for what one has done, and to recognize our own evil side.

III. Questions on the text

1. The root cause of war is our ancient tendency to create enemies.
2. Because this constitutes our best hope for avoiding war.
3. They are: the stranger (the alien), the enemy of God, the barbarian, the rapist, Death. The last image encompasses them all.
4. Because men want to affirm their own deathlessness.
5. Our instinctive horror of killing other human beings.
6. Open-ended question for class debate.

IV. Understanding the writer's techniques

Free discussion.

Unit Seven

Gibbon



Part 1 Notes to vocabulary and texts

I. Vocabulary

1. misadventure: *n.* an instance of misfortune; a mishap, an accident or bad luck
2. don: *n.* a lecturer (= college teacher) especially at Oxford or Cambridge University in England
3. placeman: *n.* a political appointee to a public office especially in 18th century Britain
4. sinecure: *n.* [C] (disapproving) a position which involves little work, but for which the person is paid
5. votary: *n.* 1) archaic: a sworn adherent 2) a: devotee; b: a devoted admirer 3) a: a devout or zealous worshipper; b: a staunch believer or advocate
6. reel: *v.* 1) to walk, moving from side to side, looking like you are going to fall; E.g. *At closing time he reeled out of the pub and fell down on the pavement.* 2) If the place where you are reels, what you are looking at seems to go round and round in front of you. E.g. *A stone hit his head and the street reeled before his eyes.* 3) If you reel, or your mind or brain reels, you feel very confused or shocked and unable to act. E.g. *We were reeling (in amazement/shock/ delight, etc.) from/with the news that we had won all that money*
7. halloo: *v.* to attract attention (as when a fox is spied during a fox hunt)
8. corpulent: *adj.* having a large bulky body, obese, very fat
9. chaise: *n.* any of various light horse-drawn vehicles as a two-wheeled carriage for one or two persons with a folding top
10. tête-à-tête: *n.* [C] an informal private conversation between two people, especially friends; E.g. *We must have a tête-à-tête sometime.* / *adv.* in private with only two people together; E.g. *We dined tête-à-tête*

11. insouciance: *n.* [U] (literary) a relaxed and happy way of acting without feeling worried or guilty; E.g. *I admired his youthful insouciance*
12. valet: *n.* the personal male servant of a rich man, especially in the past
13. epitome: *n.* the typical or highest example of a stated quality, as shown by a particular person or thing; E.g. *Even now in her sixties, she is the epitome of French elegance*
14. erudite: *adj.* having or containing a lot of specialist knowledge; E.g. *He's the author of an erudite book on Scottish history*
15. oscillate: *v.* 1) to move repeatedly from one position to another; E.g. *The needle on the dial oscillated between "full" and "empty".* 2) (formal) If you oscillate between feelings or opinions, you change repeatedly from one to the other. E.g. *My emotions oscillate between desperation and hope.* 3) (specialized) (of a wave or electric current) to change regularly in strength or direction
16. inveterate: *adj.* (usually disapproving) an inveterate liar/gambler, etc: someone who does something very often and cannot stop doing it; E.g. *I never trust anything he says-the man's an inveterate liar*
17. agitate: *v.* [T] to make someone feel anxious or angry; E.g. *I didn't want to agitate her by telling her*
18. dissipation: *n.* 1) (old-fashioned) the practice of spending too much time and money on physical pleasures that are not good for your health; 2) (formal) the process by which a substance, a feeling, or energy gradually disappears by becoming less strong; 3) (formal) the act of wasting something such as time, money, or supplies by not using it in a sensible way
19. indolent: *adj.* lazy; showing no real interest or effort. E.g. *an indolent wave of the hand*
20. preposterous: *adj.* very silly or stupid; E.g. *The very idea is preposterous!*
21. cognizance: *n.* take cognizance of sth: to take notice of and consider something, especially when judging; E.g. *The lawyer asked the jury to take cognizance of the defendant's generosity in giving to charity*
22. virulent: *adj.* 1) a dangerous disease or poison which very quickly spreads or has an effect; E.g. *A particularly virulent strain of flu has recently claimed a number of lives in the US.* 2) (formal) full of hate and violent opposition; E.g. *She is a virulent critic of US foreign policy.*
23. belligerent: *adj.* 1) disapproving wishing to fight or argue: *a belligerent person* 2) (specialized) fighting a war; E.g. *The belligerent countries are having difficulties funding the war*
24. protuberance: *n.* [C] (formal) something that sticks out from a surface; E.g. *If the plant has been infected you will see dark protuberances along the stems*
25. adroit: *adj.* very skilful and quick in the way you think or move; E.g. *an adroit reaction/answer/movement of the hand*

II. Expressions from the text

1. a blessing in disguise: a good thing that you don't recognize at first as a good thing, a misfortune that unexpectedly turns into good fortune

2. without a hitch: smoothly, easily and successfully without any problems; E.g. *To the bride's relief, the wedding ceremony went off without a hitch.*
3. by dint of: by force of; as a result of something; E.g. *She got what she wanted by dint of pleading and threatening.*

III. Notes to the text

1. Lausanne: a city in Romandy, the French-speaking part of Switzerland, and is the capital of the canton of Vaud. The seat of the district of Lausanne, the city is situated on the shores of Lake Geneva (French: Lac Léman). It faces the French town of Évian-les-Bains, with the Jura Mountains to its north-west. Lausanne is located 62 km (39 mi) northeast of Geneva.

The population of the city is over 131,000, with the entire metropolitan area having 316,000 inhabitants. The headquarters of the International Olympic Committee are located in Lausanne-the IOC officially recognizes the city as the Capitale Olympique-as are the headquarters of the Court of Arbitration for Sport. It lies in the middle of a wine region. The city has a 28-station metro system, making it the smallest city in the world to have a rapid transit system.

(Source: <http://en.wikipedia.org/wiki/Lausanne>)

2. Madame Necker: Suzanne Curchod Necker (1737–6 May 1794) was the wife of Jacques Necker. She hosted one of the most celebrated salons of the Ancien Régime.

Daughter of the pastor of the village of Crassier in the canton of Vaud, Switzerland, Suzanne was well educated but poor. In 1757 she met the historian Edward Gibbon, who wished to marry her, but paternal disapproval on both sides and Suzanne's refusal to leave Switzerland for England thwarted the plans. In 1764 she broke finally with Gibbon and married the ambitious Swiss financier Jacques Necker. They had one child, a daughter named Germaine, better known as Madame de Staël.

In 1776 her husband became Controller-General of Finances, head of the French finance ministry, this in spite of the double disadvantage of his Protestant religion and Swiss origins. Much of this success he owed to his wife's salon, where the luminaries of Parisian society gathered to discuss art and literature, and to flirt and gossip. Among the regular visitors were Marmontel, La Harpe, Buffon, Grimm, Mably, Bernardin de Saint-Pierre and the compilers of the *Encyclopédie* including Diderot and d'Alembert. Madame Necker's salons were also a meetingplace for Swiss expatriates such as Madame Geoffrin and the Marquise du Deffand.

Life in Paris, and her husband's dislike of bluestocking authors prevented her from pursuing her interest in writing. Her surviving writings are few: *Mémoire sur l'Établissement des hospices*

(1786) and *Réflexions sur le divorce* (1794). She devoted considerable time to ensuring that their daughter Germaine received the very best education available.

After the fall of her husband from power in 1790, the Neckers left Paris and returned to Switzerland. Suzanne died at the castle of Coppet, in Vaud, in 1794.

(Source: http://en.wikipedia.org/wiki/Suzanne_Curchod)

3. White's: a London gentlemen's club, established at 4 Chesterfield Street in 1693 by Italian immigrant Francesco Bianco (AKA "Francis White"). Originally it was established to sell hot chocolate, a rare and expensive commodity at the time (and the source of its original title of "Mrs. White's Chocolatek House"). These "chocolate houses" were seen as hotbeds of dissent by Charles II, but many converted into fashionable and respectable gentlemen's clubs like White's.

As a side-business, tickets were sold there to the productions at King's Theatre and Royal Drury Lane Theatre.

In 1778 it moved to 37-38 St. James's Street, on the east side of the street. From 1783 it was the unofficial headquarters of the Tory party, The Whigs' Brooks's club was just down the road. A few apolitical and affable gentlemen managed to belong to both. The new architecture featured a bow window on the ground floor. In the later 18th century, the table directly in front of it became a seat of privilege, the throne of the most socially influential men in the club. This belonged to the arbiter elegantiarum, Beau Brummell, until he removed to the Continent in 1816, when Lord Alvanley took the place of honour. It was here that Alvanley bet with a friend £3,000 as to which of two raindrops would first reach the bottom of a pane of the bow window.

(Source: <http://en.wikipedia.org/wiki/White's>)

4. Boodle's: a London gentlemen's club, founded in 1762 at 49-51 Pall Mall, London by Lord Shelburne the future Marquess of Lansdowne and Prime Minister of the United Kingdom, and the club came to be known after the name of its head waiter Edward Boodle.

In 1782 Boodle's took over the "Savoir Vivre" club house at 28 St. James's Street, London and has been located there ever since.

The club-house was designed by John Crunden in 1775 and the ground floor was refurbished by John Buonarotti Papworth between 1821 and 1834.

(Source: <http://en.wikipedia.org/wiki/Boodle's>)

5. The Club: a London dining club founded in February 1764 by the artist Joshua Reynolds and

essayist Samuel Johnson.

Initially, the club would meet one evening per week at seven, at the Turk's Head Inn in Gerrard Street, Soho. Later, meetings were reduced to once per fortnight whilst Parliament was in session, and were held at rooms in St. James's Street. Though the initial suggestion was Reynolds', it is Dr Johnson whose name is most closely associated with the Club. John Timbs, in his *Club Life in London*, gives an account of the Club's centennial dinner in 1864, which was celebrated at the Clarendon hotel. Henry Hart Milman, the English historian, was treasurer. The Club's toast, no doubt employing a bit of wishful thinking, was "Esto perpetua".

(Source: [http://en.wikipedia.org/wiki/The_Club_\(Literary_Club\)](http://en.wikipedia.org/wiki/The_Club_(Literary_Club)))

6. Bath: a city in the ceremonial county of Somerset in the south west of England. It is situated 97 miles (156 km) west of London and 13 miles (21 km) south-east of Bristol. The population of the city is 83,992. It was granted city status by Royal Charter by Queen Elizabeth I in 1590, and was made a county borough in 1889 which gave it administrative independence from its county, Somerset. The city became part of Avon when that county was created in 1974. Since 1996, when Avon was abolished, Bath has been the principal centre of the unitary authority of Bath and North East Somerset.

The city was first established as a spa resort with the Latin name, *Aquae Sulis* ("the waters of Sulis") by the Romans in AD 43 although verbal tradition suggests that Bath was known before then. They built baths and a temple on the surrounding hills of Bath in the valley of the River Avon around hot springs, which are the only ones naturally occurring in the United Kingdom. Edgar was crowned king of England at Bath Abbey in 973. Much later, it became popular as a spa resort during the Georgian era, which led to a major expansion that left a heritage of exemplary Georgian architecture crafted from Bath Stone.

The City of Bath was inscribed as a World Heritage Site in 1987. The city has a variety of theatres, museums, and other cultural and sporting venues, which have helped to make it a major centre for tourism, with over one million staying visitors and 3.8 million day visitors to the city each year. The city has two universities and several schools and colleges. There is a large service sector, and growing information and communication technologies and creative industries, providing employment for the population of Bath and the surrounding area.

(Source: http://en.wikipedia.org/wiki/Bath,_Somerset)

7. St. James's Street: St. James's Street is one of the principal streets in the central London district of St. James's. It runs from Piccadilly downhill to St. James's Palace and Pall Mall. The main gatehouse of the palace is at the southern end of the road, and in the 17th century Clarendon House faced down the street across Piccadilly, located where Albemarle Street is now situated.

St. James's Street was built up without an over-all plan but received a boost with Lord St. Albans' planned construction of St. James's Square. Today St. James's Street contains several of London's best known gentlemen's clubs, such as Brooks's, the Carlton Club and White's, some exclusive shops and various offices. A series of small side streets on its western side lead to some extremely expensive properties overlooking Green Park, including Spencer House and the Royal Over-Seas League at the end of Park Place.

(Source: http://en.wikipedia.org/wiki/St_James's_Street)

8. Boswell: James Boswell, 9th Laird of Auchinleck (October 29, 1740– May 19, 1795) was a lawyer, diarist, and author born in Edinburgh, Scotland; he is best known for his biography of Samuel Johnson. His name has passed into the English language as a term (Boswell, Boswellian, Boswellism) for a constant companion and observer.

Boswell is also known for the detailed and frank journals that he wrote for long periods of his life, which remained undiscovered until the 1920s. These included voluminous notes on the grand tour of Europe that he took as a young man and, subsequently, of his tour of Scotland with Johnson. His journals also record meetings and conversations with eminent individuals belonging to The Club, including Lord Monboddo, David Garrick, Edmund Burke, Joshua Reynolds and Oliver Goldsmith. His written works focus chiefly on others, but he was admitted as a good companion and accomplished conversationalist in his own right.

(Source: http://en.wikipedia.org/wiki/James_Boswell)

9. St. Paul's: St. Paul's Cathedral is an Anglican cathedral on Ludgate Hill, the highest point in the City of London, and is the seat of the Bishop of London. The present building dates from the 17th century and was designed by Sir Christopher Wren. It is generally reckoned to be London's fifth St. Paul's Cathedral, all having been built on the same site since 604 A.D. The cathedral is one of London's most famous and most recognizable sights. At 365 feet (111m) high, it was the tallest building in London from 1710 to 1962, and its dome is also among the highest in the world, St. Peter's Basilica in Rome being higher. The Monument to the Great Fire of London, also designed by Wren and the tallest Doric column in the world, would fit inside the cathedral's interior.

(Source: http://en.wikipedia.org/wiki/St_Paul's_Cathedral)

10. Gothic: a style of architecture which flourished during the high and late medieval period. It evolved from Romanesque architecture and was succeeded by Renaissance architecture.

Originating in 12th century France and lasting into the 16th century, Gothic architecture was known during the period as "the French Style" (Opus Francigenum), with the term Gothic first appearing during the latter part of the Renaissance. Its characteristic features include the

pointed arch, the ribbed vault and the flying buttress.

Gothic architecture is most familiar as the architecture of many of the great cathedrals, abbeys and parish churches of Europe. It is also the architecture of many castles, palaces, town halls, guild halls, universities and to a less prominent extent, private dwellings.

It is in the great churches and cathedrals and in a number of civic buildings that the Gothic style was expressed most powerfully, its characteristics lending themselves to appeal to the emotions. A great number of ecclesiastical buildings remain from this period, of which even the smallest are often structures of architectural distinction while many of the larger churches are considered priceless works of art and are listed with UNESCO as World Heritage Sites. For this reason a study of Gothic architecture is largely a study of cathedrals and churches.

A series of Gothic revivals began in mid-18th century England, spread through 19th-century Europe and continued, largely for ecclesiastical and university structures, into the 20th century.

(Source: http://en.wikipedia.org/wiki/Gothic_architecture)

11. The Lady Margaret's Professor of Divinity: The Lady Margaret's Professor of Divinity is the oldest professorship at the University of Cambridge. It was founded initially as a readership by Lady Margaret Beaufort, mother of Henry VII, in 1502. There is also a Lady Margaret Professor of Divinity at the University of Oxford.

(Source: http://en.wikipedia.org/wiki/Lady_Margaret's_Professor_of_Divinity)

12. Athanasius: Athanasius of Alexandria (Greek: Ἀθανάσιος, Athanásios) (c. 293-2 May 373), also given the titles Athanasius the Great, Pope Athanasius I of Alexandria, and Athanasius the Apostolic, was a Christian theologian, bishop of Alexandria, Church Father, and a noted Egyptian leader of the fourth century. He is best remembered for his role in the conflict with Arius and Arianism. At the First Council of Nicaea, Athanasius argued against Arius and his doctrine that Christ is of a distinct substance from the Father.

Athanasius is a Doctor of the Church in the Catholic Church in communion with the Bishop of Rome, and he is counted as one of the four Great Doctors in the Eastern Orthodox Christian tradition. Athanasius' feast day is 2 May in Western Christianity, 15 May in the Coptic Orthodox Church, and 18 January in the other Eastern Orthodox churches.

(Source: http://en.wikipedia.org/wiki/Athanasius_of_Alexandria)

13. Pascal: Blaise Pascal (June 19, 1623, Clermont-Ferrand—August 19, 1662, Paris) was a French mathematician, physicist, and Catholic philosopher. He was a child prodigy who was educated by his father, a Tax Collector in Rouen. Pascal's earliest work was in the natural and applied sciences where he made important contributions to the construction of mechanical calculators,

the study of fluids, and clarified the concepts of pressure and vacuum by generalizing the work of Evangelista Torricelli. Pascal also wrote in defense of the scientific method.

Pascal was a mathematician of the first order. He helped create two major new areas of research. He wrote a significant treatise on the subject of projective geometry at the age of sixteen, and later corresponded with Pierre de Fermat on probability theory, strongly influencing the development of modern economics and social science. Following Galileo and Torricelli, in 1646 he refuted Aristotle's followers who insisted that nature abhors a vacuum. His results caused many disputes before being accepted.

In 1646, he and his sister Jacqueline identified with the religious movement within Catholicism known by its detractors as Jansenism. His father died in 1651. Following a mystical experience in late 1654, he had his "second conversion", abandoned his scientific work, and devoted himself to philosophy and theology. His two most famous works date from this period: the *Lettres provinciales* and the *Pensées*, the former set in the conflict between Jansenists and Jesuits. In this year, he also wrote an important treatise on the arithmetic of triangles. Between 1658 and 1659 he wrote on the cycloid and its use in calculating the volume of solids.

(Source: http://en.wikipedia.org/wiki/Blaise_Pascal)

Part 2 Key to exercises

I. Vocabulary exercises

1. Fill in the gaps in the following sentences with words or expressions from the text. The meaning of the missing words or expressions is given in the brackets at the end of the sentences.

a) misadventure	b) balmy	c) votaries	d) dissipated
e) antithesis	f) lucid	g) homogeneous	h) insouciance

2. Consult a good dictionary to find out the original meanings of the following words in their source languages; then, provide further examples from English.

a) cosmopolitan	b) sinecure	c) dissipation	d) antithesis
e) incongruity	f) ineptitude	g) homogeneous	h) insouciance

- a) The word derives from Greek *cosmos* Κόσμος (the Universe) and *polis* Πόλις (city).
Example: Because of its travels, the social group was quite cosmopolitan in its views.
- b) from Latin *sine*, without, and *cura*, care
Example: Lazy people may wish for a sinecure.
- c) Middle English *dissipaten*, from Latin *dissipāre*, *dissipāt-*.

Definitions:

- 1) To drive away; disperse.
- 2) To attenuate to or almost to the point of disappearing: The wind finally dissipated the smoke.
- 3) To spend or expend intemperately or wastefully; squander.
- d) Late Latin, from Greek, from *antitithenai*, *antithe-*, to oppose: *anti-*, *anti-* + *tithenai*, to set.

Definitions:

- 1) Direct contrast; opposition.
- 2) A figure of speech in which sharply contrasting ideas are juxtaposed in a balanced or parallel phrase or grammatical structure, as in "Hee for God only, shee for God in him" (John Milton).
- 3) The second stage of the Hegelian dialectic process, representing the opposite of the thesis.
- e) From Latin *congruus*, from *congruere*, to agree
- f) Latin *ineptus*: *in-*, not; see *in-*1 + *aptus*, suitable; see *apt*
- g) From Medieval Latin *homogeneous*, from Greek *homogenēs*: *homo-*, *homo-* + *genos*, kind; see *heterogeneous*
- h) French: *in-*, not (from Old French; see *in-*1) + *souciant*, present participle of *soucier*, to trouble (from Old French, from Vulgar Latin *sollicitāre*, alteration of Latin *sollicitāre*, to vex; see *solicit*)

3. The use of phrases

Fill in the gaps in the following sentences with a suitable phrase from the tent; the meaning of the phrase is given in the brackets at the end of the sentence.

a) rises to the mind	b) took up
c) at my disposal	d) without a hitch
e) take cognizance of	f) turn its back on
g) foreign to	h) by dint of

II. Paraphrase the following sentences

1. Certainly, good luck accompanied him throughout his life in the most diplomatic way possible; sometimes it seemed to get away from him, but the lack of luck always proved to be good fortune in the end.
2. His misfortunes at Oxford helped him to avoid becoming a pedantic university teacher.
3. ... he was well known, he liked living a life with both seclusion and company. (...he led a life that included both solitude and social activities.)
4. Even though he was getting old, his warm good feelings for others were not less than before.
5. In order to render a full description of the man, one must pay attention to another contrast: his outstanding intellect contained in an absurd body.
6. This obviously ridiculous tendency towards vanity occupies a position among his other good qualities.

7. This man of extraordinary character could get an advantage out of absurdity.
8. If he had not that absurdity in his personality, he would have been in danger of being too perfect.
9. The contradiction between his genius and appearance is so thorough that it was almost fantastic.
10. The complete incompatibility of those combining elements resulted in the outstanding work ...
11. Such an absurd assumption could only come from the rigid adherence to rules of a half-finished scholar.
12. To bring all his material under control, no other consideration; any other motive would have been alien to his purpose.
13. One can perceive all kinds of condensation and increase in size in his excellent history.
14. According to its nature it excludes a large variety of historical facts.
15. This astonishing short, fact man, now almost like a ball, rode rapidly along the Bath Road in great excitement.

III. Questions on the text

1. Refer to paragraph 1. You should list at least 5 facts about Gibbon's early life. The main purpose of this paragraph is to illustrate the statement "a blessing in disguise". They are presented in the chronological order.
2. "Nothing in excess". The author juxtaposes contrasting qualities of Gibbon to show their balance. He mentions Rousseau and Boswell to contrast their romantic qualities with the classical qualities of Gibbon.
3. To emphasize the contrast between Gibbon's ridiculous appearance and his outstanding genius. Three divisions are discernable.
4. The author tries to stress the connection between Gibbon and the decline and fall of Rome. The second question is open-ended. Elicit the student's response.
5. He thinks that history is art, not science. Because of the classic qualities shown in his history—lucidity, balance and precision.
6. He created order out of chaos to dominate historical facts.
7. The scale and the style of his work.
8. Up to the students (open-ended)
9. Voltaire's irony: extreme, virulent, deadly, like a flashing sword. / Gibbon's mocking: aloof, almost indifferent.
10. To show his warm affectionate nature and his love of life.

IV. Understanding the writer's techniques

Free discussion.

Unit Eight

Philistines and Philistinism



Part 1 Notes to vocabulary and texts

I. Vocabulary

1. stock: *adj.* (of an idea, expression or action) usual or typical, and used or done so many times that it is no longer original; E.g. *a stock phrase/response* “Don’t worry-worse things happen at sea” is her stock expression for whenever anything goes wrong.
2. burp: *v.*
[I] to allow air from the stomach to come out through the mouth in a noisy way
[T] to gently rub a baby’s back to help air to come out of its stomach
3. smug: *adj.* disapproving, too pleased or satisfied about something you have achieved or something you know; E.g. *a smug grin* / *She deserved her promotion, but I wish she wasn’t so damned smug about it.* / *There was a hint of smug self-satisfaction in her voice.* / *He’s been unbearably smug since he gave up smoking.*
smugness: *n.*
4. platitude: *n.* (disapproving) a remark or statement that may be true but is boring and has no meaning because it has been said so many times before; E.g. *He doesn’t mouth platitudes about it not mattering who scores as long as the team wins.*
platitudinous: *adj.*
5. give-and-take: *n.*
[U] willingness to accept suggestions from another person and give up some of your own; E.g. *In every friendship there has to be some give-and-take.*

[S] US an exchange of ideas or statements; E.g. The candidates engaged in a lively give-and-take, witnessed by a huge television audience.

6. pert: *adj.*

1) attractively small and firm, as a description of a part of the body; E.g. *a pert bottom/nose*

2) describes behaviour or qualities, especially in a young woman, that are humorous because they do not show much respect; E.g. *a pert answer/glance/smile*

7. agog: *adj.* excited; eager to know or see more; E.g. *We waited agog for news.*

8. the acme: *n.* the highest point of perfection or achievement; E.g. *To act on this world-famous stage is surely the acme of any actor's career.*

9. veneer: *n.*

[C or U] a thin layer of decorative wood or plastic used to cover a cheaper material; E.g. *The wardrobe is made of chipboard with a pine veneer.*

[S] something which hides something unpleasant or unwanted; E.g. *She managed to hide her corrupt dealings under a veneer of respectability.*

10. imbecile: *n.* a person who behaves in a stupid way; E.g. *What an imbecile that boy is!*

imbecilic: *adj.* E.g. *That was an imbecilic thing to do! / She looked at me with an imbecile grin.*

II. Notes to the text

1. Flaubert: (1821–1880)

French novelist of the realist school, best-known for *MADAME BOVARY* (1857), a story of adultery and unhappy love affair of the provincial wife Emma Bovary. As a writer Flaubert was a perfectionist, who did not make a distinction between a beautiful or ugly subject: all was in the style. The idea, he argued, only exists by virtue of its form—its elements included the perfect word, cunningly contrived and verified rhythms, and a genuine architectural structure.

Gustave Flaubert was born in Rouen into a family of doctors. His father, Achille-Cléophas Flaubert, a chief surgeon at the Rouen municipal hospital, made money investing in land. Flaubert's mother, Anne-Justine-Caroline (née Fleuriot), was the daughter of a physician; she became the most important person in the author's life. Anne-Justine-Caroline died in 1872.

Flaubert began to write during his school years. At the age of fifteen he won a prize for an essay on mushrooms. Actually his work was a copy. A disappointment in his teens—Flaubert fell in love with Elisa Schlésinger, who was married and some 10 years his senior—inspired much of his early writing. His bourgeois background Flaubert found early burdensome, and eventually his rebel against it led to his expulsion from school. Flaubert completed his education privately in Paris.

In the 1840s Flaubert studied law at Paris, a brief episode in his life, and in 1844 he had a nervous attack. "I was cowardly in my youth," Flaubert wrote once to George Sand. "I was afraid of life." He recognized from suffering a nervous disease, although it could have been

epilepsy. However, the diagnosis changed Flaubert's life. He failed his law exams and decided to devote himself to literature. In this Flaubert was helped by his father who bought him a house at Croisset, on the River Seine between Paris and Rouen.

In 1846 Flaubert met the writer Louise Colet. They corresponded regularly and she became Flaubert's mistress although they met infrequently. Colet gave in *Lui* (1859) her account of their relationship. After the death of both his father and his married sister, Flaubert moved at Croisset, the family's country home near Rouen. Until he was 50 years old, Flaubert lived with his mother—he was called “hermit of Croisset.” The household also included his niece Caroline. His maxim was: “Be regular and orderly in your life like a bourgeois, so that you may be violent and original in your work.”

Although Flaubert once stated “I am a bear and want to remain a bear in my den,” he kept good contacts to Paris and witnessed the Revolution of 1848. Later he received honors from Napoleon III. From 1856 Flaubert spent winters in Paris.

Flaubert's relationship with Collet ended in 1855. From November 1849 to April 1851 he travelled with the writer Maxime du Camp in North Africa, Syria, Turkey, Greece, and Italy. It took several Egyptian guides to help Flaubert to the top of the Great Pyramid—the muscular, almost six feet tall author was at that time actually relatively fat. On his return Flaubert started *Madame Bovary*, which took five years to complete. Sometimes he spent a week on one paragraph. It appeared first in the *Revue* (1856) and in book form next year. The realistic depiction of adultery was condemned as offensive to morality and religion. In one cartoon Flaubert was portrayed as a surgeon, wearing a blood-stained apron and holding up the heart of Emma Bovary. Flaubert was prosecuted, though he escaped conviction, which was not a common result during the official censorship of the Second Empire. When Baudelaire's provocative collection of verse, *The Flowers of Evil*, was brought before the same judge, Baudelaire was fined and 6 of the 100 poems were suppressed.

Madame Bovary was published in two volumes in 1857, but it appeared originally in the *Revue de Paris*, 1856–1857. Emma Bovary is married to Charles Bovary, a physician. As a girl Emma has read Walter Scott, she has romantic dreams and longs for adventure. “What exasperated her was that Charles did not seem to notice her anguish. His conviction that he was making her happy seemed to her an imbecile insult, and his sureness on this point ingratitude. For whose sake, then was she virtuous? Was it not for him, the obstacle to all felicity, the cause of all misery, and, as it were, the sharp clasp of that complex strap that bucked her in on all sides.” Emma seeks release from the boredom of her marriage from love affairs with two men—with the lawyer Léon Dupuis and then with Rodolphe Boulanger. Emma wants to leave her husband with him. He rejects the idea and Emma becomes ill. After she has recovered, she starts again her

relationship with Léon, who works now in Rouen. They meet regularly at a hotel. Emma is in heavy debts because of her lifestyle and she poisons herself with arsenic. Charles Bovary dies soon after her and their daughter Berthe is taken care of poor relatives. Berthe starts to earn her living by working in a factory. The character of Emma was important to the author-society offered her no escape and once Flaubert said: “Emma, c’est moi.” Delphine Delamare, who died in 1848, is alleged to have been the original of Emma Bovary.

In the 1860s Flaubert enjoyed success as a writer and intellectual at the court of Napoleon III. Among his friends were Zola, George Sand, Hippolyte Taine, and the Russian writer Turgenev, with whom he shared similar aesthetic ideals—dedication to realism, and to the nonjudgmental representation of life. Their complete correspondence was published in English in 1985. “The thought that I shall see you this winter quite at leisure delights me like the promise of an oasis,” he wrote to Turgenev. “The comparison is the right one, if only you knew how isolated I am! Who is there to talk to now? Who is there in our wretched country who still ‘cares about literature’? Perhaps one single man? Me! The wreckage of a lost world, an old fossil of romanticism! You will revive me, you’ll do me good.” (from Flaubert & Turgenev. *A Friendship in Letters*, edited and translated by Barbara Beaumont, 1985)

Flaubert was by nature melancholic. His perfectionism, long hours at his work table with a frog inkwell, only made his life harder. In a letter to Ernest Feydeau he wrote: “Books are made not like children but like pyramids... and are just as useless!” Flaubert’s other, non-literary life was marked by his prodigious appetite for prostitutes, which occasionally led to venereal infections. “It may be a perverted taste,” Flaubert said, “but I love prostitution, and for itself, too, quite apart from its carnal aspects.” His last years were shadowed by financial worries—he helped with his modest fortune his niece’s family after their bankruptcy. Flaubert died of a cerebral hemorrhage on May 8, in 1880.

In the 1870s Flaubert’s work gained acclaim by the new school of naturalistic writers. His narrative approach, that the novelist should not judge, teach, or explain but remain neutral, was widely adopted. Flaubert himself detested the label Realist—and other labels. Among Flaubert’s later major works is *SALAMMÔ* (1862), a story of the siege of Carthage in 240-237 BC by mercenaries. The novel inspired in 1998 Philippe Fénélon’s opera, the libretto was written by Jean-Yves Masson. Also the composers Berlioz and Mussorgsky had planned opera adaptations, but they were never realized. *TROIS CONTES* (1872) was a collection of three tales. The Italian writer Italo Calvino has praised it as “one of the most extraordinary spiritual journeys ever accomplished outside any religion.”

L’ÉDUCATION SENTIMENTALE (1869, *A Sentimental Education*) was a panorama of France set in the era of the Revolution of 1848. Its first version (*LA PREMIÈRE ÉDUCATION*)

SENTIMENTALE) Flaubert had finished in 1845. The story depicted the relationship between a young man and an older married woman. Frédéric Moreau, the hero, is a gifted young man, full of vague longings, but he constantly meets people who have nothing else to offer but pessimism and cynicism. The ironic title, *A Sentimental Education*, means the education of feeling, and refers to the failure of Flaubert's generation to achieve its ideals. *LA TENTATION DE SAINT ANTOINE* (1874, *The Temptation of Saint Anthony*) was a book that influenced the young Freud. Its story was based on the story of the 4th-century Christian anchorite, who lived in the Egyptian desert and experienced philosophical and physical temptations. Flaubert spent decades of years with the work. Part of its fantastic mode and setting was inspired by a Brueghel painting. *The Temptation of Saint Anthony* was the work on which Flaubert spent most of his time, it was written between 1848 and 1874.

Flaubert's book on bourgeois stupidity, *BOUVARD ET PÉCUCHE*, was left unfinished at his death, and was first published in *La Nouvelle Revue* (1880–1881), edited by Flaubert's niece Caroline Commanville. The two protagonists, two copy clerks who move to the country, have often been considered forefathers of Beckett's characters. Bouvard and Pécuchet was partly inspired by Bartlémey Maurice's story "Les Deux greffiers" (1841), which had appeared in the magazine *La Gazette des tribunaux*. Some of the banalities which Flaubert found unbearable, he had already collected in *Dictionary of Received Ideas* (1911).

2. American Shriner

A member of a US secret fraternal order that is not Masonic but that admits only Knights Templars and 32nd-degree Masons as members.

3. *Dead Souls*

Dead Souls (Russian: Мёртвые души) by Nikolai Gogol was first published in 1842, and is considered one of the most prominent works of 19th-century Russian literature. Gogol himself saw it as an "epic poem in prose", and within the book as a "novel in verse". Despite supposedly completing the trilogy's second part, Gogol destroyed it shortly before his death. Although the novel ends in mid-sentence (like Sterne's *Sentimental Journey*), it is usually regarded as complete in the extant form.

The first part of the novel was intended to represent the Inferno of the modern-day Divine Comedy. Gogol revealed to his readers an encompassing picture of the ailing social system in Russia after the war of 1812. As in many of Gogol's short stories, the social criticism of *Dead Souls* is communicated primarily through absurd and hilarious satire. Unlike the short stories, however, *Dead Souls* was meant to offer solutions rather than simply point out problems. This grander scheme was largely unrealized at Gogol's death; the work was never completed, and it is primarily the earlier, darker part of the novel that is remembered.

In post-Napoleonic Russia, landowners owned serfs who worked the land. A man's wealth was

not only determined by the amount of land he had, but also by the number of souls he owned. Tchitchikov, the protagonist, and proclaimed hero of the story decides to purchase dead souls in order to become rich. Because a census is taken every year, he can buy the souls cheaper and then claim the dead souls as his own. The novel follows the exploits of Tchitchikov as he travels throughout the Russian countryside in the quest to buy souls from wealthy landowners.

The story follows the exploits of Chichikov, a gentleman of middling social class and position. Chichikov arrives in a small town and quickly tries to make a good name for himself by impressing the many petty officials of the town. Despite his limited funds, he spends extravagantly on the premise that a great show of wealth and power at the start will gain him the connections he needs to live easily in the future. He also hopes to befriend the town so that he can more easily carry out his bizarre and mysterious plan to acquire “dead souls.”

4. *Bleak House*

Bleak House is the ninth novel by Charles Dickens, published in twenty monthly installments between March 1852 and September 1853. It is held to be one of Dickens's finest novels, containing one of the most vast, complex and engaging arrays of minor characters and sub-plots in his entire canon. The story is told partly by the novel's heroine, Esther Summerson, and partly by an omniscient narrator. Memorable characters include the menacing lawyer Tulkinghorn, the friendly but depressive John Jarndyce and the childish Harold Skimpole, as well as the likeable but imprudent Richard Carstone.

At the novel's core is long-running litigation in England's Court of Chancery, Jarndyce and Jarndyce, which has far-reaching consequences for all involved. This case revolves around a testator who apparently made several wills, all of them seeking to bequeath money and land surrounding the Manor of Marr in South Yorkshire. The litigation, which already has consumed years and sixty to seventy thousand pounds sterling in court costs, is emblematic of the failure of Chancery. Dickens's assault on the flaws of the British judiciary system is based in part on his own experiences as a law clerk, and in part on his experiences as a Chancery litigant seeking to enforce his copyright on his earlier books. His harsh characterisation of the slow, arcane Chancery law process gave memorable form to pre-existing widespread frustration with the system. Though Chancery lawyers and judges criticized Dickens's portrait of Chancery as exaggerated and unmerited, his novel helped to spur an ongoing movement that culminated in enactment of the legal reform in the 1870s. In fact, Dickens was writing just as Chancery was reforming itself, with the Six Clerks and Masters mentioned in Chapter One abolished in 1842 and 1852 respectively: the need for further reform was being widely debated. These facts raise an issue as to when *Bleak House* is actually set. Technically it must be before 1842, and at least some of his readers at the time would have been aware of this. However, there is some question as to whether this timeframe is consistent with some of the themes of the novel. The great English legal historian Sir William Holdsworth, set the action in 1827.

5. Simone de Beauvoir

Simone Lucie Ernestine Marie Bertrand de Beauvoir, called Simone de Beauvoir (January 9, 1908-April 14, 1986), was a French writer, existentialist philosopher, feminist, Marxist, Maoist and social theorist. She wrote novels, monographs on philosophy, politics, and social issues, essays, biographies, and an autobiography in several volumes. She is now best known for her metaphysical novels, including *She Came to Stay* and *The Mandarins*, and for her 1949 treatise *The Second Sex*, a detailed analysis of women's oppression and a foundational tract of contemporary feminism. She is also noted for her lifelong polyamorous relationship with Jean-Paul Sartre.

Simone de Beauvoir was one of the most important cultural historians of the twentieth century. She was also one of the most thoughtful critics of society. Her insights might have been a direct result of the mental stimulation she and her contemporaries provided to each other. Known primarily for her non-fiction, de Beauvoir was a philosophical crusader. She explored the roles of women in society in *The Second Sex*, a work placing her in the vanguard of the feminist movement. Later, she dealt with the challenges of the aged members of society, in *The Coming of Age* and other works. While Jean-Paul Sartre often preferred speeches and magazine editorials, de Beauvoir constructed long works with astounding clarity. While Sartre is known most for short works of fiction, de Beauvoir's major works retain a role in political thought.

While Sartre has been called “the greatest philosopher of the twentieth century” by Bernard-Henri Levy and others, this often overlooks the contributions of de Beauvoir to Sartre's thinking. Also, there is an increasing amount of evidence that de Beauvoir “edited” and contributed to her companion's most influential works. This willingness to be overshadowed definitely complicates the image of Simone de Beauvoir as a feminist—but people are complicated.

6. Fedor Dostoevski

Fyodor Mikhaylovich Dostoyevsky (sometimes transliterated Dostoevsky, Dostoievsky, Dostojevskij, Dostoevski, Dostojevski or Dostoevskij (11 November [O.S. 30 October] 1821-9 February [O.S. 29 January] 1881) was a Russian writer and essayist, known for his novels *Crime and Punishment* and *The Brothers Karamazov*.

Dostoyevsky's literary output explores human psychology in the troubled political, social and spiritual context of 19th-century Russian society. Considered by many as a founder or precursor of 20th-century existentialism, his *Notes from Underground* (1864), written in the embittered voice of the anonymous “underground man”, was called by Walter Kaufmann the “best overture for existentialism ever written”. A prominent figure in world literature, Dostoyevsky is often acknowledged by critics as one of the greatest psychologists in world literature.

He wrote the classic novels *Crime and Punishment* (1866) and *The Brothers Karamazov* (1880). Dostoevsky turned to writing as a profession after a brief military career, publishing his first novel, *Poor Folk* in 1846. In 1849 he was arrested for his participation in a literary/political group and sentenced to prison. Although he narrowly escaped execution, he spent nearly ten years isolated in Siberia (four of them in prison) before returning to St. Petersburg. His novels explored the psychology and moral obligations of modern man, and he is famous for creating the “underground hero,” a protagonist alienated from society and in search of redemption. One of Russia’s greatest authors and a strong influence on 20th century literature, his other works include *House of the Dead* (1862), *Notes From The Underground* (1864) and *The Idiot* (1868).

7. Marquand, J. P.

John Phillips Marquand (November 10, 1893-July 16, 1960) was a 20th-century American novelist. He achieved popular success and critical respect, winning a Pulitzer Prize for *The Late George Apley* in 1938, and creating the Mr. Moto spy series. One of his abiding themes was the confining nature of life in America’s upper class and among those who aspired to join it. Marquand treated those whose lives were bound by these unwritten codes with a characteristic mix of respect and satire.

Marquand was known for his sharp analysis of the shifting patterns of middle and upper class society in mid-20th century America. His family was financially comfortable until his father’s business failed. Marquand was sent to live with relatives and was profoundly affected by his reduced status, suffering from a loss of security. This made him far more aware of social classes in society, and how they determined people’s behavior.

Many of Marquand’s novels were sympathetic tales of New England’s upper classes and their deterioration. His final novel, *Women and Thomas Harrow* (1958), is about a successful playwright and is partly autobiographical.

8. Norman Rockwell

Norman Percevel Rockwell (February 3, 1894–November 8, 1978) was a 20th-century American painter and illustrator. His works enjoy a broad popular appeal in the United States, where Rockwell is most famous for the cover illustrations of everyday life scenarios he created for *The Saturday Evening Post* magazine over more than four decades. Among the best-known of Rockwell’s works are the *Willie Gillis* series, *Rosie the Riveter* (although his Rosie was reproduced less than others of the day), *Saying Grace* (1951), and the *Four Freedoms* series. He is also noted for his work for the Boy Scouts of America (BSA); producing covers for their publication *Boys’ Life*, calendars, and other illustrations.

Norman Rockwell was born in New York on 3rd February, 1894. Rockwell enjoyed drawing and decided he wanted to be an artist at an early age. He studied at Chase Art School, the National Academy of Design and the Arts Students League. While a student he began having his drawings

published in Boys' Life magazine. Rockwell's editor was so impressed by his work and made him art director of the magazine.

Rockwell's ambition was to produce a painting used on the front-cover of the *Saturday Evening Post*. In March 1916 he travelled to Philadelphia to see George Horace Lorimer, the editor of the magazine. When Lorimer saw his work he immediately accepted two covers and commissioned three more. This was the start of his long-term relationship with the magazine that was to last over 45 years.

Soon after the United States entered the First World War, Rockwell joined the US Navy. Over the next year Rockwell worked for US Navy publications as well as supplying paintings for the *Saturday Evening Post*.

After the Armistice Rockwell returned to full-time illustrating. As well as magazine work, Rockwell became involved in designing advertising campaigns. The quality of his art-work was recognised by the Milwaukee Art Institute, when it became the first major museum to give him his first one-man show.

When President Franklin D. Roosevelt made his 1941 address to Congress setting out the "four essential human freedoms" Rockwell decided to paint images of those freedoms for the *Saturday Evening Post*. These paintings were finished and published in 1943. The paintings portrayed Freedom of Worship, Freedom of Speech, Freedom of Want and Freedom from Fear. These pictures became extremely popular and reprints of the covers were sold in vast quantities.

The federal government decided to take the original paintings of the Four Freedoms on a national tour to help sell war bonds. Over the next few weeks the paintings were seen by 1,222,000 people and were instrumental in selling \$132,992,539 worth of bonds. During the Second World War Rockwell also produced posters for the military.

After the war Rockwell continued to provide illustrations for magazines but also designed posters for Hollywood movies, commemorative stamps for the Post Office and illustrated books such as *The Adventures of Tom Sawyer* and *the Adventures of Huckleberry Finn*.

Rockwell had the last of his 317 covers for *Saturday Evening Post* in December, 1963. The magazine decided to abandon paintings on its front cover but Rockwell soon found new work with other magazines such as *Look* and *McCall's*.

In his later years Rockwell became more political. His painting *Southern Justice* (1964) records the murder of the civil rights activists, Andrew Goodman, Michael Schwerner and

James Chaney. Whereas *The Problem We All Live With* (1965) dealt with segregated education in the United States. Norman Rockwell died on 8th November, 1978.

9. *Saturday Evening Post*

The *Saturday Evening Post* was a weekly magazine published in the United States from 1821 to 1969. First published as a 4-page newspaper, by 1855 the expanded newspaper had a circulation of 90,000. By the late 1890s, the paper had fallen into deep financial difficulties, and in October, 1897, it was purchased for \$1,000 by Cyrus H. Curtis, the owner of the *Ladies' Home Journal*. The *Saturday Evening Post* was redesigned and on January, 1898, reappeared as a journal which covered business, public affairs and romance. Now illustrations appeared on every page.

In 1899 George Horace Lorimer was hired as editor-in-chief of the magazine, and he began to hire more illustrious journalists, and purchased publishing rights for different literary works, including those of Jack London, Rudyard Kipling, Theodore Dreiser and Stephen Crane. With his improvements, by December, 1908, the journal was selling over a million copies a week, and by the end of 1913 had reached 2,000,000.

Artist Norman Rockwell did covers and illustrations for the magazine from 1916 through 1963.

In 1968 Martin Ackerman, a specialist in troubled firms, became president of Curtis after lending it \$5 million. Although at first he said there were no plans to shut down the magazine, he halved its circulation in an attempt to increase the quality of the audience, and then shut it down. In announcing that the February 8, 1969, issue would be the magazine's last, Curtis executive Martin Ackerman stated that the magazine had lost \$5 million in 1968 and would lose a projected \$3 million in 1969. In a meeting with employees after the magazine's closure had been announced, Emerson thanked the staff for their professional work and promised "to stay here and see that everyone finds a job".

At a March 1969 postmortem on the magazine's closing, Emerson stated that *The Post* "was a damn good vehicle for advertising" with competitive renewal rates and readership reports and expressed what *The New York Times* called "understandable bitterness" in wishing "that all the one-eyed critics will lose their other eye". Otto Friedrich, the magazine's last managing editor, blamed the death of *The Post* on Curtis. In his *Decline and Fall* (Harper & Row, 1970), an account of the magazine's final years (1962-1969), he argued that corporate management was unimaginative and incompetent. Friedrich acknowledges that *The Post* faced challenges as the tastes of American readers changed over the course of the 1960s, but he insisted that the magazine maintained a standard of quality and was appreciated by readers.

In 1971, *The Post* was revived as a quarterly publication, gaining wide recognition for its in-depth

coverage of health and disease prevention, in addition to general interest articles. More recently, the Post embraced a broader range of subject matter for its readers, while maintaining its tradition of cover illustration. Today, the *Saturday Evening Post* magazine is still published six times a year by the “Saturday Evening Post Society”, a 501(c) non-profit organization.

(Source: Answers.com)

Part 2 Key to exercises

I. Vocabulary exercises

1. *Explain the meaning of the underlined words in the following sentences.*

- a) a confirmed bachelor is someone who is determined to remain single all his life. {confirmed: habitual, rooted, being firmly settled in habit; inveterate}
- b) siege mentality: (disapproving) a feeling that makes you frightened of people around you, and causes you not to trust them.
- c) bad company: the kinds of people you associate with, who may influence you in a negative way.
- d) in company: when surrounded by other people, especially at a social occasion.
- e) in no fit state: no in a suitable condition to do something.
- f) be torn between: unable to decide which option to take.
- g) make-believe: wishful belief in something unreal.
- h) in one’s heart of hearts: according to one’s truest, innermost feelings, especially when secret.
- i) poker-faced: expressionless

Special notes:

Poshlost’ is a Russian word (пошлость) defined by the critic Vladimir Alexandrov as a kind of “petty evil or self-satisfied vulgarity” (Alexandrov 1991, p. 106).

Vladimir Nabokov made it more widely known in his book on Gogol, where he romanized it punningly as “poshlust”, and in latter writings.

II. Paraphrase the following sentences

1. The term “genteel” (polite, gentle and graceful) suggests an attempt to emulate the middle class in polite vulgarity, this kind of pretended politeness is inferior to simple rough manners.
2. What Flaubert means by “bourgeois” refers to the conditions of your mind, not to your financial status.
3. In his strong desire to obey the prevailing custom and join a social group, the philistine is wavering between two wishes:...
4. What it means is that they appear attractive to the philistine’s pride in owning material things, no matter whether tableware made of silver or clothes next to the body.
5. To give the fatal descriptive term “poshlism” to something implies both an esthetic opinion on it

and a moral accusation.

III. Questions on the text

1. From what we can infer, Nabokov came from a Russian upper-class family with culture behind it. He believes in spiritual beauty and cultural refinement and hates the vulgar desire for mere material possession.
2. Refer to the opening sentence of paragraph 1. A philistine is obsessed with material possession and does not enjoy spiritual things. His mind is full of stock ideas. He is also a vulgar person.
3. Philistinism suggests that a society has advanced to such a stage that it begins to degenerate. Because all people have the desire for social status and want to move up the social ladder. Philistinism exists in both Europe and America. There is no class line in the distribution of this mentality.
4. They are necessary for maintaining daily communication, but we must take care not to indulge in this automatic give-and-take.
5. No, they are not the same type. But the fraud is the closest ally of the true philistine. The philistine likes to impress and he likes to be impressed.
6. On the one hand, he is eager to conform to the prevailing practices; on the other, he wants to stand out from the rest by joining a high-class group.
7. He is essentially anti-artistic: that means he does not care for art at all. he does not read much literature, but likes to keep a collection of famous books in his study and hangs some duplicated pictures in his parlor.
8. Because by using this term, the speaker expresses his/her dislike of the person referred to. Europe has a much longer history of civilization than America, and according to Nabokov, philistinism occurs only in a very advanced culture.

IV. Understanding the writer's techniques

Free discussion.

Unit Nine

The American Scholar



Part 1 Notes to vocabulary and texts

I. Vocabulary

1. parcel out: administer or bestow, as in small portions

Synonym: distribute, administer, mete out, deal, lot, dispense, shell out, deal out, dish out, allot, dole out; E.g. *The food and clothing were parceled out to the refugees.*

2. stint: 1) *n.*

a. an unbroken period of time during which you do something; E.g. *He did a two-year stint in the army when he left school.*

b. smallest American sandpiper

c. an individual's prescribed share of work

2) *v.*

a. subsist on a meager allowance

b. supply sparingly and with restricted quantities

3. peddle out:

a. to try to sell goods by going from house to house or from place to place

b. to spread an idea or story in order to get people to accept it

4. amputate: *v.* to cut off a part of the body; E.g. *They had to amputate his foot to free him from the wreckage. / In these cases there is no choice but to amputate.*

amputation *n.* E.g. *Amputation of the limb is really a last resort. / Most amputations in this region are the result of accidents with land mines.*

5. strut: *v.* to walk in a proud way trying to look important; E.g. *The boys strutted around trying to get the attention of a group of girls who were nearby.*

6. metamorphose: *v.* to change into a completely different form or type; E.g. *The awkward boy I knew had metamorphosed into a tall, confident man.*
7. ministry *n.* (here) occupation
8. statute: *n.*
a law which has been formally approved and written down
statute book UK
When a law is on or reaches the statute book, it has been formally approved and written down and can be used in a law court.
9. placid: *adj.* having a calm appearance or characteristics; E.g. *a slow-moving and placid river / the placid pace of village life / She was a very placid (= calm and not easily excited) child who slept all night and hardly ever cried.*
placidly *adv.*
placidness *n.*
10. monitory: *adj.* conveying an admonition or a warning; E.g. *a monitory glance / a monitory proverb*
11. behoof: *n.* benefit; advantage; E.g. *The money was spent for his own behoof.*
12. refractory: *adj.*
a) not responding to treatment
b) temporarily unresponsive or not fully responsive to nervous or sexual stimuli
c) stubbornly resistant to authority or control
13. anomaly: *n.* (formal) a person or thing that is different from what is usual, or not in agreement with something else and therefore not satisfactory; E.g. *Statistical anomalies can make it difficult to compare economic data from one year to the next. / The anomaly of the social security system is that you sometimes have more money without a job.*
anomalous *adj.* E.g. *In a multicultural society is it not anomalous to have a blasphemy law which only protects one religious faith?*
anomalously *adv.*
14. emendate: *v.* to make textual corrections in
15. bibliomaniac: *n.* one who has a mania for books
16. well-nigh: *adv.* almost or very nearly; E.g. *With no help, finishing the job in a day was well-nigh impossible.*
17. brace: *v.* to support an object in order to stop it from falling down; E.g. *The side wall of the old house was braced with a wooden support.*
18. countervail: *v.*
a) compensate for or counterbalance
b) oppose and mitigate the effects of by contrary actions
19. pecuniary: *adj.* (formal) relating to money; E.g. *pecuniary interest/loss/benefit/a pecuniary matter*
20. valetudinarian: *n.* weak or sickly person especially one morbidly concerned with his or her

- health.* / *adj.* of or relating to or characteristic of a person who is a valetudinarian.
21. *disfranchise:* *v.* to deprive of a privilege, an immunity, or a right of citizenship, especially the right to vote; *disenfranchise*
 22. *quarry:* *n.* [C] a large artificial hole in the ground where stone, sand, etc. is dug for use as building material; E.g. *a granite/limestone/marble/slate quarry*
[S] a person or animal being hunted or looked for; E.g. *The dogs pursued their quarry into an empty warehouse.*
 23. *copestone:* *n.*
 - a) a final touch; a crowning achievement; a culmination
 - b) a stone that forms the top of wall or building
 24. *undulation:* *n.*
 - a) an undulating curve
 - b) wavelike motion; a gentle rising and falling in the manner of waves
 - c) (physics) a movement up and down or back and forth
 25. *defer to:* phrasal *v.* formal. to allow someone or something to make decisions for you or tell you what to do, even if you disagree with them, because of your respect for them or because of their higher rank, authority, knowledge, etc. E.g. *I have to defer to my boss on important decisions.* / *I defer to (=accept) your judgment.*

II. Notes to the text

1. Phi Beta Kappa Society:

The Phi Beta Kappa Society is an academic honor society. Its mission is to “celebrate and advocate excellence in the liberal arts and sciences”; and induct “the most outstanding students of arts and sciences at America’s leading colleges and universities.” Founded at The College of William and Mary on December 5, 1776, as the first collegiate Greek-letter fraternity, it is among the oldest undergraduate societies in the United States. Phi Beta Kappa is widely considered the most prestigious liberal-arts and sciences honor society in the United States, and has served as the inspiration for other academic honor societies such as Delta Epsilon Sigma, Delta Epsilon Iota, Phi Kappa Phi, and Omicron Delta Kappa. Phi Beta Kappa is also the first collegiate organization to adopt a Greek-letter name. Today there are 276 chapters and over half a million living members. Phi Beta Kappa stands for “Love of learning is the guide of life.”

2. “The American Scholar” was a speech given by Ralph Waldo Emerson on August 31, 1837, to the Phi Beta Kappa Society in Harvard. He was invited to speak in recognition of his groundbreaking work *Nature*, published a year earlier, in which he established a new way for America’s fledgling society to regard the world. Sixty years after declaring independence, American culture was still heavily influenced by Europe, and Emerson, for possibly the first time in the country’s history, provided a visionary philosophical framework for escaping “from under its iron lids” and building a new, distinctly American cultural identity.

Oliver Wendell Holmes, Sr. declared this speech to be America's "Intellectual Declaration of Independence". Building on the growing attention he was receiving from the essay *Nature*, this speech solidified Emerson's popularity and weight in America, a level of reverence he would hold through out the rest of his life. Phi Beta Kappa's literary quarterly, "The American Scholar", was named after the speech.

3. The fable of One Man:

Perhaps a combination of several sources in ancient Greek philosophical myths, including the one in Plato's *Symposium*.

4. Chaucer:

Geoffrey Chaucer (1342/43–1400). Writer, official and bureaucrat, the outstanding English poet before William Shakespeare. Geoffrey Chaucer is remembered as the author of *Canterbury Tales*, which ranks as one of the greatest epic works of world literature. Chaucer made a crucial contribution to English literature in writing in English at a time when much court poetry was still composed in Anglo-Norman or Latin. Although he spent one of two brief periods of disfavor, Chaucer lived the whole of his life close the centers of English power.

Geoffrey Chaucer was born in London. His name was of French origin and meant shoemaker. Chaucer was the son of a prosperous wine merchant and deputy to the king's butler, and his wife Agnes. Little is known of his early education, but his works show that he could read French, Latin, and Italian.

Chaucer's career in the royal service began in 1357, when he was appointed to the household of Elizabeth, Countess of Ulster, and her husband Prince Lionel. In 1359–1360 Chaucer went to France with Edward III's army during the Hundred Years' War. He was captured in the Ardennes and returned to England after the treaty of Brétigny in 1360. It is said that during this period he translated from the French the allegory *Romaunt of the Rose*, which was his first literary work. Chaucer was so valued as a skilled professional soldier that his ransom, £16, then a tidy sum, was paid by his friends and King Edward. There is no certain information of his life from 1361 until c.1366, when he perhaps married Philippa Roet, the sister of John Gaunt's future wife, and one of Queen Philippa's ladies. Philippa apparently gave him two sons, 'little Lewis', to whom Chaucer addressed *A Treatise on the Astrolabe* (1391), and Thomas, who was later highly successful in public service. Philippa died in 1387 and Chaucer enjoyed Gaunt's patronage throughout his life. He was in the King's service, held a number of positions at court, and spent some time in Spain.

Between 1367 and 1378 Chaucer made several journeys abroad on diplomatic and commercial missions. It is possible that he met Giovanni Boccaccio or Petrarch in pre-Renaissance Italy in 1372-73. And it is said that the example of Dante gave him the idea of writing in the vulgar English rather than in the court French of the day. In 1374 he became a government official at

the port of London, holding the post of Comptroller of the Customs and Subside of Wools, Skins, and Tanned Hides. During that time he was charged with rape, but his guilt or innocence has never been determined. In 1380 he paid Cecile Champaigne for withdrawing the suit. In 1385 he lost his employment and rent-free home, and moved to Kent where he was appointed as justice of the peace. He was also elected to Parliament. This was a period of great creativity for Chaucer, during which he produced most of his best poetry, among others *Troilus and Cressida* (c. 1385), based on a love story by Boccaccio.

When his wife died, according to records, Chaucer was sued for debt. Several of his friends were executed by the Merciless Parliament. In 1389 Richard II regained control and Chaucer reentered the service of the crown as Clerk of the King's Works, to upkeep and repair governmental buildings in and out of London. Later 1390s he received royal gifts and pensions. Chaucer seems to have been in attendance (1395–1396) on Henry Bolingbroke, John of Gaunt's son, who deposed Richard II in 1399 and who, as Henry IV, increased Chaucer's annuity.

The last years of his life Chaucer lived at Greenwich, "an Inne of Shrews", as the Host calls it in the *Canterbury Tales*, referring perhaps to the occasion when he was held up or mugged there, not once but twice in the same day. According to tradition, Chaucer died in London on October 25, 1400. He did not leave a will and it has been speculated that he was murdered. The regime of Thomas Arundel, Archbishop of Canterbury, did not accept attacks on the clergy and the ideas of the Lollards, who wanted to return to the apostolic poverty. Chaucer himself had friends who supported the reformist movement. Chaucer was buried in Westminster Abbey, in the part of the church which afterwards came to be called Poet's Corner. Virtually all the surviving manuscripts of his work date from the fifteenth century. A monument was erected to him in 1555.

Chaucer took his narrative inspiration for his works from several sources, such as the *Romance of the Rose* by Guillaume de Loris, Ovid's poems, and such Italian authors as Dante, Petrarch, and Boccaccio, whose works he may have read during his travels in Italy. Chaucer remained still entirely individual poet, gradually developing his personal style and techniques. He must have heard a number of tales in his life time, it was the most common entertainment in the period of Black Death, popular unrest, serfdom, peasant revolts, foreign and local wars.

His first narrative poem, *The Book of the Duchess*, was probably written shortly after the death of Blanche, Duchess of Lancaster, first wife of John Gaunt, in September 1369. It was based largely on French sources, particularly the *Toman de la Rose* and several works of Guillaume de Machaut. His next important work, *The House of Fame*, was written between 1374 and 1385, and draw on the works of Ovid, Vergil, and Dante. Soon afterward Chaucer translated the *Consolation of Philosophy* by Boethius, and wrote the poem *Parliament of Birds*.

Chaucer's writing developed from a period of French influence in the late 1360s, through his "middle period" of both French and Italian Influences, to the last period. Chaucer did not begin working on the *Canterbury Tales* until he was in his early 40s. The book, which was left unfinished when the author died, has a framing narrative like much medieval literature. It depicts a pilgrimage by some 30 people, who are going on a spring day in April to the shrine of the martyr, St. Thomas à Becket. En route to and from Canterbury they amuse themselves by telling stories. Harry Bailly, the innkeeper, promises a free meal for the best storyteller. Chaucer himself knew well the road and its inns. When Dante's journey in *The Divine Comedy* ended in spiritual purification, Chaucer's pilgrims learn about the weakness of human nature, women's mastery over men, and how a canon cheated a priest. However, Chaucer do not deny that "the period of pilgrimage" could not end with blessedness. The rather democratic band of pilgrims consists of unprivileged and aristocrats-there is a knight, a monk, a prioress, a plowman, a miller, a merchant, a clerk, and an oft-widowed wife from Bath. It must be remembered, that Chaucer himself did not belong even the minor nobility, but from his youth he was used to associate with highly influential people.

Chaucer's innovation was to use such a diverse assembly of narrators, whose stories are interrupted and interlinked with interludes in which the characters talk with each other, revealing much about themselves. His sources included Boccaccio's *Teseida*, on which he based "The Knight's Tale," The Wedding of Sir Gawen and Dame Ragnell, and Ovid's *Metamorphoses*. He never mentioned *Decamerone*, which he perhaps never read thoroughly. The rhyming verse was written in what is called Middle English, an old form of the language that differed from the English used today, but Chaucer's style and techniques were imitated through centuries. Shakespeare borrowed his plot for the drama *Troilus and Cressida*, John Dryden and Alexander Pope modernized some of his tales. "He must have been a man of a most wonderful comprehensive nature, because, as it has been truly observed of him, he has taken into the compass of his *Canterbury Tales* the various manners and humour (as we now call them) of the whole English nation in his age."

5. Marvell:

Andrew Marvell, the son of a vicar, was born at Winestead-in-Holderness, in 1621. When he was a child the family moved to Hull and Marvell attended the local grammar school. In 1633 Marvell went to Trinity College, Cambridge.

After leaving university Marvell toured Europe visiting Holland, France, Italy and Spain. Although he spent most of the Civil War out of the country he was a strong supporter of Parliament and in 1650 he wrote a poem praising Oliver Cromwell, *Horatian Ode Upon Cromwell's Return from Ireland*.

Marvel also worked as tutor to the children of Sir Thomas Fairfax. His poem, *Upon Appleton*

House, celebrated the retirement of Fairfax from the world of public affairs. With the help of his friend, John Milton, Marvell became Assistant Latin Secretary to the Council of State in 1657. Two years later he was elected to the House of Commons where he represented Hull.

After the Restoration Marvell was an outspoken critic of the government of Charles II. Marvell was especially opposed to its failure to promote religious toleration. During this period he spent much of his time living in Russia, Sweden and Denmark.

Marvell wrote several political and religious satires such as Clarindon's Housewarming, The Last Instructions to a Painter, The Loyal Scot, The Statue in Stocks-Market and The Rehearsal Transposed. However, because of his radical views, little of his work was published in his lifetime. Marvell's attack on the monarchy, Account of the Growth of Popery and Arbitrary Government, was published anonymously.

Andrew Marvell died of tertian ague in 1678. Three years later his book, *Miscellaneous Poems*, was published. This included Marvell's most famous work, the love poem *To His Coy Mistress*. This was followed by *Poems on Affairs of State* (1689).

6. John Dryden:

John Dryden (1631–1700) was born at Aldwinkle, Northamptonshire, England, in 1631. He came of a Puritan family, which had been for years very active in the political world. Dryden was sent to school at Westminster. He published some verses at the age of eighteen. In 1650 he entered Trinity College, Cambridge, and took a degree of B.A. four years later, but it was probable that he spent also the next three years at Cambridge. He went to London in 1657. His first important literary effort, Heroic Stanzas to the memory of Cromwell, was published in 1659. This was followed the next year by verses on the return of Charles. In order to add to his slender income, he turned to the stage, and after two unsuccessful attempts he produced his first play, *The Wild Gallant*, in 1663. This comedy was not well received, and Dryden confessed that his forte was not comedy. The same year he produced *The Rival Ladies*, and married Lady Elizabeth Howard. *The Indian Queen* (1664), written in collaboration with Sir Robert Howard, his wife's brother, enjoyed considerable success. Dryden followed this with *The Indian Emperor* (1665). During the Plague Dryden lived with his father-in-law in Wiltshire, where he wrote his *Essay of Dramatick Poesie* (1668). Howard's preface to his *Four New Playes* (1665) called forth a reply from Dryden: *A Defence of an Essay of Dramatique Poesie* (1668). From the re-opening of the theaters in 1666, to 1681, Dryden wrote little except his plays. The production of Buckingham's satirical play *The Rehearsal* in 1671, in which Dryden was the chief personage, called forth the preface *Of Heroic Plays and Defence of the Epilogue* (1672). *All for Love*, in all probability the poet's greatest play, was performed in 1678. He continued to produce plays to the end of his career. In 1681 he turned to satire and wrote *Absalom and Achitophel*, which achieved instant and widespread popularity. This was followed by other satires. In 1687, after his conversion to

the Catholic Church, he wrote *The Hind and the Panther*, a plea for Catholicism. His Catholic leanings lost for him the laureateship and other offices when the Revolution came. During his last ten years he translated many of the Latin classics: Virgil, Ovid, Lucretius, Horace, Theocritus, and others, and modernized Chaucer. He died in 1700, and was buried in Westminster Abbey.

Dryden's contribution to English literature, besides his poems and plays, was the invention of a direct and simple style for literary criticism. He improved upon the prose of the Elizabethan writers in the matter of ridding English of its involved forms, even if through that process he lost some of its gorgeous ornament and rugged strength. Jonson's method in criticism was after all not much more than the note-book method of jotting down stray thoughts and opinions and reactions. Dryden elaborated his ideas, sought the weight of authority, argued both sides of the question, and adduced proofs. Dryden performed an inestimable service to his countrymen in applying true standards of criticism to the Elizabethans and in showing them a genuine and sympathetic if occasionally misguided love for Shakespeare. Dryden also enjoyed the advantage of being able to bring his knowledge of the drama of Spain and France to bear on his criticism of English dramatists.

7. Linnaeus:

Carl Linnaeus (Latinized as Carolus Linnaeus, also known after his ennoblement as Carl von Linné, 23 May [O.S. 12 May] 1707–10 January 1778) was a Swedish botanist, physician, and zoologist, who laid the foundations for the modern scheme of binomial nomenclature. He is known as the father of modern taxonomy, and is also considered one of the fathers of modern ecology.

Linnaeus was born in the countryside of Smaland, in southern Sweden. His father was the first in his ancestry to adopt a permanent last name; prior to that, ancestors had used the patronymic naming system of Scandinavian countries. His father adopted the Latin-form name Linnaeus after a giant linden tree on the family homestead. Linnaeus got most of his higher education at Uppsala University and began giving lectures of botany there in 1730. He lived abroad between 1735-1738, where he studied and also published a first edition of his *Systema Naturae* in the Netherlands. He then returned to Sweden where he became professor of botany at Uppsala. In the 1740s, he was sent on several journeys through Sweden to find and classify plants and animals. In the 1750s and 60s, he continued to collect and classify animals, plants, and minerals, and published several volumes. At the time of his death, he was renowned throughout Europe as one of the most acclaimed scientists of the time.

The Swiss philosopher Jean-Jacques Rousseau sent him the message: "Tell him I know no greater man on earth." The German writer Johann Wolfgang von Goethe wrote: "With the exception of Shakespeare and Spinoza, I know no one among the no longer living who has influenced me more strongly." Swedish author August Strindberg wrote: "Linnaeus was in reality a poet who happened to become a naturalist". Among other compliments, Linnaeus has been

called “*Princeps botanicorum*” (“Prince of Botanists”), “The Pliny of the North” and “The Second Adam”.

In botany, the author abbreviation used to indicate Linnaeus as the authority for species names is simply L.

8. Davy:

Sir Humphry Davy, 1st Baronet FRS MRIA (17 December 1778–1729 May 1829) was a British chemist and inventor. He is probably best remembered today for his discoveries of several alkali and alkaline earth metals, as well as contributions to the discoveries of the elemental nature of chlorine and iodine. Berzelius called Davy’s 1806 Bakerian Lecture On Some Chemical Agencies of Electricity “one of the best memoirs which has ever enriched the theory of chemistry.” This paper was central to any chemical affinity theory in the first half of the nineteenth century. In 1815 he invented the Davy lamp, which allowed miners to work safely in the presence of flammable gases.

9. Cuvier:

Baron Georges Cuvier (1769–1832) was a pioneer in the fields of comparative anatomy and paleontology. He studied the regularity of natural forms and processes, and he produced a theory of the “correlation of parts” to explain the functional basis of living structures and processes. He was among the first to study and classify fossils. He was widely known throughout Europe and America for his often accurate reconstructions of extinct species based on their skeletal remains. Although largely self taught, he worked for years at the National Museum of Natural History in Paris and obtained many influential academic and administrative posts. His analysis of cats from Egyptian tombs led him to argue that organic evolution did not occur, since ancient felines were so similar to their modern counterparts. Although a staunch anti-evolutionist, his detailed understanding of anatomy and extinct species was often cited by evolutionists as evidence of dynamism in species development. Cuvier helped to put forth a version of catastrophism, that is, the belief that separately created animals had been subject to floods and other natural disasters that wiped out whole types of creatures. Images of such catastrophic destruction can be found in the poetry of Shelley, Byron, Keats, and Tennyson. In this sense, Cuvier helped to lead others to modern ideas about extinction while himself denying gradual change within organisms. He was involved in famous debates with Lamarck over the relationship between extinction and morphological change and with St. Hilaire over animal classification

Part 2 Key to exercises

I. Vocabulary exercises

1. *Fill in the gaps of the following sentences words or expressions that fit the meaning given in the*

brackets at the end.

a) stint	b) parcelled out	c) delegated	d) solicit
e) anomalies	f) posterity	g) noxious	h) sluggish
i) luminous	j) mincing	k) preamble	l) cowed

2. Consult your dictionary to find out the meanings of the following idiomatic expressions and proverbs.

- a) Aren't you putting the cart before the horse by deciding what to wear for the wedding before you've even been invited to it? (to do things in the wrong order)
- b) So who spilt the beans about her affair with David? (to tell people secret information)
- c) He never lifts a finger to help with the housework. (to not make any effort to help)
- d) Stephen is the kind of person who likes to have a finger in every pie. (to be involved in and have influence over many different activities, often in a way that people do not approve of)
- e) He's extremely irritable—he flies off the handle at the slightest thing. (to react in a very angry way to something that someone says or does)
- f) For many politicians, abortion is an issue that's too hot to handle. (to be too difficult to deal with or talk about)
- g) Janet decided that she's had enough of being a grass widow—she's decided to sue for a divorce. (humorous—a woman who spends a lot of time apart from her husband, often because he is working in a different place)
- h) I don't know what her job is but she certainly seems to have money to burn. (to spend a lot of money on things that are not necessary)
- i) Don't hide your light under a bushel. (said to advise someone not to keep their good qualities and abilities secret from other people)

II. Paraphrase the following sentences

1. In this way, man is transformed into an object, into many objects.
2. It too often happens in life that the scholar makes mistakes with mankind and loses his special rights.
3. The extent of his ignorance of nature is in correct proportion to his ignorance of his own mind.
4. The inactive and degenerated mind of the masses, very reluctant to receive the sudden arrival of Reason, having once accepted this book, will insist upon it and makes a loud protest, if it is belittled or denigrated.
5. I would rather not see a book, than to be led by it completely out of my own track, and made a subordinate part instead of an independent entity.
6. One person of genius is always a strong obstacle to another person of genius by excessive influence.
7. In order to be a competent reader, one must be creative in the process of reading.

8. Equipment and ostentatious display serve no purpose in the realms of thought and knowledge.
9. The true scholar feels resentment about every chance of action past by, as a loss of power.
10. He will have comfort in making use of the supreme functions of human nature.
11. They enjoy the benefit of the great man's light, and feel it to be their natural environment.
12. No man can provide everlasting moral and intellectual enlightenment to us.

III. Questions on the text

1. The old fable refers to mankind's division of labour. Emerson wants to discuss the role of the scholar in this division. Open-ended question.
2. He is the delegated intellect. In other words, his task is to do thinking for mankind. In the right state, the scholar is Man Thinking. In the fallen state, he is a mere thinker, or still worse, echoes other men's thinking.
3. Nature, the mind of the Past (Books are the best type of the influence of the past), and action.
4. Emerson says that nature is "the opposite of the soul, answering to it part for part", and "One is seal, and one is print". The beauty of nature is the beauty of man's mind.
5. The best form is that of books. The sensory influx of the surrounding world came into the scholar's mind as life; and went out from him as truth. Because, as Emerson says, "the man has never lived that can feed us ever". Each new age has its own new circumstances and needs new sages to convey new truths to its people.
6. The masses turn their worship of the writer of sacred book into a worship of the book. Therefore, love of the hero corrupts into worship of his statue. They will not allow anyone to criticize the book. "Man thinking" is the original thinker; the bookworms are "the restorers of readings, the emendators and bibliomaniacs of all degrees."
7. Books are to inspire people. In seeing and uttering truth, the "soul active" is genius. According to Emerson, they "stop with some past utterance of genius"; in other words, they stick rigidly to the sayings of past genius and never want to make creative use of them. Genius is creative while talent can only follow the teachings of past genius. Genius of the past exerts a strong inhibiting influence on the genius of today.
8. In paragraph 17, Emerson says that "when the sun is hid, and the stars withdraw their shining" that we consult the writings of the past genius. The purpose of reading past geniuses is to get inspiration—"We hear, that we may speak".
9. The pleasure of reading past masters lies in the discovery that they in the remote past had similar ideas as we do. "That which lies close to my own soul, that which I also had well-nigh thought and said."
10. "When the mind is braced by labour and invention. He/she will read only "that least part"—"only the authentic utterances of the oracle".
11. Colleges have the indispensable office—to teach elements. Wealth and authority can never have the same importance as true wisdom. (See the end of paragraph 20.)
12. A popular perception of the scholar is that he should be a recluse, in other words, a hermit,

living alone without interaction with the outside world. He is also considered a valetudinarian: a sickly or weak person, especially one who is constantly and morbidly concerned with his or her health. The third influence is action. Action is essential, without which, the scholar is not yet a man, and thought can never ripen into truth.

13. Action is pearls and rubies to a scholar's discourse. (In other words, they are rich ornaments to his verbal expression.) Adverse circumstances are instructors in eloquence and wisdom.
14. He or she will travel around the world for new materials. (See paragraph 23)
15. One should turn to action. As Emerson said, life is our dictionary. By the poverty or splendor of his speech.
16. Self-trust (paragraph 27). The true scholar must relinquish display and immediate fame. Furthermore, he must often endure poverty and solitude. The true scholar must give up "the ease and pleasure of treading the old road, accepting the fashions,..." and make his own system in spite of the hostility of society. (See paragraph 27)
17. The true scholar must have self-confidence and never yield to popular prejudices. He must work patiently in obscurity and silence and delve deep into his own mind, where he can find universal truth acceptable to all.
18. A scholar should be manlike and face danger directly. He should search the nature of danger and find a perfect comprehension of its nature and extent.
19. No. So long as a man has something in him divine, the world is plastic and fluid as in the hands of God. The scholar who works with serenity and great aims.
20. Emerson says that "men in the world of today are bugs, and are spawn". They are the "mass" and "the herd". The common men are content to follow the superior men and serve as subordinates. (See paragraph 31)
21. Men commonly seek money and power. Emerson asks us to wake them up and they will "quit the false good, and leap to the true, and leave governments to clerks and desks."
22. A man, "rightly viewed", "comprehendeth the particular natures of all men."
23. The human mind is an "unbounded, unboundable empire". If we make an idol of a person, he will set a barrier on any one side to our mind.

IV. Understanding the writer's techniques

Free discussion.

Unit Ten

A Professional Malaise

10

Part 1 Notes to vocabulary and texts

I. Vocabulary

1. blasé: *adj.*

not impressed, excited or worried about sth, because you have seen or experienced it many times before.

blasé about sth.

a) very sophisticated especially because of surfeit; versed in the ways of the world

the blasé traveler refers to the ocean he has crossed as 'the pond'.

b) uninterested because of frequent exposure or indulgence

his blasé indifference.

a petulant blasé air.

c) nonchalantly unconcerned

a blasé attitude about housecleaning.

2. detract: *v.*

to make something seem less good or enjoyable

(phrasal) detract from something; detract something from something

His bad manners detract from his good character

3. euphoria: *n.*

an extremely strong feeling of happiness and excitement that usually lasts only a short time

(derivative) euphoric *adj.*

4. jubilation: *n.*

a feeling of great happiness because of a success

- a) a feeling of extreme joy
 - b) a joyful occasion for special festivities to mark some happy event
 - c) the utterance of sounds expressing great joy
5. bungle: *v.*
to do something badly or without skill; to fail at something
derivative: bungler *n.*
derivative: bungling *adj.*
n.
something that is done badly and that causes problems
6. cue: *n.*
a) an action or event that is a signal for somebody to do something
b) a few words or an action in a play that is a signal for another actor to do something
c) a long wooden stick with a leather tip, used for hitting the ball in the games of billiards, pool and snooker
Idiom:
(right) on cue: at exactly the moment you expect or that is appropriate
take your cue from somebody/something: to copy what somebody else does as an example of how to behave or what to do
v.
to give somebody a signal so they know when to start doing something
7. deviance: *n.*
a) a state or condition markedly different from the norm
b) deviate behavior
8. doyen: *n.* the most respected or most experienced member of a group or profession
9. stooge: *n.*
a) a person who is used by somebody to do things that are unpleasant or dishonest
b) a performer in a show whose role is to appear silly so that the other performers can make jokes about him or her
10. willy-nilly: *adv.*
a) whether you want to or not
b) in a careless way without planning
11. at the cunning edge: the most advanced stage of development
12. with a vengeance: to a greater degree than is expected or usual

II. Notes to the text

1. National Health Service:

The National Health Service (NHS) is the name commonly used to refer to the four single-payer publicly funded healthcare systems in the United Kingdom, collectively or individually, although only the health service in England uses the name “National Health Service” without further

qualification. The publicly-funded healthcare organisation in Northern Ireland does not use the term “National Health Service”, though is still sometimes referred to as the “NHS” as well. Each system operates independently, and is politically accountable to the relevant devolved government of Scotland (Scottish Government), Wales (Welsh Assembly Government) and Northern Ireland (Northern Ireland Executive), and to the UK government for England.

There is generally no discrimination when a patient resident in one country of the United Kingdom requires treatment in another. The consequent financial matters and paperwork of such inter-working are dealt with between the organisations involved and there is generally no personal involvement by the patient comparable to that which might occur when a resident of one European Union member country receives treatment in another.

Since its launch in 1948, the NHS has grown to become the world’s largest publicly funded health service. It is also one of the most efficient, most egalitarian and most comprehensive. The NHS was born out of a long-held ideal that good healthcare should be available to all, regardless of wealth. That principle remains at its core. With the exception of charges for some prescriptions and optical and dental services, the NHS remains free at the point of use for anyone who is resident in the UK. That is currently more than 60m people. It covers everything from antenatal screening and routine treatments for coughs and colds to open heart surgery, accident and emergency treatment and end-of-life care. Although funded centrally from national taxation, NHS services in England, Northern Ireland, Scotland and Wales are managed separately. While some differences have emerged between these systems in recent years, they remain similar in most respects and continue to be talked about as belonging to a single, unified system.

2. GNP:

A variety of measures of national income and output are used in economics to estimate total economic activity in a country or region, including gross domestic product (GDP), gross national product (GNP), and net national income (NNI). All are specially concerned with counting the total amount of goods and services produced within some “boundary”. The boundary may be defined geographically, or by citizenship; and limits on the type of activity also form part of the conceptual boundary; for instance, these measures are for the most part limited to counting goods and services that are exchanged for money: production not for sale but for barter, for one’s own personal use, or for one’s family, is largely left out of these measures, although some attempts are made to include some of those kinds of production by imputing monetary values to them.

As can be imagined, arriving at a figure for the total production of goods and services in a large region like a country entails an enormous amount of data-collection and calculation. Although some attempts were made to estimate national incomes as long ago as the 17th century, the systematic keeping of national accounts, of which these figures are a part, only began in the 1930s, in the United States and some European countries. The impetus for that major statistical

effort was the Great Depression and the rise of Keynesian economics, which prescribed a greater role for the government in managing economy, and made it necessary for governments to obtain accurate information so that their interventions into the economy could proceed as much as possible from a basis of fact.

In order to count a good or service it is necessary to assign some value to it. The value that all of the measures discussed here assign to a good or service is its market value—the price it fetches when bought or sold. No attempt is made to estimate the actual usefulness of a product—its use-value—assuming that to be any different from its market value.

Three strategies have been used to obtain the market values of all the goods and services produced: the product (or output) method, the expenditure method, and the income method. The product method looks at the economy on an industry-by-industry basis. The total output of the economy is the sum of the outputs of every industry. However, since an output of one industry may be used by another industry and become part of the output of that second industry, to avoid counting the item twice we use, not the value output by each industry, but the value-added; that is, the difference between the value of what it puts out and what it takes in. The total value produced by the economy is the sum of the values-added by every industry.

The expenditure method is based on the idea that all products are bought by somebody or some organisation. Therefore we sum up the total amount of money people and organisations spend in buying things. This amount must equal the value of everything produced. Usually expenditures by private individuals, expenditures by businesses, and expenditures by government are calculated separately and then summed to give the total expenditure. Also, a correction term must be introduced to account for imports and exports outside the boundary.

The income method works by summing the incomes of all producers within the boundary. Since what they are paid is just the market value of their product, their total income must be the total value of the product. Wages, proprietor's incomes, and corporate profits are the major subdivisions of income.

3. Gregory Pincus:

Gregory Goodwin Pincus was born in Woodbine, New Jersey into a Jewish family, and he credited two uncles, both agricultural scientists, for his interest in research. He went to Cornell University and received a bachelor's degree in agriculture in 1924. He attended Harvard University where he was an instructor in zoology while also working toward his master's and doctorate degrees. From 1927 to 1930 he moved from Harvard to Cambridge University in England to the Kaiser Wilhelm Institute for Biology with Richard Goldschmidt in Berlin where he performed research. He became an instructor in general physiology at Harvard University in 1930 and was promoted in 1931 to an assistant professor.

4. Carl Djerassi:

Carl Djerassi (born October 29, 1923 in Vienna, Austria), is an American chemist, novelist, and playwright best known for his contribution to the development of the first oral contraceptive pill (OCP). Djerassi is emeritus professor of chemistry at Stanford University.

He participated in the invention in 1951, together with Mexican Luis E. Miramontes and Hungarian George Rosenkranz, of the progestin norethindrone—which, unlike progesterone, remained effective when taken orally and was far stronger than the naturally occurring hormone. His preparation was first administered as an oral contraceptive to animals by Gregory Pincus and Min Chueh Chang and to women by John Rock. Djerassi remarked that he did not have birth control in mind when he began working with progesterone—“not in our wildest dreams... did we imagine (it)”.

He is also the author of several novels in the “science-in-fiction” genre, including Cantor’s Dilemma, in which he explores the ethics of modern scientific research through his protagonist, Dr. Cantor.

5. Neolithic:

The Neolithic Age, Era, or Period, or New Stone Age, was a period in the development of human technology, beginning about 9500 BCE in the Middle East that is traditionally considered the last part of the Stone Age. The Neolithic followed the terminal Holocene Epipalaeolithic period, beginning with the rise of farming, which produced the “Neolithic Revolution” and ending when metal tools became widespread in the Copper Age (chalcolithic) or Bronze Age or developing directly into the Iron Age, depending on geographical region. The Neolithic is not a specific chronological period, but rather a suite of behavioral and cultural characteristics, including the use of wild and domestic crops and the use of domesticated animals.

New findings put the beginning of the Neolithic culture back to around 10,700-9400 BCE in Tell Qaramel in northern Syria, 25km north of Aleppo. Until those findings were adopted within archaeological community, the beginning of the Neolithic culture was considered to be in the Levant (Jericho, modern-day West Bank) about 9500 BCE. It developed directly from the Epipalaeolithic Natufian culture in the region, whose people pioneered the use of wild cereals, which then evolved into true farming. The Natufians can thus be called “proto-Neolithic” (12500-9500 BCE or 12000-9500 BCE). As the Natufians had become dependent on wild cereals in their diet, and a sedentary way of life had begun among them, the climatic changes associated with the Younger Dryas are thought to have forced people to develop farming. By 9500-9000 BCE, farming communities arose in the Levant and spread to Asia Minor, North Africa and North Mesopotamia. Early Neolithic farming was limited to a narrow range of plants, both wild and domesticated, which included einkorn wheat, millet and spelt, and the keeping of dogs, sheep and goats. By about 8000 BCE, it included domesticated cattle and pigs, the establishment

of permanently or seasonally inhabited settlements, and the use of pottery.

6. Guttenberg:

Johannes Gensfleisch zur Laden zum Gutenberg (c. 1398–February 3, 1468) was a German goldsmith and printer who introduced modern book printing. His invention of mechanical movable type printing started the Printing Revolution and is widely regarded the most important event of the modern period. It played a key role in the development of the Renaissance, Reformation and the Scientific Revolution and laid the material basis for the modern knowledge-based economy and the spread of learning to the masses.

Gutenberg was the first European to use movable type printing, in around 1439, and the global inventor of the printing press. Among his many contributions to printing are: the invention of a process for mass-producing movable type; the use of oil-based ink; and the use of a wooden printing press similar to the agricultural screw presses of the period. His truly epochal invention was the combination of these elements into a practical system which allowed the mass production of printed books and was economically viable for printers and readers alike. Gutenberg's method for making type is traditionally considered to have included a type metal alloy and a hand mould for casting type.

The use of movable type was a marked improvement on the handwritten manuscript, which was the existing method of book production in Europe, and upon woodblock printing, and revolutionized European book-making. Gutenberg's printing technology spread rapidly throughout Europe and later the world.

His major work, the *Gutenberg Bible* (also known as the 42-line Bible), has been acclaimed for its high aesthetic and technical quality.

7. Dr. James Kildare:

Dr. James Kildare is a fictional character, the primary character in a series of American theatrical films in the late 1930s and early 1940s, an early 1950s radio series, a 1960s television series of the same name and a comic book based on the TV show. The character was invented by the author Frederick Schiller Faust (aka Max Brand).

The character began the film series as a medical intern; after becoming a doctor, he was mentored by an older physician, Dr. Leonard Gillespie. After the first ten films, the series eliminated the character of Kildare and focused instead on Gillespie. Lew Ayres, who had played the young doctor beginning in the second movie, was a conscientious objector and then a Medical Corpsman serving during World War II. He was replaced in the series by Van Johnson and Keye Luke, portraying young interns. Previously, Luke had become well known as Number One Son in the Fox Film Corporation Charlie Chan series, and he later became known for the role of Master Po in the TV series *Kung Fu*.

8. The Gulf War:

The Persian Gulf War (August 2, 1990–February 28, 1991), commonly referred to as the Gulf War, also known as the First Gulf War (not to be confused with the Iran-Iraq War) or the Second Gulf War, and by Iraqi leader Saddam Hussein as The Mother of all Battles, and commonly as Desert Storm for the military response, was the final conflict, which was initiated with United Nations authorization, by a coalition force from 34 nations against Iraq, with the expressed purpose of expelling Iraqi forces from Kuwait after its invasion and annexation on 2 August 1990.

The invasion of Kuwait by Iraqi troops that began 2 August 1990 was met with international condemnation, and brought immediate economic sanctions against Iraq by members of the UN Security Council. US President George H. W. Bush deployed American forces to Saudi Arabia and urged other countries to send their own forces to the scene. An array of nations joined the Coalition of the Gulf War. The great majority of the military forces in the coalition were from the United States, with Saudi Arabia, the United Kingdom and Egypt as leading contributors, in that order. Around US\$40 billion of the US\$60 billion cost was paid by Saudi Arabia.

The initial conflict to expel Iraqi troops from Kuwait began with an aerial bombardment on 17 January 1991. This was followed by a ground assault on 23 February. This was a decisive victory for the coalition forces, who liberated Kuwait and advanced into Iraqi territory. The coalition ceased their advance, and declared a cease-fire 100 hours after the ground campaign started. Aerial and ground combat was confined to Iraq, Kuwait, and areas on the border of Saudi Arabia. However, Iraq launched missiles against coalition military targets in Saudi Arabia.

9. Cato:

Marcus Porcius Cato Licinianus or Cato Licinianus (?–ca. 152 BC), was son of Cato the Elder by his first wife Licinia, and thence called Licinianus, to distinguish him from his half-brother, Marcus Porcius Cato Salonianus, the son of Salonia. He was distinguished as a jurist.

10. Lefties:

In politics, left-wing, leftist and the Left are generally used to describe support for social change with a view towards creating a more egalitarian society. The terms Left and Right were coined during the French Revolution, referring to the seating arrangement in parliament; those who sat on the left generally supported the radical changes of the revolution, including the creation of a republic and secularization.

Use of the term “Left” became more prominent after the restoration of the French monarchy in 1815 when it was applied to the “Independents”. The term was then applied to a number of revolutionary movements in Europe, especially socialism, anarchism and communism. The term is also used to describe social democracy and social liberalism.

11. Cosmetic surgery:

Aesthetic plastic surgery involves techniques intended for the “enhancement” of appearance through surgical and medical techniques, and is specifically concerned with maintaining normal appearance, restoring it, or enhancing it beyond the average level toward some aesthetic ideal.

In 2006, nearly 11 million cosmetic procedures were performed in the United States alone. The number of cosmetic procedures performed in the United States has increased over 50 percent since the start of the century. Nearly 12 million cosmetic procedures were performed in 2007, with the five most common surgeries being breast augmentation, liposuction, nasal surgery, eyelid surgery and abdominoplasty. The increased use of cosmetic procedures crosses racial and ethnic lines in the US, with increases seen among African-Americans and Hispanic Americans as well as Caucasian Americans. In Europe, the second largest market for cosmetic procedures, cosmetic surgery is a \$2.2 billion business.

12. Hippocrates:

Hippocrates of Cos or Hippokrates of Kos (ca. 460 BC—ca. 370 BC) was an ancient Greek physician of the Age of Pericles (Classical Athens), and is considered one of the most outstanding figures in the history of medicine. He is referred to as the Western father of medicine in recognition of his lasting contributions to the field as the founder of the Hippocratic School of medicine. This intellectual school revolutionized medicine in ancient Greece, establishing it as a discipline distinct from other fields that it had traditionally been associated with (notably theurgy and philosophy), thus making medicine a profession.

However, the achievements of the writers of the Corpus, the practitioners of Hippocratic medicine, and the actions of Hippocrates himself are often commingled; thus very little is known about what Hippocrates actually thought, wrote, and did. Nevertheless, Hippocrates is commonly portrayed as the paragon of the ancient physician. In particular, he is credited with greatly advancing the systematic study of clinical medicine, summing up the medical knowledge of previous schools, and prescribing practices for physicians through the Hippocratic Oath, Corpus and other works.

13. double helix:

In geometry a double helix (plural helices) typically consists of two congruent helices with the same axis, differing by a translation along the axis, which may or may not be half-way. The term “double helix” is commonly encountered in molecular biology, where it refers to the structure of nucleic acids such as DNA and RNA. The double helical structure of a nucleic acid complex arises as a consequence of its secondary structure, and is a fundamental component in determining its tertiary structure.

The DNA double helix is a right-handed spiral polymer of nucleic acids, held together by nucleotides which base pair together. A single turn of the helix constitutes about ten nucleotides.

The double helix structure of DNA contains a major groove and minor groove, the major groove being wider than the minor groove. Given the difference in widths of the major groove and minor groove, many proteins which bind to DNA do so through the wider major groove.

The term entered popular culture with the publication in 1968 of *The Double Helix: A Personal Account of the Discovery of the Structure of DNA*, by James Watson.

14. Hillary Clinton:

Hillary Diane Rodham Clinton (born October 26, 1947) is the 67th United States Secretary of State, serving in the administration of President Barack Obama. She was a United States Senator for New York from 2001 to 2009. As the wife of the 42nd President of the United States, Bill Clinton, she was the First Lady of the United States from 1993 to 2001. In the 2008 election, Clinton was a leading candidate for the Democratic presidential nomination.

A native of Illinois, Hillary Rodham attracted national attention in 1969 for her remarks as the first student commencement speaker at Wellesley College. She embarked on a career in law after graduating from Yale Law School in 1973. Following a stint as a Congressional legal counsel, she moved to Arkansas in 1974 and married Bill Clinton in 1975. Rodham cofounded the Arkansas Advocates for Children and Families in 1977 and became the first female chair of the Legal Services Corporation in 1978. Named the first female partner at Rose Law Firm in 1979, she was twice listed as one of the 100 most influential lawyers in America. First Lady of Arkansas from 1979 to 1981 and 1983 to 1992 with husband Bill as Governor, she successfully led a task force to reform Arkansas's education system. She sat on the board of directors of Wal-Mart and several other corporations.

In 1994 as First Lady of the United States, her major initiative, the Clinton health care plan, failed to gain approval from the US Congress. However, in 1997 and 1999, Clinton played a role in advocating the creation of the State Children's Health Insurance Program, the Adoption and Safe Families Act, and the Foster Care Independence Act. Her years as First Lady drew a polarized response from the American public. The only First Lady to have been subpoenaed, she testified before a federal grand jury in 1996 due to the Whitewater controversy, but was never charged with wrongdoing in this or several other investigations during her husband's administration. The state of her marriage was the subject of considerable speculation following the Lewinsky scandal in 1998.

After moving to the state of New York, Clinton was elected as a US Senator in 2000. That election marked the first time an American First Lady had run for public office; Clinton was also the first female senator to represent the state. In the Senate, she initially supported the Bush administration on some foreign policy issues, including a vote for the Iraq War Resolution. She subsequently opposed the administration on its conduct of the war in Iraq and on most domestic issues. Senator Clinton was reelected by a wide margin in 2006. In the 2008 presidential

nomination race, Hillary Clinton won more primaries and delegates than any other female candidate in American history, but narrowly lost to Senator Barack Obama. As Secretary of State, Clinton became the first former First Lady to serve in a president's cabinet.

(Source: Wikipedia)

15. the law of diminishing returns:

In economics, diminishing returns (also called diminishing marginal returns) refers to how the marginal production of a factor of production starts to progressively decrease as the factor is increased, in contrast to the increase that would otherwise be normally expected. According to this relationship, in a production system with fixed and variable inputs (say factory size and labor), there will be a point beyond which each additional unit of the variable input (i.e., man-hours) yields smaller and smaller increases in outputs, also reducing each worker's mean productivity. Conversely, producing one more unit of output will cost increasingly more (owing to the major amount of variable inputs being used, to little effect).

This concept is also known as the law of diminishing marginal returns or the law of increasing relative cost.

16. Struldbrugs:

In Jonathan Swift's novel *Gulliver's Travels*, the name struldbrug is given to those humans in the nation of Luggnagg who are born seemingly normal, but are in fact immortal. However, although struldbrugs do not die, they do nonetheless continue aging. Swift's work depicts the evil of immortality without eternal youth.

They are easily recognized by a red dot above their left eyebrow. They are normal human beings until they reach the age of thirty, at which time they become dejected. Upon reaching the age of eighty they become legally dead, and suffer from many ailments including the loss of eyesight and the loss of hair.

Struldbrugs were forbidden to own property:

As soon as they have completed the term of eighty years, they are looked on as dead in law; their heirs immediately succeed to their estates; only a small pittance is reserved for their support; and the poor ones are maintained at the public charge. After that period, they are held incapable of any employment of trust or profit; they cannot purchase lands, or take leases; neither are they allowed to be witnesses in any cause, either civil or criminal, not even for the decision of meers and bounds.

Because:

Otherwise, as avarice is the necessary consequence of old age, those immortals would in time become proprietors of the whole nation, and engross the civil power, which, for want of abilities to manage, must end in the ruin of the public.

Part 2 Key to exercises

I. Vocabulary exercises

1. Find in the text suitable words or expressions to fill in the gaps of the following sentences. The meaning of the missing words is given in brackets at the end of the sentence.

a) malaise	b) blasé	c) take stock	d) red-letter day
e) eradicated	f) detract from	g) euphoria	h) bungle
i) panacea	j) heart	k) stooge	

2. Find in the text words or expressions that correspond to the following definitions.

a) mirage	b) congenital	c) crescendo	d) augment
e) doyen	f) quandary	g) prowess	h) bamboozle
i) biopsy			

II. Paraphrase the following sentences

- To summarize advances in medicine concisely...
- However, people are not celebrating the victories. There was great joy over the discovery of penicillin, over the first heart transplant operation...
- Despite all the achievements of medicine, it is undeniable that there is something wrong with medicine.
- There may be different ways of appraising these hints for concern.
- The reader might with good reason determine that medicine is like the troops sent to the battle field after the victory is won.
- Fifteen years after the discovery of AIDS, there is still not an effective cure for it. It reminds us that cure-alls do not lie within easy reach.
- The outcome has been increased criticism.
- The reader might conclude that medicine is like the troops sent to the battle field after victory is won by one side.
- Should medicine above all extend people's life to the highest degree, no matter whether they agree or not, without regard to the actual case?
- However, if the fact that people turn to other forms of medicine is indicative of an unhealthy state of the medical profession, what causes more alarm than the public's refusal of medicine is its strong attachment to it.
- Patients' worries and doctors' medical treatments are locked in a never-ending vicious circle.
- It has become possible to prolong life by medical means, but it is often a life without everything, and this life suffers from humiliating lack of care and attention as there was a worsening lack

of supplies and the government becomes more stingy.

III. Questions on the text

1. Because, according to the author, the seeming victories of medicine did not bring any substantial benefits to mankind.
2. Because medicine was too paltry to attract criticism to itself.
3. Open-ended question for debate.
4. Open-ended question for debate.
5. Perhaps it is not good to cater to people's infinite fantasies about their bodies.
6. The public fixation on medicine.
7. Open-ended question for debate.
8. It is structural. After conquering the major life-threatening diseases, medicine is driven to medicalize normal life events.
9. Open-ended question for debate.
10. To redefine medicine's limits.

IV. Understanding the writer's techniques

Free discussion.

Unit Eleven

Hebraism and Hellenism



Part 1 Notes to vocabulary and texts

I. Vocabulary

1. salvation: *n.*

- a) in Christianity the state of being saved from the power of evil / (theology) the act of delivering from sin or saving from evil
- b) a way of protecting somebody from danger, disaster, loss, etc./ a means of preserving from harm or unpleasantness; E.g. *Tourism was their economic salvation./They turned to individualism as their salvation.*

2. come most home to: understand most clearly

3. exalt: *v.*

- a) to make somebody rise to a higher rank or position, sometimes to one that they do not deserve; E.g. *exalted the humble shoemaker to the rank of King's adviser.*
- b) to *praise* somebody/something very much

4. foil: *n.*

- a) *metal* made into very thin sheets that is used for covering or wrapping things, especially food
- b) paper that is covered in very thin sheets of metal
- c) a *person* or thing that contrasts with, and therefore emphasizes, the qualities of another person or thing; E.g. *pretty girls like plain friends as foils.*
- d) a long thin light sword used in the sport of fencing

5. consequent upon: happening as a result of something

6. set great/little/most store by: to consider something to be great/little, etc. importance or value

7. preponderant: *adj.* larger in number or more important than other people or things in a group

8. expound: *v.* to explain something by talking about it in detail
9. perforce: *adv.* because it is necessary or cannot be avoided
10. epistle: *n.*
 - a) a long, serious letter on an important subject
 - b) any of the letters in the New Testament of the Bible, written by the first people who followed Christ

IV. Notes to the text

1. Hellenism:

From Greek ελλητισμός (hellenismos) “the Greek culture and civilization, the total of the Greeks”, from ελληνίζειν (hellenizein) “to speak Greek, to make Greek, to become Greek, hellenize”, from Ancient Greek Ἑλλην (Hellen) “Greek”.

The characteristics of ancient Greek culture, civilization, principles and ideals, including humanism, reason, the pursuit of knowledge and the arts, moderation and civic responsibility. Hellenistic civilization represents the zenith of Greek influence in the ancient world from 323 BC to about 146 BC (or arguably as late as 30 BC); note, however that Koine Greek language and Hellenistic philosophy and religion are also indisputably elements of the Roman era until Late Antiquity. It was immediately preceded by the Classical Greece period, and immediately followed by the rule of Rome over the areas Greece had earlier dominated—although much of Greek culture, art and literature permeated Roman society, whose elite spoke and read Greek as well as Latin. After the conquest of the Persian Empire by Alexander the Great, Hellenistic kingdoms were established throughout south-west Asia (the “Near” and “Middle East”) and north-east Africa (mainly ancient Egypt). This resulted in the export of Greek culture and language to these new realms, and moreover Greek colonists themselves. Equally, however, these new kingdoms were influenced by the indigenous cultures, adopting local practices where beneficial, necessary or convenient.

The Hellenistic period describes the era which followed the conquests of Alexander the Great. During this time, Greek cultural influence and power was at its zenith in Europe and Asia. It is often considered a period of transition, sometimes even of decline or decadence, between the brilliance of the Greek Classical Era and the emergence of the Roman Empire. Usually taken to begin with the death of Alexander in 323 BC, the Hellenistic period may either be seen to end with the final conquest of the Greek heartlands by Rome in 146 BC; or the final defeat of the last remaining successor-state to Alexander’s empire, the Ptolemaic kingdom of Egypt in 31/30 BC. The Hellenistic period was characterized by a new wave of colonists which established Greek cities and kingdoms in Asia and Africa.

2. Hebraism:

Hebraism is the identification of a usage, trait, or characteristic of the Hebrew language. By

successive extension it is sometimes applied to the Jewish people, their faith, national ideology, or culture.

3. partakers of the divine nature:

See 2 Peter 1:4: “Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” Hebrew apostle: Peter

4. Frederick William Robertson:

Frederick William Robertson (known as Robertson of Brighton) (3 February 1816–1815 August 1853) was an English divine.

Born in London, the first five years of his life were passed at Leith Fort, where his father, a captain in the Royal Artillery, was then resident. The military spirit entered into his blood, and throughout life he was characterized by the qualities of the ideal soldier. In 1821 Captain Robertson retired to Beverley, where the boy was educated. At the age of fourteen he spent a year at Tours, from which he returned to Scotland, and continued his education at the Edinburgh Academy and university.

In 1834 he was articled to a solicitor in Bury St. Edmunds, but the uncongenial and sedentary employment soon broke down his health. He was anxious for, a military career, and his name was placed upon the list of the 3rd Dragoons, then serving in India. For two years he worked hard in preparing for the army, but, by a singular conjunction of circumstances and at the sacrifice of his own natural bent to his father’s wish, he matriculated at Brasenose College, Oxford, just two weeks before his commission was put into his hands.

He did not find Oxford wholly congenial to his intensely earnest spirit, but he read hard, and, as he afterwards said, “Plato, Aristotle, Butler, Thucydides, Sterne, Jonathan Edwards; passed like the iron atoms of the blood into my mental constitution.” At the same time he made a careful study of the Bible, committing to memory the entire New Testament both in English and in Greek. The Tractarian movement had no attraction for him, although he admired some of its leaders.

He was at this time a moderate Calvinist in doctrine, and enthusiastically evangelical. Ordained in July 1840 by the bishop of Winchester, he at once entered on ministerial work in that city, and during his ministry there and under the influence of the missionaries Henry Martyn and David Brainerd, whose lives he studied, he carried devotional asceticism to an injurious length. In less than a year he was compelled to seek relaxation; and going to Switzerland he there met and married Helen, third daughter of Sir George William Denys, Bart.

Early in 1842, after a few months’ rest, he accepted a curacy in Cheltenham, which he retained

for upwards of four years. The questioning spirit was first aroused in him by the disappointing fruit of evangelical doctrine which he found in Cheltenham, as well as by intimacy with men of varied reading. But, if we are to judge from his own statement in a letter from Heidelberg in 1846, the doubts which now actively assailed him had long been latent in his mind. The crisis of his mental conflict had just been passed in Tirol, and he was now beginning to let his creed grow again from the one fixed point, which nothing had availed to shift:

“The one great certainty to which, in the midst of the darkest doubt, I never ceased to cling—the entire symmetry and loveliness and the unequalled nobleness of the humanity of the Son of Man.”

After this mental revolution he felt unable to return to Cheltenham, but after doing duty for two months at St. Ebbe's, Oxford, he entered in August 1847 on his famous ministry at Holy Trinity Church, Brighton. Here he stepped at once into the foremost rank as a preacher, and his church was thronged with thoughtful men of all classes in society and of all shades of religious belief. His fine appearance, his flexible and sympathetic voice, his manifest sincerity, the perfect lucidity and artistic symmetry of his address, and the brilliance with which he illustrated his points would have attracted hearers even had he had little to say. But he had much to say. He was not, indeed, a scientific theologian; but his insight into the principles of the spiritual life was unrivalled. As his biographer says, thousands found in his sermons “a living source of impulse, a practical direction of thought, a key to many of the problems of theology, and above all a path to spiritual freedom.” His closing years were full of sadness. His sensitive nature was subjected to extreme suffering, arising mainly from the opposition aroused by his sympathy with the revolutionary ideas of the 1848 epoch. Moreover, he was crippled by incipient disease of the brain, which at first inflicted unconquerable lassitude and depression, and latterly agonizing pain. On 5 June 1853 he preached for the last time, and on 15 August he died.

5. The German author Heinrich Heine:

Christian Johann Heinrich Heine (13 December 1797–17 February 1856) was a journalist, essayist, literary critic, and one of the most significant German Romantic poets. He is remembered chiefly for selections of his lyric poetry, many of which were set to music in the form of *lieder* (art songs) by German composers, most notably by Robert Schumann. Other composers who have set Heine's works to music include Friedrich Silcher, Franz Schubert, Felix Mendelssohn, Fanny Mendelssohn, Johannes Brahms, Hugo Wolf, Richard Strauss, Edward MacDowell, and Richard Wagner; and in the 20th century Hans Werner Henze, Carl Orff, Lord Berners, Paul Lincke and Yehezkel Braun.

6. The Greek quarrel with the body:

See *phaedo*: “Moreover, if there is time and an inclination toward philosophy, yet the body introduces a turmoil and confusion and fear into the course of speculation, and hinders us from seeing the truth; and all experience shows that if we would have pure knowledge of anything we

must be quit of the body, and the soul in herself must behold all things in themselves”.

7. The Hebrew quarrel with them:

See: Matthew 6:23 “But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness!”

8. He that keepeth the law:

(Proverbs, 29:18) “Where there is no vision, the people perish: but he that keepeth the law, happy is he.”

9. Blessed is the man:

(Psalms 112: Praise ye the LORD. Blessed is the man that feareth the LORD, that delighteth greatly in his commandments.)

10. French moralist:

Charles Augustin Sainte-Beuve (23 December 1804 in Boulogne-sur-Mer-13 October 1869 in Paris) was a literary critic and one of the major figures of French literary history.

11. When they abhor that which is evil:

(See Romans, 12:9) “Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.”

12. When they exercise themselves in the law of the Lord day and night:

(See Psalms 1:2) “But his delight is in the law of the Lord; and in his law doth he meditate day and night.”

13. When they die daily:

(See 1 Cor. 15:31) “I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.”

14. with palms in their hand:

(Revelation 7:9) “After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hand”.

15. Zechariah:

(Zechariah 9:13) “When I have bent Judah for me, I have filled the bow with Ephraim; and raised up thy sons, O Zion, against thy sons, O Greece, and will make thee as the sword of a mighty man.”

16. As St. Paul truly says, “establishes the law,”:

(See Romans 3:31) “Do we then make void the law through faith? God forbid: yea, we establish the law.”

17. Solomon will praise knowing:

(See Prov. 16:22) “Understanding is a wellspring of life unto him that hath it: but the instruction of fools is folly.”

18. Jesus is “light”:

(See Luke, 2:23) “A light to lighten the Gentiles, and the glory of thy people Israel.”

19. truth makes us free:

(See John 8:32) “And ye shall know the truth, and the truth shall make you free.”

20. Aristotle will undervalue knowing:

(See *Nicomachean Ethics*, Book 2, Chapter 4, Para 3.)

21. St. James enjoys a man to:

(See NT, James, 1:22) “But be ye doers of the word, and not hearers only, deceiving your own selves.”

22. Epictetus:

(From *Encheiridion*, 35, 52.) “When you do anything from a clear judgment that it ought to be done, never shun the being seen to do it, even though the world should make a wrong supposition about it; for, if you don’t act right, shun the action itself; but, if you do, why are you afraid of those who censure you wrongly?”

23. Plato...calls life a learning to die:

(See *Phaedo*, 64A) “And the true philosophers, Simmias, are always occupied in the practice of dying, wherefore also to them least of all man is death terrible.”

24. sweetness and light:

In this essay, it means “beauty and intelligence”.

25. Memorabilia:

Memorabilia (original title in Ancient Greek: *Ἀπομνημονεύματα*/Apomnemonemata) is a collection of Socratic dialogues by Xenophon, a student of Socrates. The lengthiest and most famous of Xenophon’s Socratic writings, the Memorabilia is essentially an apologia (defense) of Socrates, differing from both Xenophon’s Apology of Socrates to the Jury and Plato’s Apology mainly in that the Apologies present Socrates as defending himself before the jury, whereas the former presents Xenophon’s own defense of Socrates, offering edifying examples of Socrates’ conversations and activities along with occasional commentary from Xenophon.

26. Carlyle:

Thomas Carlyle (4 December 1795–5 February 1881) was a Scottish satirical writer, essayist, historian and teacher during the Victorian era. He called economics “the dismal science”, wrote articles for the Edinburgh Encyclopedia, and became a controversial social commentator.

Coming from a strict Calvinist family, Carlyle was expected by his parents to become a preacher, but while at the University of Edinburgh, he lost his Christian faith. Calvinist values, however, remained with him throughout his life. This combination of a religious temperament with loss of faith in traditional Christianity made Carlyle’s work appealing to many Victorians who were grappling with scientific and political changes that threatened the traditional social order.

27. at ease in Zion:

(See Amos 6:1) “Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came!”

28. Dr. Pusey:

Edward Bouverie Pusey (22 August 1800–16 September 1882), was an English churchman and

Regius Professor of Hebrew at Christ Church, Oxford. He was one of the leaders of the Oxford Movement.

29. the often quoted words of the prophet Zechariah:

(See Zechariah 8:23) This is what the Lord Almighty says: “In those days ten men from all languages and nations will take firm hold of one Jew by the hem of his robe and say, ‘let us go with you, because we have heard that God is with you.’”

30. George Herbert:

George Herbert (3 April 1593–1 March 1633) was a Welsh poet, orator and Anglican priest. Being born into an artistic and wealthy family, he received a good education which led to his holding prominent positions at Cambridge University and Parliament. As a student at Trinity College, Cambridge, England, George Herbert excelled in languages and music. He went to college with the intention of becoming a priest, but his scholarship attracted the attention of King James I/VI. Herbert served in parliament for two years. After the death of King James and at the urging of a friend, Herbert’s interest in ordained ministry was renewed. In 1630, in his late thirties he gave up his secular ambitions and took holy orders in the Church of England, spending the rest of his life as a rector of the little parish of Fugglestone St Peter with Bemerton St Andrew, near Salisbury. He was noted for unflinching care for his parishioners, bringing the sacraments to them when they were ill, providing food and clothing for those in need. Throughout his life he wrote religious poems characterized by a precision of language, a metrical versatility and an ingenious use of imagery or conceits that was favoured by the metaphysical school of poets. He is best remembered as a writer of poems and the hymns “Come, My Way, My Truth, My Life”, “King of Glory, King of Peace” and “Let all the World in Every Corner Sing”. A distant relative was the modern Polish poet Zbigniew Herbert.

31. the Pagan world:

the classical Greek and Roman countries which practiced polytheism.

32. Let no man deceive you:

(See Ephesians 5:6) “Let no one deceive you with empty words, for because of such things God’s wrath comes on those who are disobedient.”

33. from the body of this death:

(See Romans 7:22-24) “For in my I delight in Gods law; but I see another law at work in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin at work within my members. What a wretched man I am! Who will rescue me from this body of death?”

34. baptized into a death:

(See Romans 6:2-4) “We died to sin; how can we live in it any longer? Or don’t you know that all of us who were baptized into Christ Jesus were baptized into his death?”

35. touching asceticism: (略)

36. the Epistles of St. Paul: (略)

37. St. Augustine's confessions:

Confessions (Latin: *Confessiones*) is the name of an autobiographical work, consisting of 13 books, by St. Augustine of Hippo, written between AD 397 and AD 398. Modern English translations of it are sometimes published under the title *The Confessions of St. Augustine* in order to distinguish the book from other books with similar titles, such as Jean-Jacques Rousseau's *Confessions*.

38. *Imitation*:

The Imitation of Christ (or *De imitatione Christi*), by Thomas à Kempis, is a widely read Catholic Christian spiritual book. It was first published anonymously, in Latin, ca. 1418; several other authors have been proposed, but Kempis' authorship is now generally accepted.

Imitation of Christ is a writing of the mysticist German-Dutch school of the fourteenth and fifteenth centuries and is widely considered one of the greatest manuals of devotion in pre-Reformation Catholic Christianity. Not only Catholics, but many Protestants also join in giving it praise, Moody Press having published an edition. The Jesuits give it an official place among their "exercises". John Wesley and John Newton listed it among the works that influenced them at their conversion. General Gordon carried it with him to the battlefield. In the French translation of Lamennais, it was an early influence on the spirituality of Thérèse Martin. It is said Pope John Paul I was reading a copy when he died. Filipino national hero Jose Rizal reportedly read this book while in prison at Intramuros, Manila, in the Philippines before his execution by a Spanish squad of soldiers.

39. entrusted with the oracles of God:

(See Romans 3:1-2) "What advantage then hath the Jew? Or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God."(KJV)

40. wisdom of the old Pagan world:

(See 1 Corinthians 1:19-21) "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?"

41. the famous fifteenth chapter of the Epistle of the Corinthians:

(See 1 Corinthians 15) This chapter is devoted to the problem of resurrection. In the *Phaedo*, Plato attempts to prove the immortality of the soul.

Part 2 Key to exercises

I. Vocabulary exercises

Explain the meanings of the underlined parts in the following sentences.

- a) He decided it was time to tell her a few home truths. (a piece of information which is not

- pleasant or wanted, but is true)
- b) The amount of his take-home pay is supplemented by his earnings from his side job. (the amount of earnings that you have left after tax, etc.)
 - c) The advertising campaign will try to hammer home the message that excessive drinking is a health risk. (to make certain that something is understood by expressing it clearly and forcefully)
 - d) The prisoners' attempt to escape was foiled at the last minute when police received a tip-off. (to prevent someone or something from being successful, thwart)
 - e) He seemed ill at ease and not his usual self in the presence of his teacher. (to be anxious and not relaxed)
 - f) Four-letter words are often edited out of films before they are shown on television. (a short swear word that is considered to be extremely rude or offensive)
 - g) Sir Thomas More set forth an idealist view of society in his Utopia. (explain clearly)
 - h) That DJ's voice really sets my teeth on edge. (annoy greatly)
 - i) As people get older, they often become set in their ways. (to do the same things every day and to not want to change those habits)
 - j) He was prone to depressions even as a teenager. (tending to suffer from)

II. Paraphrase the following sentences

1. The sole purpose of the speaker is to glorify and raise to a lofty position one of the two, and he subjects the other only as a background contrast so as to make his purpose more effective.
2. It is quite clear that the Christians usually compel Hellenism to serve the victory of Hebraism.
3. ... such proponents of Christianity reduce Hellenism to a subordinate position in their propagandist speeches, as a result, they don't adequately display Greece and the Greek spirit. This shortcoming comes near absurdity, and is excusable only under the pretext of the urgency of a sermon.
4. There isn't anything that can remove this indelible difference between Hellenism and Hebraism.
5. This inclination aims at total lucidity of mind and a free play of thought.
6. Christianity has kept intact this fundamental inclination of Hebraism to value action above knowledge.
7. Difficulties are ignored, and the beauty and rationalness of the ideal totally occupy our mind.
8. They are bound to regard Hebraism as the law of human development, and not as merely a contribution to it, no matter how valuable.

III. Questions on the text

A)

1. identity / sameness
2. Christianity
3. subordinate / serving / lower / humbler

4. degrades / belittles / disparages / misrepresents
5. difference / variance
6. Jesus Christ
7. perfect intellectual vision
8. sin
9. man
10. unsound

B)

1. Christianity basically preserved the fundamental laws of Hebraism, but replaced them with an inspiring and affecting pattern of self-conquest offered by Jesus Christ.
2. Socrates and Christ.
3. Christians follow the teaching of the New Testament to die to sin. The second part is open-ended.
4. Open-ended question leading to a debate.
5. Our own national traditions and our current cultural situation shape our perspective of Hebraism and Hellenism. Open-ended question.
6. Ask the students to read these two docs and organize a class discussion.

IV. Understanding the writer's techniques

Free discussion.

Unit Twelve

The Gift of Tongues

12

Part 1 Notes to vocabulary and texts

I. Vocabulary

1. live down: phrasal v.

to overcome or reduce the shame of a mistake, misdeed, or the like; It is often put in the negative.

E.g. *I am afraid I'll never live down that tactless remark I made.*

2. by rote: *prep.* phrase by heart or by memory; E.g. *I passed the examination by learning everything by rote.*

3. gratuitous: *adj.*

a) without cause; E.g. *a gratuitous insult.*

b) costing nothing

c) unnecessary and unwarranted

4. Burmese: *adj.* of or relating to or characteristic of Myanmar or its people; E.g. *the Burmese capital / Burmese tonal languages.*

5. Nahuatl: a group of related languages and dialects of the Aztecan branch of the Uto-Aztecan language family which is indigenous to Mesoamerica and is spoken by around 1.5 million Nahua people in Central Mexico; All Nahuatl languages are indigenous to Mesoamerica.

6. cajole: *v.* to influence or urge by gentle urging, caressing, or flattering

7. monograph: *n.* a detailed written study of a single subject, usually in the form of a short book

8. stuffy: *adj.* very serious, formal, boring or old-fashioned

a) lacking fresh air; E.g. *hot and stuffy and the air was blue with smoke.*

b) excessively conventional and unimaginative and hence dull

c) affected with a sensation of stoppage or obstruction; E.g. *a stuffy feeling in my chest.*

9. Oxonian: *n.* a person who studies in or has studied at Oxford University
adj.
a) of or pertaining to or characteristic of Oxford University; E.g. *Oxonian education*.
b) of or pertaining to or characteristic of the city of Oxford, England, or its inhabitants;
his Oxonian neighbors; E.g. *Oxonian bookstores*.
10. clique: *n.* a small group of people who spend their time together and do not allow others to join them
11. endearment: *n.* a word or an expression that is used to show affection
12. aroma: *n.*
a) a pleasant, noticeable smell
b) a distinctive yet intangible quality deemed typical of a given thing
13. subculture: *n.* the behaviour and beliefs of a particular group of people in society that are different from those of most people
14. sissy: *adj.*
Variant: cissy British English
Derivative: sissy
a) a boy or man regarded as effeminate
b) a person regarded as timid or cowardly
15. understatement: *n.*
a) a statement that makes something seem less important, impressive, serious, etc. than it really is
b) the practice of making things seem less impressive, important, serious, etc. than they really are
16. gyp joint: any business establishment that charge excessively for poor-quality service or goods
17. chiseler: a person who swindles you by means of deception or fraud
18. fraught with: be full of (difficulties)

VI. Notes to the text

1. Faubourg Saint-Germain:

A district of Paris, on the left bank, which became a centre of aristocratic society in the 17th and 18th century and particularly after the Restoration. As such, sometimes without a precise geographical location, it figures prominently in novels by Stendhal, Balzac, and Proust.

2. Magyar:

Magyars (or, Hungarians in Hungarian: magyarok) are an ethnic group primarily associated with Hungary, a Central European state, and its predecessor states (the Kingdom of Hungary and the People's Republic of Hungary). There are around 14 million Hungarians, of whom 10 million live in today's Hungary (as of 2001). About 2.5 million Hungarians live in areas that belonged to (the Kingdom of) Hungary before the 1920 Treaty of Trianon, but are now parts of Hungary's seven neighbour countries, especially Romania, Slovakia, Serbia and Ukraine. Significant groups of people with Hungarian ancestry live in various other parts of the world (most of them in the United States), but unlike the Hungarians living within the territory of pre-1920 Hungary,

only some of these largely preserve the Hungarian language and traditions. The Hungarians can be classified in several sub-groups according to local linguistic and cultural characteristics. Hungarian ethnic subgroups with distinct identity are the Székely, the Csángó, the Palóc and the Jassic people.

3. Margaret Mead:

Margaret Mead (December 16, 1901–November 15, 1978) was an American cultural anthropologist, who was frequently a featured writer and speaker in the mass media throughout the 1960s and 1970s. She was both a popularizer of the insights of anthropology into modern American and Western culture, and also a respected, if controversial, academic anthropologist. Her reports about the attitudes towards sex in South Pacific and Southeast Asian traditional cultures amply informed the 1960s sexual revolution. Mead was a champion of broadened sexual mores within a context of traditional western religious life. An Anglican Christian, she played a considerable part in the drafting of the 1979 American Episcopal Book of Common Prayer.

4. checks and balances:

The system of checks and balances is a part of US Constitution. It guarantees that no part of the government becomes too powerful. For example, the legislative branch is in charge of making laws. The executive branch can veto the law, thus making it harder for the legislative branch to pass the law. The judicial branch may also say that the law is unconstitutional and thus make sure it is not a law. The legislative branch can also remove a president or judge that is not doing his/her job properly. The executive branch appoints judges and the legislative branch approves the choice of the executive branch. Again, the branches check and balance each other so that no one branch has too much power.

To prevent one branch from becoming supreme, protect the “opulent minority” from the majority, and to induce the branches to cooperate, governance systems that employ a separation of powers need a way to balance each of the branches. Typically this was accomplished through a system of “checks and balances”, the origin of which, like separation of powers itself, is specifically credited to Montesquieu. Checks and balances allow for a system based regulation that allows one branch to limit another, such as the power of Congress to alter the composition and jurisdiction of the federal courts.

5. Davis Cup:

The Davis Cup is the premier international team event in men’s tennis. The biggest annual international team competition in sports, the Davis Cup is run by the International Tennis Federation (ITF) and is contested between teams of players from competing countries in a knock-out format. The competition began in 1900 as a challenge between Great Britain and the United States. In 2005, 134 nations entered teams into the competition. The most successful countries over the history of the tournament are the United States (winning 32 tournaments and finishing as runners-up 29 times) and Australia (winning 28 times, including four occasions with New Zealand under the name “Australasia”, and finishing as runners-up 19 times). The present champion

is Spain. The women's equivalent of the Davis Cup is the Fed Cup.

The tournament was conceived in 1899 by four members of the Harvard University tennis team who wished to challenge the British to a tennis competition. Once their respective lawn tennis associations agreed, one of the four Harvard players, Dwight F. Davis, designed a tournament format and ordered an appropriate sterling silver trophy from Shreve, Crump & Low, purchasing it from his own funds. They in turn commissioned a classically-styled design from William B. Durgin's of Concord, New Hampshire, crafted by the Englishman Rowland Rhodes. Davis went on to become a prominent politician in the United States in the 1920s, serving as US Secretary of War from 1925-29 and as Governor-General of the Philippines from 1929-32.

The first match, between the United States and Great Britain was held at the Longwood Cricket Club in Boston, Massachusetts in 1900. The American team, of which Dwight Davis was a part, surprised the British by winning the first three matches. The following year the two countries did not compete but the US won the next match in 1902. By 1905 the tournament expanded to include Belgium, Austria, France, and Australasia, a combined team from Australia and New Zealand that competed together until 1914. The tournament was initially titled the International Lawn Tennis Challenge although it soon became known as the Davis Cup, after Dwight Davis' trophy. From 1950 to 1967, Australia dominated the competition, winning the Cup 15 times in 18 years. The United States has won the event the most times (32), closely followed by Australia (28 [including 4 as Australasia]), Great Britain (9 [including 5 as the British Isles]), France (9) and Sweden (7). Up until 1973, the Davis Cup had only ever been won by the United States, Great Britain/British Isles, France and Australia/Australasia. This dominance is what led each of the 4 nations to host a Grand Slam. Their domination was eventually broken in 1974, when South Africa and India qualified for the final. India refused to play in the final that year in protest against the South African government's apartheid policies, thus handing South Africa a walk-over victory. (As of 2008, South Africa has never actually played a single Davis Cup finals match.) The following year saw the first final actually being played, again between two "outsider" nations, with Sweden beating Czechoslovakia 3-2, and since then, several other countries have gone on to capture the trophy. On the 100th anniversary of the tournament's founding, 129 nations competed for the Davis Cup.

Part 2 Key to exercises

I. Vocabulary exercises

Distinguish between British English and American English: match the words in the left-hand column with those in the right-hand column.

American Usage	British Usage
affirmative action	positive discrimination
airplane	aeroplane
baby carriage	perambulator, pram
Band-Aid	elastoplast
blindens	blinkers
blood sausage	black pudding
bobby pin	hair grip
booger (slang) a piece of nasal mucus	bogey
bread box	bread bin
bro (short for brother=pal)	mate
candy	sweets
cell phone	mobile phone
checking account	current account
coveralls	overall
diaper	nappy
dishrag	dishcloth
driver's license	driving licence
drugstore	chemist's
eggplant	aubergine
faucet	tap
garbage	rubbish
gasoline	petrol
ladybug	ladybird
mom-and-pop	corner shop
night stand	bedside table
plastic wrap	cling film
side walk	pavement
skim milk	skimmed milk
sneaker	trainer
zip code	postcode

II. Paraphrase the following sentences

1. It's disappointing that most of us can't forget the embarrassing difficulty in learning grammar when we were small children.
2. The most important social value of speech exists in its role of better cooperation between members of a community and softening strained relationships between social groups.
3. Always like other phases of culture, language does not conform to reason.
4. Trivial characteristics of customary ways of using language can tell you a lot about someone or

something.

5. In France adults seldom use the familiar form *tu* to address someone.
6. If one does not use the familiar form to address someone, this amounts to an invitation to a one-to-one fight.
7. Intentional restraint in one's speech indicates a firm sense of mental assurance.
8. One can recognize an English man with considerable accuracy judging by his tie and his accent.
9. The overused expressions are unreliable channels leading from one person's subjectivity to another's.
10. Every language is also a way of putting experience into different types.

III. Questions on the text

1. Perhaps because Americans "have a kind of unconscious resentment against all patterns that are so set as to constitute a gratuitous insult to the principle of free will."
2. Because the purely conventional element in speech is so large.
3. By referring to the clues of language.
4. He means that every human experience, no matter actual or possible, is soaked in language. The second part of this question is open-ended.
5. Its function as an instrument for action.
6. We should make use of speech.
7. By finding some shortcuts in language learning.
8. They tend less to isolate speech from the total life of the people.
9. Open-ended question.
10. It means "you are inferior to me in social position." The second part is open-ended.
11. He shows that specific usages of language indicate one's social position.
12. In the aspect of connotation.
13. "Smooth-worn" means much used with wear and tear. Coins are like words, in that both are used in circulation. See paraphrase 9.
14. See the first sentence of paragraph 15.
15. One is made to believe that their way of looking at the world is the only correct one. No. Because different peoples have different ways of seeing the world.
16. He probably means that one gets to know the world through one's own language; therefore, it's regarded as the essence of natural objects, thus always the basis of one's knowledge of the world. The second part is open-ended.
17. Yes. Aristotelian logic assumes an either-or attitude towards things. In reality, there's not clear-cut division between two concepts. The division of time into three categories is a linguistic distinction. "Time flows" is a linguistic comment reflecting man's subjective feelings about time.
18. This question presupposes some basic knowledge of comparative linguistics. Students can consult a good textbook on linguistics.

19. Compared with European languages, time distinctions are not so important in Chinese. Chinese verbs do not use the end inflexion or auxiliary verbs to indicate different aspects of time. More often, time distinctions are indicated by some adverbial phrases. French and German have more rigid grammatical rules about time distinctions than English.
20. No language can reflect the entire external reality. A selection process and an interpretation is involved in the very act of response to the external world.
21. To pigeonhole one's experience is to categorize it. Yes. Language exerts a strong effect on human perception of the world and on human thinking.
22. This "lack of true equivalences" is due to the radical differences in premises, in basic categories, in the training of fundamental sensitivities and in general view of the world.
23. Open-ended question for free debate.

试题与答案

英美散文选读（1-2）辅导用书（第三版）

第 1 册

Essay Reading (I) Quiz One
Essay Reading (I) Quiz Two
Essay Reading (I) Quiz Three
Essay Reading (I) Quiz Four
Essay Reading (I) Quiz Five
Essay Reading (I) Final Paper A (One)
Essay Reading (I) Final Paper A (Two)
Essay Reading (I) Final Paper A (Three)
Essay Reading (I) Final Paper A (Four)
Essay Reading (I) Final Paper B (One)
Essay Reading (I) Final Paper B (Two)

Essay Reading (I) Quiz One

Part I Vocabulary (15%, 1 point each)

Score _____

Section A (10%)

Choose **one** of the definitions that is closest in meaning to the underlined word or phrase in each of the following sentences and circle the letter of your choice.

- But just suppose that the village mayoral candidate has a modicum of integrity in advertising.
a. sense b. hunch c. knack d. small amount
- Competition is keen and a good honors degree or meritorious performance in an ordinary degree is normally required.
a. stellar b. above average c. creditable d. virtuoso
- Congressional Republicans have made clear their intention to thwart these efforts.
a. impede b. boost c. redouble d. support
- Crystallizing these feelings was a youthful, pugnacious writer named Norman Mailer.
a. budding b. struggling c. combative d. sloppy
- He was busy ministering to the affairs of the firm.
a. supervising b. looking after c. meddling in d. settling
- Technological change, however, is less blatant, more insidious, more gradual and more effective
a. evident b. prevalent c. drastic d. abrupt
- The materialism was crass, everyone's expectations had been aroused, and few people had been satisfied.
a. self-perpetuating b. omnipresent
c. apparent d. gross
- He feels squeamish about his diet, which contains much fat and cholesterol.
a. uneasy b. pleased c. restricted d. justified
- Walls of suspicion, distrust and bigotry are beginning to rise again.
a. xenophobia b. cynicism c. prejudice d. defiance
- Judging from the book's sales, people have a morbid fascination with murder.
a. peculiar b. sickly c. ambivalent d. strong

Section B (5%)

In each of the following sentences there is a gap; fill in a word or phrase from the list given below. You may have to change the form of the word where necessary.

proliferation	impotent	imposture	bestiality	duly	solicitous
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1. Advertising is a _____ force in showing smoking as a socially acceptable habit.
2. She doesn't seem _____ concerned about her exams.
3. Towns _____ in civilizations: in cultures they remain embryonic.
4. The President had a telephone conversation with an _____ claiming to be Iran's president.
5. His evil and _____ nature stands directly opposed to our just and civilized culture.

Part II Paraphrase (20%, 2 points each)

Score _____

Paraphrase the following sentences in your own words; avoid repeating the underlined words or expressions.

1. ...and it would be utopian to expect all the necessary cooperation to result from spontaneous impulse.
2. There is a great danger in the tendency to suppose that opposition to authority is essentially meritorious and that unconventional opinions are bound to be correct.
3. This is perhaps the most important argument against the abdication of adults.
4. The society of the young is fatiguing, especially when strict discipline is avoided.
5. A single fertile field tilled with care and imagination can probably develop all the instincts of an educated man.
6. It is not enough to be dilettantes in everything without striving also to be craftsmen in something.
7. Very few demagogues are so cynical as to remain undeceived by their own rhetoric.
8. But we can discard some of these frontier manners without becoming absurdly precious.
9. There is a refined nonsense which survives the raw nonsense which Emerson was talking about.
10. Educators are needlessly squeamish about their duty to uphold moral values and needlessly perplexed about how to implant them.

Part III Questions on the Essays (20%)

Score _____

Section A True or False Questions (10%, 1 point each)

Determine whether the following statements are true or false based on your understanding of the two essays covered so far. Mark T for True and F for False.

1. Rousseau believes that liberty will ensure moral perfection.
2. The submissive pupils will later vent their resentment on the weaker.
3. Whatever kind of opposition to authority is essentially good.
4. The teacher should make the student realize the worth of what is imparted to him/her.
5. Educators should cultivate the sense of moral duty in students so that they will be willing to sacrifice their bodies to the king in future wars.
6. According to Alan Simpson, we have definite notions of what knowledge is.
7. We should approach everything we hear with a certain skepticism.
8. Most demagogues sincerely believe in their own propaganda.

9. The first rule in English composition is that we should eliminate redundant words.
10. The “well-rounded man” in our day has become the organization man.

Section B Cloze Test (10%, 2 points each)

Fill in the gaps in the following sentences with appropriate information from the texts.

1. The existence of a large population on a limited area is only possible owing to _____.
(3 words)
2. Formal _____ (1 word) are most fully developed among barbarians and diminish with every advance in _____. (1 word)
3. Whatever _____ (3 words) the term “liberal” suffers in the political vocabulary, it soars above all controversy in the educational world.
4. Most salesmen under the _____ (1 word) of their own _____ seem to believe in what they say.
5. A clinical study of a hero undergoing the _____ (1 word) of his colon is about all there is left to gratify a _____ (1 word) appetite.

Part IV Unseen Passages (20%, 2 points each)

Score _____

Passage One (10%)

SANE MEANS, MAD ENDS

What went wrong with contemporary culture and with education? There is some insight in literature: Christopher Marlowe’s Faust, who trades his soul for knowledge and power; Mary Shelley’s Dr. Frankenstein, who refuses to take responsibility for his creation; Herman Melville’s Captain Ahab, who says “All my means are sane, my motive and object mad.” In these characters we encounter the essence of the modern drive to dominate nature.

Historically, Francis Bacon’s proposed union between knowledge and power foreshadows the contemporary alliance between government, business, and knowledge that has wrought so much mischief. Galileo’s separation of the intellect foreshadows the dominance of the analytical mind over that part given to creativity, humor, and wholeness. And in Descartes’ epistemology, one finds the roots of the radical separation of self and object. Together these three laid the foundations for modern education, foundations now enshrined in myths we have come to accept without question. Let me suggest six.

First, there is the myth that ignorance is a solvable problem. Ignorance is not a solvable problem, but rather an inescapable part of the human condition. The advance of knowledge always carries with it the advance of some form of ignorance. In 1930, after Thomas Midgely Jr. discovered CFCs, what had previously been a piece of trivial ignorance became a critical, life-threatening gap in the human understanding of the biosphere. No one thought to ask “what does this substance do to what?” until the early 1970s, and by 1990 CFCs had created a general thinning of the ozone layer worldwide. With the discovery of CFCs knowledge increased; but like

the circumference of an expanding circle, ignorance grew as well.

A second myth is that with enough knowledge and technology we can manage planet Earth. “Managing the planet” has a nice ring to it. It appeals to our fascination with digital readouts, computers, buttons and dials. But the complexity of Earth and its life systems can never be safely managed. The ecology of the top inch of topsoil is still largely unknown, as is its relationship to the larger systems of the biosphere.

What might be managed is us: human desires, economies, politics, and communities. But our attention is caught by those things that avoid the hard choices implied by politics, morality, ethics, and common sense. It makes far better sense to reshape ourselves to fit a finite planet than to attempt to reshape the planet to fit our infinite wants.

1. The problem with man’s attempt to exploit nature is that rational ways are used to achieve a _____ (1 word) goal.
2. The complete division between *Me* and *Not-Me* can be traced to _____. (2 words)
3. The example of the discovery of CFCs is used to
 - a) demonstrate the inevitable progress of human knowledge.
 - b) show that people often neglect the protection of the environment.
 - c) prove that the depletion of the ozone layer can be reversed.
 - d) support a general proposition advanced by the author.
4. A catchy phrase sounds good to the blindly optimistic humans of today. (True or False? Write T for True and F for False and quote the exact sentence in the text to support your decision.)
5. A more sensible alternative to the ruthless exploitation of the Earth is _____. (no more than 8 words)

Passage Two (10%)

Lear’s madness is much debated: his revulsion from Goneril and Regan become an involuntary horror of female sexuality, and the king appears to equate his own torments with female elements he senses in his own nature. In the best commentary on this difficult matter, Janet Adelman (in her *Suffocating Mothers*, 1992) goes so far as to say that Shakespeare himself rescues a “threatened masculinity” by murdering Cordelia. On that argument, subtle and extreme, Flaubert does the same to Emma Bovary, and even the profeminist Samuel Richardson violates his Clarissa Harlowe into her suicidal decline and demise. Adelman is the most accomplished and formidable of all those who now emphasize Lear’s own culpability for his disasters. I find it a curious irony that feminist criticism has taken up the Fool’s ambivalence toward Lear, and in doing so has gone beyond the Fool, who after all never ceases to love the King. To feminist critics, Lear is a man more sinning than sinned against. If you really cannot see Goneril and Regan as monsters of the deep, then it must be that your ideology constrains you to believe all males are culpable, Shakespeare and Lear included.

1. King Lear’s misogynist feelings derive from his abhorrence of _____. (3 words)
2. According to one critic, Cordelia has to be put to death in order to _____. (4 words)
3. Adelman tends to think that Lear is to blame for _____. (2 words)
4. Which word in the text means “coexistence of opposite feelings”?
5. Paraphrase the sentence “Lear is a man more sinning than sinned against”.

Part V Use of English (25%, 1 point each) Score _____

Passage One (15%)

Read the following article, then choose the correct word for each gap.

Secretaries

What’s in a name? In the case of the secretary, it can be something rather surprising. The dictionary calls a secretary ‘anyone who handles correspondence, keeps records and does clerical work for others’. But while this particular job _____ (1) looks a bit _____ (2), the word’s original meaning is a hundred times more exotic and perhaps more _____ (3). The word itself has been with us since the 14th century and comes from the mediaeval Latin word *secretarius* meaning “something hidden”. Secretaries started out as those members of staff with knowledge hidden from others, the silent ones mysteriously _____ (4) the secret machinery of organizations.

A few years ago “something hidden” probably meant _____ (5) out of sight, tucked away with all the other secretaries and typists. A good secretary was an unremarkable one, efficiently _____ (6) orders, and then returning mouse-like to his or her station behind the typewriter, but with the _____ (7) of new technology, the job _____ (8) upgraded itself and the role has changed to one closer to the original meaning. The skills required are more _____ (9) and more technical. Companies are _____ (10) that secretarial staff should already be _____ (11) trained in, or at least familiar with, a _____ (12) of word processing packages. In addition to this they need the management skills to take on some administration, some personnel work and some research. The profession in the _____ (13) business see all these developments as _____ (14) the jobs which secretaries are being asked to do. It may also encourage a dramatic _____ (15) in office practice. In the past it was usual to regard the secretary as almost dehumanized, to be seen and not heard.

- | | | | |
|----------------------|------------------|---------------|-------------------|
| 1. a. explanation | b. detail | c. definition | d. characteristic |
| 2. a. elderly | b. unfashionable | c. outdated | d. aged |
| 3. a. characteristic | b. related | c. likely | d. appropriate |
| 4. a. operating | b. pushing | c. vibrating | d. effecting |
| 5. a. kept | b. covered | c. packed | d. held |
| 6. a. satisfying | b. obeying | c. completing | d. minding |
| 7. a. advent | b. approach | c. entrance | d. opening |

- | | | | |
|---------------------|-----------------|----------------|----------------|
| 8. a. truly | b. validly | c. correctly | d. effectively |
| 9. a. thorough | b. demanding | c. severe | d. critical |
| 10. a. insisting | b. ordering | c. claiming | d. pressing |
| 11. a. considerably | b. highly | c. vastly | d. supremely |
| 12. a. group | b. collection | c. cluster | d. range |
| 13. a. appointment | b. hiring | c. recruitment | d. engagement |
| 14. a. improving | b. intensifying | c. advancing | d. heightening |
| 15. a. turn | b. change | c. switch | d. swing |

Passage Two (10%)

*In most lines of the following text, there is **one** unnecessary word. It is either grammatically incorrect or does not fit in with the sense of the text. For each numbered line 1-10, find this word and then write it in the box on your answer sheet. Some lines are correct. Indicate these lines with a tick (✓) in the box. The exercise begins with two examples (0) and (00).*

Examples: 0= ✓, 00=**made**

Sumo Wrestling

- 0 Japanese sumo wrestling is generally considered to be one of the
 00 oldest organized sports on earth. Men have been made fighting each
 1 other in the wrestling ring for more over a thousand years, and four
 2 hundred years ago, wrestlers were to be found throughout Japan. The
 3 organizational and structure of the sport began in the 1680s, with
 4 most the basic rules remaining largely unchanged ever since. The
 5 ring itself is considered a sacred place, and even for this reason, wrestlers must throw
 6 a handful of some salt into it before they may start
 7 fighting. When they are in the ring, which is five metres in diameter,
 8 the men must fight between each other until one of them is knocked
 9 down or push out of the ring. Slapping, tripping, and judo-style moves
 10 are all allowed, whereas punching him with a fist is not.

This is the end of the quiz.

Quiz One Answer Key

Part I Vocabulary (15%, 1 point each)

Section A (10%)

- | | | | | |
|------|------|------|------|-------|
| 1. d | 2. c | 3. a | 4. c | 5. b |
| 6. a | 7. d | 8. a | 9. c | 10. b |

Section B (5%)

- | | | | |
|------------|-----------|----------------|---------------------------|
| 1. potent | 2. unduly | 3. proliferate | 4. imposter (or impostor) |
| 5. bestial | | | |

Part II Paraphrase (20%, 2 points each)

1. ...and it would be unrealistic to think that people will help one another of their own accord. (... and it would be unrealistic to hope that people will automatically cooperate with one another.)
2. It would be very dangerous to incline to the assumption that by its nature defiance of the ruling class is praiseworthy and that unorthodox opinions are certainly right.
3. This is perhaps the most compelling reason against the grown-up people's giving up their power over the children.
4. It is very tiring to be with the children, particularly when one does not apply strict rules.
5. If an educated man applies himself carefully and imaginatively to one single area of learning, he will be likely to bring out all his instincts.
6. Being an amateur in some branch of learning is not enough, one must also try hard to be an expert in a discipline.
7. The bulk of mob agitators sincerely believe in their own propaganda.
8. But we can eliminate some of these rough social behaviours while avoiding ridiculously affected ways.
9. Even educated people will also have some prejudice, discussed by Emerson, which remains after the uneducated people's prejudice has been eliminated in the process of education.
10. Educators are unduly ill at ease about their obligation to maintain moral values and unnecessarily puzzled about how to instill such values in their pupils.

Part III Questions on the Essays (20%)

Section A True or False Questions (10%, 1 point each)

- | | | | | |
|------|------|------|------|-------|
| 1. T | 2. T | 3. F | 4. T | 5. F |
| 6. F | 7. T | 8. T | 9. T | 10. T |

Section B Cloze Test (10%, 2 points each)

- | | | |
|--------------------------|----------------------|------------------|
| 1. Science and technique | 2. manners / culture | 3. ups and downs |
|--------------------------|----------------------|------------------|

4. intoxication / exuberance 5. irrigation / morbid

Part IV Unseen Passages (20%, 2 points each)

Passage One (10%)

1. mad / irrational / crazy 2. Descartes' epistemology 3. D
 4. T ("Managing the planet" has a nice ring to it. It appeals to our fascination with...)
 5. to reshape ourselves to fit a finite planet

Passage Two (10%)

1. Goneril and Regan 2. rescue a "threatened masculinity"
 3. his disasters 4. ambivalence
 5. Lear's share of wrongdoing overweighs his share of wrongs received from others.

Part V Use of English (25%, 1 point each)

Passage One (15%)

1. c 2. c 3. d 4. a
 5. a 6. b 7. a 8. d
 9. b 10. a 11. b 12. d
 13. c 14. a 15. b

Passage Two (10%)

1. more	2. √	3. and	4. most	5. even
6. some	7. √	8. between	9. push	10. him

Essay Reading (I) Quiz Two

Part I Vocabulary (25%, 1 point each)

Score _____

Section A (10%)

Choose one of the definitions that is closest in meaning to the underlined word or phrase in each of the following sentences and circle the letter of your choice.

1. A caustically witty and pugnacious man, Wade is a charismatic speaker who can keep a crowd spellbound.
a. sarcastic b. demure c. quarrelsome d. secluded
2. Competition is keen and a good honours degree or meritorious performance in an ordinary degree is normally required.
a. praiseworthy b. glorious c. atypical d. average
3. At this point, economic incentives and bureaucratic rules alone are impotent to make him a useful citizen.
a. insensitive b. powerless c. inclusive d. imperious
4. Regretfully I see in him a nature inclined to harshness and rigour, with little tenderness and forthrightness.
a. strictness b. equanimity c. rationality d. fortitude
5. The primary motive is to free the self from a life that is necessarily rendered crass and degrading by society.
a. flexible b. unbending c. noble d. crude
6. He feels squeamish about his diet, which contains much fat and cholesterol.
a. uneasy b. pleased c. restricted d. justified
7. Quickly they piled into the car, which sped noisily and dangerously off through the quotidian traffic.
a. heavy b. loud c. urban d. daily
8. His approach has won keen admirers and vociferous detractors in the United States.
a. outspoken b. malevolent c. vocal d. fastidious
9. They made a living hustling stolen goods on the streets.
a. sorting b. hiding c. buying d. selling
10. Council members were asked to forgo their pay raises.
a. reconsider b. give up c. negotiate d. calculate

Section B (15%)

Read the following article, then choose the correct word for each gap.

Everyone's an Artist

Every year, the village of Pettineo celebrates its unique arts festival. For a few days each summer, artists from all over Europe 1 (group / crowd / gather / combine) at this village near the north coast of Sicily to 2 (amuse / enjoy / entertain / delight) the creative atmosphere. During their stay, the artists get 3 (linked / jointly / combined / together) with the local people to paint a one-kilometer long picture that runs the 4 (size / measure / length / area) of the high street. 5 (Just / Once / Soon / Only) the painting is done, each visiting artist joins a local family for a big lunch and, 6 (in addition to / in place of / in common with / in exchange for) the meal, the family receives the 7 (partition / section / division / region) of the painting that the artist has painted. As a result, 8 (though / despite / since / even) few villagers are rich, almost every home has at least one painting by a well-known European artist. Visitors to the village are eagerly 9 (persuaded / invited / requested / attracted) into homes to see these paintings.

The festival was the 10 (image / purpose / thought / idea) of Antonio Presti, a local businessman who 11 (set / put / got / had) it up four years ago. Since then, Pettineo has 12 (become / advanced / grown / increased) a sort of domestic art museum in 13 (what / where / whom / which) any visitor can ring a doorbell, go into a house and 14 (wonder / stare / admire / delight) a painting. In addition to this exhibition of paintings in people's homes, for those who have time to spare, there is an opportunity to 15 (move / step / wander / march) through the display of huge sculptures in the village square.

Part II Paraphrase (10%, 2 points each)

Score _____

Paraphrase the following sentences in your own words. Avoid repeating the underlined parts.

1. This party is larger than it has any logical right to be.
2. The road ahead bristles with obstacles.
3. We are not unique in suffering from moral confusion.
4. Nowadays colleges have to hustle for students by truckling trendily.
5. Being better educated and better dressed at the workplace does not transform one's place in the pecking order.

Part III Questions on the Essays (25%)

Score _____

Section A True or False Statements (10%, 1 point each)

Decide whether the following statements about the essays are true or false. Mark T for True and F for False.

1. According to Russell, when taken seriously, Christianity and nationalism are incompatible.
2. A horror of knowledge is actually part of the well-grounded hatred of the authoritarian pedagogue.
3. The author of "The Marks of an Educated Man" believes that good English composition should cut out verbal smog.

4. Objective tests cannot improve students' writing style because they require them just to blacken the answer space.
5. A thoroughly educated man has no prejudices of any kind.
6. Moral teaching should not be the job of educators, but that of parents and priests.
7. According to "In Defence of Elitism," the proportion of high-school graduates in the US who go on to higher education is too low compared with Japan and France.
8. The number of middle levels of managers has been reduced in American corporations.
9. American colleges have become far less demanding in their academic requirements.
10. Manual workers should be taxed to support the college education of professional people's children.

Section B Substitution (15%, 1.5 points each)

Choose words or expressions from the list below to replace the underlined parts of the following sentences.

escape from	defended	inclined	visibility	well-known
losers	praiseworthy	powerlessness	offensively loud	exercise

1. The feeling of baffled impotence is due to the restrictions placed on the pupils.
2. His generosity has become proverbial among his fellow students.
3. Good academic records are considered meritorious for a student.
4. The city is well-fortified against possible invasions by the barbarians.
5. No one can get away with a crime. The justice of heaven is slow but sure.
6. Mary is disposed to accepting my proposal.
7. John does not like the limelight: he prefers to keep a low profile.
8. As for getting promotions, Mark counted himself among the also-rans.
9. James wielded authority with great dexterity and won popularity among his subordinates.
10. The union members have made vociferous complaints about the poor working conditions.

Part IV Unseen Passages (20%, 2 points each)

Score _____

Passage One (10%)

Instructions: Read the following passage carefully and then answer the questions by filling in the gaps with appropriate words or phrases. The number of words is indicated in the brackets at the end of each gap. Some questions require words from the text, while others require words of your own invention according to the meaning of the passage.

What is a historical novel? Though *Middlemarch* is deeply enmeshed in the England of the Reform Bill, some forty years earlier than George Eliot's own time, it is not, by most reckonings, a historical novel; it is centrally the story of the fictional Dorothea Brooke. Tolstoy's *War and Peace* and its stupendous twentieth-century heir, Vasily Grossman's *Life and Fate*, are far closer to what we generally mean by the term. But despite the stunning moments in which we enter the minds of

Napoleon or Hitler, our principal focus is on the fictional Pierre Bezukhov and Viktor Shtrum, along with a wide array of other imaginary characters caught up in the burning of Moscow and the Battle of Stalingrad. At issue then is not merely the setting in an era different from the present of the novelist, the interest in significant historical events, and the representation of identifiable, documented historical actors, though all of these are important in establishing the parameters of the form.

In the most fully realized historical novels, the historical figures are not merely background material or incidental presences but the dominant characters, thoroughly reimagined and animated. They are at the center of our attention, and their actions in the world seem to carry the burden of a vast, unfolding historical process that is most fully realized in small, contingent, local gestures. Those gestures are ordinarily hidden from official chroniclers, but they are the special purview of the historical novelist. “Forget the coronations, the conclaves of cardinals, the pomp and processions,” Mantel writes in a kind of credo:

This is how the world changes: a counter pushed across a table, a pen stroke that alters the force of a phrase, a woman’s sigh as she passes and leaves on the air a trail of orange flower or rose water; her hand pulling close the bed curtain, the discreet sigh of flesh against flesh.

Historical novels have a further characteristic. They generate a sense in the reader best summed up in exclamations like “Yes, this is the way it must have been”; “This is how they must have sounded”; “This is what it must have felt like.” Historical accuracy is not the issue: scrutiny of Cromwell’s surviving letters suggests that he probably did not sound very much like Mantel’s hero. What matters is the illusion of reality, the ability to summon up ghosts.

The historical novel then is always an act of conjuring. The works of certain gifted historians, especially those with anthropological and psychological interests, produce a somewhat similar effect: among the most striking examples are Carlo Ginzburg’s *The Cheese and the Worms*, Emmanuel Le Roy Ladurie’s *Montaillou*, Natalie Zemon Davis’s *The Return of Martin Guerre*, and Charles Nicholl’s *The Reckoning*. But such works achieve their sense of authenticity not only by uncovering remarkable, intimate details from what Shakespeare calls “the dark backward and abyss of time,” but also by leaving certain doors closed on principle, that is, by frankly acknowledging the limits to the recovery of the past.

The historical novel does not have such limits. It offers the dream of full access, access to what went on behind closed doors, off the record, in private, when no one was listening or recording. And the great realizations of this dream—works like H.F.M. Prescott’s *The Man on a Donkey*, Thomas Flanagan’s *The Year of the French*, and now Hilary Mantel’s *Wolf Hall*—provide a powerful hallucination of presence, the vivid sensation of lived life. They set the dead in motion and make them speak: I am not a stick figure in a textbook; I was once alive, emotionally complex, beset with fears and daydreams, just as you are now. I will hide nothing from you. I will reveal to you what it actually felt like to experience in the flesh certain historical forces that are fixed in

certain frozen formulaic phrases: the Italian Renaissance, the English Reformation, the Irish Uprising. And I will do so in a way that will make you feel, in the midst of a sober conversation about court politics, the touch of the real: “Try one of these sugared almonds.”

1. In paragraph 1, the author is trying to find a true definition of _____ (2 words).
2. It can be inferred from the text that official chronicles do not intend to let the reader see the _____ (4 words).
3. The main heroes of this kind of writing must appear _____ (1 word or your own invention), though they may not have been so in historical fact.
4. Ironically, the inability to dig up certain past secrets will contribute to the _____ (3 words) of such novels.
5. It can be inferred from the text that the writer of this form of literature must use their _____ (1 word of your own invention) to recreate the vivid sensation of lived life in the past.

Passage Two (10%)

Read the following passage carefully. Some sentences are removed from the passage and put in a random order. Put the sentences back into the gaps according to the contextual meaning. There is one sentence you need not use.

Britain is a very changed country; it has changed morally. It might be said that its people's sense of what life is all about has altered more in the last fifty years than it did in the previous 250, beginning in 1709, when Samuel Johnson was born at Lichfield. (1) _____ When I was growing up, everything worth commenting on could probably be described either as “nice” or, controversially, “not nice.” My mother would invite me downstairs for a “nice cup of tea” before I went off to school to be taught lessons by “that nice teacher of yours.” At the same time, Prime Minister Edward Heath, who had “a nice smile,” was “not being nice to the unions.” Tony Blair seemed “very nice” at first, but he wasn't very nice to his friend Gordon Brown. “Nice try,” my old headmaster would say if he read this very paragraph, “but your diction could be nicer.”

In his *Dictionary of the English Language*, Johnson does not yet recognize the power of “nice” as the catch-all term for British near-approval, but he produces one of his little gems in defining the word: “It is often used to express a culpable delicacy.” (2) _____ He lacked culpable delicacy to the exact same degree that he lacked good manners, an easy disposition, a sunny outlook, a helpful quality, an open spirit, a selfless gene, a handsome gait, or a general willingness to put his best foot forward in greeting others. If niceness was the only category known to posterity, we would long since have lost Johnson to the scrofulous regions of inky squalor, for he could be alarmingly rude.

At his height he was pleased to savage everybody who came within goring distance: he put down lords, ladies, friends, and biographers, and would not have hesitated to “talk for victory” in the face of a five-year-old child. (3) _____ Like so many authors, but none so much as him, he had no idea how he could sometimes sound to other people, enlarging himself at every turn,

propagating his own reputation in such a way as merely to extend, as Johnson admitted himself in one of his own essays, “the fraud by which [such authors] have been themselves deceived.” (4) _____ But he fails most signally on the lower ground, the ground of niceness, toleration, selflessness, never setting the world at a distance from himself the better to contemplate it, but rather roughing the world up every time it got too close. He wanted to show his greatness and wanted nobody much to delay him.

Johnson started the habit early, being a font of arrogance and ill-attendance with his tutor when still an undergraduate at Oxford. When the Reverend Jordan, a senior fellow at Pembroke College, confronted Johnson with his absences, the young boor was something less than apologetic: “I answered I had been sliding [skating] in Christ-Church meadow. And this I said with as much nonchalance as I am now talking to you.” His friend Mrs. Thrale noted that “he laughed very heartily at the recollection of his own insolence.”

This early report is given by Peter Martin in a lively new biography, a book well seasoned with good stories, most of which do not seek always to show the Doctor in a better light. (This was a habit of James Boswell’s that has not been adhered to by the biographers coming after him, nor, it might be said, by those immediately preceding him. Sir John Hawkins appears to have rather enjoyed offering the reader a comprehensive tour of the Doctor’s warts.) (5) _____ He has hitherto written excellent biographies of both Boswell and Edmond Malone—two of the Doctor’s brightest satellites—and he turns to Johnson with a strong and nuanced sense of how he was, as much as anything, the figment of a great many busy pens, not least his own.

- A. It may be time to observe that Dr. Johnson, neither by his own definition nor by ours, could ever properly have been described as nice.
- B. Martin is sympathetic to Johnson and equally sympathetic to the truth about him.
- C. His needs were gigantic and gigantically exposed.
- D. Yet one of the things that hasn’t changed is the popularity of the nation’s most popular word: “nice.”
- E. Johnson’s writing tended toward the promotion of ideals of human conduct that he himself could never attain.
- F. Our hero often saw the world, or the world of literature anyhow, as scarcely being worthy of him, but what we see from the new books by Martin, Jeffrey Meyers, and David Nokes is a Johnson constantly in a state of application to the business of authorship.

Part V Essay Writing (20%)

Score _____

Write a short essay of about 300 words on the following topic

An urgent problem in China’s higher education today.

This is the end of the quiz.

Quiz Two Answer Key

Part I Vocabulary (25%, 1 point each)

Section A (10%)

- | | | | | |
|------|------|------|------|-------|
| 1. c | 2. a | 3. b | 4. a | 5. c |
| 6. a | 7. d | 8. a | 9. d | 10. b |

Section B (15%)

- | | | | | |
|--------------------|------------|-------------|------------|------------|
| 1. gather | 2. enjoy | 3. together | 4. length | 5. Once |
| 6. in exchange for | 7. section | 8. though | 9. invited | 10. idea |
| 11. set | 12. become | 13. which | 14. admire | 15. wander |

Part II Paraphrase (10%, 2 points each)

1. This school is unreasonably more numerous than it should be according to logic.
2. The way forward is full of impediments.
3. It is not we alone who are morally confused.
4. At the present time colleges are forced to attract students by yielding to their demand for fashionable courses.
5. A higher degree and dress of better quality does not help one to move up the ladder in one's company.

Part III Questions on the Essays (25%)

Section A True or False Statements (10%, 1 point each)

- | | | | | |
|------|------|------|------|-------|
| 1. T | 2. T | 3. T | 4. T | 5. F |
| 6. F | 7. F | 8. T | 9. T | 10. F |

Section B Substitution (15%, 1.5 points each)

- | | | | |
|------------------|----------------------|-----------------|-------------|
| 1. powerlessness | 2. well-known | 3. praiseworthy | 4. defended |
| 5. escape from | 6. inclined | 7. visibility | 8. losers |
| 9. exercise | 10. offensively loud | | |

Part IV Unseen Passages (20%, 2 points each)

Passage One (10%)

1. historical novels
2. small, contingent, local gestures
3. true / real / realistic / vivid / life-like (any one of these will do)
4. sense of authenticity
5. imagination

Passage Two (10%)

1. (D) Yet one of the things that hasn't changed is the popularity of the nation's most popular word: "nice".
2. (A) It may be time to observe that Dr. Johnson, neither by his own definition nor by ours, could ever properly have been described as nice.
3. (C) His needs were gigantic and gigantically exposed.
4. (E) Johnson's writing tended toward the promotion of ideals of human conduct that he himself could never attain.
5. (B) Martin is sympathetic to Johnson and equally sympathetic to the truth about him.

Part V Essay Writing (20%) Mark Scheme

Band A (18-20)	<ul style="list-style-type: none"> ◆ Good choice and clear statement of thesis. ◆ Good introduction to the thesis. ◆ Clear division into three or four paragraphs. ◆ Good development of the thesis. ◆ Good transition between paragraphs. ◆ Good use of details to support the thesis. ◆ Good conclusion to the essay.
Band B (15-17)	<ul style="list-style-type: none"> ◆ Acceptable choice and basically clear statement of thesis. ◆ Passable introduction to the thesis. ◆ Some division but not clearly marked. ◆ Some use of transitional devices, but not so skillful. ◆ Some details not so relevant to the thesis. ◆ A recognizable conclusion to the essay.
Band C (12-14)	<ul style="list-style-type: none"> ◆ The writer can understand the topic given, but could not write a basically acceptable thesis statement. ◆ Fewer than two paragraphs, with no clear division between. ◆ No sufficient details that pertain to the thesis. ◆ A kind of conclusion to the essay. ◆ No good mastery of language, no variety of language.
Band D (9-11)	Far below average. Not up to the required number of words.

Essay Reading (I) Quiz Three

Part I Vocabulary & Expressions (25%, 1 point each)

Score _____

Section A (10%)

Choose one of the definitions that is closest in meaning to the underlined word or phrase in each of the following sentences and circle the letter of your choice.

1. Fugitive families who have fled the fighting in the cities are now trying to survive in the mountains.
a. frugal b. runaway c. minority d. urban
2. Bob works out in the gym every day in order to build a sinewy body.
a. flabby b. proportionate c. muscular d. sizable
3. The audience was very partisan and refused to listen to her speech.
a. biased b. stubborn c. collaborative d. upbeat
4. The writer's aim was to debunk the myth that had grown up around the actress.
a. prove b. embellish c. discredit d. narrate
5. The children were spinning around like whirling dervishes.
a. monks b. dancers c. tops d. acrobats
6. There was a dramatic sequel to last Thursday's scandalous revelations when the minister for trade suddenly announced his resignation.
a. scene b. accident c. after-event d. trade-off
7. His explanation was wrapped up in so much technical verbiage that I simply couldn't understand it.
a. conditions b. redundancy c. know-how d. craft
8. She received the praise with becoming modesty.
a. affected b. transient c. exaggerated d. suitable
9. Other economists are more sanguine about the possibility of inflation.
a. bloody b. hopeful c. dejected d. uncertain
10. Copies of the proposal should be sent in duplicate.
a. 1 copy b. 2 copies c. 3 copies d. 4 copies

Section B (15%)

Complete the following article by writing the missing word for each gap. Use only one word for each gap.

Problems for actors

Many actors do not like working with children or animals. This is probably (1) _____ they are afraid that the audience may become (2) _____ interested in the children and animals than in them.

Actors can have problems (3) _____ a different kind when they (4) _____ required to eat or drink on stage. If they have (5) _____ much food in their mouths, the words they say may not (6) _____ clear, and they may even end up coughing and choking.

Other problems can occur with food (7) _____ films are being made. In a recent film, during (8) _____ a family was waiting to have a meal, one of the actors entered with a large roast chicken on a tray and then (9) _____ to begin to cut some meat from it while he was speaking. By mistake, the actor cut off a whole leg of the chicken and then he completely forgot (10) _____ his next words were. It was necessary to film the scene (11) _____. This (12) _____ not really have mattered (13) _____ there had been another roast chicken in the studio, but there was not. At (14) _____, nobody knew what to do, but eventually the problem was solved (15) _____ putting a nail in the leg and attaching it back onto the chicken.

Part II Paraphrase (20%, 2 points each)

Score _____

Paraphrase the following sentences in your own words. Avoid repeating the underlined words or phrases.

1. There was a deep, implicit dissatisfaction with a past that had settled into grooves.
2. He had, in other words, an acute dollars-and-cents stake in the continued growth and development of his country.
3. He could not possibly stand by unmoved in the face of an attempt to destroy the Union.
4. He lives in terror of being caught in a minority where his insecurity will be conspicuous.
5. Anxious to efface any unique traits of his own, he exacts conformity from others.
6. I never found the companion that was so companionable as solitude.
7. Our national tendency is to inflate and thereby sound important.
8. And adulterants usually occur, ironically, in proportion to education and rank.
9. Reading furnishes the mind only with materials for knowledge; it is thinking that makes what we read ours.
10. No entertainment is so cheap as reading, nor any pleasure so lasting.

Part III Questions on the Essays (20%)

Score _____

Section A True or False Statements (10%, 1 point each)

Determine whether the following statements are true or false. Mark T for True and F for False.

1. General Lee believed that there should be a group of aristocrats who would serve as role models for their community.

2. Lee was the embodiment of the Lost Cause.
3. Superficial ceremony and exemplary deportment were of no importance to the social group represented by Grant.
4. The author of “Simplicity” regards the letter written by the president of Princeton University as an example of economy of wording.
5. The reader will be impressed by the writer who keeps him/her inferring what the message means.
6. “Campus unrest” means renovation of the university grounds and buildings.
7. The fixer is the kind of citizen who respects authority.
8. The neutral man enjoys taking part in controversies.
9. The Great Gatsby is a typical representative of the status seeker.
10. The word *eradicate* means “taking extreme measures to achieve one’s purpose.”

Section B Writing techniques (10%, 2 points each)

Answer the following questions briefly.

1. In paragraph 1 of “Grant and Lee”, the concluding sentence says that “a great chapter in American life came to a close, and a great new chapter began.” What rhetorical device is used here? Which phrase is the tenor of the device? What is the implied image?
2. In paragraph 12 of the same essay, the author says that “Lee might have ridden down from the old age of chivalry, lance in hand, silken banner fluttering over his head.” What image of Lee is created by this description? What grammatical term can be applied to the second half of the sentence?
3. In Unit 5, “Some American Types”, the author uses a device at the beginning of each paragraph, such as “From the neutral man to the conformist is a short step”. Please name this device and state its function.
4. In Unit 5, paragraph 6, the author says of the routinizer: “Essentially he is a man in uniform, sometimes literally, always symbolically.” Explain the underlined words respectively.
5. In Unit 7, the author quotes Thoreau as saying “The really diligent student in one of the crowded hives of Cambridge College is as solitary as a dervish in the desert.” Explain the two rhetorical devices in this quote.

Part IV Unseen Passages (20%, 2 points each)

Score _____

Passage One (10%)

Read the following passage and then fill in the gaps in the questions with the number of words as required. Most of the words can be found in the text, but some should be supplied according to the context.

At a very early point in *The Museum of Innocence*, the narrator refers to himself as an “anthropologist of my own experience”. Later he will see himself as an “anthropologist” of his own society, as if describing it “to someone who knew nothing about Istanbul”. And though Pamuk

lavishes most of his pages and attention on Kemal's reckless, somewhat Humbertian courtship of Füsün, who now bends toward him, now skitters away, and to the way he starts filching objects from her parents' apartment for his museum of obsession, it is really his anthropological impulse that carries the book and gives it its savor. After a while, it comes to seem that the main character in the novel, since the central lovers are a little sketchy, is the city in which they live. At the moment when the two make love, after nine years of waiting, "images of Istanbul in old films, snowy streets, monochrome postcards passed before my eyes"; clearly it is his hometown that is Kemal's (and Pamuk's) true soulmate and better half.

Those who read the writer's memoir, subtitled "Memories and the City", will recognize many things here, from the beautiful mother reading the society columns to the benign father who's absent even when in the house; from the boyhood trips to buy coloring books from Alaaddin's store to the adolescent rides with other young would-be Istanbul playboys in their fathers' Mercedes. Two foreign tankers collide in the Bosphorus here, as they did in Istanbul, causing much of the city to watch excitedly the fires that result. At the end, in a gesture that feels somewhat forced, Pamuk even suggests that Kemal is a mirror of himself—his Borgesian "Other" (to use a term he deploys in Istanbul and elsewhere)—who has asked "the esteemed Orhan Pamuk" to tell his story for him and whose secret apartment is only five doors away from the Pamuk Apartments.

As it follows Kemal on his long, slow journey back to innocence—turning away from Istanbul's faux-European society, breaking his engagement with Sibel and going to spend every evening with Füsün and her parents in their modest flat, watching TV—the novel begins, in its second half, to show how, by trying to have everything, Kemal is left with nothing at all. Unlike Edith Wharton's *Newland Archer*, he finds the courage to break away from his small world and its smaller rules, but, checking into a cheap hotel in an orthodox Islamic quarter, he ends up neither here nor there. He comes to know intimately the impoverished neighborhoods of Istanbul, as he chronicles "their muddy cobblestone streets, their cars, rubbish bins, and sidewalks, and the children playing with a half-inflated football under the streetlamps," finding in their restlessness and melancholy a reflection of his own. "As I walked these streets," he notes, "it was as if I was seeking out my own center."

This makes, ultimately, for an unexpectedly conservative position on Kemal's (and perhaps on Pamuk's) part, that it is only by immersing himself in the old ways of Turkey, favoring courtly romance over contemporary passion, that he can begin to find happiness. In a curious way, he and his lover start walking, hand-in-hand, backward, as into a black-and-white picture, till soon "we were as shy, quiet, and prudish as if we'd just been introduced by our families with marriage in mind." Pamuk has increasingly seemed given to nostalgia—much of his writing is set in an age of decline (there's even a stray reference here to the Pamuks as one of the old rich families now living in the ruins of their glory)—and here, a little like A.S. Byatt in *Possession*, he seems to suggest that it is prohibitions and constraint that give the right meaning and pace to love. Füsün, a dyed blonde like many Turkish girls in the first half of the book, returns to her natural black hair in the second.

1. In paragraph 1, the author states that the hero of the novel is actually in love with _____ (2 words).
2. In paragraph 2, the fictional character becomes a reflection of _____ (1 word).
3. The central character identifies himself with the _____ (2 words) of the city.
4. The author of the novel under discussion is strongly inclined to _____ (2 words) instead of the fervent feelings of today.
5. Füsün's return to her natural black hair symbolizes conformity with _____ (3 words)

Passage Two (10%)

Some sentences are removed from the following passage on higher education. Fill in the gaps in the passage with the options provided at the end of this passage.

I HAVE been insisting, in my two preceding Discourses, first, on the cultivation of the intellect, as an end which may reasonably be pursued for its own sake; and next, on the nature of that cultivation, or what that cultivation consists in. Truth of whatever kind is the proper object of the intellect; its cultivation then lies in fitting it to apprehend and contemplate truth. (1) _____ We know, not by a direct and simple vision, not at a glance, but, as it were, by piecemeal and accumulation, by a mental process, by going round an object, by the comparison, the combination, the mutual correction, the continual adaptation, of many partial notions, by the employment, concentration, and joint action of many faculties and exercises of mind. Such a union and concert of the intellectual powers, such an enlargement and development, such a comprehensiveness, is necessarily a matter of training. And again, such a training is a matter of rule; it is not mere application, however exemplary, which introduces the mind to truth, nor the reading many books, nor the getting up many subjects, nor the witnessing many experiments, nor the attending many lectures. (2) _____—he may not realize what his mouth utters; he may not see with his mental eye what confronts him; he may have no grasp of things as they are; or at least he may have no power at all of advancing one step forward of himself, in consequence of what he has already acquired, no power of discriminating between truth and falsehood, of sifting out the grains of truth from the mass, of arranging things according to their real value, and, if I may use the phrase, of building up ideas. Such a power is the result of a scientific formation of mind; it is an acquired faculty of judgment, of clear-sightedness, of sagacity, of wisdom, of philosophical reach of mind, and of intellectual self-possession and repose,—qualities which do not come of mere acquirement. The bodily eye, the organ for apprehending material objects, is provided by nature; the eye of the mind, of which the object is truth, is the work of discipline and habit.

This process of training, by which the intellect, instead of being formed or sacrificed to some particular or accidental purpose, some specific trade or profession, or study or science, is disciplined for its own sake, for the perception of its own proper object, and for its own highest culture, is called Liberal Education; and though there is no one in whom it is carried as far as is conceivable, or whose intellect would be a pattern of what intellects should be made, yet there is scarcely any one but may gain an idea of what real training is, and at least look towards it, and

make its true scope and result, not something else, his standard of excellence; (3) _____
And to set forth the right standard, and to train according to it, and to help forward all students towards it according to their various capacities, this I conceive to be the business of a University.

Now this is what some great men are very slow to allow; they insist that Education should be confined to some particular and narrow end, and should issue in some definite work, which can be weighed and measured. They argue as if every thing, as well as every person, had its price; and that where there has been a great outlay, they have a right to expect a return in kind. (4) _____
With a fundamental principle of this nature, they very naturally go on to ask, what there is to show for the expense of a University; what is the real worth in the market of the article called “a Liberal Education,” on the supposition that it does not teach us definitely how to advance our manufactures, or to improve our lands, or to better our civil economy; or again, if it does not at once make this man a lawyer, that an engineer, and that a surgeon; or at least if it does not lead to discoveries in chemistry, astronomy, geology, magnetism, and science of every kind.

This question, as might have been expected, has been keenly debated in the present age, and formed one main subject of the controversy, to which I referred in the Introduction to the present Discourses, as having been sustained in the first decade of this century by a celebrated Northern Review on the one hand, and defenders of the University of Oxford on the other. Hardly had the authorities of that ancient seat of learning, waking from their long neglect, set on foot a plan for the education of the youth committed to them, than the representatives of science and literature in the city, which has sometimes been called the Northern Athens, remonstrated, with their gravest arguments and their most brilliant satire, against the direction and shape which the reform was taking. (5) _____
In truth, they were little aware of the depth and force of the principles on which the academical authorities were proceeding, and, this being so, it was not to be expected that they would be allowed to walk at leisure over the field of controversy which they had selected. Accordingly they were encountered in behalf of the University by two men of great name and influence in their day, of very different minds, but united, as by Collegiate ties, so in the clear-sighted and large view which they took of the whole subject of Liberal Education; and the defence thus provided for the Oxford studies has kept its ground to this day.

- A) This they call making Education and Instruction “useful,” and “Utility” becomes their watchword.
- B) Nothing would content them, but that the University should be set to rights on the basis of the philosophy of Utility; a philosophy, as they seem to have thought, which needed but to be proclaimed in order to be embraced.
- C) All this is short of enough; a man may have done it all, yet be lingering in the vestibule of knowledge:
- D) Now the intellect in its present state, with exceptions which need not here be specified, does not discern truth intuitively, or as a whole.

- E) ...and numbers there are who may submit themselves to it, and secure it to themselves in good measure.

Part V Essay Writing (15%)

Score _____

Choose one of the topics below and write an essay of 300 words.

- The most prevalent problems with college writing courses
- Two contrasting historical figures in China's history

This is the end of the quiz.

Quiz Three Answer Key

Part I Vocabulary (25%, 1 point each)

Section A (10%)

- | | | | | |
|------|------|------|------|-------|
| 1. b | 2. c | 3. a | 4. c | 5. a |
| 6. c | 7. b | 8. d | 9. b | 10. b |

Section B (15%)

- | | | | | |
|------------|-----------|----------|-----------|----------|
| 1. because | 2. more | 3. of | 4. are | 5. too |
| 6. be | 7. when | 8. which | 9. had | 10. what |
| 11. again | 12. would | 13. if | 14. first | 15. by |

Part II Paraphrase (20%, 2 points each)

1. There was a deep, unstated unhappiness with a past that had become rigid convention.
2. To put it another way, he had a vested interest in the sustained growth and development of his nation.
3. It was impossible for him to remain uninvolved in front of a threat to defeat the federation.
4. He is always afraid of being found among the group with fewer people, where his lack of safety will be quite noticeable.
5. As he is eager to eliminate his individual characteristics, he forces other people to accept established practices.
6. What is most agreeable company is solitude.
7. All across the country, people tend to use big words in order to impress.
8. Contrary to expectation, people with higher educational background at higher levels of power tend to use more redundant phrases in their language.
9. What we get from books is only the primary stuff for knowledge; only reflection will transform the input into our real possession.
10. Reading costs least but provides the most enduring joy.

Part III Questions on the Essays (20%)

Section A (10%, 1 point each)

- | | | | | |
|------|------|------|------|-------|
| 1. T | 2. T | 3. T | 4. F | 5. F |
| 6. F | 7. F | 8. F | 9. T | 10. F |

Section B (10%, 2 points each)

1. Metaphor is used here. "American life" is the tenor. The implied image is "book". (答对前两部分给1分。答对后面部分给1分。)
2. Lee is depicted as an old-fashioned knight from a romantic age. Absolute construction. (两部分各自1分, 总共2分。)

3. It is called transitional device; its function is to move from one paragraph to the next. (两部分各自 1 分, 总共 2 分。)
4. “Literally” means he actually wears a uniform. “Symbolically” means his mind is controlled by the rigid system symbolized by the uniform. (两部分各自 1 分, 总共 2 分。)
5. “Hive” is a metaphor referring to “a place where a lot of people are working very hard”. “as solitary as a dervish” is a simile comparing the student to an Islamic monk in the desert. (两部分各自 1 分, 总共 2 分。)

Part IV Unseen Passages (20%, 2 points each)

Passage One (10%)

1. his hometown
2. Pamuk
3. impoverished neighborhoods
4. courtly romance
5. prohibitions and constraint

Passage Two (10%)

1. (D) Now the intellect in its present state, with exceptions which need not here be specified, does not discern truth intuitively, or as a whole.
2. (C) All this is short of enough; a man may have done it all, yet be lingering in the vestibule of knowledge:
3. (E) ...and numbers there are who may submit themselves to it, and secure it to themselves in good measure.
4. (A) This they call making Education and Instruction “useful”, and “Utility” becomes their watchword.
5. (B) Nothing would content them, but that the University should be set to rights on the basis of the philosophy of Utility; a philosophy, as they seem to have thought, which needed but to be proclaimed in order to be embraced.

Part V Essay Writing (15%) Mark Scheme

Band A (13—15)	<ul style="list-style-type: none"> ◆ Good choice and clear statement of thesis. ◆ Good introduction to the thesis. ◆ Clear division into three or four paragraphs. ◆ Good development of the thesis. ◆ Good transition between paragraphs. ◆ Good use of details to support the thesis. ◆ Good conclusion to the essay.
Band B (10—12)	<ul style="list-style-type: none"> ◆ Acceptable choice and basically clear statement of thesis. ◆ Passable introduction to the thesis. ◆ Some division but not clearly marked.

continued

Band B (10—12)	<ul style="list-style-type: none">◆ Some use of transitional devices, but not so skillful.◆ Some details not so relevant to the thesis.◆ A recognizable conclusion to the essay.
Band C (9—11)	<ul style="list-style-type: none">◆ The writer can understand the topic given, but could not write a basically acceptable thesis statement.◆ Fewer than two paragraphs, with no clear division between.◆ No sufficient details that pertain to the thesis.◆ A kind of conclusion to the essay.◆ No good mastery of language, no variety of language.
Band D (7—9)	Far below average. Not up to the required number of words.

Essay Reading (I) Quiz Four

Part I Vocabulary (15%, 1 point each)

Score _____

Section A (10%)

Choose **one** of the definitions that is closest in meaning to the underlined word or phrase in each of the following sentences and circle the letter of your choice.

1. She'd always had a yen to write a book.
a. plan b. secret dislike c. strong desire d. liking
2. However, there is vociferous disagreement over how that investment might be made.
a. sharp b. fundamental c. internal d. strong
3. The road side crosses are a poignant reminder of fatal accidents.
a. timely b. painful c. constant d. vivid
4. In the meantime, let's not forget that icons are not for passive obeisance.
a. resistance b. acceptance c. obedience d. resignation
5. We gain a new sense of steadfastness and fidelity that are not our own.
a. loyalty b. fulfillment c. destiny d. identity
6. Her speech contained all the stock phrases about increasing productivity and reducing costs.
a. trite b. catchy c. high-flown d. pompous
7. Fortunately, the Internet itself provides a good way to debunk these hoaxes.
a. needle b. deflate c. expose d. deprecate
8. There is no question that his stature is diminished from what it was.
a. appeal b. authority c. charisma d. importance
9. Nature reserves were set up around new power stations to mollify local conservationists.
a. support b. challenge c. rout for d. pacify
10. A good company pension scheme is a potent weapon for attracting staff.
a. conventional b. powerful c. secret d. tactical

Section B (5%)

In each of the following sentences there is a gap; fill in a word from the list given below. You may have to change the form of the word where necessary.

convergence	mediocrity	contempt	remedial	shoddily	collision
-------------	------------	----------	----------	----------	-----------

1. Indeed all sections of the exhibition struck me as exciting and thought-provoking with the exception of the ceramics section which is _____.
2. There are a number of possible _____ to this problem.

3. Benedict threw her a _____ glance.
4. The President has again _____ with Congress over his budget plans.
5. After being ground down by a rude customer and an unsympathetic boss, they might give _____ service to good customers.

Part II Paraphrase (20%, 2 points each)

Score _____

Paraphrase the following sentences in your own words; avoid repeating the underlined words or expressions.

1. There are introspective qualities that can enrich a society in ways beyond the material.
2. For the individual, college may well be a credential without being a qualification, required without being a requisite.
3. No part of either man's life became him more than the part he played in this brief meeting in the McLean house at Appomattox.
4. Although he is not neutral—in fact, he may be militantly partisan—his partisanship is on the side of the big battalions.
5. Our national tendency is to inflate and sound important.
6. Anxious to efface any unique traits of his own, he exacts conformity from others.
7. There are very few young Americans who are likely to escape the uniform of the Armed Services.
8. He lived in a static society which could endure almost anything except change.
9. Ultimately it is the yearning to believe that anyone can be brought up to college level that has brought colleges down to everyone's level.
10. Where half a century ago the bulk of jobs were blue collar, now a majority are white or pink collar.

Part III Questions on the Essays (25%)

Score _____

Section A True or False Questions (15%, 1.5 points each)

Determine whether the following statements are true or false based on your understanding of the four essays covered so far. Mark T for True and F for False.

1. The author of "In Defence of Elitism" thinks that the proportion of college-bound young Americans is too high.
2. According to the author of the above essay, there is a definite equation between college and wealth.
3. The belief that a better education would improve one's social status has been proved false in American society.
4. Lee believed that the landed gentry should serve as a role model for moral perfection and good deportment.
5. Grant represented a group of men who were fiercely independent and had a sharp eye for the future.

6. The conformist in “Some American Types” always tries to be a member of the dominant group and likes to merge himself with the group.
7. The status seeker is a social climber who wants a stable position in a society full of ferocious competition for superiority.
8. In “Simplicity”, the author attributes bad writing to excessive economy of wording.
9. A muddy thinker will be able to attract his reader back very quickly.
10. The neutral man in “Some American Types” is the product of a middleman’s society.

Section B Cloze Test (10%, 2 points each)

Fill in the gaps in the following sentences with appropriate information from the texts.

1. The academically marginal schools and colleges should be replaced by _____ (2 words) in high school and on-the-job training at work.
2. The Lost Cause, sanctified by so much heroism and so many deaths, had a living justification in _____. (2 words)
3. Grant and Lee’s behaviour at Appomattox put generations of Americans in _____. (2 words)
4. The way of achieving freedom from clutter is to _____. (5 words)
5. Adulterants usually occur, ironically, in proportion to _____. (3 words)

Part IV Unseen Passages (30%)

Score _____

Passage One (10%, 2 points each)

Read the following passage and then answer the questions by either writing a brief answer or filling in the gaps with appropriate information. Sometimes the first letter of the word is given as a hint.

With the sixteenth century the movement in Europe which we call the Renaissance, the “rebirth,” was developing rapidly in England. “Rebirth” is not a very exact word, not nearly so exact as it was supposed to have been when it became attached to the period. The Middle Ages were anything but dead; even philosophy and the arts were not dead; even the classics were not dead. Nothing was dead, although for a time our understanding of the Middle Ages was closer to being moribund than was the Middle Ages itself. The knowledge of Mediterranean culture, however, the knowledge especially of Latin and Greek, classical thought, art, and study—all of which had been filtering west and north for centuries—was now greatly augmented. In a growing degree, classical rhetoric became rhetoric, classical grammar became grammar, classical vocabulary became an ideal, at least with the more learned individuals. Of course there were sensible folk who scoffed at “inkhorn terms,” and other sensible people who just ignored them, but the acceleration of learning and study during the Renaissance meant in part an acceleration in the borrowing of and influence from Latin.

Our debts to Latin in this way are incalculable. Many terms we borrowed; they can be traced. Other classical influences can only be guessed at. Latin was the core of the growing school system,

and it was the ideal of cultured people. If a man knew Latin, everyone knew that he must be a man of parts. If a man of pretensions did not know Latin, he took pains at least to be well ticketed and branded with Latin tags from the choice authors. Thus, Latin seeped into the language in all sorts of invisible ways.

1. In the beginning of the passage, the author challenges a previously widespread misuse of a term. What is this term?
2. Which word in the passage means “lacking vitality”?
3. During the Renaissance, the flow of classical learning into the western and northern Europe substantially i_____ in volume.
4. Which phrase in the passage means “pedantic expressions”?
5. It can be inferred from the passage that knowledge of _____ was a mark of distinction during the Renaissance.

Passage Two (10%, 1 point each)

To the man who appreciates clear thinking and well-constructed argument, Hobbes' account of sovereignty and his apology for it appear more admirable even than Bodin's. Hobbes will always be a favourite among intellectuals. He is a robust, bold, resourceful, and at times close reasoner; he uses his arguments with the assurance of an all-seeing general winning a complete victory in a large and intricate battle; he is the most pungent of political philosophers, and has a sharp wit, though he is not bitter or waspish. He is a remedy for dullness; to read him is to be put in a better humour. From a certain point of view, he made the best of all cases for absolute authority. But he did not make a case likely to attract the unsophisticated. He has had, no doubt, a great and a long influence; he has had a distinguished intellectual posterity. Many have borrowed from him, including the two most famous among the champions of absolute monarchy by divine right, Filmer and Bossuet. Yet he has been more admired than persuasive; those best able to appreciate his merits, the intellectuals, have also been the best equipped to take from him what they needed without swallowing his arguments whole.

1. The superiority of one theorist's defence of monarchy over another's lies in _____. (5 words)
2. When describing Hobbes' use of arguments, the author makes use of a m_____ metaphor. (1 word)
3. It can be inferred from the text that Hobbes' case for absolute authority appeals only to the _____. (1 word)
4. Among the disciples of Hobbes, _____ (3 words) stand out as the defenders of absolute monarchy.
5. The author implies that the most competent borrowers from Hobbes are s_____ in their appropriation of his ideas. (1 word)

Passage Three (10%, 1 point each)

In the following passage, some sentences are omitted. Read the whole passage and then the sentences that follow. Fill in the gaps with an appropriate sentence of your choice. You can write the letter before the sentence on your Answer Sheet.

For the damned to complain of their lot would be much the same as for animals to bemoan the fact they were not born as men. For everything of the flesh is separated from God by an unbridgeable gulf and deserves of Him only eternal death, in so far as He has not decreed otherwise for the glorification of His Majesty. (1 _____) To assume that human merit or guilt play a part in determining this destiny would be to think of God's absolutely free decrees, which have been settled from eternity, as subject to change by human influence, an impossible contradiction. (2 _____) His place has been taken by a transcendental being, beyond the reach of human understanding, who with His quite incomprehensible decrees has decided the fate of every individual and regulated the tiniest details of the cosmos from eternity. God's grace is, since His decrees cannot change, as impossible for those to whom He has granted it to lose as it is unattainable for those to whom He has denied it.

In its extreme inhumanity this doctrine must above all have had one consequence for the life of a generation which surrendered to its magnificent consistency. (3 _____) In what was for the man of the age of the Reformation the most important thing in life, his eternal salvation, he was forced to follow his path alone to meet a destiny which had been decreed for him from eternity. No one could help him. (4 _____) No sacraments, for though the sacraments had been ordained by God for the increase of His glory, and must hence be scrupulously observed, they are not a means to the attainment of grace, but only the subjective *externa subsidia* of faith. No Church, for though it was held that *extra ecclesiam nulla salus* in the sense that whoever kept away from the true Church could never belong to God's chosen band, nevertheless the membership of the external Church included the doomed. They should belong to it and be subjected to its discipline, not in order thus to attain salvation, that is impossible, but because, for the glory of God, they too must be forced to obey His commandments. Finally, even no God. (5 _____) This, the complete elimination of salvation through the Church and the sacraments (which was in Lutheranism by no means developed to its final conclusions), was what formed the absolutely decisive difference from Catholicism.

- A. For even Christ had died only for the elect, for whose benefit God had decreed His martyrdom from eternity.
- B. That was a feeling of unprecedented inner loneliness of the single individual.
- C. No priest, for the chosen one can understand the word of God only in his own heart.
- D. We know only that a part of humanity is saved, the rest damned.
- E. The Father in heaven of the New Testament, so human and understanding, who rejoices over the repentance of a sinner as a woman over the lost piece of silver she has found, is gone.
- F. There was not only no magical means of attaining the grace of God for those to whom God had

decided to deny it, but no means whatever.

Part V Use of English (10%, 2 points each)

Score _____

For the following questions, think of one word only which can be used appropriately in all three sentences. Write the word on your Answer Sheet.

Example:

Some of the tourists are trying to get compensation for the poor state of the hotel, and I think they have a very _____ case.

There's no point in trying to wade across the river, the current is far too _____.

If you are asking me which of the candidates should get the job, I'm afraid I don't have any _____ views either.

Answer: STRONG

- When he was in his nineties, the famous writer's health began to _____.
If the potato crop were to _____, it would create many problems for the local people.
Please do not _____ to check the safety precautions for this device.
- In the _____ term, this new proposal could mean a property tax with substantial rebates for the poor.
Running up the stairs left her _____ of breath.
The kids made _____ work of the cakes and ice-cream at the party.
- Sven was the star _____ in the school review with his impersonations of all the teachers.
It will be my _____ to cook a meal for us both next weekend.
Don't drive too fast as you approach the next _____ because there's a sharp embankment.
- When you take into _____ the difficulties they faced, you must admit the team did well to come second.
After he visited the theme park, Trevor gave us a detailed _____ of the attractions.
Clara asked the shop assistant to charge the jacket to her _____.
- I thought I had a good solution to the problem, but my plan was _____ by the director, who said it would be too expensive.
In many parts of the country, black clouds completely _____ out the sun, and whole towns were cast into semi-darkness.
Enrico had to take a different route home, because the main road was _____ by a lorry which had overturned.

This is the end of the quiz.

Quiz Four Answer Key

Part I Vocabulary (15%, 1 point each)

Section A (10%)

- | | | | | |
|------|------|------|------|-------|
| 1. c | 2. d | 3. b | 4. c | 5. a |
| 6. a | 7. b | 8. d | 9. d | 10. b |

Section B (5%)

- | | | | | |
|-------------|-------------|-----------------|-------------|-----------|
| 1. mediocre | 2. remedies | 3. contemptuous | 4. collided | 5. shoddy |
|-------------|-------------|-----------------|-------------|-----------|

Part II Paraphrase (20%, 2 points each)

1. Some qualities employed in examining your own thoughts and feelings can make a society spiritually rich.
2. For an ordinary person, a college education is probably a superficial proof but not a true accomplishment, something needed by his future employer but not essentially necessary.
3. Each man's conduct at this brief meeting... showed his best quality in his life.
4. Although he may not remain uninvolved in any section, and aggressively takes up the stand of a social group, he is always on the side of the majority.
5. All across the country, people tend to use big words in order to impress.
6. As he is eager to eliminate his individual characteristics, he forces other people to accept established practices.
7. Most young Americans are destined to serve in the army and wear the uniform.
8. He lived in a society without any motion, which could least tolerate change.
9. In the last analysis, it is the strong desire to believe that every ordinary person can be raised to college level that has dragged colleges down to common level.
10. In the workplaces where fifty years ago most jobs were manual and mechanical, now most jobs are clerical or held by women.

Part III Questions on the Essays (25%)

Section A True or False Questions (15%, 1.5 points each)

- | | | | | |
|------|------|------|------|-------|
| 1. T | 2. F | 3. T | 4. T | 5. T |
| 6. T | 7. T | 8. F | 9. F | 10. F |

Section B Cloze Test (10%, 2 points each)

- | | |
|------------------------|-------------------------------|
| 1. vocational training | 2. General Lee |
| 3. their debt | 4. clear our heads of clutter |
| 5. education and rank | |

Part IV Unseen Passages (30%)**Passage One (10%, 2 points each)**

1. rebirth
2. moribund
3. increased
4. inkhorn terms
5. Latin

Passage Two (10%, 1 point each)

1. clear thinking and well-constructed argument
2. military
3. sophisticated
4. Filmer and Bossuet
5. selective

Passage Three (10%, 1 point each)

1. D
2. E
3. B
4. C
5. F

Part V Use of English (10%, 2 points each)

1. fail
2. short
3. turn
4. account
5. blocked

Essay Reading (I) Quiz Five

Part I Vocabulary (15%, 1 point each)

Score _____

Section A (10%)

Choose one of the definitions that is closest in meaning to the underlined word or phrase in each of the following sentences and circle the letter of your choice.

- In spite of much fanfare, this training programme has produced dubious efficacy.
a. marked b. doubtful c. significant d. genuine
- She has always had a yen to write a book.
a. plan b. thought c. strong desire d. liking
- He was blithely unaware of the troubles she'd caused in this case.
a. cheerfully b. stubbornly c. gingerly d. boldly
- Don't try to be clever—It doesn't become you.
a. flatter b. look c. suit d. justify
- This disability is more pronounced in men.
a. noticeable b. pervasive c. common d. serious
- Her personal deportment signifies a good family background and high-class breeding.
a. appearance b. speech c. behavior d. opinion
- His growing stature as an artist has been widely recognized.
a. popularity b. importance c. confidence d. pride
- She championed the cause of religious freedom.
a. supported b. led c. initiated d. queried
- The daily life slipped back into orderly grooves.
a. norms b. patterns c. ways d. routines
- Something akin to panic overwhelmed him.
a. leading to b. sprung from c. pointing to d. close to

Section B (5%)

In each of the following sentences there is a gap; fill in a word from the list given below. You may have to change the form of the word where necessary.

tenacity	detachment	strike	divergence	poignancy
----------	------------	--------	------------	-----------

- She described what has happened in a cold and _____ manner.
- The increasing number of gray hairs on her head is a _____ reminder of the passing of time.

3. This new product line is a _____ commercial success.
4. On this matter, he _____ from the views of his colleagues.
5. He is pretty _____ when it comes to standing up for his rights.

Part II Paraphrase (20%, 2 points each)

Score _____

Paraphrase the following sentences in your own words. Avoid repeating the underlined words or phrases in your paraphrase by stating them in a different way.

1. In the sharpest divergence from American values, these other countries tend to separate their college-bound from the quotidian masses in early adolescence, with scant hope for a second chance.
2. For the individual, college may well be a credential without being a qualification, required without being requisite.
3. We would all become chiefs; hardly anyone would be left a mere Indian.
4. He saw his fate in terms of the nation's own destiny.
5. No man was born to anything, except perhaps to a chance to show how far he could rise. Life was competition.
6. He had, in other words, an acute dollars-and-cents stake in the continued growth and development of his country.
7. No part of either man's life became him more than the part he played in this brief meeting in the Maclean house at Appomattox.
8. Although he is not neutral—in fact, he may be militantly partisan—his partisanship is on the big battalions.
9. He gains a sense of stature by joining the dominant group, as he gains security by making himself indistinguishable from that group.
10. With the uniform goes an urge toward pride of status and a routineering habit of mind.

Part III Questions on the Essays (25%, 2.5 points each)

Score _____

1. According to William A. Henry III, in post-war America no social evolution has been more willfully e_____ than opening the academy.
2. Unlike America, such First World nations as Japan, Britain and France tend to separate the c_____ from the q_____ m_____ in early adolescence.
3. Henry III deemed irrelevant President Clinton's assertion that America needs a greater fusion between academic and vocational training in high school because _____.
4. In today's i_____ c_____, taking a half semester of Shakespeare compels students to read only 4 plays.
5. Ultimately it is the yearning to believe that anyone can be brought up to college level that has brought colleges down to _____ level.
6. Grant was one of a body of men who owed reverence and obeisance to no one and were

- _____ (1 word) to a fault.
7. The Virginia aristocrat lived in a s_____ society which could endure anything except c_____.
 8. As perfect champions of their causes, Grant and Lee drew both their s_____ and w_____ from the people they led.
 9. The inside dopester knows everything that takes place in the financial centers of _____, the political centers of _____, and the communications centers of _____.
 10. By Max Lerner's criterion, the protagonist of *The Great Gatsby* is a typical _____ (2words).

Part IV Unseen Passages (40%, 2 points each)

Score _____

Passage One (10%)

The principal conquests of the Romans were achieved under the republic; and the emperors, for the most part, were satisfied with preserving those dominions which had been acquired by the policy of the senate, the active emulations of the consuls, and the martial enthusiasm of the people. The seven first centuries were filled with a rapid succession of triumphs; but it was reserved for Augustus to relinquish the ambitious design of subduing the whole earth, and to introduce a spirit of moderation into the public councils. Inclined to peace by his temper and situation, it was easy for him to discover that Rome, in her present exalted situation, had much less to hope than to fear from the chance of arms; and that, in the prosecution of remote wars, the undertaking became every day more difficult, the event more doubtful, and the possession more precarious, and less beneficial. The experience of Augustus added weight to these salutary reflections, and effectually convinced him that, by the prudent vigor of his counsels, it would be easy to secure every concession which the safety or the dignity of Rome might require from the most formidable barbarians. Instead of exposing his person and his legions to the arrows of the Parthians, he obtained, by an honorable treaty, the restitution of the standards and prisoners which had been taken in the defeat of Crassus.

1. According to the passage, which of the following are least inclined to making more territorial conquests for the Roman Empire?
 - a. the emperors
 - b. the senate
 - c. the consuls
2. _____ (1 word) gave up the attempt to make a global conquest.
3. As a result of his _____ (1 word) and _____ (1 word), a Roman ruler realized that his country could not gain more from warfare.
4. Which word in the passage means "having a good effect"?
5. The military flags and POWs were returned to the Romans through _____. (3 words)

Passage Two (10%)

It will be said that the joy of mental adventure must be rare, that there are few who can

appreciate it, and that ordinary education can take no account of so aristocratic a good. I do not believe this. The joy of mental adventure is far commoner in the young than in grown men and women, among children it is very common, and grows naturally out of the period of make-believe and fancy. It is rare in later life because everything is done to kill it during education. Men fear thought as they fear nothing else on earth—more than ruin, more even than death. Thought is subversive and revolutionary, destructive and terrible; thought is merciless to privilege, established institutions, and comfortable habits; thought is anarchic and lawless, indifferent to authority, careless of the well-tryed wisdom of the ages. Thought looks into the pit of hell and is not afraid. It sees man, a feeble speck, surrounded by unfathomable depths of silence; yet it bears itself proudly, as unmoved as if it were lord of the universe. Thought is great and swift and free, the light of the world, and the chief glory of man.

1. According to the passage, the writer does not believe that the majority of mankind cannot _____ (1 word) the joy of mental adventure.
2. That adults seldom experience the joy of mental adventure is due to the fact that _____ (8 words)
3. Which word in the passage means “trying to overthrow a government”?
4. It can be inferred from this passage that the author
 - a) shows reverence to established customs
 - b) fears thought excessively
 - c) favours the privileges of the aristocracy
 - d) is inclined to freedom of intellect
5. The supreme honour of man is _____. (1 word)

Passage Three (20%)

The most desirable state of human society would require that the quantity of manual labour and corporal industry to be exerted, and particularly that part of it which is not the uninfluenced choice of our own judgement, but is imposed upon each individual by the necessity of his affairs, should be reduced within as narrow limits as possible. For any man to enjoy the most trivial accommodation, while, at the same time a similar accommodation is not accessible to every other member of the community, is, absolutely speaking, wrong. All refinements of luxury, all inventions that tend to give employment to a great number of labouring hands, are directly adverse to the propagation of happiness. Every additional tax that is laid on, every new channel that is opened for the expenditure of the public money, unless it be compensated (which is scarcely ever the case) by an equivalent deduction from the luxuries of the rich, is so much added to the general stock of ignorance, drudgery and hardship. The country-gentleman who, by levelling an eminence, or introducing a sheet of water into his park, finds work for hundreds of industrious poor is the enemy, and not, as has commonly been imagined, the friend, of his species. Let us suppose that, in any country, there is now ten times as much industry and manual labour as there was three centuries ago.

Except so far as this is applied to maintain an increased population, it is expended in the more costly indulgences of the rich. Very little indeed is employed to increase the happiness or conveniences of the poor. They barely subsist at present, and they did as much at the remoter period of which we speak. Those who, by fraud or force, have usurped the power of buying and selling the labour of the great mass of the community are sufficiently disposed to take care that they should never do more than subsist. An object of industry added to or taken from the general stock produces a momentary difference, but things speedily fall back into their former state. If every labouring inhabitant of Great Britain were able and willing today to double the quantity of his industry, for a short time he would derive some advantage from the increased stock of commodities produced. But the rich would speedily discover the means of monopolizing this produce, as they had done the former. A small part of it only could consist in commodities essential to the subsistence of man, or be fairly distributed through the community. All that is luxury and superfluity would increase the accommodations of the rich, and perhaps, by reducing the price of luxuries, augment the number of those to whom such accommodations were accessible. But it would afford no alleviation to the great mass of the community. Its more favoured members would give their inferiors no greater wages for twenty hours' labour, suppose, than they now do for ten.

1. The author of this passage thinks that physical work should be _____ (1 word) to the minimum.
2. In a strict sense, all people should have access to even the least significant provision of something; otherwise, it is unfair. (True or False? Underline the part of the passage that supports your decision.)
3. It can be inferred from the passage that the spread of happiness is hindered by _____ (4 words)
4. Unless a corresponding decrease in the number of superfluities of the affluent accompanies the levying of a new _____, (1 word) the poor people's toil will be _____. (1 word)
5. A landowner in the rural area who tries to improve the landscape of his property is actually _____ (2 words) of mankind.
6. Which sentence in the passage means "The poor can hardly survive now"?
7. The people who have secured wealth make great effort to keep the poor _____.
(complete the sentence freely, according to the meaning in the passage)
8. Which sentence in the passage means "the affairs would soon resume the past shape"?
9. The increased production of goods beyond the basic necessity would not _____ (3 words) of the majority of mankind.
10. Workers cannot expect _____ (2 words) for their labour even if they produce more luxuries.

This is the end of the quiz.

Quiz Five Answer Key

Part I Vocabulary (15%, 1 point each)

Section A (10%)

- | | | | | |
|------|------|------|------|-------|
| 1. b | 2. c | 3. a | 4. c | 5. a |
| 6. c | 7. b | 8. a | 9. d | 10. d |

Section B (5%)

- | | | | | |
|--------------|--------------|--------------|--------------|---------------|
| 11. detached | 12. poignant | 13. striking | 14. diverged | 15. tenacious |
|--------------|--------------|--------------|--------------|---------------|

Part II Paraphrase (20%, 2 points each)

1. Quite different from American beliefs about what is important, these other countries are apt to put those destined for college and the ordinary children into different groups at an early age, with little hope for a second chance.
2. For an ordinary person, a college education is probably a superficial proof but not a true accomplishment, something needed by his future employer but not essentially necessary.
3. Every individual desires to be a leader; scarcely no person would be content with being a subordinate.
4. He links his fate closely with that of his nation. (Or: He understands that his fate is closely linked with his nation's.
5. No individual had natural privileges, except perhaps an opportunity to demonstrate the extent to which he could advance in society. Life was intense contest.
6. To put it another way, he had a vested interest in the sustained growth and development of his nation.
7. Each man's conduct at this brief meeting in the Maclean house at Appomattox showed his best quality in his life.
8. Although he does not remain impartial—as a matter of fact, he may aggressively take up the stand of a social group—he is always on the side of the majority.
9. He feels self-important by becoming a member of the ruling class, as he feels safe by immersing himself in that social group.
10. Along with the uniform is the strong desire to gain a prominent position and a conventional way of thinking.

Part III Questions on the Essays (25%, 2.5 points each)

1. egalitarian
2. college-bound, quotidian masses
3. most people would not choose an academic career but be engaged in other vocations.
4. indulgent climate

5. everyone's
6. self-reliant
7. static, change
8. strengths, weaknesses
9. Wall street, Capitol Hill, Madison Avenue
10. status seeker

Part IV Unseen Passages (40%, 2 points each)

Passage One (10%)

1. a
2. Augustus
3. temper/situation
4. salutary
5. an honorable treaty

Passage Two (10%)

1. appreciate
2. everything is done to kill it during education
3. subversive
4. d
5. thought

Passage Three (20%)

1. reduced/kept
2. True (For any man to enjoy the most trivial accommodation, while, at the same time a similar accommodation is not accessible to every other member of the community, is, absolutely speaking, wrong.)
3. All refinements of luxury
4. tax/increased
5. an enemy
6. They barely subsist at present
7. (**Suggested answer**) struggling to survive
8. but things speedily fall back into their former state
9. alleviate the poverty/reduce the hardship
10. greater wages/higher pay

Essay Reading (I) Final Paper A (One)

Part I Vocabulary (15%, 1 point each)

Score _____

Section A (10%)

- Mundane matters such as paying bills and shopping for food do not interest her.
a. boring b. ordinary c. trivial d. abstract
- Excessive managerial control is inimical to creative expression.
a. harmful b. indifferent c. inspiring d. suggestive
- The mayor and the city council are anxious to avoid getting entangled in the controversy.
a. confused b. misled c. involved d. biased
- The ancient mariner changed his perception of the sea snakes: they turned from repulsive to beautiful creatures.
a. lively b. mischievous c. charming d. disgusting
- Milton entered a heated polemic in defence of the English people's right to overthrow a tyrannical monarch.
a. dispute b. meditation c. sophistry d. reflection
- The once docile population has finally risen up against the ruthless regime.
a. resistant b. submissive c. rebellious d. restive
- She is well-known for her profligate spending habits.
a. thrifty b. miserly c. stingy d. wasteful
- It was an egregious error for a statesman to show such ignorance.
a. extremely bad b. awesome c. totally illogical d. very unseemly
- In most offices, the typewriter has now been supplanted by the computer.
a. supplemented b. upgraded c. replaced d. implemented
- How long is the government likely to survive without the US military force there to prop it up?
a. overthrow b. support c. supervise d. survey

Section B (5%)

Fill in the gaps in the following sentences with words or expressions chosen from the box below. You may have to change the form of the word to fit the context. There is one unnecessary word you don't have to use.

folly	whim	preparation	hierarchy	ambiguity	facility
-------	------	-------------	-----------	-----------	----------

- They are usually purpose-built, with _____ to help disabled people and are staffed with

- qualified personnel.
2. Differences over these issues narrowed during the _____ meetings/talks.
 3. Despite his kindly, sometimes _____ air, he was a shrewd observer of people.
 4. His reply to my question was somewhat _____, I could hardly figure out his true meaning.
 5. It's a very _____ organization in which everyone's status is clearly defined.

Part II Paraphrase (20%, 2 points each)

Score _____

Paraphrase the following sentences in your own words; avoid repeating the underlined words or expressions.

1. Here were the beginnings of a philosophy of anarchy which still finds a place in utopian speculation.
2. It was possible that human happiness might be traced not so much to the absence of government as to an abundance of goods.
3. It (property) is forced upon us by our economic system as the alternative to starvation.
4. Thus, the snobbery of family is everywhere on the decline.
5. The public is taught that up-to-dateness is one of the first duties of man.
6. Thanks to modern machinery, production is outrunning consumption.
7. The automobile makes itself indispensable; cities sprawl, public transit atrophies, shopping centres multiply, employers scatter.
8. Even if some pass muster, some will always be found wanting.
9. The inflated style is itself a kind of euphemism.
10. I said earlier that the decadence of our language is probably curable.

Part III Questions on the Essays (20%)

Score _____

Section A True-False Questions (10%, 1 point each)

Determine whether the following statements are true or false. Mark T for True and F for False.

1. Plato's utopia depended on a wise ruler—someone who knew what should be done.
2. One of the sources of the philosophy of anarchy is Rousseau's theory of the noble savage.
3. The reference to the bird in "My Wood" is intended to show the harmony between man and nature.
4. In "Selected Snobberies", the author is scandalized by the sight of well-brought-up women getting drunk either in public or at a party.
5. "Lion hunting" means the pursuit of celebrities in society.
6. In "How Much is Enough?" the author criticizes the excessive compulsion to consume in America.
7. In America, food industry conglomerates are squeezing thousands of small farms, bakeries and dairies out of business.
8. In "Beauty", the author states that the cult of beauty flourished under the influence of

Christianity.

9. According to Susan Sontag, being masculine means caring primarily about one's true essence and actions.
10. Beauty is a power that negates itself because it cannot be chosen freely.

Section B Gap-filling (10%, 2 points each)

Fill in the gaps in the following sentences with words or expressions from the texts.

1. Modernity-snobbery, though not _____ (1 word) to our age, has come to assume an unprecedented _____. (1 word)
2. Nor was I comforted when Mrs. Henessy's bird took _____ (1 word) for the second time and flew clean away from us all, ...
3. Swiss doctors and the Best that has been thought or said must be the daily and nightly _____ (1 word) of all the snobs respectively of disease and culture.
4. Consumption becomes a treadmill with everyone judging their status by who's ahead of them and who's _____. (1 word)
5. ...but we are actually surprised when someone who is beautiful is also intelligent, talented, _____. (1 word)

Part IV Unseen Passages (30%)

Score _____

Passage One (10%, 2 points each)

Fill in the gaps in the statements that follow this passage with words either from the text, or invented according to the context.

The classic expression of the system is John Stuart Mill's *Utilitarianism*, which endeavours to raise the Utilitarian ideal to a higher plane than that of the undisguised selfishness upon which Bentham rested it. As the foundation of his structure Mill asserts that every man necessarily acts in order to obtain his own happiness; but finding this ground logically insufficient to furnish a basis for an adequate criterion of conduct, and prompted by his own large sympathies, he quickly endeavours to substitute "the happiness of all concerned" for "the agent's own happiness". The argument over which he, the author of a formidable work on logic, endeavours to pass from the first to the second position, may serve as an example suitable to submit to the beginner in logic when he is engaged in the detection of sophisms. The argument, in brief, is that, as each one desires and pursues his own happiness, and the sum total of these individual ends makes up the general happiness, it follows that the general happiness is the one thing desirable by all and provides the Utilitarian standard of what is right in conduct. "As well might you argue", says Martineau, "that because of a hundred men each one's hunger is satisfied by his dinner, the hunger of all must be satisfied with the dinner of each." To escape some of the criticisms urged against the doctrine as stated by Bentham, who made no distinction in the various kinds of pleasure, Mill claimed that Utilitarianism notes that pleasures differ in quality as well as quantity; that in the judgment of those who have experience of different pleasures, some are preferable to others, that it is better to be a

human being dissatisfied than a pig satisfied, better to be Socrates dissatisfied than a fool satisfied. Then he slips from “preferable” to “higher”, thus surreptitiously introducing a moral classification among pleasures. The only legitimate grounds for attaching higher and lower moral values to various pleasures, is to estimate them according to the rank of the faculties or of the kinds of action to which they belong as results. But to do this is to assume some moral standard by which we can measure the right or wrong of action, independently of its pleasurable or painful consequences. To answer the objection that virtue is desired for its own sake, and men do right frequently without any calculation of the happiness to be derived from their action, Mill enlists the association theory; as the result of experience, actions that have been approved or condemned on account of their pleasurable or disagreeable consequences at length come to be looked upon by us as good or bad, without our actually adverting to their pleasant or painful result.

Since Mill’s time the only writer who has introduced any modification into strictly Utilitarian thought is Sidgwick (*Methods of Ethics*, 1874), who acknowledges that the pleasure-and-pain standard is incapable of serving universally as the criterion of morality; but believes it to be valuable as an instrument for the correction of the received moral code. The general happiness principle he defends as the norm of conduct but he treats it rather as a primary than a demonstrable one. Although he vigorously denounced Utilitarianism, Herbert Spencer’s ethical construction (*Data of Ethics*, 1879), which may be taken as the type of the Evolutionist school, is fundamentally Utilitarian. True, instead of happiness he makes the increase of life, that is, a fuller and more intensive life, the end of human conduct, because it is the end of the entire cosmic activity of which human conduct is a part. But he holds pleasure and pain to be the standard which discriminates right from wrong so that in reality he looks upon the moral value of actions as entirely dependent upon their utility. His account of the genesis of our moral ideas, of conscience, and of our moral judgments is too lengthy and complicated to enter into here. Suffice it to say that in it he sets forth the influence of association with that of heredity as the source of our moral standards and judgments. Our sense of moral obligation is but a transitory feeling, generated by the confluence of our inherited racial experience of the results of action with another feeling that the remote present themselves to our consciousness as possessing more “authoritativeness” than the immediate results. The arguments urged against Hedonism in general are effective against Utilitarianism. Its own peculiar weakness lies in its failure to find a passage from egoism to altruism; its identification of self-interest and benevolence as a motive of conduct; and its claim that the ideas morally right and useful are identical at bottom.

1. The author of this passage holds that the shift in position found in Mill’s *Utilitarianism* serves as a classical example of _____. (1 word)
2. The author quotes Martineau in order to refute the _____ (2 words of your own invention) found in Mill’s argument about the general happiness.
3. According to one theory, we judge actions as good or bad on the basis of past experience, while actually ignoring their _____. (4 words)

4. Herbert Spenser is also regarded as a utilitarian philosopher because he, too, makes _____ (3 words) as the criterion for actions.
5. According to the author, utilitarianism is unable to move from selfishness to _____. (1 word)

Passage Two (20%, 1 point each)

In each line of the following passage, there is one word omitted. Supply this word according to grammar and the meaning of the context.

1.	The idea that the use of animals () human beings—for food, clothing,
2.	entertainment, and () research subjects—is morally acceptable springs
3.	mainly from two sources. First, there is the idea of a divine hierarchy () on
4.	the theological concept of “dominion”, from Genesis (1:20-28), () Adam
5.	is given “dominion over the fish of the sea, and over the fowl of the (),
6.	and over the cattle, and over all the earth, and over every creeping thing ()
7.	creepeth upon the earth.” Although the concept () dominion need not entail
8.	property rights, it has, () the centuries, been interpreted to imply some
9.	form of ownership. Second, is the idea that animals are inferior, () they
10.	lack rationality or language, and as such are worthy () less consideration
11.	than human beings, or even none. Springing () this is the idea that individual
12.	animals have no separate moral identity. A pig is simply () example of the class
13.	of pigs, and it is to the class, () to the individual, that human responsibility
14.	or stewardship applies. This leads () the argument that the use of individual
15.	animals is acceptable so () as, for example, the species is not threatened
16.	() extinction. The 21st-century debate about these ideas can be traced back to
17.	the earliest philosophers and theologians. The year 1641 was significant () the
18.	idea of animal rights. () great influence of the century was the French
19.	philosopher, René Descartes (1596–1650), whose <i>Meditations</i> was () that
20.	year, and whose ideas about animals informed attitudes well () the 21st
	century.

Part V Essay Writing (15%)

Score _____

Choose one of the following topics to write a short essay of about 300 words.

1. Man’s quest for a future ideal state: a dream or a possibility?
2. How to bridge the gap between affluence and poverty?
3. Why low-browism dominates the present TV screen?

The End

Final Paper A (One) Answer Key

Part I Vocabulary (15%, 1 point each)

Section A (10%)

- | | | | | |
|------|------|------|------|-------|
| 1. b | 2. a | 3. c | 4. d | 5. a |
| 6. b | 7. d | 8. a | 9. c | 10. b |

Section B (5%)

- | | | | | |
|---------------|----------------|--------------|--------------|-----------------|
| 1. facilities | 2. preparatory | 3. whimsical | 4. ambiguous | 5. hierarchical |
|---------------|----------------|--------------|--------------|-----------------|

Part II Paraphrase (20%, 2 points each)

1. One can find the origin of a philosophy of disorder which still occupies a position in utopian theorizing.
2. It might well be that human happiness might not be found in anarchy, but in material prosperity.
3. Under our economic system we have no other choice but to accept property, otherwise we will go hungry.
4. Therefore, the pride of noble birth is generally weakening.
5. Members of society are taught that man's prime obligation is to keep up with the times, that is, to buy the latest products.
6. Modern machinery has enabled us to produce goods faster than they are consumed.
7. The car has become something essential: cities spread out in all directions, public transport dwindles, shopping centers increase greatly, employers are located widely apart.
8. Whether or not some parts of her body come up to the standard, some will always be judged deficient.
9. The way of writing that exaggerates is properly a sort of fine-sounding rhetoric.
10. Just now I stated that it might be possible to prevent our language from decline.

Part III Questions on the Essays (20%)

Section A True-False Questions (10%, 1 point each)

- | | | | | |
|------|------|------|------|-------|
| 1. T | 2. T | 3. F | 4. T | 5. T |
| 6. T | 7. T | 8. F | 9. T | 10. T |

Section B Gap-filling (10%, 2 points each)

- | | | |
|---------------------------|----------|------------------|
| 1. exclusive / importance | 2. alarm | 3. preoccupation |
| 4. behind | 5. good | |

Part IV Unseen Passages (30%)

Passage One (10%, 2 points each)

- | | | |
|-------------|--------------------|-------------------------------|
| 1. sophisms | 2. logical fallacy | 3. pleasant or painful result |
|-------------|--------------------|-------------------------------|

4. pleasure and pain 5. altruism

Passage Two (20%, 1 point each)

1. by 2. as 3. based 4. where 5. air
 6. that 7. of 8. over 9. that 10. of
 11. from 12. an 13. not 14. to 15. far
 16. by 17. for 18. a 19. published 20. into

Part V Essay Writing (15%) Mark Scheme

Band A (13—15)	<ul style="list-style-type: none"> ◆ Good choice and clear statement of thesis. ◆ Good introduction to the thesis. ◆ Clear division into three or four paragraphs. ◆ Good development of the thesis. ◆ Good transition between paragraphs. ◆ Good use of details to support the thesis. ◆ Good conclusion to the essay.
Band B (10—12)	<ul style="list-style-type: none"> ◆ Acceptable choice and basically clear statement of thesis. ◆ Passable introduction to the thesis. ◆ Some division but not clearly marked. ◆ Some use of transitional devices, but not so skillful. ◆ Some details not so relevant to the thesis. ◆ A recognizable conclusion to the essay.
Band C (9—11)	<ul style="list-style-type: none"> ◆ The writer can understand the topic given, but could not write a basically acceptable thesis statement. ◆ Fewer than two paragraphs, with no clear division between. ◆ No sufficient details that pertain to the thesis. ◆ A kind of conclusion to the essay. ◆ No good mastery of language, no variety of language.
Band D (7—9)	Far below average. Not up to the required number of words.

Essay Reading (I) Final Paper A (Two)

Part I Vocabulary & Expressions (25%, 1 point each)

Score _____

Section A MC Questions (10%)

Choose one of the four options below each question that is closest in meaning to the underlined word or expression.

- Young people should not develop habits inimical to good health.
a. conducive b. harmful c. similar d. elusive
- The hostess of the salon plays the piano with exquisite technique.
a. excellent b. boastful c. extrovert d. indifferent
- We should take care not to allow this social trend to exert its malefic influence on the younger generation.
a. uncertain b. fashionable c. malignant d. strong
- I am sure that that action film will engross the audience with its special effects.
a. put off b. turn away c. lead astray d. occupy fully
- He was not really a scientist but rather a layman with some very interesting questions.
a. amateur b. intern c. lab assistant d. inquirer
- From engaging in sexual relations with an intern to letting the Vietnam War escalate, US presidents have been blamed for some egregious errors.
a. diverse b. numerous c. flagrant d. moral
- Attempts to restrict parking in the city centre have further aggravated the problem of traffic congestion.
a. worsened b. alleviated c. foregrounded d. hidden
- I'm a bit wary about giving people my address when I don't know them very well.
a. concerned b. cautious c. allergic d. attentive
- She was very involved with sports at college, to the detriment of her studies.
a. credit b. addition c. exception d. harming
- The company entered a country in the throes of economic collapse and opened a market there.
a. difficulties b. likelihood c. prospects d. doom

Section B Use of English (15%)

Complete the following article by writing the missing word for each gap. Use only one word for each gap.

Charles Dickens' childhood experiences

Charles Dickens was one of the greatest nineteenth-century English novelists. At the time of his death in 1870 he was a wealthy man, in contrast to the poverty of his early days. His parents (1) _____ their best to look after him but were always in difficulties (2) _____ money. Eventually, his father owed (3) _____ a large amount of money that he was sent to prison for three months.

Two days after his twelfth birthday, Dickens was taken away from school by his parents and made (4) _____ work in a factory in London to increase the family income. Factories could be dangerous places in (5) _____ days and some employers were cruel. Charles was not (6) _____ extremely unhappy, but also ashamed of working there, and he (7) _____ never forget that period of his life. Years later, (8) _____ his novel *Oliver Twist*, Dickens described his own childhood experiences. Oliver Twist was one of his most famous characters and he too suffered (9) _____ a child worker. Dickens' novels showed how shocking working and living conditions (10) _____. Working in the factory affected him so deeply that he found (11) _____ much too painful to speak about in later life. His own wife and children knew (12) _____ at all about the unhappiness of his childhood while Dickens was still alive, (13) _____ shortly after his death a biography was published in (14) _____ Dickens' terrible childhood experiences in the factory were revealed (15) _____ the first time.

Part II Paraphrase (15%)

Score _____

(2 points each for 1-5; 5 points for 6-7, 2.5 points each)

Paraphrase the following sentences in your own words, avoid repeating the underlined expressions.

1. No one in the book industry can say with any confidence what will happen to the book as we've known it.
2. The philosopher-king was to patch up a defective governmental design as the need might arise.
3. It (property) was forced upon us by our economic system as the alternative to starvation.
4. Modernity-snobbery, though not exclusive to our age, has come to assume an unprecedented importance.
5. Consumption becomes a treadmill with everyone judging their status by who's ahead of them and who's behind.

For questions 6-7, complete the second sentence so that it has a similar meaning to the first sentence, using the word given. Do not change the word given. You must use between three and six words, including the word given. Here is an example below.

Example:

James would only speak to the head of department alone. [ON]

James to the head of department alone.

[Answer] The gap can be filled with the words "insisted on speaking", so you write:

INSISTED ON SPEAKING

Write only the missing words IN CAPITAL LETTERS on the separate answer sheet.

6. There were a lot of things that we had to think about before we could accept their offer.
[OBLIGED]
There were several things that we consideration before we could accept their offer.
7. Do you think you could help me to fill in this application form? [WONDERING]
I me a hand filling in this application form.

Part III Questions on the Essays (20%)

Score _____

Section A True-False Statements (10%, 1 point each)

1. Erasmus and Montaigne were famous for their private libraries.
2. Today, people no longer pay respect to classics as Erasmus did.
3. The peaceful life of the inhabitants on the islands of the South Seas was due to the introduction of western morals.
4. Bacon believed in the power of science to make people live a happy life.
5. E. M. Forster argues for a life of materialism and carnality in this secular world, but with proper control of both.
6. In quoting Shakespeare's sonnet, Forster wants to show that the mere possession of property is not enough for a good life.
7. Booze-snobbery has made it creditable for well-brought-up ladies to be seen drunk in public.
8. Modern producers will try to make durable goods so that consumers can reduce cost.
9. The cost of transporting food over long distances has added to the ecological bill.
10. Susan Sontag urges people to rescue beauty from women and for women.

Section B Questions on Writing Techniques (10%, 2 points each)

Answer the following questions by filling in the gap or writing a short statement.

1. Forster mentions King Ahab in his essay "My Wood"; this is an example of _____ (2 words) to show the result of greed.
2. "Exaggerated reports of life in the South Seas led to a rash of idyllic utopias, many of them set in the tropics." Name the rhetorical device in the underlined part of the sentence.
3. Explain why Aldous Huxley uses "platonic" to describe one kind of art-snobbery.
4. "More 'Eagles' drive America's expanding road network, for instance, than fly in the nation's polluted skies, and more 'Cougars' pass the night in its proliferating garages than in its shrinking forests." Say what rhetorical device is used in this quote.
5. Explain how women are trapped by the duty to be beautiful.

Part IV Unseen Passages (20%)

Score _____

Passage One (10%, 2 points each)

Complete the sentences at the end of this passage by filling in the gaps with the number of words indicated. Some words are from the text, others should be your own invention according to the contextual meaning.

But there was more. The new birth of freedom that Lincoln spoke of at Gettysburg referred to the imminent abolition of slavery. The Civil War did not begin as a war to abolish slavery. Quite the contrary, the Union that the North initially fought to restore was a Union in which nearly half of the states were slave states. As late as August 1862—sixteen months into the war—Lincoln declared that my paramount object in this struggle is to save the Union, and is not either to save or destroy slavery. If I could save the Union without freeing any slave I would do it, and if I could save it by freeing all the slaves I would do it; and if I could save it by freeing some and leaving others alone I would also do that.

Often misinterpreted, Lincoln's purpose in this statement was to prepare public opinion for the proclamation of emancipation he had already decided to issue at the right time. He had concluded that it would be necessary to free at least some of the slaves in order to save the Union. He knew that many defenders of the Union disagreed, and he was telling them in advance that necessity might require them to accept emancipation if they wanted to save the Union.

Lincoln had always opposed slavery, which he believed made a mockery of the nation's founding charter that proclaimed the self-evident truth that "all men are created equal" and "endowed by their Creator" with the unalienable right of liberty. Americans liked to boast of their republic as a "beacon of freedom" to the oppressed peoples of other lands. Yet by the mid-nineteenth century the United States was the largest slaveholding country in the world. "The monstrous injustice of slavery," Lincoln had said back in 1854, "deprives our republican example of its just influence in the world—enables the enemies of free institutions, with plausibility, to taunt us as hypocrites."

The Civil War gave Lincoln the opportunity to attack this "monstrous injustice." As commander in chief, he believed he had the power to seize enemy property being used to wage war against the United States. Slaves were such property, for their labor sustained the Confederate economy and the logistics of Confederate armies. By mid-1862 Lincoln had come to the conclusion that to win a war against an enemy fighting for and sustained by slavery, the North must strike against the institution. "Without slavery the rebellion could never have existed," he said. "Without slavery it could not continue.... We [want] the army to strike more vigorous blows. The administration must set an example and strike at the heart of the rebellion."

As he went to his office on the cold afternoon of January 1, 1863, to sign the *Emancipation Proclamation*, Lincoln told friends who had gathered to witness the event: "I never in my life felt more certain that I was doing right than I do in signing this paper." If "my name ever goes into history it will be for this act, and my whole soul is in it." Lincoln was surely right. His name went

into history, as much for the *Emancipation Proclamation* as for anything else he did.

But there is more. Lincoln's life exemplified what has been variously labeled "the American dream," "the right to rise" from "rags to riches"—or in Lincoln's case quite literally to rise from a log cabin to the White House. The dominant image of Lincoln in much of the folklore is of a boy plowing his father's fields or splitting fence rails with an axe during the day and lying in front of the fire at night reading a book to achieve self-improvement. The image is romanticized, of course, but in Lincoln's case it was also real, which has made him a powerful symbol of what Americans want to believe about social mobility and the opportunity to get ahead in their society.

1. It can be inferred from this passage that many people mistake the initial purpose of _____ (3 words).
2. The existence of slavery even in the mid-nineteenth century USA tends to contradict the political principles as expressed in the _____ (2 words).
3. Lincoln had come to realize the necessity of _____ (2 words) in order to defeat the Southern Confederacy.
4. Lincoln felt that he was _____ (2 words of your own invention) when he signed the *Emancipation Proclamation*.
5. The political career of Lincoln goes to show that in America one can rise by _____ (3 words of your own invention).

Passage Two (10%, 1 point each)

Read the text below and think of the word which best fits each gap. Use only one word in each gap.

But the Internet is not just for wunderkinder. It offers a podium to Americans (1) _____ all ages and backgrounds who are flush with ideas but lack the means (2) _____ transmit them. A good example is Marcy Wheeler, a resident of Ann Arbor, Michigan, who earned a doctorate in comparative literature from the University of Michigan and then went to work as a consultant for the auto industry. She first began blogging in 2004, gaining notice for her posts (3) _____ the Valerie Plame leak case; in early 2007 she "liveblogged" the Lewis Libby trial. Later that year, after giving up her consulting job, she began blogging full-time for FireDogLake, a leftist blog collective, where she now concentrates on torture, warrantless wiretapping, and the auto bailout. I first learned (4) _____ Wheeler last April, when her name appeared in a front-page article in *The New York Times* about the release of Bush-era memos on interrogation techniques. Through a close reading of the documents, Wheeler was able (5) _____ conclude that Khalid Sheikh Mohammed had been waterboarded 183 times in one month. This revelation was quickly picked (6) _____ by *The Huffington Post*, and soon thereafter it showed up in the *Times*.

"The idea (7) _____ our work is parasitical is farcical," Wheeler told me by phone. "There's a lot of good, original work in the blogosphere. Half of all journalists look at the blogosphere when working on a story." At the same time, she said, "I'm happy to admit I'm still utterly reliant on journalists. You can't have a conversation [about torture] without talking about

Jane Mayer [of *The New Yorker*],” she said. Wheeler also praised Dana Priest and Joby Warrick of *The Washington Post* and James Risen and Douglas Jehl of *The New York Times*. “We ought to be talking about a symbiotic rather than a parasitical relationship,” she told me. What disturbs bloggers, she added, are those journalists (8) _____ reside in “the Village”—shorthand, she said, “for the compliant, unquestioning, conventional wisdom that comes out of Washington. It’s the world of the Peggy Noonans and David Broders, who are interested only in the horserace or in maintaining (9) _____ status quo they’re part of.”

The blogosphere, (10) _____ contrast, has proven especially attractive to those who, despite having specialized knowledge about a subject, have little access to the nation’s Op-Ed pages. ...

Part V Essay Writing (20%)

Score _____

Choose **one** of the following topics to write a short essay of about **300** words.

- A) *Walden* in the Age of Competitive Consumption
- B) The Use of Allusions in “My Wood”
- C) Advertising and Modernity Snobbery

The End

Final Paper A (Two) Answer Key

Part I Vocabulary & Expressions (25%, 1 point each)

Section A MC Questions (10%)

- | | | | | |
|------|------|------|------|-------|
| 1. b | 2. a | 3. c | 4. d | 5. a |
| 6. c | 7. a | 8. b | 9. d | 10. a |

Section B Use of English (15%)

- | | | | | |
|---------|-------------|---------|-----------|----------|
| 1. did | 2. with | 3. such | 4. to | 5. those |
| 6. only | 7. would | 8. in | 9. as | 10. were |
| 11. it | 12. nothing | 13. but | 14. which | 15. for |

Part II Paraphrase (15%)

{1-5: 2 points each; 6-7: 2.5 points each}

1. No book publisher can predict confidently what will become of the present book form.
2. The duty of the philosopher serving as king is to work out hastily a shoddy blue-print for government when required.
3. Under our economic system we have no other choice but to accept property, otherwise we will go hungry. (or: Our present economic system forces us all to accept property as the only choice if we don't want to suffer from hunger.)
4. Although the fashion for up-to-date things is not confined to our time, yet it has become very important without a prior example.
5. Spending is turned into a ceaseless competition in which everyone tries to determine their rank by referring to other people.
6. WERE OBLIGED TO TAKE INTO
7. AM WONDERING IF YOU COULD GIVE

Part III Questions on the Essays (20%)

Section A True-False Statements (10%, 1 point each)

- | | | | | |
|------|------|------|------|-------|
| 1. T | 2. T | 3. F | 4. T | 5. T |
| 6. T | 7. T | 8. F | 9. T | 10. T |

Section B Questions on Writing Techniques (10%, 2 points each)

1. biblical allusion
2. metaphor
3. "platonic" means merely liking the works of art without wanting to possess them.
4. irony
5. If women try to work at being beautiful, they are regarded as superficial caretakers of their appearance; if they don't make up, then they are accused of failing to fulfill their duty.

Part IV Unseen Passages (20%)**Passage One (10%, 2 points each)**

- | | | |
|-------------------|---|-----------------------|
| 1. The Civil War | 2. founding charter | 3. abolishing slavery |
| 4. making history | 5. his own efforts / endeavour / striving | |

Passage Two (10%, 1 point each)

- | | | | | |
|--------|----------|---------|---------|---------|
| (1) of | (2) to | (3) on | (4) of | (5) to |
| (6) up | (7) that | (8) who | (9) the | (10) by |

Part V Essay Writing (20%)

- Band 4: 18—20 有独特创意，紧扣主题，有清楚的段落划分，每段有鲜明的主题句，段落之间有过渡，用词有一定的范围和难度，结论鲜明。
- Band 3: 15—17 无独特创意，有主题陈述句，有段落划分但不很明显，段落之间无过渡，用词有限，比较重复。结论鲜明。
- Band 2: 13—15 构思平庸，无主题陈述，段落划分不明显，段落之间无过渡，用词有很多错误，文章结构松散，无结论。
- Band 1: 10—12 文章字数太少，无构思，无主题，段落数目少于 2，用词错误连篇，文章无结构和组织，无结论。

Essay Reading (I) Final Paper A (Three)

Part I Vocabulary (15%, 1 point each)

Score _____

Section A (10%)

Choose **one** of the definitions that is closest in meaning to the underlined word or phrase in each of the following sentences and circle the letter of your choice.

- Even the rare moments of repose were filled with plans.
a. panic b. tranquility c. glory d. agility
- Nor is it the first time that Rupert's good name has been besmirched.
a. stained b. enhanced c. mentioned d. spoiled
- The whimsical imagery of Martinez's work plays on color and shape.
a. capricious b. exotic c. colorful d. refined
- There's been a rash of car thefts in the city centre.
a. attempt b. spate c. host d. shortage
- It seemed who they were was the antithesis of who they needed to be.
a. idol b. opposite c. epitome d. proof
- He has to learn to temper his enthusiasm.
a. dampen b. control c. tone down d. turn on
- He was always lavish in his praise of my efforts.
a. enthusiastic b. objective c. generous d. grudging
- This is a modern health services research unit but you hold an antiquated view of science.
a. out-dated b. dim c. pessimistic d. avant-garde
- Many who vigorously disparaged his accomplishment came to share his aspiration.
a. celebrate b. belittled c. denied d. conceived
- By fully exploiting their market position currently, monopolistic firms might elicit adverse public opinions and governmental censure.
a. actions b. criticism c. interference d. lucidity

Section B (5%)

In each of the following sentences there is a gap; fill in a word from the list given below. You may have to change the form of the word where necessary.

coma	attend	detriment	embryo	ascend	exigent
------	--------	-----------	--------	--------	---------

- Smoking in the office has its _____ problem of fire hazard.
- Her plan is still in the _____ stage; its effects won't show until its full implementation.

3. Next morning he was found _____, apparently lifeless, and taken to hospital.
4. She added that any attempt to use corporeal punishment could have a _____ effect on children.
5. It is generally believed that he is a winner-apparent, but that does not guarantee his _____ to presidency.

Part II Paraphrase (20%, 2 points each)

Score _____

Paraphrase the following sentences in your own words and avoid repeating the underlined words or expressions.

1. This breach of concentration, silence, solitude goes to the very heart of our notion of literacy, ...
2. The power almost inevitably will belong to the alliterate. It will belong to the numerate.
3. It was possible that human happiness might be traced not so much to the absence of government as to an abundance of goods.
4. Nineteenth-century theorists found it necessary to appeal to a natural compulsion to work.
5. The Gospels all through couple stoutness and slowness.
6. Ahead of us lie technical, psychic, and social transformations probably much more dramatic than those brought about by Gutenberg.
7. The society-snob must be perpetually lion-hunting; the modernity-snob can never rest from trying to be up to date.
8. Man aspires to be what he cannot be, and yet has reason enough to know that what he aspires to is out of his reach.
9. To respect property is essentially to abstain from using what other people have set aside for their own use.
10. Associating beauty with women has put beauty even further on the defensive, morally.

Part III Questions on the Essays (25%)

Score _____

Section A (15%, 1.5 points each)

Decide whether the following statements are true or false according to the essays you studied.

Write T for True and F for False.

1. In "Utopian Techniques", the South Seas provide an example of the good life without western civilization and government.
2. Owning property makes a person heavy, greedy, pseudo-creative and selfish, according to E. M. Forster.
3. Booze snobbery has corrupted the fine taste for wines in France and drunkenness in public became socially acceptable.
4. Manufacturers want their customers to keep their products as long as possible.
5. According to the author of "The Epoch of the Secular City", the age of the "secular city" is an age of "no religion at all".

6. *Antigone* signals the painful transition of a culture from tribe to town.
7. The Puritan is to the town culture what the shaman is to the tribal culture.
8. George Steiner thinks that in the future, reading in the private, silence sense, will again be spread widely.
9. Susan Sontag believes that Christianity is to blame for the lower prestige of beauty in modern people's estimation.
10. It is unfair to ask women to be the caretaker of their appearance while accusing them of vanity and shallowness.

Section B (10%, 2 points each)

1. George Steiner believes that power will shift to _____ (1 word) of a new kind.
2. It was the _____ (1 word) type of utopia which Karl Marx attacked.
3. For snobberies ebb and flow; their empire rises, declines, and falls in the most approved _____. (2 words)
4. Urbanization means a structure of common life in which diversity and the disintegration of tradition are _____. (1 word)
5. To preen, for a woman, can never be just a pleasure. It is also a _____. (1 word)

Part IV Unseen Passages (30%, 2 points each)

Score _____

Passage One (10%)

Answer the following questions by filling in the gaps with appropriate words. The number of words is sometimes indicated. Or Answer True or False.

Distrusting conventional solutions, writers of genius characteristically leave us with questions rather than answers. Literary genius also expresses itself in highly imaginative use of language and a fascination with complex artistic structures. It transforms the genres within which it works. And though environment—social, political, intellectual—plays a vital role in shaping the imagination, genius leaves us with a sense of the inexplicable, a sense that so much creative originality seems to come, not from a privileged education, or from exceptional social circumstances, but from some undiscovered region of the mind. Those who possess "*ingenium*", or genius, wrote Ben Jonson paraphrasing the Spanish humanist Juan Luis Vives, seem "able by nature, and instinct, to pour out the treasure of [their] mind"; literary language, it seems, "springs out of the most retired, and inmost parts of us, and is the image of... the mind".

This view of literary genius has not been fashionable in recent decades. Genius, we are told, is undemocratic: "asking who the geniuses are presumes a particular type of hierarchical organization", writes one scholar. Postmodernists believe that the notion of genius as something that springs from an invisible natural source inside us is mistaken. "Great art is not a matter of inspiration, or of being in tune with one's uncon-scious", writes Christine Battersby in a feminist study of genius; it's socially constructed. And because it's men on the whole who do the constructing, conventional ideas of genius naturally privilege men and devalue women.

Postmodernists object to the traditional view of genius, not just because they believe that it gives a misleading picture of the way the mind works, but because it obscures the ideological nature of artistic creation. The phenomenon we call genius is in reality no more than a particular set of skills and accomplishments that serve to endorse the interests of those in power, with the artist serving merely as the voice through which ideology speaks. This is thought to be no less true of Shakespeare than it is of any other author. Shakespeare's plays weren't the expression of an exceptional mind responding in unpredictable ways to "the very age and body of the time his form and pressure"; they were the product of the entertainment industry. And because in Elizabethan England that industry consisted almost entirely of men, it follows that any play that such an industry assembled must reflect male prejudices.

1. According to the author, _____ (3 words) usually offer no ready solutions.
2. The phenomenon of genius is hard to account for because this mental superiority stems from a stroke of luck. (True or False? Write T for True and F for False. Quote evidence from the text to support your judgement.)
3. Recent critics look at genius from an unfavorable light because it's _____. (1 word)
4. The role of the artist is reduced to the instrumental level serving the ruling class. This view is expressed by the _____. (1 word)
5. Sexual biases in Shakespeare's plays can be attributed to the fact that the bulk of the members who constituted the _____ (2 words) of his time were men.

Passage Two (10%)

Answer the following questions by filling in the gaps with appropriate words. The number of words is sometimes indicated.

When linguists became able to examine critically and scientifically a large number of languages of widely different patterns, their base of reference was expanded. ... It was found that the background linguistic system (in other words, the grammar) of each language is not merely a reproducing instrument for voicing ideas but rather is itself the shaper of ideas, the program and guide for the individual's mental activity, for his analysis of impressions, for his synthesis of his mental stock in trade. Formulation of ideas is not an independent process, strictly rational in the old sense, but is part of a particular grammar and differs, from slightly to greatly, as between different grammars. We dissect nature along lines laid down by our native languages. The categories and types that we isolate from the world of phenomena we do not find there because they stare every observer in the face; on the contrary, the world is presented in a kaleidoscopic flux of impressions which has to be organized by our minds—and this means largely by the linguistic systems in our minds. We cut nature up, organize it into concepts, and ascribe significances as we do, largely because we are parties to an agreement to organize it in this way—an agreement that holds throughout our speech community and is codified in the patterns of our language. The agreement is, of course, an implicit and unstated one, but its terms are absolutely obligatory; we cannot talk at all

except by subscribing to the organization and classification of data which the agreement decrees.

1. A comprehensive examination of different linguistic systems reveals the fact that a wider role of the _____ (1 word) exists, contrary to previous assumption.
2. One's mother tongue governs the way he/she _____. (2 words)
3. According to the author, different classes of natural things are the products of the human mind's _____. (1 word)
4. Men cannot make sense of the world without a pre-established _____. (1 word)
5. Verbal communication between human beings is impossible unless they obey a set of _____ (1 word) prescribed by their linguistic convention.

Passage Three (10%)

In the following passage, five sentences are taken out of the text and placed in random order at the end of the passage. Fill in each of the gaps with a letter of your choice. There is an extra sentence you don't have to choose.

Pascal says that at one time he believed that human justice was essentially just; but he has now learnt better. Theft, incest, infanticide and parricide have all been counted among virtuous actions. (1 _____) Nothing, according to mere reason, is in itself just; there are no rules discoverable by reason which we can use to appraise the rules actually accepted and enforced. Montaigne is wrong when he says that custom must not be followed merely because it is custom but because it is reasonable or just. Yet Pascal admits that people follow custom because they believe it to be just. (2 _____) That what is customary is just, in some sense of justice which does not make just and customary synonyms, is apparently a belief that men cannot do without. At least Pascal suggests that it is so, though he does not attempt to explain why it should be. No doubt he believes that there is after all an "essential justice", to which men aspire though they cannot discover it; so that they must have something which can pass for justice among them, something which they believe is other than it is without really knowing what they take it for. In the social philosophy of Pascal, the role of justice is not unlike that of the *thing-in-itself* in Kant's theory of knowledge; it is something of which nothing can be known except that it exists, and so men take what they can know (justice as it appears to them) to be justice as it really is.

In a work which is not a finished treatise, which consists only of materials brought together for a book and never built into one, Pascal does not trouble to explain how men come to have the customs they do have. He does not anticipate Hume (who abandons the notion of an essential justice discoverable by reason even more completely than he does) by suggesting that, men's capacities and needs being broadly similar all over the world, they come everywhere to accept certain rules which experience teaches them are in everyone's interest, rules without which no society could subsist. (3 _____) Nor does he suggest that government first arose because it was found generally convenient. He says merely that there must be inequality among men, since they all wish to dominate, though only some can do so. He imagines a struggle between men which ends with the stronger bending the weaker to their wills, the masters deciding how 'force' shall pass

from their hands into those of their successors. (4 _____) But Pascal is so little interested in the origins of the social and political order that he gives little thought to the matter.

In his opinion it matters much more that laws and forms of government should go unquestioned than what they are. What, he asks, appears more unreasonable than to choose the eldest son of a queen to govern a State? If the traveller of noblest birth were chosen to captain a ship, it would be thought ridiculous. And yet, given the perversity, the unruliness of man, the unreasonable becomes reasonable. (5 _____) But anyone may claim to be that. Therefore let the rule be that he is to govern who has something about him that cannot be disputed: let him govern who is the eldest son of the king, of the man who ruled before him. What rule is less hurtful to vanity than one which accords superiority without pretence of merit? The other advantages of hereditary monarchy, so conspicuous to Bodin and Bossuet, count for nothing with Pascal, who does not mention them. ...

- A. Should the most virtuous man and the most able govern the State?
- B. They wish to be subject only to reason or justice; and custom, if it were not thought reasonable or just, would be thought tyrannical.
- C. It is then that 'imagination' begins to take the place of 'force', presumably because men come to believe that what is established is as it ought to be.
- D. Justice has been defined in several ways, and the definition which pleases Pascal best is that the just is the customary, the commonly received.
- E. He produces no universal rules as substitutes for the law of nature as traditionally conceived.
- F. Hume is more inclined to believe that customs and forms of government differ from country to country because men's needs differ.

Part V Essay Questions (10%)

Score _____

Choose **one** of the following topics and write a short essay of about 300 words to present your argument. Make sure to back up your point of view with specific examples from real life.

1. In what ways can modernity-snobbery affect our lives? Are you for or against it? State your reasons briefly.
2. Discuss the various utopian schemes throughout human history. Do you think that behavioral psychology can provide the perfect utopia for us? Why or why not?
3. How can we rectify the current prejudices about beauty?

The End

Final Paper A (Three) Answer Key

Part I Vocabulary (15%, 1 point each)

Section A (10%)

- | | | | | |
|------|------|------|------|-------|
| 1. b | 2. a | 3. a | 4. b | 5. b |
| 6. c | 7. c | 8. a | 9. b | 10. b |

Section B (5%)

- | | | | | |
|---------------|---------------|--------------|-----------------|------------|
| 11. attendant | 12. embryonic | 13. comatose | 14. detrimental | 15. ascent |
|---------------|---------------|--------------|-----------------|------------|

Part II Paraphrase (20%, 2 points each)

1. This disturbance of attention, breaking of silence, intrusion into loneliness touches the very core of our idea of the ability to read and write, ...
2. It is unavoidable that the power will be possessed by the people who don't like reading. It will belong to the people good at mathematics.
3. It might well be that human happiness might not be found in anarchy, but in material prosperity.
4. Nineteenth-century theorists were obliged to resort to a natural urge to work in order to rationalize this problem.
5. In all the Gospels, heaviness is associated with slowness of action.
6. We are faced with a future in which technical, psychic, and social changes would be much more drastic than those introduced by Gutenberg.
7. The kind of people who pursue famous personages will never cease from their search for celebrities; the kind of people who are fond of new gadgets will continually strive to keep up with the latest fashion.
8. Man strongly desire to become what he cannot be, but has sufficient intelligence to know that his goal is impossible to attain.
9. The definition of the phrase "respect property" basically means keeping away from using what belongs to other people.
10. Connecting beauty with women in one's mind has made beauty even more vulnerable in terms of morality.

Part III Questions on the Essays (25%)

Section A (15%, 1.5 points each)

- | | | | | |
|------|------|------|------|-------|
| 1. T | 2. T | 3. T | 4. F | 5. T |
| 6. T | 7. T | 8. F | 9. T | 10. T |

Section B (10%, 2 points each)

- | | | |
|--------------|------------|----------------------|
| 1. creators | 2. idyllic | 3. historical manner |
| 4. paramount | 5. duty | |

Part IV Unseen Passages (30%)**Passage One (10%, 2 points each)**

1. writers of genius
2. True (...genius leaves us with a sense of the inexplicable)
3. undemocratic
4. postmodernists
5. entertainment industry

Passage Two (10%, 2 points each)

1. grammar
2. dissect nature
3. organization
4. agreement
5. rules

Passage Three (10%, 2 points each)

1. D
2. B
3. E
4. C
5. A

Part V Essay Questions (10%)

Mark Scheme (Up to the instructor)

Essay Reading (I) Final Paper A (Four)

Part I Vocabulary (15%, 1 point each)

Score _____

Section A (10%)

Choose one of the definitions that is closest in meaning to the underlined word or phrase in each of the following sentences and circle the letter of your choice.

- The fashion designer's whimsical and romantic creations of the mid-1960s to early '70s epitomized that free-spirited era.
a. fanciful b. exotic c. ingenious d. colorful
- None of our recommendations hinge on huge capital investments.
a. require b. imply c. depend on d. encourage
- Research is the antithesis of randomness.
a. confirmation b. opposite c. back-up d. negation
- He is described as the quiet one who shuns publicity and lets the rest of the band enjoy the limelight.
a. dreads b. avoids c. detests d. seeks
- The lack of competition and market discipline induces a complacent attitude in both management and the workforce.
a. self-satisfied b. ambivalent c. arrogant d. negative
- He was glib in tongue, lavish in promises, big in size and somewhat stupid.
a. prudent b. generous c. evasive d. insincere
- This not only augments the supply of visual aids, but is an excellent method of learning.
a. ensures b. increases c. provides d. complements
- The much greater availability of illegal drugs has led to a phenomenal growth in drug offences.
a. steady b. incremental c. modest d. substantial
- By fully exploiting their market position currently, monopolistic firms might elicit adverse public opinions and governmental censure.
a. actions b. criticism c. regulations d. interference
- To pursue science is not to disparage the things of the spirit.
a. deny b. suppress c. inhibit d. belittle

Section B (5%)

In each of the following sentences there is a gap; fill in a word from the list given below. You may have to change the form of the word where necessary.

avaricious	lamentable	solicitude	detriment	compulsion	affluence
------------	------------	------------	-----------	------------	-----------

11. _____ overspending in these days of credit cards has become more common.
12. Medical and social science research began to indicate that retirement itself had _____ effects.
13. We can see the soft expression in their eyes, caring and _____.
14. In a(n) _____ society the problem of poverty is fundamentally different from what it is in an underdeveloped economy.
15. Steiner _____ the lack of public interest in the issue.

Part II Paraphrase (20%, 2 points each)

Score _____

Paraphrase the following sentences using your own words. Avoid repeating the underlined words or expressions in the sentences given.

1. The philosopher-king was to patch up a defective governmental design as the need might arise.
2. It was possible that human happiness might be traced not so much to the absence of government as to an abundance of goods.
3. The Gospels all through couple stoutness and slowness.
4. Possession is one with loss.
5. Organized waste among consumers is the first condition of our industrial prosperity.
6. Each hierarchy culminates in its own particular Pope.
7. The richest billion people in the world have created a form of civilization so acquisitive and profligate that the planet is in danger.
8. As our day-to-day interactions with the economy lose the face-to-face character that prevails in surviving communities, buying things becomes a substitute source of self-worth.
9. Associating beauty with women has put beauty even further on the defensive, morally.
10. This power is always conceived in relation to men; it is not the power to do but the power to attract.

Part III Questions on the Essays (20%)

Score _____

Section A (10%, 1 point each)

Determine if the following statements about the essays are true or false. Write T for "True" and F for "False" on your Answer Sheet.

1. Plato pinned his hope for a future ideal state upon a wise ruler—a philosopher-king, who had both the capacity for devising ways of running the state and the power to carry them out.
2. The title of Thomas More's book *Utopia* has an ambiguous etymology.
3. In "My Wood", the allusion to Shakespeare's sonnet serves to show the vanity of property ownership.
4. In the last paragraph of "My Wood", the allusion to Dives in Hell is intended to prove that poverty is a kind of punishment.
5. In "Selected Snobberies," disease snobs adore all kinds of disease, including some disfiguring

- kinds.
6. The author of “Selected Snobberies” highly recommends modernity snobbery, as it stimulates economic activities in society.
 7. In “How Much is Enough?” the author claims that material abundance has made Americans even happier than they were in 1957.
 8. Where clean tap water is easily available, more people switch to other kinds of beverages.
 9. In “Beauty”, the author states that beauty lost its importance as a kind of human excellence owing to the rise of Christianity.
 10. Susan Sontag claims that women are caught in a dilemma no matter they care about their beauty or not.

Section B (10%, 2 points each)

Fill in the gaps in the following sentences with appropriate information from the texts.

1. Plato hoped to find the good life *sub homine*, and St Augustine sought it _____. (2 words)
2. Our life on earth is, and ought to be, material and _____. (1 word)
3. If, with the Buddhists, we regard all activity in this world of illusion as bad, then we shall condemn all snobberies out of _____. (1 word)
4. Given these stereotypes, it is no wonder that beauty enjoys, at best, a rather _____. (2 words)
5. Beauty as a form of power for women cannot be renounced without _____. (2 words)

Part IV Unseen Passages (30%)

Passage One (12%, 2 points each)

Complete the gaps in the sentences after you have read through the passage carefully.

The fact that Aristotle was a scientist who took the whole field of knowledge for his province has become trite with repetition, so that it falls upon our ears as a meaningless phrase. Yet it is a truth which we must constantly bear in mind if we wish really to understand the meaning and the permanent value of his *Poetics*. For, in this little book, which preserves to us nearly all that we know of his aesthetic theory, Aristotle has the same precise, logical point of view which pervades his scientific works. In the *Poetics*, which was never an exhaustive treatise, and in its present fragmentary form is almost entirely a discussion of tragedy, Aristotle is neither a pure theorist, forming from his own general ideas a set of rules meant to guide future dramatists; nor, on the other hand, a mere compiler of the practice of the Greek tragedians. He is primarily an inductive reasoner, basing his conclusions upon the forms of drama known to him. Without assuming even the greatest work to be perfect, he attempts, from the varied excellence of different tragedies, to discover the causes and necessary conditions of such excellence.

Since he is addressing an audience perfectly familiar with Greek literature, and ignorant of any other, Aristotle passes over without specific treatment the element in Greek tragedy which is its most important point of difference from the modern drama. Greek tragedy had its beginnings in

religious rites; it continued, through all its history, to be represented at solemn public festivals; and it almost invariably chose its subjects from the national semi-religious myths. Thus it received a religious character, which permeates its very essence. Even in the plays of the sceptic Euripides, though the old Greek piety and seriousness are gone, the type of drama which they had created remains.

Of this religious drama, Aristotle gives the following familiar definition:

“Tragedy is an imitation of an action that is serious, complete and of a certain magnitude; ... in the form of action, not of narrative; through pity and fear effecting the proper purgation of those passions.”

Thus at the beginning of the *Poetics*, Aristotle assumes that pity and fear are the emotions proper to tragedy. Though he does not argue directly in support of this proposition, his illustrations, which are drawn from the greatest works of the Greek poets, show how it was obtained. Pity and fear, he continues, are best aroused by the spectacle of a great man, and one in general good, brought into misery through some defect of his nature. To this highest type of tragedy belong the *Agamemnon* of Aeschylus, and the *Oedipus Tyrannus* of Sophocles. When we read, or see performed, such tragedies, pity arises in us for the hero, who suffers a punishment which, judged by human standards, is out of all proportion to his guilt. A tragic fear, or sense of awe, comes from the vision of a moral order under which such retribution is possible, or perhaps inevitable. By the excitation of such lofty passions our own purely human emotions are purged of disturbing elements, are deepened and purified. This tragedy, although it has an indirect moral effect, by the deepening of human feelings, is by its very nature, being addressed to the feelings and not the will, aesthetic rather than moral. By not assigning a direct moral purpose to tragedy, or to poetry in general, Aristotle departed from the traditional Greek point of view, and was not followed by the modern schools which looked upon him as their guide.

1. It can be inferred from this passage that Aristotle's approach to the study of beauty is the same as his approach to _____. (1 word)
2. The author states that *Poetics* is confined to the treatment of only one kind of d _____. (1 word)
3. Aristotle set out to identify the _____ (4 words) of why some ancient Greek plays were so good.
4. Greek tragedy was deeply imbued with a _____. (2 words)
5. The tragic hero seems to have experienced undue _____ (1 word) for what he has done.
6. Tragedy is more concerned with _____ (1 word) than with _____ (1 word) because it appeals to human _____. (1 word)

Passage Two (12%, 2 points each)

Complete the gaps in the sentences after you have read through the passage carefully.

If it be asked why, at the present day, this same method is more rigorously followed and more frequently applied by the French than by the Americans, although the principle of equality be no less complete, and of more ancient date, amongst the latter people, the fact may be attributed to two circumstances, which it is essential to have clearly understood in the first instance. It must never be forgotten that religion gave birth to Anglo-American society. In the United States religion is therefore commingled with all the habits of the nation and all the feelings of patriotism; whence it derives a peculiar force. To this powerful reason another of no less intensity may be added: in American religion has, as it were, laid down its own limits. Religious institutions have remained wholly distinct from political institutions, so that former laws have been easily changed whilst former belief has remained unshaken. Christianity has therefore retained a strong hold on the public mind in America; and, I would more particularly remark, that its sway is not only that of a philosophical doctrine which has been adopted upon inquiry, but of a religion which is believed without discussion. In the United States Christian sects are infinitely diversified and perpetually modified; but Christianity itself is a fact so irresistibly established, that no one undertakes either to attack or to defend it. The Americans, having admitted the principal doctrines of the Christian religion without inquiry, are obliged to accept in like manner a great number of moral truths originating in it and connected with it. Hence the activity of individual analysis is restrained within narrow limits, and many of the most important of human opinions are removed from the range of its influence.

The second circumstance to which I have alluded is the following: the social condition and the constitution of the Americans are democratic, but they have not had a democratic revolution. They arrived upon the soil they occupy in nearly the condition in which we see them at the present day; and this is of very considerable importance.

There are no revolutions which do not shake existing belief, enervate authority, and throw doubts over commonly received ideas. The effect of all revolutions is therefore, more or less, to surrender men to their own guidance, and to open to the mind of every man a void and almost unlimited range of speculation. When equality of conditions succeeds a protracted conflict between the different classes of which the elder society was composed, envy, hatred, and uncharitableness, pride, and exaggerated self-confidence are apt to seize upon the human heart, and plant their sway there for a time. This, independently of equality itself, tends powerfully to divide men - to lead them to mistrust the judgment of others, and to seek the light of truth nowhere but in their own understandings. Everyone then attempts to be his own sufficient guide, and makes it his boast to form his own opinions on all subjects. Men are no longer bound together by ideas, but by interests; and it would seem as if human opinions were reduced to a sort of intellectual dust, scattered on every side, unable to collect, unable to cohere.

Thus, that independence of mind which equality supposes to exist, is never so great, nor ever appears so excessive, as at the time when equality is beginning to establish itself, and in the course

of that painful labor by which it is established. That sort of intellectual freedom which equality may give ought, therefore, to be very carefully distinguished from the anarchy which revolution brings. Each of these two things must be severally considered, in order not to conceive exaggerated hopes or fears of the future.

I believe that the men who will live under the new forms of society will make frequent use of their private judgment; but I am far from thinking that they will often abuse it. This is attributable to a cause of more general application to all democratic countries, and which, in the long run, must needs restrain in them the independence of individual speculation within fixed, and sometimes narrow, limits. I shall proceed to point out this cause in the next chapter.

1. It can be inferred that the principle of equality existed longer among the _____. (1 word)
2. We can learn from the passage that there is clear-cut separation between _____ (1 word) and _____ (1 word) in America.
3. According to the passage implicit credence is placed in _____ (1 word) in the United States.
4. A host of moral truths derived from Christianity are accepted by the Americans _____. (2 words)
5. In the wake of a drastic social change, people are left to their own devices as to the _____ (1 word of your invention) they should take in their progress.
6. The most pronounced _____ (3 words) occurs during the establishment of equality.

Passage Three (6%, 0.5 point each)

- Read the extract from a report about sales figures below.
- In most lines 1-12 there is one extra word. It is either grammatically incorrect or does not fit in with the meaning of the text. Some lines, however, are correct.
- If a line is correct, write a [✓] on your Answer Sheet.
- If there is an extra word in the line, write the extra word in **CAPITAL LETTERS** on your Answer Sheet.
- There are two examples provided, (0) and (00).

Examples: (0) = ✓ / (00) = TOO

REPORT TO MANAGING DIRECTOR ON SALES FIGURES

- | | |
|----|---|
| 0 | After six successful quarters of sales in the Seattle area, results for |
| 00 | the last quarter were disappointing too. General sales were down |
| 1. | 16 per cent, on average, across our nine area stores. While as I noted |

2. in my last report it is my view that some of this downturn can then be attributed
3. to layoffs at IMP plc, which, as you know, it is the area's largest employer.
4. During the quarter IMP plc gave layoff notices to something in the region of
5. 5 per cent part of its workforce. But it would be dangerous, I believe,
6. to assume that our sales slump is due simply to such layoffs. In the same
7. period of time, two powerful competitors—SaveMarts and Bargain
8. Buyes—opened a total sum of eight stores within our main catchment
9. area. However the grand openings of these stores were accompanied
10. by their heavy advertising of sales items. I recommend that a thorough
11. assessment of how the impact of such competition upon our sales.
12. Equipped with this detailed knowledge, we would scarcely be in a position to review our current strategy.

Part V Essay Writing (15%)

Score _____

*On the basis of your understanding of the essays, choose **one** of the following topics to write a short essay of about 300 words, paying attention to the development of theme, the organization and choice of wording.*

- A) Discuss how biblical and literary allusions are used in “My Wood” to illustrate the points.
- B) Explore the relationship between modernity snobbery and industrial prosperity. How can we address this problem?
- C) Discuss the different requirements for men and women concerning beauty. How does Sontag analyse the social injustice underlying women's duty to be beautiful?

The End

Final Paper A (Four) Answer Key

Part I Vocabulary (15%, 1 point each)

Section A (10%)

- | | | | | |
|------|------|------|------|-------|
| 1. a | 2. c | 3. b | 4. b | 5. a |
| 6. b | 7. b | 8. d | 9. b | 10. d |

Section B (5%)

- | | | |
|----------------|-----------------|----------------|
| 11. compulsive | 12. detrimental | 13. solicitous |
| 14. affluent | 15. lamented | |

Part II Paraphrase (20%, 2 points each)

1. It was the philosopher-king's duty to draw up a faulty plan for governing the people when required.
2. It was quite likely that we can find human happiness not in anarchy, but in material prosperity.
3. Throughout the four Gospels stoutness is always associated with slowness.
4. Owning property is the same as losing one's spiritual welfare.
5. If our industries are to do well, the first requirement is large-scale waste among consumers.
6. Each system of grades reaches its highest point in a particular idol.
7. The most wealthy billion people in the world have created a form of civilization so greedy and wasteful that the earth is brought into danger.
8. As our daily dealings with the economy no longer involve the personal touch that are dominant in primitive communities, shopping becomes an alternative source of an individual's value.
9. Mentally connecting beauty with women has made it morally even more vulnerable.
10. People always tend to think of beauty as a power connected with men; it is not the power to take concrete actions but the power to lure men.

Part III Questions on the Essays (20%)

Section A (10%, 1 point each)

- | | | | | |
|------|------|------|------|-------|
| 1. T | 2. T | 3. T | 4. F | 5. F |
| 6. F | 7. F | 8. T | 9. T | 10. T |

Section B (10%, 2 points each)

- | | |
|------------|---------------------|
| 1. sub deo | 4. mixed reputation |
| 2. carnal | 5. social censure |
| 3. hand | |

Part IV Unseen Passages (30%)

Passage One (12%, 2 points each)

- | | | |
|------------------------|---------------|------------------------------------|
| 1. science | 2. drama | 3. causes and necessary conditions |
| 4. religious character | 5. punishment | 6. feelings |

Passage Two (12%, 2 points each)

- | | | |
|--------------------|------------------------|-------------------------|
| 1. Americans | 2. religion / politics | 3. Christianity |
| 4. without inquiry | 5. direction | 6. independence of mind |

Passage Three (6%, 0.5 point each)

- | | | | | |
|----------|--------------|--------|------------|---------|
| 1. while | 2. then | 3. it | 4. ✓ | 5. part |
| 6. ✓ | 7. as | 8. sum | 9. however | 10. ✓ |
| 11. how | 12. scarcely | | | |

Part V Essay Writing (15%) Mark Scheme

Band A (13—15)	<ul style="list-style-type: none"> ◆ Good choice and clear statement of thesis. ◆ Good introduction to the thesis. ◆ Clear division into three or four paragraphs. ◆ Good development of the thesis. ◆ Good transition between paragraphs. ◆ Good use of details to support the thesis. ◆ Good conclusion to the essay.
Band B (10—12)	<ul style="list-style-type: none"> ◆ Acceptable choice and basically clear statement of thesis. ◆ Passable introduction to the thesis. ◆ Some division but not clearly marked. ◆ Some use of transitional devices, but not so skillful. ◆ Some details not so relevant to the thesis. ◆ A recognizable conclusion to the essay.
Band C (9—11)	<ul style="list-style-type: none"> ◆ The writer can understand the topic given, but could not write a basically acceptable thesis statement. ◆ Fewer than two paragraphs, with no clear division between. ◆ No sufficient details that pertain to the thesis. ◆ A kind of conclusion to the essay. ◆ No good mastery of language, no variety of language.
Band D (7—9)	Far below average. Not up to the required number of words.

Essay Reading (I) Final Paper B (One)

Part I Vocabulary (15%, 1 point each)

Score _____

Section A (10%)

Choose one of the definitions that is closest in meaning to the underlined word or phrase in each of the following sentences and circle the letter of your choice.

- I've read an excerpt of the book on the Web and it's whetted my appetite.
a. desire b. vision c. aroma d. appellation
- On the hill, a solitary figure was busy chopping down trees.
a. gigantic b. single c. artistic d. disfigured
- If you gorge your self on crisps like that, you won't eat your dinner.
a. involve b. invoke c. feed d. vomit
- Asceticism is the religious practice of suppressing one's carnal desires.
a. worldly b. secret c. sexual d. spiritual
- Part of the attraction of this tour is the visit to exotic places in the world.
a. unusual b. forbidden c. emerging d. metropolitan
- Attempts to restrict parking in the city centre have further aggravated the problem of traffic congestion.
a. reduced b. improved c. lessened d. worsened
- She wanted to be independent and beholden to no one.
a. obliged b. bound c. attached d. revealed
- The leader's aggressive stance seems to have foreclosed any chance of diplomatic compromise.
a. indicated b. selected c. lost d. prevented
- The British writer George Orwell led a nomadic life before he became known as a promising writer.
a. wandering b. prosperous c. tribal d. hippy
- Television confronts the viewer with a succession of glittering and seductive images.
a. bewildering b. transient c. attractive d. blurred

Section B (5%)

Fill in the gaps in the following sentences with the appropriate form of the word given in brackets.

- Despite the Government's repeated _____ to the contrary , taxation has risen over the past decade. (assure)
- Since they set up a builder's yard next door, our house has _____ in value . (depreciation)

3. His _____ behaviour turned off everyone around him and made him isolated. (repulsion)
4. _____ (it) to say, Mike won't be going to Tina's birthday party after what he said about her to her boss. (sufficiency)
5. Wind and rain have _____ the statues into shapeless lumps of stone. (erosion)

Part II Paraphrase (20%, 2 points each)

Score _____

Paraphrase the following sentences in your own words. Avoid repeating the underlined words or expressions.

1. It was possible that human happiness might be traced not so much to the absence of government as to an abundance of goods.
2. A special kind of utopian writing began to take shape when Robinson Crusoe put the solitary good life to the test.
3. The good life was just round the corner.
4. I could not suppose that my wood was the destined nucleus of universal dominion.
5. It (property) is forced upon us by our economic system as the alternative to starvation.
6. ...because it compels the Philistines to pay at least some slight tribute to the things of the mind and make the world less dangerously unsafe for ideas than it otherwise might have been.
7. The richest billion people in the world have created a form of civilization so acquisitive and profligate that the planet is in danger.
8. Beyond the effects of livestock production, the affluent diet rings up an ecological bill through its heavy dependence on shipping goods over great distances.
9. This power is always conceived in relation to men; it is not the power to do but the power to attract.
10. Genius without education is like silver in the mine.

Part III Questions on the Essays (20%)

Score _____

Section A Gap-filling (10%, 1 point each)

Complete the following sentences by filling in the gaps with words or phrases from the list below.

<i>coureur de bois</i>	carnality	subsistence	compulsion	undergird	repulsive
superficial	icon	obligation	<i>sub lege</i>		

1. Thomas More's utopia might be found _____.
2. Frontier America offered many opportunities to the individual _____.
3. Nineteenth-century theorist found it necessary to appeal to a natural _____ to work.
4. But we have not yet learned to manage our materialism and _____ properly.
5. Hardly less characteristic of our age is that _____ booze-snobbery, born of American Prohibition.
6. There are enough of them, with the few eccentrics who like works of art for their own sake, to provide living artists with the means of _____.

7. In simplified terms, an economy's total burden on the ecological system that _____ it is a function of three factors: ...
8. Around the world, the great marketing achievement of automobile vendors has been to turn the machine into a cultural _____.
9. Christianity set beauty adrift—as an alienated, arbitrary, _____ enchantment.
10. It is not, of course, the desire to be beautiful that is wrong but the _____ to be.

Section B Matching (10%, 2 points each)

Match the items in the left-hand column with the items in the right-hand column. The items in the left-hand column should be related to the items in the right-hand column in some way.

- | | |
|---------------------------|-----------------------------|
| 1. Diderot and D'Alembert | A. American Prohibition |
| 2. William Morris | B. Luke 16 |
| 3. Plotinus | C. Founder of Neoplatonism |
| 4. Dives | D. <i>News From Nowhere</i> |
| 5. booze-snobbery | E. The Encyclopedists |
| | F. <i>Das Capital</i> |

Part IV Unseen Passages (20%, 2 points each)

Score _____

Passage One (10%)

Read the following passage carefully, then complete the sentences by filling in the gaps with words or expressions either chosen from the passage or invented by you, according to the context. The number of words to be written is indicated.

According to Thomas Hobbes and canonical theory, the essence is as follows: Without society, we would live in a state of nature, where we each have unlimited natural freedoms. The downside of this general autonomy is that it includes the “right to all things” and thus the freedom to harm all who threaten one’s own self-preservation; there are no positive rights, only laws of nature and an endless “war of all against all” (*Bellum omnium contra omnes*, Hobbes 1651). In other words, anyone in the state of nature can do anything he likes; but this also means that anyone can do anything he likes to anyone else. To avoid this, free men by a social contract establish political community i.e. civil society in which each gain civil rights in return for subjecting to civil law or to political authority, a government. In Hobbes’ formulation, the sovereign power is not a party of the contract but instead the sovereign is its creation; so it is not bound by it.

Alternatively, some have argued that we gain civil rights in return for accepting the obligation to respect and defend the rights of others, giving up some freedoms to do so; this alternative formulation of the duty arising from the social contract is often identified with militia, or defense activity.

The social contract and the civil rights it gives us are neither “natural rights” nor permanently fixed. Rather, the contract itself is the means towards an end—the benefit of all—and (according to

some philosophers such as Locke or Rousseau), is only legitimate to the extent that it meets the general interest. Therefore, when failings are found in the contract, we renegotiate to change the terms, using methods such as elections and legislature. Locke theorized the right of rebellion in case of the contract leading to tyranny.

Since rights come from agreeing to the contract, those who simply choose not to fulfill their contractual obligations, such as by committing crimes, deserve losing their rights, and the rest of society can be expected to protect itself against the actions of such outlaws. To be a member of society is to accept responsibility for following its rules, along with the threat of punishment for violating them. It is justified with laws punishing behavior that breaks the Social Contract because we are concerned about others harming us and don't plan on harming others. In this way, society works by "mutual coercion, mutually agreed upon" (Hardin 1968).

Some rights are defined in terms of the negative obligation they impose on others. For example, your basic property rights entail that everyone else refrain from taking what is yours. Rights can also involve positive obligations, such as the right to have stolen property returned to you, which obligates others to give you back what's yours when they find it in the hands of others (or, in modern society, to send the police in to do it). Theorists argue that a combination of positive and negative rights is necessary to create an enforceable contract that protects our interests.

All in all, John Locke stated that the relationship between a person and the government that rules the person has to have certain rules. If at anytime, the government does not value rights, such as life, liberty, and property for the people, then it can be overthrown. Conversely, if the people make unreasonable, irrational choices, then the people can lose their rights.

1. According to this passage, governments came into being as a result of a _____, (2 words), in order to avoid "war of all against all".
2. When a party in this agreement fails to perform his/her duties, then all parties involved must _____ (1 word) to modify the conditions.
3. As a punishment for breach of the contract, criminals shall lose their _____. (1 word)
4. _____ (2 words) mean the title to get back what lawfully belongs to you.
5. John Locke theorizes that in case some basic rights of the people are not respected, then the people are entitled to _____. (3 words)

Passage Two (10%)

Read the following statements and the four short passages. Then indicate which statement refers to which passage. Some passages may be referred to twice.

1. Members of the lower social class in this city looked down upon certain manual work and owed a lot of money.
2. Some popular forms of paying homage to certain historical figures departed from the simple origins.

3. This historical figure was better able to endure unfavorable circumstances and kept his head when things were going smooth.
4. The savages employed every means to extort concealed treasures from the local inhabitants.
5. This historical figure possessed certain qualities that set him off from other people of the same rank.

No. 1

In populous cities, which are the seat of commerce and manufactures, the middle ranks of inhabitants, who derive their subsistence from the dexterity or labour of their hands, are commonly the most prolific, the most useful, and, in that sense, the most respectable part of the community. But the plebeians of Rome, who disdained such sedentary and servile arts, had been oppressed from the earliest times by the weight of debt and usury, and the husbandman, during the term of his military service, was obliged to abandon the cultivation of his farm. The lands of Italy, which had been originally divided among the families of free and indigent proprietors, were insensibly purchased or usurped by the avarice of the nobles; and in the age which preceded the fall of the republic, it was computed that only two thousand citizens were possessed of any independent substance.

No. 2

On a sudden the seven fruitful provinces, from Tangier to Tripoli, were overwhelmed by the invasion of the Vandals, whose destructive rage has perhaps been exaggerated by popular animosity, religious zeal, and extravagant declamation. War in its fairest form implies a perpetual violation of humanity and justice; and the hostilities of barbarians are inflamed by the fierce and lawless spirit which incessantly disturbs their peaceful and domestic society. The Vandals, where they found resistance, seldom gave quarter; and the deaths of the valiant countrymen were expiated by the ruin of the cities under whose walls they had fallen. Careless of the distinction of age, or sex, or rank, they employed every species of indignity and torture to force from the captives a discovery of their hidden wealth. The stern policy of Genseric justified his frequent examples of military execution: he was not always the master of his own passions or of those of his followers; and the calamities of war were aggravated by the licentiousness of the Moors and the fanaticism of the Donatists.

No. 3

As the objects of religion were gradually reduced to the standard of the imagination, the rites and ceremonies were introduced that seemed most powerfully to affect the senses of the vulgar. If, in the beginning of the fifth century, Tertullian, or Lactantius, had been suddenly raised from the dead, to assist at the festival of some popular saint or martyr, they would have gazed with astonishment and indignation on the profane spectacle which had succeeded to the pure and spiritual worship of a Christian congregation. As soon as the doors of the church were thrown open, they must have been offended by the smoke of incense, the perfume of flowers, and the glare of

lamps and tapers, which diffused, at noon-day, a gaudy, superfluous, and, in their opinion, a sacrilegious light. If they approached the balustrade of the altar, they made their way through the prostrate crowd, consisting, for the most part, of strangers and pilgrims, who resorted to the city on the vigil of the feast; and who already felt the strong intoxication of fanaticism, and, perhaps, of wine.

No. 4

The generality of princes, if they were stripped of their purple and cast naked into the world, would immediately sink to the lowest rank of society, without a hope of emerging from their obscurity. But the personal merit of Julian was, in some measure, independent of his fortune. Whatever had been his choice of life, by the force of intrepid courage, lively wit, and intense application, he would have obtained, or at least he would have deserved, the highest honours of his profession, and Julian might have raised himself to the rank of minister or general of the state in which he was born a private citizen. If the jealous caprice of power had disappointed his expectations; if he had prudently declined the paths of greatness, the employment of the same talents in studious solitude would have placed beyond the reach of kings his present happiness and his immortal fame. When we inspect with minute, or perhaps malevolent, attention the portrait of Julian, something seems wanting to the grace and perfection of the whole figure. His genius was less powerful and sublime than that of Caesar, nor did he possess the consummate prudence of Augustus. The virtues of Trajan appear more steady and natural, and the philosophy of Marcus is more simple and consistent. Yet Julian sustained adversity with firmness, and prosperity with moderation.

Part V Essay Writing (15%)

Score _____

Choose one of the following topics to write a short essay of about 300 words.

- A. Elaborate on the quote of E. M. Forster “Faith, to my mind, is a stiffening process, a sort of mental starch, which ought to be applied as sparingly as possible.”
- B. Argue for or against a snobbery that appeals to or disgusts you
- C. Compare Chinese and American concepts of feminine beauty

The End

Final Paper B (One) Answer Key

Part I Vocabulary (15%, 1 point each)

Section A (10%)

- | | | | | |
|------|------|------|------|-------|
| 1. a | 2. b | 3. c | 4. c | 5. a |
| 6. d | 7. a | 8. d | 9. a | 10. c |

Section B (5%)

- | | | | | |
|---------------|----------------|--------------|------------|-----------|
| 1. assurances | 2. depreciated | 3. repulsive | 4. Suffice | 5. eroded |
|---------------|----------------|--------------|------------|-----------|

Part II Paraphrase (20%, 2 points each)

1. It seems likely that we can find human happiness not so much in anarchy but in material wealth.
2. A special kind of utopian writing began to emerge in a clear form when Robinson Crusoe experimented with living alone on a desert island.
3. The good was about to materialize.
4. It was hard for me to imagine that my future control of the world was bound to begin with my small wood.
5. If we wanted to avoid hunger, then we had to accept property under our economic system.
6. ...because it forces the material-minded people to pay at least some superficial respect to spiritual things and render the world more hospitable to ideas than in the opposite circumstance.
7. The wealthiest billion of people in the world have created such a greedy and wasteful civilization that it jeopardized the planet.
8. Apart from the harmful effects of raising animals, the wealthy people's food also causes ecological damages owing to its total reliance on long-distance transportation of goods.
9. People always associate this power in connection with men; it is not a capability to act but the power to allure.
10. Without the benefits of education, genius remains hidden.

Part III Questions on the Essays (20%)

Section A Gap-filling (10%, 1 point each)

- | | | | |
|----------------|--------------------|---------------|--------------|
| 1. sub lege | 2. coureur de bois | 3. compulsion | 4. carnality |
| 5. repulsive | 6. subsistence | 7. undergird | 8. icon |
| 9. superficial | 10. obligation | | |

Section B Matching (10%, 2 points each)

- | | | | | |
|------|------|------|------|------|
| 1. E | 2. D | 3. C | 4. B | 5. A |
|------|------|------|------|------|

Part IV Unseen Passages (20%, 2 points each)

Passage One (10%)

1. social contract 2. renegotiate 3. rights
 4. property rights 5. overthrow the government

Passage Two (10%)

1. No. 1 2. No. 3 3. No. 4 4. No. 2 5. No. 4

Part V Essay Writing (15%) Mark Scheme

<p>Band A (13—15)</p>	<ul style="list-style-type: none"> ◆ Good choice and clear statement of thesis. ◆ Good introduction to the thesis. ◆ Clear division into three or four paragraphs. ◆ Good development of the thesis. ◆ Good transition between paragraphs. ◆ Good use of details to support the thesis. ◆ Good conclusion to the essay.
<p>Band B (10—12)</p>	<ul style="list-style-type: none"> ◆ Acceptable choice and basically clear statement of thesis. ◆ Passable introduction to the thesis. ◆ Some division but not clearly marked. ◆ Some use of transitional devices, but not so skillful. ◆ Some details not so relevant to the thesis. ◆ A recognizable conclusion to the essay.
<p>Band C (9—11)</p>	<ul style="list-style-type: none"> ◆ The writer can understand the topic given, but could not write a basically acceptable thesis statement. ◆ Fewer than two paragraphs, with no clear division between. ◆ No sufficient details that pertain to the thesis. ◆ A kind of conclusion to the essay. ◆ No good mastery of language, no variety of language.
<p>Band D (7—9)</p>	<p>Far below average. Not up to the required number of words.</p>

Essay Reading (I) Final Paper B (Two)

Part I Vocabulary (15%, 1 point each)

Score _____

Section A (10%)

Choose one of the definitions that is closest in meaning to the underlined word or phrase in each of the following sentences and circle the letter of your choice.

- It's just a hunch, but it's possible the murderer may have been a woman.
a. speculation b. intuitive feeling c. suggestion d. secret tip
- Selling the product to another distributor is a clear breach of the agreement.
a. violation b. distortion c. contempt d. indication
- Land reforms enacted without attendant and well-planned services and inputs are unlikely to be able to generate sustainable livelihoods.
a. accompanying b. essential c. remedial d. resultant
- Lili's father was tremendously rich until the government sequestered all his property.
a. taxed b. encroached on c. confiscated d. annulled
- As workers we were considered ideal: well educated, very docile, and cheap.
a. motivated b. committed c. submissive d. doting
- We've been winning, but we're not going to get complacent.
a. self-satisfied b. avaricious c. arrogant d. triumphant
- They tempered their demands in order to reach an agreement.
a. heeded b. withdrew c. modified d. repeated
- He seemed too ingenuous for a reporter.
a. insensitive b. apathetic c. naïve d. worldly
- They are not practical instruments of warfare, though they genuinely reflect the bellicose tendencies of their builders.
a. war-like b. artistic c. psychotic d. embellishing
- Starting formal education too early can be of serious detriment to the child.
a. harm b. blow c. frustration d. impediment

Section B (5%)

In each of the following sentences there is a gap; fill in a word from the list given below. You may have to change the form of the word where necessary.

epitome	lament	antique	exasperation	epochal	malefic
---------	--------	---------	--------------	---------	---------

- It is _____ that the officer failed to deal with the situation.

2. Marsha has this _____ way of talking to me like a child.
3. His poems _____ the feelings of the generation of soldiers that fought in World War I.
4. The Russian Revolution marked the beginning of a new _____ in history.
5. Hospitals suffer from inadequate facilities, _____ equipment and shortages of medical supplies.

Part II Paraphrase (20%, 2 points each)

Score _____

Paraphrase the following sentences in your own words. Avoid repeating the underlined words or expressions.

1. No one in the book industry can say with any confidence what will happen to the book as we've known it.
2. The philosopher-king was to patch up a defective governmental design as the need might arise.
3. Possession is one with loss.
4. Each Hierarchy culminates in its own particular Pope.
5. For close to two centuries it has become a convention to attribute beauty to only one of the two sexes: the sex which, however Fair, is always Second.
6. The good life would follow when the tools of production were made available to everyone.
7. The snobbery of family used to take pride of place in general esteem.
8. Thanks to modern machinery, production is outrunning consumption.
9. Tribal societies and primitive peoples have supplied one of the recurrent fascinations of modern man.
10. Given these stereotypes, it is no wonder that beauty enjoys, at best, a rather mixed reputation.

Part III Questions on the Essays (25%)

Score _____

Section A True or False Questions(15%, 1.5 points each)

Decide whether the following statements are true or false according to the texts. Mark T for True and F for False on your Answer Sheet.

1. The author of "The Future of Reading" thinks that the so-called "Dark Ages" are actually key ages.
2. St. Augustine's utopia provides the pattern for the monastic communities of early Christianity.
3. In "My Wood", the author uses a humorous tone to describe the effects of property on his psychology.
4. The humanistic point of snobbery is that it keeps a society static and stabilizes social conditions.
5. Urbanization provides the context in which secularization occurs.
6. The invention of writing increases man's dependence on the shaman to interpret the tribal traditions.

7. According to Susan Sontag, men, unlike women, don't have the obligation to be good-looking and take care of their appearance.
8. According to George Steiner, the easy availability of masterpieces as prepackaged goods to the consumer increases the reader's respect for the old masters.
9. According to Huxley, even certain disfiguring diseases like leprosy appeal to some disease-snobs.
10. According to the author of "Utopian Techniques", abundance of natural resources is more important to human happiness than the absence of government.

Section B (10%, 2 points each)

Complete the following sentences by filling in the gaps with appropriate words or expressions from the essays.

1. According to George Steiner, the first kind of the art of reading will continue to be reading _____. (2 words)
2. Plato put his faith in a _____, someone who would know what to do. (2 words)
3. E. M. Forster believes that our life on earth should be _____ (1 word) and _____ (1 word).
4. The producer must do his bit by producing nothing but the most _____ (2 words).
5. Beauty as a form of power is always conceived in relation to _____ (1 word) and it is not the power to do but the power to _____ (1 word).

Part IV Unseen Passages (30%, 2 points each)

Score _____

Read the following passages and fill in the gaps with appropriate information from the texts. Sometimes you have to use a word or phrase of your own, which can be suitably applied to the situation.

Passage One (10%)

Hence the inordinate vanity of man, who spends his life in the endeavour to create, preserve, and embellish some image of himself in the minds of others; who seeks satisfaction in an imaginary life, in his life as he wishes it to appear to others and not as it really is. Yet this concern for reputation, which is a cause of man's wretchedness, is also a mark of his dignity; it is a tribute to opinion, to the product of thought, to reason, to the peculiar excellence of man: 'He [man] rates human reason so high that, no matter what other advantage he may have on earth, if he is not also placed to his advantage in the reason of man, he is not satisfied. It is the finest place in the world: nothing can divert him from the desire for it.' Even when we despise men, we desire their good opinion, and so belie our own contempt; we desire their good opinion because they are men, because they are creatures who think, who pass judgements, and we recognize in them the dignity of their kind, the dignity of man. We look for happiness and find misery, we look for certainty and find doubt: we look for what only we, being capable of reason, can look for; and so our

wretchedness comes of what is most excellent in us.

Man who aspires to be everything has also a sense of his own insignificance. He cannot bear to be alone with himself, to take stock of himself, to contemplate himself as he really is in the infinity of space and time; and so he seeks to divert himself from himself. Hence his love of noise and movement; he pretends to himself that he is active in the pursuit of what is worth having, of what will satisfy him. But he is active only to escape from himself, to fill the void. Man aspires to be what he cannot be, and yet has reason enough to know that what he aspires to is out of his reach. If he were like other animals, if he had no reason, he would not aspire to be everything, and yet it is also reason in him which makes him aware of his insignificance. Man alone knows that he must die and feels the need to escape the thought of death; man alone can know himself and feel the need to escape from himself.

1. According to the passage, man cares more about what others _____ (2 words, a verbal phrase) him than what he really is.
2. Man desires a good reputation because he has a very _____ (2 words) of human reason.
3. The ironic thing about human misery is that it springs from _____. (6 words)
4. Although ambitious, man is also aware of _____. (3 words)
5. Man recognizes his limitations because of _____. (2 words)

Passage Two (10%)

In recent years the decline of the democratic spirit has occasioned the rise of a sort of coercion in which it is easy to recognize the most radical enemy of democracy. The best-known examples of coercion are physical processes, and, since it is sound method to use in the first place the best-known examples, all our references, so far, have been to physical processes. The time has come to consider the psychical forms of coercion. What distinguishes persuasion from coercion is not precisely the psychical nature of the former as opposed to the physical nature of the latter, but the essential part played in persuasion by the freedom of the subject on whom persuasion is exercised. When the means of influence operate determinately, there is necessitation from without, i.e., coercion, regardless of whether the means are physical or psychical. Great difficulties, however, result from the fact that psychical coercion often bears appearances which make it hardly distinguishable from persuasion.

Of all processes of psychical coercion, the clearest and those which it is fitting to use as points of reference are hypnotic and posthypnotic suggestions. It seems that contemporary research has disposed of popular beliefs concerning the extent of the power wielded by the operator. An order conflicting with deep-rooted tendencies of the subject will not be carried out. This shows that the power of the operator is contained within rather narrow limits, but, within those limits, it plainly acts by way of coercion. Other facts of psychical coercion, more complex and more confused, have been known for generations to the students of mob psychology. More recently we have come to understand that propaganda, when carried beyond a certain point of intensity, becomes a process of

psychical coercion. Significantly, nobody can say where this point is found. Moderate propaganda is a process of persuasion. It is the normal instrument used by various parties in order to obtain votes for their candidates or for the measures that they recommend. A few speeches, a few leaflets, a few newspaper articles, balanced by speeches, leaflets, and articles in the other direction of about the same intensity and in about the same number, leave the voter free to form an opinion and to govern his action according to his prudence. But if propaganda is intense and succeeds in gaining a monopoly in a community, it is likely soon to become a process of coercion that can be likened to hypnotic suggestion in more than one respect. It can even do what hypnotic suggestion is declared unable to achieve, i.e., to drive habitually honest people to crime.

1. The emergence of a kind of forceful compulsion is due to the _____. (5 words).
2. It can be inferred from the passage that the author intends to shift his attention from _____ (2 words) to _____ (2 words) of coercion.
3. The recipient of persuasion has _____ (1 word) in accepting or rejecting the persuasion directed to him/her.
4. Scientific evidence seems to have dispelled some erroneous assumptions about the influence exerted by the hypnotic _____. (1 word)
5. Successful _____ (1 word) can achieve more than _____ (2 words)

Passage Three (10%)

In the following passage, five sentences are taken out of the text and placed in random order at the end of the passage. Fill in each of the gaps with a letter of your choice. There is an extra sentence you don't have to choose.

For lack of a better expression, we call the romantic component of democratic optimism the view that the more primitive part of society, which is also the larger, possesses, by virtue of its very primitiveness, some sort of superior wisdom. (1 _____) Accustomed as we are to scoff at romantic attitudes, we are not much aware of the operation of romantic primitivism in our own conceptions. Yet few men, today as well as in earlier ages, are entirely free from the postulation that soundness and virtue are principally found where the native hue of resolution is least sicklied o'er with the pale cast of thought. Think of our reactions to the calamities of the last decade; our burden would have been too heavy had we not assumed, though perhaps silently, that the great monstrosities that we were witnessing were entirely traceable to distinguished men and that underneath corrupt aristocrats, debased intellectuals, pitiable victims of illusory virtues, robber-barons, plebeians-in-chief, etc., there remained the good people, misled into crime but free from criminal dispositions and invulnerable to the diabolic pedagogy of its masters. (2 _____) Such views are common among revolutionists and not foreign to conservatives: witness the willingness of the latter, in our time, to believe that the Russian people, in spite of thirty-three years of Bolshevik pedagogy, have retained all the virtues, including religion, that they are supposed to have traditionally possessed.

The legacy of the eighteenth century, in this connection, is ambiguous: (3 _____) another holds that good manners, the exacting laws of civilized conversation, the development of aesthetic taste, love for poetry and music produce abhorrence for the sight of human blood and an exquisite sensitiveness which renders crime repugnant and in the long run should make it impossible.

One thing can be held, at once, for certain: either of these views is unwarranted and misleading if it is asserted on principle and in systematic fashion. Not experience but our wish prompts us to assign either part of society as the main dwelling place of evil. (4 _____) Let such wishful thinking be brushed aside and our minds be open to the full reality of the bad inclinations which are or may be particularly frequent in any part of society. The whole question is whether there attaches to primitiveness or, more precisely, to the kind of primitiveness found in the so-called “lower classes” of our societies any positive quality which may act, through universal suffrage, for the public welfare. The question is obscure, and it is not certain that questions of that kind admit of perfectly definite answers.

The great calamities of the twentieth century gave the few moralists who care for such interesting topics many opportunities to verify the old, but never popular, remark that men of refined culture are capable of distinguished cruelty. (5 _____) The relevant thing would be to identify the distinct kind of inhumanity which seems to be conditioned by culture. As a first step towards such identification, let it be remarked that cultural refinement often favors the construction of patterns greatly at variance with existing reality and a feeling that these patterns ought to be realized regardless of the destruction that their realization may imply.

- A. Who has never dreamed of the forces of evil being definitively curbed by the liquidation of some upper class, and of the liberation of the treasures of humanity—kindness, sound instincts, etc.—contained in the thick mass of the unsophisticated people?
- B. one tradition depicts the ignorant barbarian as kindhearted and generous;
- C. It would be arbitrary to suppose that the cruelty of the cultured person is worse than that of the barbarian, but it seems that the cultured person has his own way of being inhuman.
- D. As is known, this view plays an important part in Rousseau, in the ideology on which the French Revolution thrived, and in the Romantic movement in general.
- E. True, realizing the presence of evil and its magnitude in our immediate neighborhood and in our own heart is often too much for our nerves; so we relegate evil, or the major part of it, into the social section that we suppose to be farthest away from our own selves.
- F. A new sense for the absolute develops, but its object is man-made.

Part V Essay Questions (10%)

Score _____

Choose **one** of the following topics and write a short essay of about 300 words to present your argument. Make sure to back up your point of view with specific examples from real life.

1. Some people prophesy the end of the age of book reading. Are you for or against this view? Use specific evidence from real life to support your argument.

2. What kind of snobbery is the most popular now in China? Are you for or against this snobbery? Why?
3. Compare eastern and western attitudes towards the beauty of women. Are there any similarities or differences? How does one's appearance affect one's career?

The End

Final Paper B (Two) Answer Key

Part I Vocabulary (15%, 1 point each)

Section A (10%)

- | | | | | |
|------|------|------|------|-------|
| 1. b | 2. a | 3. a | 4. c | 5. c |
| 6. a | 7. c | 8. c | 9. a | 10. a |

Section B (5%)

- | | | | | |
|----------------|------------------|---------------|-----------|----------------|
| 11. lamentable | 12. exasperating | 13. epitomize | 14. epoch | 15. antiquated |
|----------------|------------------|---------------|-----------|----------------|

Part II Paraphrase (20%, 2 points each)

- No book publisher can predict with certainty what will become of the present book form.
- The duty of the philosopher serving as king is to work out hastily a shoddy blue-print for government when required.
- Owning property is the same as losing something else.
- Each kind of snobbery ends in its own unique idol.
- For almost two hundred years people have become accustomed to thinking that beauty only belonged to only one of the two sexes: no matter how beautiful this sex is, it is always inferior to men.
- People would enjoy good life as a result of public ownership of the tools of production.
- The cult of noble birth once occupied a prominent position in popular regard.
- Goods are produced faster than they can be consumed, owing to modern machinery.
- Modern man has been again and again intrigued by tribal societies and primitive peoples.
- Owing to such prejudices, it comes as no surprise that beauty, even in the most favorable circumstances, has a partly good, partly bad name.

Part III Questions on the Essays (25%)

Section A True or False Questions (1%, 1.5 points each)

- | | | | | |
|------|------|------|------|-------|
| 1. T | 2. T | 3. T | 4. F | 5. T |
| 6. F | 7. T | 8. F | 9. F | 10. T |

Section B (10%, 2 points each)

- | | | |
|----------------------|--------------------------------------|------------------|
| 1. for distraction | 2. wiser ruler (or philosopher-king) | |
| 3. material / carnal | 4. perishable articles | 5. men / attract |

Part IV Unseen Passages (30%, 2 points each)

Passage One (10%)

- | | | |
|---------------------------|-----------------|---------------------------------|
| 1. think of | 2. high opinion | 3. what is most excellent in us |
| 4. his own insignificance | 5. his reason | |

Passage Two (10%)

1. decline of the democratic spirit
2. physical processes / psychical processes
3. freedom
4. suggestions (or operator)
5. propaganda / hypnotic suggestion

Passage Three (10%)

1. D
2. A
3. B
4. E
5. C

Part V Essay Question (10%)

Mark Scheme (Up to the instructor)

英美散文选读（1-2）辅导用书（第三版）

第 2 册

Essay Reading (II) Quiz One (1)

Essay Reading (II) Quiz One (2)

Essay Reading (II) Quiz Two (1)

Essay Reading (II) Quiz Two (2)

Essay Reading (II) Quiz Two (3)

Essay Reading (II) Quiz Three

Essay Reading (II) Final Paper A (One)

Essay Reading (II) Final Paper A (Two)

Essay Reading (II) Final Paper A (Three)

Essay Reading (II) Quiz One (1)

Part I Vocabulary (20%)

Score _____

Section A (10%, 1 point each)

Choose one of the definitions that is closest in meaning to the underlined word or phrase in each of the following sentences and write the letter of your choice (in capitals) on your Answer Sheet.

1. He called on terrorists on both sides of the sectarian divide to end the cycle of violence.
a. partisan b. insular c. converging d. artificial
2. Our football coach has worked hard to inculcate a team spirit into the players.
a. inspire b. instill c. enlighten d. insulate
3. As a record company director, his job is to nurture young talent.
a. spot b. stint c. divert d. cultivate
4. Many prisons, even today, are overcrowded and squalid places.
a. infamous b. scheming c. sordid d. erotic
5. Though the food became no more palatable, he soon became sufficiently inured to it.
a. habituated b. relieved c. attached d. repulsed
6. After five days of deliberation, the jury decided on a verdict of not guilty.
a. stalling b. debating c. consideration d. distraction
7. In spite of great odds, he did not flinch from the daunting task facing him.
a. recoil b. reconsider c. repulse d. revise
8. The minister's speech did not engender confidence in his judgment.
a. scrutinize b. prevent c. collaborate d. produce
9. Human vainglory stands in their way to seek self-knowledge and truth about the world.
a. stupidity b. emptiness c. humility d. vanity
10. He has been warned that his behaviour might wreck his chances of promotion.
a. spoil b. enhance c. ameliorate d. balance

Section B (10%, 2 points each)

Substitute a word from the box below for the underlined one in each of the following sentences. You may have to change the form of the chosen word to fit the context.

enfold	fail	model	dishearten	sane	soft
--------	------	-------	------------	------	------

1. The world has always gone through periods of madness so as to advance a bit on the road to reason.—Hermann Broch
2. Lei Feng was held up as an exemplar of whole-hearted service to the people.

- In short, envelop your resolution with every aid you know.
- The management's decision to ignore the safety warnings demonstrated a remarkable lapse of judgment.
- Prison officials relented and allowed Jackson to receive visits from his family.

Part II Paraphrase (20%, 2 points each)

Score _____

Section A (10%)

Paraphrase the following sentences in your own words. Avoid repeating the underlined parts.

- The essence of wisdom is *emancipation*, as far as possible, from the tyranny of the here and now.
- The need of securing success at the outset is imperative.
- Habit is thus the enormous fly-wheel of society, its most precious conservative agent.
- For Einstein, science as a way of escape from mundane reality was no pretense.
- Both in science and history there is room for a variety of styles and purposes.

Section B (10%)

Each of the following original sentences has a paraphrase with some blanks. Fill in the blanks with 3-5 words. You must make use of the word given in the brackets at the end of each original sentence.

- Hardly ever is a language learned after twenty spoken without a foreign accent. [acquire]
Almost _____ after age twenty is spoken with a foreign accent.
- A single slip undoes more than a great many turns will wind again. [sufficient]
Repeated efforts _____ to make up for a one only failure.
- Never suffer an exception to occur till the new habit is securely rooted in your life. [establish / allow]
Not until _____ never _____ to happen.
- It dooms us all to fight out the battle of life upon the lines of our nurture or our early choice, and to make the best of a pursuit that disagrees. [predestine / engage in / well]
Habit _____ all of us to _____ in accordance with our training or our early choice of an occupation, and _____ in a repulsive job.
- Anyone should be able to see that the idea that God, the creator and lord of the universe, is concerned about human sexuality is on its way out. [apparent / obsolete]
It is _____ that the idea that God, the creator and lord of the universe, is _____ human sexuality is _____.

Part III Questions on the Essays (20%)

Score _____

Section A True-False Statements (10%, 1 point each)

Determine whether the following statements are true or false. Write T for True and F for False.

- Scientific research often produces unintended disastrous results.

2. Hegel is used as an example of comprehensiveness of feeling.
3. The example of Mr. A and Mr. B shows that every one of us has the normal share of human wickedness.
4. Queen Elizabeth I and Henry IV are models of beneficence and effectiveness in government.
5. According to William James, our nervous system should be our ally in education.
6. If we don't gratify a desire which we want to get rid of, then it will become even stronger.
7. Rousseau is used as a negative example of indulging in sentimentality but never doing a concrete deed.
8. A man who has practiced self-denial daily will be well prepared when a crisis comes.
9. Einstein is contemptuous of national pride and cultural taboos.
10. Human imagination impoverishes Nature's imagination.

Section B Allusions and Etymology (10%, 2 points each)

Write down a phrase or name from the text or a word that corresponds to the etymological explanation.

1. A kind and generous person ready to help those in need.
2. A medicine believed to maintain life indefinitely.
3. The origin of this word means "incapable of speech".
4. This "Iron Duke" commanded the Allied armies to victory at the Battle of Waterloo.
5. This character is derived from Washington Irving's original stories about the early settlers in colonial America.

Part IV Unseen Passages (20%)

Score _____

Passage One (10%, 2 points each)

Such is Dawkins's unruffled scientific impartiality that in a book of almost four hundred pages, he can scarcely bring himself to concede that a single human benefit has flowed from religious faith, a view which is as a priori improbable as it is empirically false. The countless millions who have devoted their lives selflessly to the service of others in the name of Christ or Buddha or Allah are wiped from human history—and this by a self-appointed crusader against bigotry. He is like a man who equates socialism with the Gulag. Like the puritan and sex, Dawkins sees God everywhere, even where he is self-evidently absent. He thinks, for example, that the ethno-political conflict in Northern Ireland would evaporate if religion did, which to someone like me, who lives there part of the time, betrays just how little he knows about it. He also thinks rather strangely that the terms Loyalist and Nationalist are "euphemisms" for Protestant and Catholic, and clearly doesn't know the difference between a Loyalist and a Unionist or a Nationalist and a Republican. He also holds, against a good deal of the available evidence, that Islamic terrorism is inspired by religion rather than politics.

These are not just the views of an enraged atheist. They are the opinions of a readily identifiable kind of English middle-class liberal rationalist. Reading Dawkins, who occasionally

writes as though “Thou still unravish’d bride of quietness” is a mighty funny way to describe a Grecian urn, one can be reasonably certain that he would not be Europe’s greatest enthusiast for Foucault, psychoanalysis, agitprop, Dadaism, anarchism or separatist feminism. All of these phenomena, one imagines, would be as distasteful to his brisk, bloodless rationality as the virgin birth. Yet one can of course be an atheist and a fervent fan of them all. His God-hating, then, is by no means simply the view of a scientist admirably cleansed of prejudice. It belongs to a specific cultural context. One would not expect to muster many votes for either anarchism or the virgin birth in North Oxford. (I should point out that I use the term North Oxford in an ideological rather than geographical sense. Dawkins may be relieved to know that I don’t actually know where he lives.)

There is a very English brand of common sense that believes mostly in what it can touch, weigh and taste, and The God Delusion springs from, among other places, that particular stable. At its most philistine and provincial, it makes Dick Cheney sound like Thomas Mann. The secular Ten Commandments that Dawkins commends to us, one of which advises us to enjoy our sex lives so long as they don’t damage others, are for the most part liberal platitudes. Dawkins quite rightly detests fundamentalists; but as far as I know his anti-religious diatribes have never been matched in his work by a critique of the global capitalism that generates the hatred, anxiety, insecurity and sense of humiliation that breed fundamentalism. Instead, as the obtuse media chatter has it, it’s all down to religion.

It thus comes as no surprise that Dawkins turns out to be an old-fashioned Hegelian when it comes to global politics, believing in a zeitgeist (his own term) involving ever increasing progress, with just the occasional “reversal”. “The whole wave,” he rhapsodises in the finest Whiggish manner, “keeps moving.” There are, he generously concedes, ‘local and temporary setbacks’ like the present US government—as though that regime were an electoral aberration, rather than the harbinger of a drastic transformation of the world order that we will probably have to live with for as long as we can foresee. Dawkins, by contrast, believes, in his Herbert Spencerish way, that “the progressive trend is unmistakable and it will continue.” So there we are, then: we have it from the mouth of Mr Public Science himself that aside from a few local, temporary hiccups like ecological disasters, famine, ethnic wars and nuclear wastelands, History is perpetually on the up.

Questions:

Fill in the gaps in the following sentences with words either chosen from the text or invented according to context.

1. The author severely criticizes Dawkins for denying that any _____ (3 words) has derived from _____ (2 words).
2. Towards the end of the first paragraph, the author accuses Dawkins of trying to blame everything on _____ (1 word), even though it seems against common sense and evidence.
3. It can be inferred that the concept of virgin birth would be _____ (1 word) to Dawkins.
4. The author criticizes Dawkins for failing to recognize the _____ (1 word of your own

invention) of fundamentalism.

5. According to the author, Dawkins is childishly _____ (1 word of your own invention) about progress.

Passage Two (10%, 1 point each)

Fill in the gaps in the following passage with appropriate words. One word for each gap.

Apart _____ (1) the occasional perfunctory gesture to “sophisticated” religious believers, Dawkins tends to see religion and fundamentalist religion _____ (2) one and the same. This is not only grotesquely false; it is _____ (3) a device to outflank any more reflective kind of faith by implying _____ (4) it belongs to the coterie and not to the mass. The huge numbers of believers who hold something _____ (5) the theology I outlined above can thus be conveniently lumped _____ (6) rednecks who murder abortionists and malign homosexuals. As far as such outrages go, however, *The God Delusion* does a very fine job indeed. The two most deadly texts _____ (7) the planet, apart perhaps from Donald Rumsfeld’s emails, are the Bible and the Koran; and Dawkins, as one the best of liberals as well as one of the worst, has done a magnificent job over the years of speaking out against that particular strain of psychopathology known as fundamentalism, whether Texan or Taliban. He is right to repudiate the brand of mealy-mouthed liberalism which believes that one has to respect other people’s silly or obnoxious ideas just because they are other people’s. In its admirably angry way, *The God Delusion* argues that the status of atheists in the US is nowadays _____ (8) the same as that of gays fifty years ago. The book is full of vivid vignettes of the sheer horrors of religion, fundamentalist or otherwise. Nearly 50 per cent of Americans believe that a glorious Second Coming is imminent, and some of them are doing their damndest to bring it about. But Dawkins could have told us all this _____ (9) being so appallingly bitchy about those of his scientific colleagues who disagree with him, and without being so theologically illiterate. He might also have avoided _____ (10) the second most frequently mentioned individual in his book—if you count God as an individual.

Part V Essay Writing (15%)

Score _____

Choose ONE of the following topics to write an essay of about 300 words.

- Obstacles on the way to search wisdom
- How to make our nervous system an ally in the acquisition of a foreign language
- The rewards for engaging in scientific research

The End

Quiz One (1) Answer Key

Part I Vocabulary (20%)

Section A (10%, 1 point each)

- | | | | | |
|------|------|------|------|-------|
| 1. a | 2. b | 3. d | 4. c | 5. a |
| 6. c | 7. a | 8. d | 9. d | 10. a |

Section B (10%, 2 points each)

- | | | | | |
|-------------|----------|-----------|------------|-------------|
| 1. insanity | 2. model | 3. enfold | 4. failure | 5. softened |
|-------------|----------|-----------|------------|-------------|

Part II Paraphrase (20%, 2 points each)

Section A (10%)

- The true nature of wisdom is to free oneself, to the greatest extent, from the strict control of the present view. It is inevitable that people perceive the world from their five senses.
(The basic quality of wisdom is to set oneself free as much as possible from the tight restriction of the narrow perspective. The way we interact with the world is conditioned by our five senses.)
- It is highly necessary to obtain success right in the beginning.
- Therefore, habit plays a very important role in keeping society running smoothly by inertia, a most valuable factor in preserving the status quo.
- In Einstein's view, it is no false claim to say that science is a way of getting away from commonplace reality.
- Different styles and purposes can find a place in both science and history.

Section B (10%)

- Almost every language acquired after age twenty is spoken with a foreign accent.
- Repeated efforts will not be sufficient to make up for a one only failure.
- Not until the new habit is firmly established in your life, never allow an exception to happen.
- Habit predestines all of us to engage in the struggle of life in accordance with our training or our early choice of an occupation, and to do as well as we can in a repulsive job.
- It is apparent to everyone that the idea that God, the creator and lord of the universe, is occupied by human sexuality is becoming obsolete.

Part III Questions on the Essays (20%)

Section A True-False Statements (10%, 1 point each)

- | | | | | |
|------|------|------|------|-------|
| 1. T | 2. F | 3. T | 4. T | 5. T |
| 6. F | 7. T | 8. T | 9. T | 10. F |

Section B Allusions and Etymology (10%, 2 points each)

- | | | |
|-----------------------|-------------------|-----------|
| 1. Samaritan | 2. Elixir of Life | 3. infant |
| 4. Duke of Wellington | 5. Rip Van Winkle | |

Part IV Unseen Passages (20%)**Passage One (10%, 2 points each)**

- | | |
|---|---------------------------|
| 1. single human benefit / religious faith | 2. God |
| 3. distasteful | 4. cause |
| | 5. optimistic or sanguine |

Passage Two (10%, 1 point each)

- | | | | | |
|----------|--------|-----------|-------------|------------|
| (1) from | (2) as | (3) also | (4) that | (5) like |
| (6) with | (7) on | (8) about | (9) without | (10) being |

Part V Essay Writing (20%)

- | | | |
|--------|----------|---|
| Band 1 | 18—20 | 立意新颖、主题鲜明、论证逻辑强、文笔优美、句型地道、有变化，段落分明、结论清晰有理。 |
| Band 2 | 15—17 | 立意正确、主题比较鲜明、论证有一定逻辑性、文笔比较优美、句型合乎规范、行文无太多变化、段落比较分明、有结论。有一两个语法错误。 |
| Band 3 | 12—14 | 立意陈旧、主题一般、论证逻辑性不强、文笔平庸、句型带有一定的汉语语法、行文枯燥、段落不太分明、无结论。语法错误较多。字数不够。 |
| Band 4 | below 12 | 看不出立意、没有主题、论证无逻辑性、文笔很差、句型混乱不规范、中式英语用法太多、语法错误极多、字数差太多。 |

Essay Reading (II) Quiz One (2)

Part I Vocabulary (15%, 1 point each)

Score _____

Section A (10%)

Choose one of the definitions that is closest in meaning to the underlined word or phrase in each of the following sentences and circle the letter of your choice.

- Perhaps, the best way to enforce this standard is to confer valuable benefits and privileges on people who meet it, and to withhold them from those who do not.
a. create b. grant c. claim d. reap
- Burns, of course, is eminent himself but he is assisted in this project by noted scholars.
a. amateurish b. detached c. involved d. prominent
- Great care was taken to inculcate the values of nationhood and family.
a. instill b. integrate c. inspire d. identify
- Rather than liberate the inner virtues of the common men with libertarian public-policy, Bennett thinks that politicians must exhort them to improve their standard of conduct.
a. coax b. urge c. encourage d. coerce
- The incident was being seen as a serious security lapse.
a. scandal b. precaution c. failure d. threat
- There are signs that inflation is tapering.
a. elevating b. surging c. diminishing d. rising
- The gratuitous violence, however, is the only eye-grabbing part of the film.
a. ethnic b. unnecessary c. ferocious d. sectarian
- The Tory party called the bill “the most squalid measure ever put before the Commons”.
a. repulsive b. sophisticated c. audacious d. insane
- The upshot is that we have lots of good but not very happy employees.
a. possibility b. outcome c. irony d. situation
- It was the element of human frailty which she'd found so appealing in him.
a. vainglory b. viciousness c. shallowness d. weakness

Section B (5%)

In each of the following sentences there is a gap; fill in a word from the list given below. You may have to change the form of the word where necessary.

partial	deliberate	credit	ascendant	custom	transcend
---------	------------	--------	-----------	--------	-----------

- The philosopher finally gained a _____ vision of the nature of God.

2. After much _____, the panel of judges awarded the first prize to Derek Murray.
3. Barbara is not her _____ cheerful self today. She looks quite low in spirits.
4. The complaint would be more _____ if he could remember more specific details.
5. In consequence, Secretaries of State tended to look elsewhere for _____ advice, unaffected by partisan views.

Part II Paraphrase (20%, 2 points each)

Score _____

Section A (10%)

Paraphrase the following sentences in your own words; avoid repeating the underlined words or expressions.

1. The essence of wisdom is emancipation, as far as possible, from the tyranny of the here and now. We cannot help the egoism of our senses.
2. Hatred of evil is itself a kind of bondage to evil.
3. There is no more miserable human being than one in whom nothing is habitual but indecision.
4. Failure at first is apt to dampen the energy of all future attempts, whereas past experience of success nerves one to future vigor.
5. To my mind, the history of science is most illuminating when the frailties of human actors are put into juxtaposition with the transcendence of nature's laws.

Section B (10%)

In the following paraphrase exercise, one or two alternative words or expressions are provided, to be incorporated into your paraphrase version.

Example:

Shelley goes to anthropology for aid in understanding the fundamental nature of the poetic impulse. (resort to)

(Shelley resorts to the study of human beings to gain a better knowledge of the essence of man's drive to write poetry.)

1. This sense of the immediate perception of truth runs throughout romantic literature. (permeate)
2. The problem here is merely to demonstrate the means by which they came upon this concept of unity. (approaches/discover)
3. A man's moments of serenity are few, but a few will sustain him a lifetime. (rarely/support)
4. Man's fundamental nature has a way of asserting itself, however. (tend/feel)
5. Nothing related to the history of civilization is beyond our province. (scope of study)

Part III Questions on the Essays (30%, 1.5 points each)

Score _____

Section A True-False Questions (15%)

Determine whether the following sentences are true or false according to the essays. Mark *T* for

True and F for False.

1. In “Knowledge and Wisdom”, Hegel is used as an example of a historian hampered by his distorting medium of passions.
2. The search for the Philosopher’s Stone and the Elixir of Life in the past was futile.
3. Growth in wisdom consists in the approach towards impartiality.
4. In “Habit”, the author believes that the most precious stabilizing agent in society is habit.
5. Our nervous system has nothing to do with the acquisition of habits.
6. A strong and resolute initiative is essential in the acquisition of a new habit or the leaving off of an old one.
7. To make the nervous system act infallibly right, one must keep training.
8. Regular work is useless in helping us acquire new habits.
9. In “The Scientist as Rebel”, the author states that the further back in time, the fewer distinctions between Western and Eastern cultures.
10. The final things to be conquered by science are the dark and evil elements in man’s own soul.

Section B Gap-filling (15%)

Fill in the gaps in the following sentences according to the original text.

1. A sense of proportion: the capacity to take account of all the important factors in a problem and to attach to each its _____. (2 words)
2. We no longer have any wish to hate _____ (1 word) and so we are apt to miss the point of the parable.
3. With every increase of knowledge and skill, _____ (1 word) becomes more necessary.
4. Habit dooms us all to fight out the battle of life upon the lines of our _____ (1 word) or our early choice.
5. An invisible law, as strong as _____ (1 word), keeps him within his orbit, arrayed this year as he was the last.
6. Every gain on the wrong side undoes the effect of many conquests on the _____.
7. Let no youth have any anxiety about the _____ of his education, whatever the line of it may be.
8. Science is a _____ of partial and conflicting visions.
9. Any scientist who claims to follow such exalted ideals is easily held up to ridicule as a pious _____ (1 word).
10. The great advances in science usually result from new tools rather than from new _____. (1 word)

Part IV Unseen Passages (30%)

Score _____

Passage One (12%, 2 points each)

“We hate poetry that has a palpable design upon us”—so wrote John Keats. His words passed into general circulation as a phrasing of the disinterested vocation of literature, its special moral

tact. A century and a half later, the linguist Roman Jakobson replied in effect: whether we wish it or not, all poetry has designs upon us. Any linguistic utterance, in order to fulfil the structural conditions of communication, must include an element of injunction, of textual force, directed to the reader. The question then is, what are the means and ends of this act of force? There is another well-known literary pronouncement that illustrates this rather well. It comes from Joseph Conrad, from a preface in which he is discussing his ambitions as a novelist. “My task...”, he wrote, “is, by the power of the written word to make you hear, to make you feel—it is, before all else, to make you see.” The intended stress of the sentence is evident and familiar: the novel promotes empathy and understanding. But there is another stress here, that alters our sense of this humane ideal: “My task ... is, by the power of the written word to make you ... to make you ... to make you...”

Conrad’s own fiction is a fascinating case of this power-play. But for now I would rather look at two cases that are more easily quoted or described in a few lines. The first of these is Michael Crichton’s novel *Jurassic Park*. Not, I emphasise, Steven Spielberg’s movie adaptation, whose main concerns are different: all the novel and the movie have in common is the story of a genetically engineered theme park and its descent into chaos and horror. The opening chapter of the novel—called an introduction—is composed in the manner of investigative scientific journalism. It is empirical, reasoned, and urgent. Nothing in the writing marks it as fiction, or even as story-telling in any ordinary sense. The main body of the text is an adventure narrative, but here too we have to note the enormous freight of scientific and technical knowledge—palaeontology, palaeobotany, computer science, mathematical theory—which is well in excess of what is required to establish narrative situations and events. It is present in its own right; in effect, it is present as the novel’s authority, the proof that the story has valid claims on our moral attention.

To what end? The opening chapter warns against the commercial exploitation of biotechnology, and this is a manifest issue in the story. But as I read the novel, this is not its final concern. Consider the representation of the dinosaurs. It is, on the face of it, weightily informed. Some details, inevitably, are conjectural, but natural historians speculate in the same spirit. But then, consider the creature that may now outstrip T Rex and Brontosaurus in popular recognition: Velodmptor. Like any predator, V Raptor is more than averagely intelligent. But the measure of its intelligence is astounding. Look at its capacity for cooperative planning, the speed with which it masters the technicalities of buildings and ships, the way in which it understands and corrects the engineered modifications in its own body chemistry. Remember too how it drums its claws on the floor as it takes stock of a strange room. This is no mere dinosaur, nor any kind of animal bar one: it is a terrifying image of our own species, of ourselves. Crichton’s novel flaunts its command of scientific information; its criticism of the science and technology business appeals to mathematical theory. But what it sponsors is the long-familiar dread of scientific knowledge as such: it is reason, not the sleep of reason, that breeds monsters, and the most fearsome monster of all is the one that reasons: humanity.

1. Find in the text a phrase which means “wide currency”.

2. According to one linguistic point of view, no poetry is free from _____ (1 word) on the reader.
3. The “humane ideal” refers to the novel’s job of encouraging _____ (3 words).
4. Impersonal objectivity characterizes the _____ (2 words) of a fictional work.
5. Using _____ (1 word) for profit motives is an obvious problem in the novel.
6. The eerie intelligent monster presented in the novel actually reflects _____. (2 words)

Passage Two (12%, 2 points each)

Writing at a time when elite literary production was undergoing a process of privatization that involved its dislocation from civic authorities and institutions, Hawthorne found in his own dismissal from the custom house an exemplary disenfranchisement. In 1816, only ten years before Hawthorne elected to become a writer, the Boston lawyer and litterateur Francis Galley Gray had exalted “the hand of learning” as a figuratively empowered appendage, crucial to a national body politic of “jurist[s],” “statesm[e]n” and “orator [s].” In his preface Hawthorne depicted his 1849 exit from the custom house—and by implication the modern artist’s severance from the arteries of national life—as a form of dismemberment. Like the atomized inhabitants of Emerson’s modernity in “The American Scholar” (1837), “members” of society who “have suffered amputation from the trunk, and strut about so many walking monsters, —a good finger, a neck, a stomach, an elbow,” Hawthorne finds himself a “DECAPITATED SURVEYOR” (“Custom-House,” p. 43).

A product of the violence done to the national body when its imaginative energies are severed from its “system naturally well balanced” (p. 26), the Hawthorne of “The Custom-House” is a figure of castration. He has been mutilated, rendered impotent. He cannot “go forth a man” (pp. 39-40).

It is perhaps no surprise that when Hawthorne began to write *The Scarlet Letter* he found an analogy to his own sense of powerlessness, loss, and mutilation in the nineteenth century’s foremost parable of bodily and social ruin, the seduction tale. Still a staple of American sensation fiction and newly renovated in the more contemporary novel of adultery, the seduction tale, with its emotionally charged articulation of female vulnerability and displacement, provided Hawthorne with a means of making legible his own dislocation and loss. As many readers of *The Scarlet Letter* have noted, Hester Prynne—ruined, abandoned, and forced to live out her life on the negligible edges of her society—is manifestly offered as an analog to the Hawthorne of the preface, his illegitimacy as an artist commensurate with hers as a fallen woman. Hawthorne’s identification of himself with his ruined heroine both recasts the modern artist’s dilemma in recognizable form as a bitter cross to bear and, perhaps more important, allows Hawthorne to entertain a possible resolution to the artist’s plight. Through Hester and her affective powers as the pivot in the seduction tale’s universe of romance, intimacy, and sentiment, Hawthorne attempts to imagine a form of aesthetic value founded not on the “offices” and institutions of the state but on an alternative, overtly private source of “consecration.” And yet while Hawthorne’s identification of himself with Hester allows him to explore alternatives to early republican authority and its

state-sanctioned voices, it also provides an even greater reward in that moment when Hawthorne, as an artist, repudiates both his heroine and the genre that inspired her. The grounds on which he does so are suggestive. Hawthorne's construction of the seduction novel and its protagonist coincides with contemporary descriptions of the subversive, countercultural energies produced by the "unofficial" voices of those persons excluded from civic and political life—in this case, of course, women. But if the exiled Hawthorne perforce casts his lot with those who have, as it were, no "office," then he also, I will suggest, finally carves up the domain of the dispossessed, formulating grounds of distinction and exclusion among the authorial "citizen [s] of somewhere else" ("Custom-House," p. 44). Creating and finally severing his metaphoric and affective link with Hester and her generic antecedents, Hawthorne discovers terms of power and integrity for a newly masculinized American artist, one whose identity as a "romancer" is premised on the rejection of narratives of women's love and desire.

1. An incident in Hawthorne's life paralleled the privatization of literary production in America. What is this incident?
2. What is meant by "dismemberment" in this passage? What does Emerson mean by this term in his "American Scholar"?
3. Hawthorne chose the tale of seduction in *The Scarlet Letter* because it is a(n) _____ (1 word) to his own case.
4. On the whole, the author of this passage attempts to present Hawthorne as an outcast writer rejected by _____. (2 words)
5. Which phrase in the passage means "to decide to share one's fortunes with"?
6. Hawthorne manages to recover his masculine identity by turning down _____ (6 words)

Passage Three (6%, 1 point each)

- Read this introduction to an article about an approach to management.
- Choose the best sentence from the opposite page to fill each of the gaps.
- For each gap (9-14), mark one letter (A-H) on your Answer Sheet.
- Do not use any letter more than once.
- There is an example at the beginning, (0).

Introducing T-shaped management

Despite their best efforts, most companies continue to squander what may be their greatest asset in today's knowledge economy. (0) This seems a great shame, because capitalising on those intellectual resources - using existing knowledge to improve performance or combining strands of knowledge to create something altogether new - can help companies respond to a surprising array of challenges, from fending off smaller, nimbler rivals to integrating businesses that have been forced together in a merger.

(9) I suggest another approach, one that requires managers to change their behaviour and

the way they spend their time. The approach is novel but, when properly implemented, quite powerful. I call it T-shaped management.

T-shaped management relies on a new kind of executive, one who breaks out of the traditional corporate hierarchy to share knowledge freely across the organisation (the horizontal part of the T) while remaining fiercely committed to individual business unit performance (the vertical part). (10)..... Although this tension is most acute for heads of business units, any T-shaped manager with operating unit obligations must wrestle with it.

You might ask, why rely so heavily on managers to share knowledge? Why not just institute a state-of-the-art knowledge management system? The trouble is that those systems are best at transferring explicit knowledge; for example, the template needed to perform a complicated but routine task. (11) In fact, this implicit knowledge sharing is crucial to the success of innovation-driven companies. Furthermore, merely moving documents around can never engender the degree of collaboration that is needed to generate new insights. (12).....

Effective T-shaped managers will benefit companies of almost any size, but they're particularly crucial in large corporations where operating units have been granted considerable autonomy. Although giving business units greater freedom generally increases accountability and spurs innovation, it can also lead to competition between units, which may hoard, rather than share, expertise. (13).....

So, how do you successfully cultivate T-shaped managers and capitalise on the value they can create? Energy giant BP Amoco provides some provocative answers. My in-depth examination of their management practices highlighted five specific types of value that T-shaped managers can generate. (14)..... It is important to follow these, because the benefits of T-shaped management will not be realised if the concept is poorly implemented. Senior executives must put in place mechanisms that simultaneously promote and discipline managers' knowledge-sharing activities.

Example:	0	<u>A</u>	<u>B</u>	<u>C</u>	<u>D</u>	<u>E</u>	<u>F</u>	<u>G</u>	H
----------	---	----------	----------	----------	----------	----------	----------	----------	----------

- A However, direct personal contact is more typically needed to effectively transfer the kind of knowledge that must be creatively applied to particular business problems or opportunities.
- B For that, companies really have to bring people together to brainstorm.
- C Many companies have tried, with mixed success, to leverage this underused asset by centralising knowledge management functions or by investing heavily in knowledge management technology.
- D The entire history of the T-shaped manager is one of evolution, a process that continues to this day.
- E The successful T-shaped manager must learn to live with, and ultimately thrive within, the stress created by this dual responsibility.
- F By encouraging collaboration, a T-shaped management system can be a powerful counterbalance to such negative behaviour.
- G Their experience also suggests guidelines for creating an environment in which T-shaped

managers will flourish.

H I am referring to the wealth of expertise, ideas and latent insights that lie scattered across or deeply embedded in their organisations.

Part V Summary (5%)

Score _____

Summarize the following passage in about 80 words.

Equality of Opportunity

The theory of equal opportunity, understood in its current meaning, can be explained as follows: It is granted that the structure of society necessarily implies inequalities; it is granted that inequalities demanded by the structure of society are entirely just; it is also granted that the rewards of economic activity cannot be equal for all; it is even granted that it would not be fair that they should be equal for all, since merits are widely unequal; but it is asserted that inequality should sanction individual merit and never be determined by any consideration foreign to individual merit. The notion expressed by these words is vague, and, like many vague notions, it has a character of radicalism made inconspicuous, under most circumstances, by the counteracting influence of complementary notions.

Equality of opportunity rules out a number of privileges upheld by aristocratic societies. Thus commissions in the army and navy used to be a monopoly of the nobility. At the dawn of modern democracy no reform was more popular than the abolition of such privilege. Notice that in our time nobody would question that commissions in the army and navy, including the highest ranks, ought to be accessible to those who are best qualified for such duties, regardless of social origin. All agree that it is impossible to intrust, say, the supreme command of the army to a less able man for the simple reason that the more able man was not born into the appropriate social group. Modern societies cannot afford such a waste, to say nothing of the danger of breeding discontent. Thus some forms of equal opportunity are unanimously recommended. Up to a certain point, nobody objects to the principle of equal opportunity.

The End

Quiz One (2) Answer Key

Part I Vocabulary (15%, 1 point each)

Section A (10%)

- | | | | | |
|------|------|------|------|-------|
| 1. b | 2. d | 3. a | 4. b | 5. c |
| 6. c | 7. b | 8. a | 9. b | 10. d |

Section B (5%)

- | | | |
|-------------------|-----------------|--------------|
| 1. transcendental | 2. deliberation | 3. customary |
| 4. credible | 5. impartial | |

Part II Paraphrase (20%, 2 points each)

Section A (10%)

- The essence of wisdom is emancipation, as far as possible, from the tyranny of the here and now.
We cannot help the egoism of our senses.
The basic nature of wisdom is liberation, to the greatest extent, from the strict control of the narrow vision. It is inevitable that we perceive the world from our own point of view.
- Hatred of evil is itself a kind of bondage to evil.
Extreme dislike of evil is itself a kind of enslavement to evil.
- There is no more miserable human being than one in whom nothing is habitual but indecision.
The most miserable human being is the one who is habitually indecisive.
- Failure at first is apt to dampen the energy of all future attempts, whereas past experience of success nerves one to future vigor.
Lack of success in the beginning tends to deprive all future attempts of their vigor, while a track record of past success strengthens one in future strivings.
- To my mind, the history of science is most illuminating when the frailties of human actors are put into juxtaposition with the transcendence of nature's laws.
As I see it, the history of science is most enlightening when the weaknesses of human actors are placed side by side with the abstract quality of nature's laws.

Section B (10%)

- Romantic literature is permeated with this sense of the direct discernment of truth.
- What we have to deal with in this connection is only to show the approaches by which they discovered this concept of unity.
- Rarely does a man experience a sense of calm, yet he will be supported by a few moments of tranquility throughout his life.
- Nevertheless, the essence of human nature tends to make itself felt.
- Everything in connection with the history of civilization falls into our scope of study.

Part III Questions on the Essays (30%, 1.5 points each)**Section A (15%)**

- | | | | | |
|------|------|------|------|-------|
| 1. T | 2. T | 3. T | 4. T | 5. F |
| 6. T | 7. T | 8. F | 9. T | 10. T |

Section B (15%)

- | | | | |
|----------------|---------------|-----------|------------|
| 1. due weight | 2. Samaritans | 3. wisdom | 4. nurture |
| 5. gravitation | 6. right | 7. upshot | 8. mosaic |
| 9. fraud | 10. doctrines | | |

Part IV Unseen Passages (30%)**Passage One (12%, 2 points each)**

- | | | |
|------------------------|------------------|------------------------------|
| 1. general circulation | 2. designs | 3. empathy and understanding |
| 4. opening chapter | 5. biotechnology | 6. human beings |

Passage Two (12%, 2 points each)

1. his dismissal from the custom house
2. the literal meaning is to “remove limbs from”, to divide or cut up / in this passage, it means “the modern artist’s severance from the arteries of national life”. / Emerson uses this term to refer to the fragmentation of man from the original whole Man.
3. analogy
4. civil authorities
5. casts his lot with
6. narratives of women’s love and desire

Passage Three (6%, 1 point each)

- | | | | | | |
|------|------|------|------|------|------|
| 1. C | 2. E | 3. A | 4. B | 5. f | 6. G |
|------|------|------|------|------|------|

Part V Summary (5%)

To be determined by the examiner. Three Grades: 3, 4, and 5.

Essay Reading (II) Quiz Two (1)

Part I Vocabulary (15%, 1 point each)

Score _____

Section A (10%)

Choose one of the definitions that is closest in meaning to the underlined word or phrase in each of the following sentences and circle the letter of your choice.

- None of what has been said suggests that we should ignore ethical lapses or law-breaking by public figures.
a. behavior b. standards c. issues d. faults
- Today, South Park offers a self-fulfilling buzz, a spot with that proverbial Left Bank feel about it.
a. well-known b. impressive c. mimicked d. overwhelming
- Interest in the scandal seems to be tapering off.
a. busting out b. diminishing c. mounting d. provoking
- The upshot was that after much argument they all agreed to help her.
a. decision b. guess c. feeling d. result
- He resented returning to this kind of mundane routine.
a. stereotyped b. ordinary c. inescapable d. trying
- Industrial stagnation inevitably leads to the loss of jobs.
a. underperformance b. dispute
c. sluggishness d. downturn
- Having his own show gives Williams greater latitude to discuss controversial topics.
a. freedom b. possibility c. courage d. insight
- Telecoms companies are casting around for ways of recouping huge losses.
a. discussing b. striking out c. looking for d. paving
- The manager has no qualms about dropping players who do not perform well.
a. unease b. regrets c. intention d. leverage
- The party is buoyed by the latest opinion poll results.
a. enlivened b. encouraged c. disheartened d. inflamed

Section B (5%, 1 point each)

In each of the following sentences there is a gap; fill in a word from the list given below. You may have to change the form of the word where necessary.

inertness	deliberate	resign	preconceived	repulsive	chagrin
-----------	------------	--------	--------------	-----------	---------

1. However, it is a very important issue whose educational implications require considerable _____.
2. To his _____, only a small crowd turned out to watch him.
3. The government was perceived to be _____ and inefficient.
4. He accepted his defeat with _____.
5. I had the same _____ about life in South Africa that many people have.

Part II Paraphrase (15%, 3 points each)

Score _____

Paraphrase the following sentences and avoid repeating the underlined parts.

1. Failure at first is apt to dampen the energy of all future attempts, whereas past experience of success nerves one to future attempts.
2. The more of the details of our daily life we can hand over to the effortless custody of automatism, the more our higher powers of mind will be set free for their own proper work.
3. Ironic, detached, contemptuous like Einstein of national pride and cultural taboos, he stood in awe of nature alone.
4. To my mind, the history of science is most illuminating when the frailties of human actors are put into juxtaposition with the transcendence of nature's laws.
5. We stumble upon feminine or masculine aspects of our natures that up to this time have been usually masked.

Part III Questions on the Essays (20%, 2 points each)

Score _____

1. According to William James, the period between twenty and thirty is the critical one in the formation of intellectual and p_____ habits, while the period below twenty is essential for the fixing of p_____ habits.
2. James asserts that the great thing in all education is to make our nervous system our a_____ instead of our e_____.
3. The reason why James called the French thinker Rousseau a contemptible, nerveless sentimentalist was that _____.
4. By being systematically a_____ or h_____ in little unnecessary points, in James' view, you may not find yourself unnerved and untrained to stand the test when the hour of dire need draws nigh.
5. According to Freeman Dyson, we should try to introduce our children to science today as a rebellion against poverty and ugliness and militarism and _____.
6. Dyson holds that the chief reward for being a scientist is not the power and the money but the chance of catching a glimpse of _____.
7. Unlike machines, Gail Sheehy argues, human beings have an individual _____ that can never be precisely coded.
8. One of the terrifying aspects of the twenties is the conviction that the choices we make are i_____, but as Sheehy eloquently demonstrates, it is largely a f_____ fear.

9. The deadline Decade, i.e., the decade between 35 and 45, is a time of both d_____ and o_____.
10. The safety and supports will, one by one, be withdrawn from the middle-ager who is standing still. Parents will become _____; children will become _____; the career will become just a _____.

Part IV Unseen Passages (50%)

Score _____

Passage One (10%, 2 points each)

I have to speak my mind in a case like this, which is embarrassing in many ways—and it is a typical case—: it is certainly better if we separate an artist sufficiently far from his work as not immediately to take the man as seriously as his work. After all, he is merely the pre-condition for the work, the womb, the soil, sometimes the manure and fertilizer on which it grows, --and as such he is something we have to forget about in most cases if we want to enjoy the work. The insight into the descent of a work is something which concerns the physiologists and vivisectionists of the mind: but not aesthetic men and artists, and never will be! The man who wrote and shaped *Parsifal* was as little spared the profound, thorough-going and indeed terrible tendency to sink and delve into medieval spiritual conflicts and the hostile falling-off from the sublimity, discipline and rigour of the spirit, a sort of intellectual perversity (if I may say so), as a pregnant woman is spared the reactions of nausea and odd cravings of pregnancy: which, as I said, must be forgotten if she is to enjoy the child. We should avoid the confusion to which the artist is only too prone, out of psychological contiguity, as the English say, of thinking he were identical with what he can portray, invent and express. In fact, if he really had that same identity he would simply not be able to portray, invent and express it; Homer would not have created Achilles and Goethe would not have created Faust, if Homer had been an Achilles and Goethe a Faust. A perfect and complete artist is cut off from what is 'real' and actual for all eternity; on the other hand, we can understand how he can occasionally be so tired of the eternal 'unreality' and falsity of his inner existence that he is driven to despair,—and that he probably then will try to reach into that area strictly forbidden to him, into reality, into real *being*.

(Nietzsche, *On the Genealogy of Morality*, ed. By Keith Ansell, p. 76)

1. According to this passage, if a reader is to derive some pleasure from reading a work, he/she should exclude the _____ (1 word) from consideration.
2. The proper persons to explore the origin of a work are the _____. (6 words)
3. The main idea expressed in the portion “The man who wrote and shaped *Parsifal*...to enjoy the child” is (*choose one correct answer*)
 - a) the author of *Parsifal* was intellectually perverted.
 - b) the author of *Parsifal* tended to delve into medieval spiritual conflicts.
 - c) there is a possibility that a pregnant woman can be free from the nausea of pregnancy.
 - d) a writer shares a similarity with the pregnant woman in that both suffer from some bad

experience.

4. It can be inferred that a writer should not i _____ himself with his characters.
5. An ideal artist is forever separated from the _____. (3 words)

Passage Two (10%, 2 points each)

The women’s league was a perfect example of the new internationalism that arrived on the scene in the early twentieth century. At a time when visions of social progress were clouded by violent upheavals on the world stage, a growing body of reformers came to believe that cooperation among the peoples of the world was part and parcel of the quest for social justice. What was the point of making a better world if it was only going to be blown to smithereens?

To American reformers in this period, changing the world always carried the double meaning of combating the evils afflicting their own society, while also improving the wider world. That was the view of the growing group of social reformers such as Jane Addams and reform politicians such as Theodore Roosevelt who started calling themselves “progressive” around 1910. “The adjective ‘progressive’ is what we like,” wrote young journalist Walter Lippmann, “and the word ‘new.’”

No sooner had the founding generation of American progressives come on the scene than revolutionary movements began to shake the earth in the vast agrarian belt from Mexico to Russia, while simultaneously the empires and nations of Europe began to lunge at each others’ throats in what became the Great War. For American progressives, there was no escaping these world-historical events, and from that time forward, the dual quest for improvement at home and abroad was at the heart of what it meant to be a progressive.

Determine whether the following statements about the passage are true or false. Mark T for true and F for false.

1. More and more people, who were engaged in improving social systems, were convinced that different nations should work together.
2. One should strive for a better world in spite of the threat of a global war.
3. The sole concern of American reformers was to address their domestic issues.
4. Two big world events coincided with the emergence of American progressives.
5. American progressives turned a blind eye to the world-shaking events outside their country.

Passage Three (12%, 1 point each)

*For each of the lines below, check whether there is an extra word which does not fit in the grammatical structure and the flow of ideas. Some lines are correct. Write on your answer sheet behind the number of the line the extra word. If a line is correct, write OK. Examples: O—AS
00—OK*

0	The laws of conscience, which we pretend to be derived as from nature, proceed from
00	custom; every one, having an inward veneration for the opinions and manners

1	approved and received among his own people, cannot, without very great reluctance,
2	depart from them, nor apply himself to them without applause. In times past, when to
3	those of Crete would curse about any one, they prayed the gods to engage him in some ill
4	custom. But the principal effect of its power is, so to seize and ensnare us, that it is
5	hardly in us to disengage by ourselves from its gripe, or so to come to ourselves, as to
6	consider of and to weigh the things it enjoins. To say the truth, by reason of that we suck
7	it in with our milk, and that the face of the world presents itself in this posture to our
8	first sight, it seems as if we were born upon condition to follow up on this track; and the
9	common fancies that we find in repute on everywhere about us, and infused into our
10	minds with the seed of our fathers, appear to be the most universal and genuine: from no
11	whence it comes to pass, that whatever thing is off the hinges of custom, is believed to be
12	also off the hinges of reason; how any unreasonably, for the most part, God knows.

Passage Four (18%, 3 points each)

*In the following passage, there are some sentences taken out and placed in random order. Fill the gaps with appropriate sentences according to your understanding of the text. There is **one** extra sentence you need not use.*

How to survive the downturn

FEW businesses, large or small, are untouched by the change of outlook over the past few weeks. (1) _____ Everywhere, managers are wondering how to adjust not only to the immediate uncertainty but also to a much darker future.

For the weaker, the disaster will be a killer. Most obviously, some of the world's airlines look unlikely to survive. (2) _____ So might quite a few insurers. Most businesses can live with a sudden hit, or a fall-off in demand, of the order of 5% or even 10%. (3) _____

For the survivors, the prospect is still one of long-drawn-out uncertainty—about both the depth of the downturn and its duration. Both will depend partly on political and military events. But already companies are citing the terrorist attacks as a reason for dropping mergers, cutting jobs and ditching new projects. (4) _____ American manufacturers and technology companies have lived with recession for the past year. Much of the fall in American consumer confidence in September occurred in its first ten days. (5) _____

Indeed, the shock may actually bring some benefits, by giving companies a great excuse to advance adjustments that were already long overdue. (6) _____ In any case, wise companies should assume that their troubles are caused mainly by recession—something that has happened before, and that will disappear in time—rather than by permanent new patterns of consumer behaviour. One day, people will travel and shop as assiduously as they did before.

- A. Yet the world economy was slowing sharply, and demand was falling, long before September 11th.
- B. Terrorism and the war against it are now being blamed for problems that were much deeper-rooted.
- C. Many feel a new vulnerability, a new aversion to risk and a new awareness of the fragility of a just-in-time economy.
- D. By scrapping deals and terminating jobs faster than they would otherwise have done, American companies may pull through to recovery more quickly.
- E. A number of hotels, car-rental companies and conference organisers also seem sure to go under this autumn.
- F. To cope when demand drops by half is a different proposition, and many will not manage it.
- G. Quite a few economists fear that this downturn will last longer than the usual duration recorded in history.

The End

Quiz Two (1) Answer Key

Part I Vocabulary (15%, 1 point each)

Section A (10%)

- | | | | | |
|------|------|------|------|-------|
| 1. d | 2. a | 3. b | 4. d | 5. b |
| 6. c | 7. a | 8. c | 9. a | 10. b |

Section B (5%)

- | | | |
|------------------|--------------------|-----------|
| 11. deliberation | 12. chagrin | 13. inert |
| 14. resignation | 15. preconceptions | |

Part II Paraphrase (15%, 3 points each)

- Failure in the beginning will probably discourage one from making further efforts, while successful attempts pushes one to greater physical or mental exertion.
- The more of the trifles of daily life are made automatic, the more freedom our superior intellectual powers will have to pursue their own higher goals.
- Robinson Jeffers was sarcastic and aloof, and like Einstein, he looked down upon national pride and cultural taboos (prohibitions) and feared only nature.
- As I see it, the history of science is most enlightening when the weaknesses of human agents are placed side by side with the superasensual qualities of natural laws.
- We find by accident some qualities of the opposite sex residing in our natures that until now has been disguised.

Part III Questions on the Essays (20%, 2 points each)

- | | |
|---|--------------------------------------|
| 1. professional / personal | 2. ally / enemy |
| 3. he did not practice what he preached | 4. ascetic / heroic |
| 5. economic injustice | 6. the transcendent beauty of nature |
| 7. inner dynamic | 8. irrevocable / false |
| 9. danger / opportunity | 10. children / strangers / job |

Part IV Unseen Passages (50%)

Passage One (10%, 2 points each)

- | | | |
|-----------|--|----------------------|
| 1. author | 2. physiologists and vivisectionists of the mind | |
| 3. D | 4. identify | 5. 'real' and actual |

Passage Two (10%, 2 points each)

- | | | | | |
|------|------|------|------|------|
| 1. T | 2. F | 3. F | 4. T | 5. F |
|------|------|------|------|------|

Passage Three (12%, 1 point each)

- | | | | | |
|-------|-------|----------|-------|-------|
| 1. OK | 2. TO | 3. ABOUT | 4. OK | 5. BY |
|-------|-------|----------|-------|-------|

6. OF 7. OK 8. UP 9. ON 10. NO
11. THING 12. ANY

Passage Four (18%, 3 points each)

1. C. Many feel a new vulnerability, a new aversion to risk and a new awareness of the fragility of a just-in-time economy.
2. E. A number of hotels, car-rental companies and conference organisers also seem sure to go under this autumn.
3. F. To cope when demand drops by half is a different proposition, and many will not manage it.
4. A. Yet the world economy was slowing sharply, and demand was falling, long before September 11th.
5. B. Terrorism and the war against it are now being blamed for problems that were much deeper-rooted.
6. D. By scrapping deals and terminating jobs faster than they would otherwise have done, American companies may pull through to recovery more quickly.

Essay Reading (II) Quiz Two (2)

Part I Vocabulary (20%)

Score _____

Section A (10%, 1 point each)

Choose one of the definitions that is closest in meaning to the underlined word or phrase in each of the following sentences and write the letter of your choice (in capitals) on your Answer Sheet.

1. The recent publicity surrounding homelessness has given (a) fresh impetus to the cause.
A. disincentive B. support C. momentum D. imperative
2. I have made tentative plans to take a trip to Seattle in July.
A. uncertain B. definite C. nonce D. long-term
3. The charity used photos of starving children in an attempt to jolt the public conscience.
A. calm B. question C. shock D. publicize
4. His theory is no longer tenable in light of the recent discoveries.
A. defensible B. abstract C. pragmatic D. tendentious
5. This attack will exacerbate the already tense relations between the two communities.
A. re-launch B. worsen C. mend D. relax
6. In Edgar Allen Poe's works, one can sense a morbid fascination with death.
A. persistent B. unwholesome C. voyeuristic D. energetic
7. He started feeling paranoid and was convinced his boss was going to fire him.
A. anxious B. resentful C. hesitant D. resolute
8. The Puritans' iconoclastic activities despoiled many highly artistic monuments in England.
A. preserve B. copy C. smuggle D. demolish
9. He's well-known for his natural propensity for indiscretion.
A. flair B. inclination C. aversion D. enmity
10. It's fairly menial work, such as washing dishes and cleaning floors.
A. unskilled B. dumb C. degrading D. unprofitable

Section B (10%, 2 points each)

Fill in the gaps of the following sentences with the appropriate forms of the words in brackets.

1. Customers are tired of the _____, fast-talking salesperson. (stereotype)
2. The *Kon-Tiki* sailed across the Pacific Ocean _____ by wind power. (propulsion)
3. A large proportion of the population in this region has been _____. (Judaism)
4. Dr. Faustus has a(n) _____ thirst for knowledge to satisfy his appetite. (satiety)
5. The professor is noted for the _____ of his thoughts. (profound)

Part II Paraphrase (20%, 2 points each)

Score _____

Paraphrase the following sentences in your own words. Avoid repeating the underlined words or expressions.

1. We stumble upon feminine or masculine aspects of our natures that up to the time have usually been masked.
2. For all her qualms and confusion about where to start looking for a new future, she usually enjoys an exhilaration of release.
3. It's "my last chance" to pull away from the pack.
4. Besides the brilliance of priestly vengeance all other brilliance fades.
5. What could equal in debilitating narcotic power the symbol of the "holy cross"...
6. The appeal to sexual adventure is a sine qua non in motivating men to go to war.
7. The power of bestial images to degrade is rooted in the neurotic structure of the hostile imagination.
8. What was he but temptation in its most sinister and irresistible form...
9. Shakespeare's "Oedipus complex" must, I think, remain a dubious hypothesis from now until Doomsday.
10. None are so old as those who have outlived enthusiasm.

Part III Questions on the Essays (20%)

Score _____

Section A True or False Statements (10%, 1 point each)

1. In Unit 4, the author denies the possibility of predicting exactly the different stages of human development.
2. It is preferable to have an identity crisis in the Pulling Up Roots stage.
3. Both men and women will feel pressed for time in the deadline decade.
4. Nietzsche undertakes an etymological study of the words denoting good and bad.
5. The priestly class is noted for its courage and ability to fight in battles.
6. According to Nietzsche, the Jews have succeeded in preserving the values from the past.
7. Nietzsche takes delight in the triumph of the common people over the lords.
8. In Unit 6, the author holds that paranoia is necessary for maintaining social cohesion with the tribe.
9. People tend to demonize their enemies in order to rationalize killing.
10. A ray of hope is found in men's instinctive fear of murdering their fellow mortals.

Section B Gap-filling (10%, 2 points each)

*Complete the following sentences by filling in the gaps with words or phrases from the list below, making changes in the forms of the words where necessary. There is **One** extra word you don't have to use.*

analogy

calcification

assurance

pick up

assemble stupefy

1. She quickly _____ on this lack of goodwill: He is trying to dispose of her.
2. But by _____ ourselves, we can glimpse the light and gather our parts into a renewal.
3. If one has refused to budge through the midlife transition, the sense of staleness will _____ into resignation.
4. At any rate, the Gaelic presented me with an exactly _____ case.
5. We will go to any extreme to _____ ourselves.

Part IV Unseen Passages (20%, 2 points each)

Score _____

Passage One (10%)

- Look at the statements below and at the five news items on various companies on the opposite page.
- Which report (A, B, C, D or E) does each statement 1-5 refer to?
- For each statement 1-8, mark one letter (A, B, C, D or E) on your Answer Sheet.
- You will need to use some of these letters more than once.
- There is an example at the beginning, (0).

Example:

0=A Some premises are going to change ownership.
--

1. This company reports not being able to pass on higher costs to its customers.
2. The sale of part of a company has had an adverse effect on profits.
3. This company's response to fluctuations in sales has not had the desired effect.
4. Jobs have been lost because a company has ended one of its activities.
5. There are fears about the impact of internal competition within the company.

A. New Store

Parkin's search for a site for its next store has been ended by Marsden's misfortunes, with Parkin agreeing to buy half of the latter's Birmingham store for £40m. Parkin's main store is in London, but it opened its second, in Birmingham, three years ago, and has been seeking sites in other large cities. There was surprise that the new store, likely to open next year, is so close to the existing one, where profits have so far beaten Parkin's sales targets, in case it draws customers away from the existing outlet.

B. Capacity Cut

The packaging industry has typically suffered from a vicious cycle, with rising prices leading to excess capacity which in turn leads to a collapse in prices, and Johnson Keithley is no exception. The company has been attempting to smooth the boom/bust cycle by better capacity management, but it admitted yesterday that it has been forced to make significant cuts to capacity because of a surprisingly sharp downturn in demand. The group now expects its second-half results to fall below expectations, and warned of further problems on the horizon.

C. Hit by Higher Costs

Higher raw material costs have reduced full-year profits at Bonner's, the plastics manufacturer, with prices of polyethylene, the main component of its business, rising 8% since last year. Profits were also held back by the disposal of its packaging division, which accounted for over half of turnover the previous year. Additional costs were incurred by relocating the head office from Wrexham to Cardiff, and from reorganisation and redundancy in its plastics business. Bonner's said that trading in the current year has started slowly, particularly in its European markets,

D. Surprise Fall

Shares in regional supermarket chain Couldson fell steeply yesterday after the retailer warned of losses at its biggest outlet, in Bristol. The warning was in stark contrast to its trading statement three months ago, which reported a rise in like-for-like sales of 5% in the preceding month. However, trading across the rest of the chain, including seven outlets bought last year from Luxona, showed a healthy improvement. The company has promised to do all it can to stem the decline of the last four weeks at the Bristol outlet.

E. Modest Improvement

Dorcas Foods has posted a modest rise in interim profits. However, the company says it has had to absorb increased costs at its Quality Sugar subsidiary and the impact of a margin squeeze at its Australian baking operations. In sugar, the continued strength of sterling has capped profits, and with Dorcas's move out of sugar beet refining, expenditure on redundancy is having a serious impact. At the same time, floods in Australia have led to higher wheat prices, which in turn have reduced margins in the company's baking operations.

Passage Two (10%)

Read the following passage carefully, then complete statements at the end of the passage according to instructions.

Imagine someone holding forth on biology whose only knowledge of the subject is the *Book of British Birds*, and you have a rough idea of what it feels like to read Richard Dawkins on theology. Card-carrying rationalists like Dawkins, who is the nearest thing to a professional atheist we have had since Bertrand Russell, are in one sense the least well-equipped to understand what

they castigate, since they don't believe there is anything there to be understood, or at least anything worth understanding. This is why they invariably come up with vulgar caricatures of religious faith that would make a first-year theology student wince. The more they detest religion, the more ill-informed their criticisms of it tend to be. If they were asked to pass judgment on phenomenology or the geopolitics of South Asia, they would no doubt bone up on the question as assiduously as they could. When it comes to theology, however, any shoddy old travesty will pass muster. These days, theology is the queen of the sciences in a rather less august sense of the word than in its medieval heyday.

Dawkins on God is rather like those right-wing Cambridge dons who filed eagerly into the Senate House some years ago to non-placet Jacques Derrida for an honorary degree. Very few of them, one suspects, had read more than a few pages of his work, and even that judgment might be excessively charitable. Yet they would doubtless have been horrified to receive an essay on Hume from a student who had not read his *Treatise of Human Nature*. There are always topics on which otherwise scrupulous minds will cave in with scarcely a struggle to the grossest prejudice. For a lot of academic psychologists, it is Jacques Lacan; for Oxbridge philosophers it is Heidegger; for former citizens of the Soviet bloc it is the writings of Marx; for militant rationalists it is religion.

What, one wonders, are Dawkins's views on the epistemological differences between Aquinas and Duns Scotus? Has he read Eriugena on subjectivity, Rahner on grace or Moltmann on hope? Has he even heard of them? Or does he imagine like a bumptious young barrister that you can defeat the opposition while being complacently ignorant of its toughest case? Dawkins, it appears, has sometimes been told by theologians that he sets up straw men only to bowl them over, a charge he rebuts in this book; but if *The God Delusion* is anything to go by, they are absolutely right. As far as theology goes, Dawkins has an enormous amount in common with Ian Paisley and American TV evangelists. Both parties agree pretty much on what religion is; it's just that Dawkins rejects it while Oral Roberts and his unctuous tribe grow fat on it.

A molehill of instances out of a mountain of them will have to suffice. Dawkins considers that all faith is blind faith, and that Christian and Muslim children are brought up to believe unquestioningly. Not even the dim-witted clerics who knocked me about at grammar school thought that. For mainstream Christianity, reason, argument and honest doubt have always played an integral role in belief. (Where, given that he invites us at one point to question everything, is Dawkins's own critique of science, objectivity, liberalism, atheism and the like?) Reason, to be sure, doesn't go all the way down for believers, but it doesn't for most sensitive, civilised non-religious types either. Even Richard Dawkins lives more by faith than by reason. We hold many beliefs that have no unimpeachably rational justification, but are nonetheless reasonable to entertain. Only positivists think that "rational" means "scientific". Dawkins rejects the surely reasonable case that science and religion are not in competition on the grounds that this insulates religion from rational inquiry. But this is a mistake: to claim that science and religion pose different questions to the world is not to suggest that if the bones of Jesus were discovered in Palestine, the pope should get himself down to the dole queue as fast as possible. It is rather to claim that while faith, rather like

love, must involve factual knowledge, it is not reducible to it. For my claim to love you to be coherent, I must be able to explain what it is about you that justifies it; but my bank manager might agree with my dewy-eyed description of you without being in love with you himself.

1. The author of this passage does not think that Dawkins is _____ (1 word from the text) to criticize religion.
2. According to the author, critics of religion fail to treat theology _____. (1 word of your own invention)
3. In paragraph 2, the author finds a (n) _____ (1 word of your own invention) in the behaviour of both Dawkins and right-wing Cambridge dons.
4. The author seems to _____ (1 word of your own invention) with theologians in their criticism of Dawkins.
5. Contrary to common assumption, even people of faith leave some room for _____ (1 word from the text) in their belief system.

Part V Essay Writing (20%)**Score** _____

Choose **One** of the following essay topics to write an essay of about 300 words.

1. The crises I've been through in my growing up and the lessons learned.
2. Defend or critique Nietzsche's deconstruction of traditional Christian morality.
3. Argue for or against Sam Keen's theory of the enemy, using historical and contemporary examples.

The End

Quiz Two (2) Answer Key

Part I Vocabulary (20%)

Section A (10%)

- | | | | | |
|------|------|------|------|-------|
| 1. c | 2. a | 3. c | 4. a | 5. b |
| 6. b | 7. a | 8. d | 9. b | 10. c |

Section B (10%, 2 points each)

- | | | | | |
|------------------|--------------|-------------|---------------|---------------|
| 1. stereotypical | 2. propelled | 3. Judaized | 4. insatiable | 5. profundity |
|------------------|--------------|-------------|---------------|---------------|

Part II Paraphrase (20%)

- We find by accident some qualities of the opposite sex residing in our natures that until now has been disguised.
- In spite of all her uneasy doubts and perplexity as to locating a new future, she usually is pleased with a thrilling sense of emancipation.
- It's "my last opportunity" to stand out from the rest.
- (version A) In comparison with the great cleverness of priestly ways of taking revenge, all other forms of smartness are insignificant.
(version B) all other forms of smartness pale in comparison with the great cleverness of priestly ways of taking revenge.
- Nothing is equivalent to the weakening and poisonous power of the symbol of the "holy cross".
- The prospect of indulging in sexual pleasures is a necessary incentive to lure men to fight.
- Firmly settled (or deeply entrenched) in the emotionally disordered mentality of the warlike (or antagonistic) imagination is the power of brutal pictures of the enemy.
- ...he was nothing but the most subtle and unbeatable form of seduction, leading men by an indirect way to exactly those Jewish values and reformations of the ideal.
- The supposed desire of Shakespeare to kill his father and marry his mother, in my opinion, will forever be a doubtful conjecture.
- Only those who no longer have enthusiasm are considered old.

Part III Questions on the Essays (20%)

Section A True or False Statements (10%, 1 point each)

- | | | | | |
|------|------|------|------|-------|
| 1. T | 2. T | 3. T | 4. T | 5. F |
| 6. F | 7. F | 8. T | 9. T | 10. T |

Section B Gap-filling (10%, 2 points each)

- | | | | | |
|-------------|------------------|------------|--------------|-------------|
| 1. picks up | 2. disassembling | 3. calcify | 4. analogous | 5. reassure |
|-------------|------------------|------------|--------------|-------------|

Part IV Unseen Passages (20%, 2 points each)**Passage One (10%)**

1. E 2. C 3. B 4. E 5. A

Passage Two (10%)

1. well-equipped 2. seriously
3. inconsistency / contradiction 4. agree / concur
5. reason

Part V Essay Writing (20%)

- | | | |
|--------|-------|---|
| Band 1 | 18—20 | 立意新颖、主题鲜明、论证逻辑强、文笔优美、句型地道、有变化，段落分明、结论清晰有理。 |
| Band 2 | 15—17 | 立意正确、主题比较鲜明、论证有一定逻辑性、文笔比较优美、句型合乎规范、行文无太多变化、段落比较分明、有结论。有一两个语法错误。 |
| Band 3 | 12—14 | 立意陈旧、主题一般、论证逻辑性不强、文笔平庸、句型带有一定的汉语语法、行文枯燥、段落不太分明、无结论。语法错误较多。字数不够。 |
| Band 4 | | 看不出立意、没有主题、论证无逻辑性、文笔很差、句型混乱不规范、中式英语用法太多、语法错误极多、字数差太多。 |

Essay Reading (II) Quiz Two (3)

Part I Vocabulary (20%)

Score _____

Section A (10%, 1 point each)

Choose one of the definitions that is closest in meaning to the underlined word or phrase in each of the following sentences and write the letter of your choice (in capitals!) on your Answer Sheet.

- Whether the new personal pension works will depend much on how well it meshes with employers' schemes.
a) conflicts b) contradicts c) suits d) rivals
- Bill Gates was a wunderkind in the field of computer software and made a success of it at an early age.
a) entrepreneur b) child prodigy c) business tycoon d) top leader
- Most of the students regard this examination as a crucible and flinch from the idea of it.
a) severe test b) easy task c) piece of cake d) touchstone
- Several pieces of major legislation have been introduced in the US over the past few years, to wit: the Americans With Disabilities Act, the Clean Air Act and the Civil Rights Act.
a) except b) in addition c) formally d) namely
- The headhunters are looking for someone with business acumen, so that he/she can open a new market in Africa.
a) keen insight b) experience c) connections d) track record
- The country bumpkin is ridiculed for his lumpish mannerisms in the urban setting.
a) rustic b) awkward c) graceful d) absurd
- The dessert was described as 'a mélange of summer fruits in a light syrup'.
a) sample b) delicacy c) foretaste d) mixture
- Hostilities between the two groups have been in abeyance since last June.
a) suspension b) termination c) under review d) overview
- When they heard the concert was free, they came in their hordes.
a) noisy crowds b) best dress c) pairs d) tantrum
- She's inherited from her father a propensity to talk too much.
a) reticence b) tendency c) reluctance d) volition

Section B (10%, 2 points each)

Substitute a word from the box below for the underlined one in each of the following sentences. You may have to change the form of the chosen word to fit the context.

obsess	intuition	free	unite	destruction	gainsay
--------	-----------	------	-------	-------------	---------

1. The government claims to be doing all it can to eradicate corruption.
2. Social cohesion within tribes is maintained by paranoia.
3. Winning the lottery has become an *idée fixe* for this poor man.
4. It's a visceral reaction that I'm wasting my time.
5. At the same time, he refuses her the same latitude to be "selfish" in making an independent decision to broaden her own horizons.

Part II Paraphrase (20%, 2 points each)

Score _____

Section A (10%)

Paraphrase the following sentences in your own words. Avoid repeating the underlined parts.

1. Our backs go up at the merest hint that we are like our parents.
2. It's my last chance to pull away from the pack.
3. We know who has fallen heir to this Jewish inversion of values.
4. What could equal in debilitating narcotic power the symbol of the "holy cross".
5. The appeal to sexual adventure is a sine qua non in motivating men to go to war.

Section B (10%)

Each of the following original sentences has a paraphrase with some blanks. Fill in the blanks with up to 5 words. You must make use of the word given in the brackets at the end of each original sentence. You may have to change the form of the word to fit the context.

6. But by disassembling ourselves, we can glimpse the light and gather our parts into a renewal. (reintegration / take apart)
However, by _____ old identities, we can catch a glance of the light and _____ into a renewed self.
7. If one has refused to budge through the midlife transition, the sense of staleness will calcify into resignation. (adjust / bore / accept)
If one has not _____ through the midlife passage, the _____ will harden into _____.
8. And could one, by straining every resource, hit upon a bait more dangerous than this? (exhaustion / means)
After _____, could one _____ more harmful than this?
9. Lying within each of us is the desire for immortality. (cherish / long)
Every _____ for eternal life.
10. Even so, the effort is successful only for a minority. (work / few)
Nevertheless, _____ only in the case of _____.

Part III Questions on the Essays (20%)

Score _____

Section A True-False Statements (10%, 1 point each)

Determine whether the following statements are true or false. Write T for True and F for False on

your Answer Sheet.

1. The choices we made in our twenties are irrevocable, so we cannot be more careful when making these decisions.
2. If one had a difficult time going through the “Pulling up roots” stage, his adult life might be even more difficult.
3. The decade between 35 and 45 is called “the deadline decade” because it is a time of both danger and opportunity.
4. According to Nietzsche, modern democracy helped unveil the origin of good and bad.
5. The “pure man”, according to Nietzsche, originally referred to the man who washed himself, avoided unclean food and women.
6. Nietzsche believes that priests are the most dangerous enemies because they are both potent and intelligent.
7. The idea of Christ’s self-crucifixion for the redemption of mankind is for Nietzsche a cruel mystery, an ingenious invention of Christianity to recruit more believers.
8. Nietzsche, just as the freethinkers, was repelled by the Christian church instead of its doctrines and messages of love.
9. Sam Keen argues that there are actually no real enemies, and that the so-called enemies are only the projection of our hostile imagination.
10. By picturing the enemy as the enemy of God, we rationalize our killing and alleviate the guilt associated with it.

Section B Allusions and Etymology (10%, 2 points each)

Write down a word, phrase or name from the text or a word that corresponds to the etymological explanation.

1. A hooded skeletal figure often carrying a scythe.
2. The Eighteenth-Century English philosopher and social reformer who preached the idea that social actions should be judged in terms of their practical value.
3. A state of complete spiritual happiness that Hindus, Muslims, and Buddhists try to achieve, in which human existence is transcended.
4. A secret society organized in the South after the Civil War to reassert white supremacy by means of terrorism.
5. This word means “before the war”, especially before the American Civil War.

Part IV Unseen passages (20%)

Score _____

Passage One (10%, 2 points each)

Diane Ravitch is without rival as a historian of modern American schooling. She has written trenchantly about the history of New York City schools, and in *The Troubled Crusade* (1983) about the progressivist takeover of the nation’s schools after World War II. Her 2003 book *The Language Police* described ongoing attempts by publishers to sell their textbooks to all ideological factions by

insisting on bland language in them. Her major work, *Left Back: A Century of Failed School Reforms* (2000), is considered by many to be the best study of the subject. It might be read with profit by policymakers, who would learn, for example, that the current movement in American schools to instill “twenty-first-century skills” is little more than a patched-up version of failed movements to instill twentieth-century skills.

But policymakers are far more likely to read her newest, most sensational book, *The Death and Life of the Great American School System: How Testing and Choice are Undermining Education*. In it she considers the most recent round of unsuccessful school reforms, including some that she herself had championed and that the Obama administration supports, such as charter schools and universal testing. She criticizes several highly praised reform models of the 1990s and 2000s in San Diego, New York City, and elsewhere, as well as the enormously influential No Child Left Behind (NCLB) law. She’s critical as well of reform efforts by the Gates Foundation and other philanthropies. Yet she has surprising praise for some long-standing outcasts of the educational reform world including teachers’ unions, some professors of education, and the present reviewer. Written with verve, the book takes aim at imposing targets. It won’t be ignored.

The general renewal of American public education is Ravitch’s chief aim. Chester E. Finn Jr., the distinguished educational writer and reformer, caught well the tenor of her purpose when he said that he shares Ravitch’s pessimism about the record of education reform. “We agree it’s not very encouraging,” [Finn] said, “and then we come to opposite views of the way forward.” Ravitch, he said, wants to “re-empower” the public school system. “The same evidence has turned me into a radical who wants to blow up the system.”

With his customary succinctness Finn has defined the issue. Do we try to get the regular public schools back on track, or do we replace them with a tax-supported, “free-market” system of charter schools and public-private vouchers?

In the 1830s Alexis de Tocqueville wrote admiringly: “In the United States the general thrust of education is directed toward political life; in Europe its main aim is to fit men for private life.” The community-oriented character of American schooling in the first century of the Republic was the result of deliberate policy by political leaders in the aftermath of the Revolution. Benjamin Rush, a signer of the Declaration, thought American schools should offer a common curriculum designed to create “republican machines.” His sentiments were similar to the educational views of Washington, Jefferson, Madison, and the most important early schoolmaster of all, Noah Webster. The schools were to be institutions for inculcating democracy, designed to develop critical thinkers and able citizens in a setting of loyalty to the national common good. Early schoolbook authors began a long tradition of texts that aimed, in the words of one author, to exhibit, in a strong light, the principles of political and religious freedom which our forefathers professed, and...to record the numerous examples of fortitude, courage, and patriotism, which have rendered them illustrious.

The reasons for this communitarian emphasis were obvious to American leaders in the nineteenth century. Loyalty to the Republic had to be developed, as well as adherence to Enlightenment ideals of liberty and toleration. For without universal indoctrination by the schools

in such civic virtues, the United States might dissolve, as had all prior large republics of history, through internal dissension.

The aim of schooling was not just to Americanize the immigrants, but also to Americanize the Americans. This was the inspiring ideal of the common school in the nineteenth century, built upon a combination of thrilling ideals and existential worry. By the end of the century we were educating, relative to other countries, a large percentage of the population, and this forward movement continued well into the twentieth century. In the post-World War II period, the US ranked high internationally according to a number of educational measures. But by 1980, there had occurred a significant decline both in our international position and in comparison with our own past achievements. Two decades ago I was appalled by an international comparison showing that between 1978 and 1988 the science knowledge of American students had dropped from seventh to fourteenth place. In the postwar period we have declined internationally in reading from third place to fifteenth place among the nations participating in the survey.

The root cause of this decline, starting in the 1960s, was a by-then-decades-old complacency on the part of school leaders and in the nation at large. By the early twentieth century worries about the stability of the Republic had subsided, and by the 1930s, under the enduring influence of European Romanticism, educational leaders had begun to convert the community-centered school of the nineteenth century to the child-centered school of the twentieth—a process that was complete by 1950. The chief tenet of the child-centered school was that no bookish curriculum was to be set out in advance. Rather, learning was to arise naturally out of activities, projects, and daily experience.

Questions:

Fill in the gaps in the following sentences with words either chosen from the text or invented according to context.

1. One can learn from the text that most of Diane Ravitch's work is concerned with the _____ (2 words of your own invention) in America.
2. The author did not expect to be among those who received _____ (1 word from the text) from this mainly _____ (1 word from the text) writer.
3. Ironically, two educational reformers derived _____ (2 words from the text) from the _____ (2 words from the text).
4. Early American educational theorists defined the role of education as cultivating _____ (2 words from the text) and fostering _____ (1 word from the text) to the collective benefit of the country.
5. The author of this passage blames the decline in American educational level on a shift in focus—from _____ (1 word from the text) to _____ (1 word from the text) approach.

Passage Two (5 %, 1 point each)

A 1939 critic of the new movement, Isaac Kandel, described it this way:

(A) Children should be allowed to grow in accordance with their needs and interests.... Knowledge is valuable only as it is acquired in a real situation; the teacher must be present to provide the proper environment for experiencing but must not intervene except to guide and advise. There must, in fact, be “nothing-fixed-in-advance” and subjects must not be “set-out-to-be-learned.”

(B) By 1950, with new, watered-down schoolbooks and a new generation of teachers trained in specialized colleges for education, the anti-bookish, child-centered viewpoint had taken over the schools. The consequence was a steep decline in twelfth-grade academic achievement between 1962 and 1980, after which, despite vigorous reform efforts, reading and math scores on the federally sponsored National Assessment of Educational Progress have hardly changed.

(C) With the current emphasis on testing and accountability it might be assumed that the days of child-centeredness are now over. But that assumption would miss an essential point. The schools still lack a definite, pre-set, year-by-year curriculum (though this is changing in math) and yet at the same time schools are being required to make measurable progress on year-by-year tests.

(D) This contradictory and self-defeating situation has arisen because of a quirk in child-centered educational theory. Though it is opposed to imparting facts in a definite curriculum, it is not against inculcating all-purpose general skills—such as reading strategies and critical thinking. “Rote learning” and a set curriculum are to be regarded with scorn, but students may be subjected to drills in how-to skills that will prepare them to pass tests. Many of the weekly hours that are assigned to language arts in the early grades are now being devoted to practicing reading strategies such as “questioning the author” and “finding the main idea.” Ravitch describes in detail a highly touted reform in New York City and San Diego called “balanced literacy,” which requires students to spend a lot of time practicing such reading strategies but does not prescribe any particular books, poems, and essays to practice them on.

Questions:

Match 5 of the following 6 statements with one of the passages above marked with A, B, C, or D, according to the gist of each passage. There is an extra statement you don't have to choose.

1. The fall in pupils' academic performance is, among other things, due to a reduction of knowledge content in course materials.
2. The author is critical of the teaching practice that sets the practical approach above the range and content of reading.
3. A discrepancy exists between a clear-cut teaching plan and a requirement for periodic examination to see how much the students have learned.
4. This theory advocates freedom of spontaneous growth and forbids planning on teaching content.
5. This school of thought looks down upon mechanical memorization and a pre-made plan of

teaching.

6. This educational theory aims to bring out the potential in students by questioning the assumptions behind each text.

Passage Three (5%, 1 point each)

Fill in the gaps in the following passage with appropriate words. One word for each gap.

She shows that the claims made for the success of “balanced literacy” have been disputed (1) _____ researchers. This is a consistent pattern of her new book. Some researchers assert that a given reform has worked, yet other researchers (whom Ravitch tends to credit) question the claim. This pattern of conflicting conclusions has led to skepticism regarding the use of educational research in deciding large-scale educational policy. If the effect of a reform is so ambiguous, it cannot have been very significant. Only big improvements in schooling are going to restore public education and the well-being of the country.

Many of the reforms Ravitch describes have yielded ambiguous results (2) _____ they were not sound. The “balanced literacy” project in San Diego and New York City yielded uncertain results because no literacy program can be effective if it is not accompanied by a curriculum that builds up in children the background knowledge necessary for reading ability. Similarly, in the case of research on the effectiveness of charter schools, where researchers line up in opposing ranks, there is a good reason (3) _____ ambiguity. “Charter school” is not an intrinsic educational category that is inherently correlated with any particular curriculum or educational effects.

Another basic reason (4) _____ educational research has been unhelpful is that the various school experiments have, of necessity, been incompletely controlled. School experiments are very unlike laboratory experiments. Many key classroom variables remain unmonitored and unknown. This black-box problem of educational research is supposed to be ameliorated by the device of random assignment of students to control and experimental groups. But in one very expensive randomly assigned study—the famous Tennessee study of class-size effects—the finding that class size is important proved to be inapplicable in California, a discovery made (5) _____ a cost of billions of dollars. There is a straightforward solution to the problems of small or nonexistent outcomes and of hidden variables. We need to institute reforms that are so soundly based that they will yield large, unambiguous educational effects.

Part V Essay Writing (20%)

Score _____

Choose ONE of the following topics to write an essay of about 300 words.

- A) The difficulties through the passage from adolescence to young adulthood.
- B) Argue for or against Nietzsche’s view of Jesus “the redeemer”.
- C) State your opinion on Sam Keen’s theory of the five faces of the enemy.

The End

Quiz Two (2) Answer Key

Part I Vocabulary (20%)

Section A (10%, 1 point each)

- | | | | | |
|------|------|------|------|-------|
| 1. c | 2. b | 3. a | 4. d | 5. a |
| 6. b | 7. d | 8. a | 9. a | 10. b |

Section B (10%, 2 points each)

- | | | | | |
|------------|----------|--------------|--------------|------------|
| 1. destroy | 2. unity | 3. obsession | 4. intuitive | 5. freedom |
|------------|----------|--------------|--------------|------------|

Part II Paraphrase (20%, 2 points each)

Section A (10%)

1. We are surprised at the slightest suggestion that we resemble our parents, ...
2. It's "my last opportunity" to stand out from the rest.
3. It is clear to us who has inherited this Jewish turning upside down of our notions about what is important in life.
4. The "holy cross" is the most effective means of weakening and poisoning people's mind...
5. The prospect of indulging in sexual pleasures is a necessary incentive to lure men to fight.

Section B (10%)

6. However, by taking apart our old identities, we can catch a glance of the light and reintegrate our identity components into a renewed self.
7. If one has not made any adjustment through the midlife passage, the feeling of boredom will harden into passive acceptance.
8. After exhausting every other means, could one discover an incentive more harmful than this?
9. Every one of us cherishes the longing for eternal life.
10. Nevertheless, this attempt works only in the case of a few people.

Part III Questions on the Essays (20%)

Section A (10%, 1 point each)

- | | | | | |
|------|------|------|------|-------|
| 1. F | 2. F | 3. T | 4. F | 5. T |
| 6. F | 7. T | 8. F | 9. F | 10. T |

Section B (10%, 2 points each)

- | | | |
|--------------------|-------------------|------------|
| 1. The Grim Reaper | 2. Jeremy Bentham | 3. nirvana |
| 4. Ku Klux Klan | 5. antebellum | |

Part IV (20%)

Passage One (10%, 2 points each)

- | | |
|--|----------------------|
| 1. educational system (or school system) | 2. praise / critical |
|--|----------------------|

3. opposite views / same evidence
 5. community-centred / child-centred

4. critical thinkers

Passage Two (5%, 1 point each)

1. B 2. D 3. C 4. A 5. D

Passage Three (5%, 1 point each)

1. by 2. because 3. for 4. why 5. at

Part V Essay Writing (20%)

- | | | |
|--------|----------|---|
| Band 1 | 18—20 | 立意新颖、主题鲜明、论证逻辑强、文笔优美、句型地道、有变化，段落分明、结论清晰有理。 |
| Band 2 | 15—17 | 立意正确、主题比较鲜明、论证有一定逻辑性、文笔比较优美、句型合乎规范、行文无太多变化、段落比较分明、有结论。有一两个语法错误。 |
| Band 3 | 12—14 | 立意陈旧、主题一般、论证逻辑性不强、文笔平庸、句型带有一定的汉语语法、行文枯燥、段落不太分明、无结论。语法错误较多。字数不够。 |
| Band 4 | below 12 | 看不出立意、没有主题、论证无逻辑性、文笔很差、句型混乱不规范、中式英语用法太多、语法错误极多、字数差太多。 |

Essay Reading (II) Quiz Three

Part I Vocabulary (15%, 1 point each)

Score _____

Section A (10%)

Choose the best option that most closely matches the meaning of the underlined word in the following sentences.

- Howe's unkind remarks have exacerbated racial tensions in the community.
a. created b. released c. defused d. intensified
- Animal experiments are morally repugnant to many people.
a. reprehensible b. wrong c. repellent d. indefensible
- The release of the individual from accountability lays a precarious basis for a new democratic political culture.
a. questionable b. dangerous c. regular d. unwholesome
- They are reclaiming a heritage, their own heritage, which has been historically demeaned through cartoon characters and national stereotypes.
a. spoiled b. ridiculed c. degraded d. exalted
- The biblical Mary is a powerful cultural archetype whose story has spoken to women across the centuries.
a. prototype b. votary c. champion d. hero
- He was a gifted man, but had a propensity for falling into bad associations.
a. a preference b. a reputation c. an inclination d. a liking
- Marseille at the turn of the century with its mélange of races, resentments and languages is equally strange.
a. spectacle b. mixture c. shambles d. problem
- He also finds that he enjoys needling the pompous professors.
a. self-appointed b. opinionated c. pretentious d. dogmatic
- Yet it is equally ludicrous for a city to ask its taxpayers to subsidize a private good such as golf.
a. ridiculous b. inadvisable c. unthinkable d. infuriating
- One was the incongruity between de Gaulle's ambitions and the needs of a nation on the headline.
a. inconsistency b. analogy c. coincidence d. nexus

Section B (5%)

In each of the following sentences there is a gap; fill in a word from the list given below. You may have to change the form of the word where necessary.

detestable	avaricious	satiated	coward
epitome	epitome	exhilaration	

1. It would be an act of _____ to avoid the debate.
2. Humankind seems to have an _____ urge to conquer and explore.
3. Consuming the fruits of the Earth unrestrained, we become consumed ourselves by _____ and greed.
4. Cass Avenue _____ the city's economic and social depression.
5. Learning to surf is exhausting but _____.

Part II Paraphrase (15%, 3 points each)

Score _____

Explain the meaning of the following sentences in your own words and avoid repeating the underlined words or expressions. It is also preferable that you use a different sentence pattern to replace the original one.

1. It is their impotence which makes their hatred so violent and sinister, so cerebral and poisonous.
2. Beside the brilliance of priestly vengeance all other brilliance fades.
3. The unchanging projections of the hostile imagination are continually imposed onto changing historical circumstances.
4. The highest form of moral courage requires us to look at ourselves from another perspective, to repent, and to reown our own shadows.
5. This astonishing creature was able to make a virtue of absurdity. Without that touch of nature he would have run the risk of being too much of a good thing.

Part III Questions on the Essays (20%, 2 points each)

Score _____

1. For Nietzsche, the clue to the correct explanation for the evolution of the concepts of good and bad was furnished by the e_____ probe into the terms for good and bad used in various languages.
2. Nietzsche thought that the p_____ bias of the modern mind stemmed from England, and such bias and prejudices did great damages to e_____ and history.
3. Nietzsche had an ambivalent attitude towards the priestly caste: he argued that only on this precarious soil of priestly existence had the human mind grown both p_____ and e_____, and it was in these two aspects that man had proved its superiority over the rest of creation.
4. According to Nietzsche, the Jews started the _____ in morals by radically inverting all aristocratic values, since they maintained that only the poor, the powerless were good and blessed, whereas the noble and mighty ones would be cursed and damned to all eternity.
5. Nietzsche put forward a shocking interpretation of the central Christian teaching about the nature of Jesus: he called Jesus nothing but t_____ in its most sinister and irresistible form,

- bringing men to Jewish values and thereby helping Israel reach the final goal of its sublime v_____.
6. For Sam Keen, our best hope for avoiding war is to understand the ways in which our mind works to produce our habits of p_____, projection and the making of p_____.
 7. In the language of rhetoric, every war is a c_____, a “just” war, a battle between good and evil, and a ritual in which the sacred blood of our heroes is sacrificed to destroy _____.
 8. The image of the barbarian represents a force to be feared: power without i_____, matter without m_____, an enemy that must be conquered by culture.
 9. Gibbon was far from a frigid observer of _____; instead, he was full of fire and feeling.
 10. Critics of the 19th century admired Gibbon for everything except his s_____; they found him pompous, and did not relish the i_____ beneath the pomp.

Part IV Unseen Passages (50%)

Score _____

Passage One (10%, 2 points each)

The polemical meaning of the culture in “popular culture” of course, originates with the emergence of that “discursive formation” we call cultural studies, a formation once firmly anchored on the rock of Raymond Williams’s famous reconceptualization of culture as an open set of *interrelated* material and imaginative practices, as “a whole way of life,” or, quite simply, as “ordinary.” It is a historically situated, politically invested, and fluid definition of culture which, among other things, transforms the term itself into an ongoing, politicized challenge to that idealist notion of Culture long protected within the ivory towers of academe as, in the words of Matthew Arnold, “the best that has been thought or known in the world.” In his influential essay “What Is Cultural Studies Anyway?” Richard Johnson wrote that for him the term “culture” had come to function as a kind of summation of a history ... referenc[ing] in particular the effort [of cultural studies] to heave the study of culture from its old inegalitarian anchorages in high-artistic connoisseurship and in discourses, of enormous condescension, on the not-culture of the masses”. Though many practitioners of cultural studies insist that the field “does not require that every project involve the artifacts of popular culture” (Nelson 3 1), it is also clear that cultural studies is deeply invested in the popular (“the not-culture of the masses”) and is, in fact, the route through which what is now commonly referred to as “popular culture” entered the university curriculum.

1. A key term is open to controversy. (True or False? Write the word that supports your decision.)
2. Which word in the passage means “digressing, rambling”?
3. Raymond Williams’s statement about the meaning of “culture” is (*Choose one correct answer*)
 - a) detached from historical periods.

- b) free from political implications.
 c) subject to change or alteration.
 d) open to challenges from the political right.
4. It can be inferred that elitist notions of culture has come under _____ from recent popular cultural studies.
5. There is a shift in cultural studies from high-brow to _____.

Passage Two (12%, 1 point each)

In the following short passage, some lines have a redundant word which does not fit in. Identify this unnecessary word and write it down on your Answer Sheet. However, other lines are correct. Write OK for correct lines.

Example: 0=OF

0	I have to admit up front that I find nothing of particularly new in
1	this interpretation of Blake's life, and much that is not only old but
2	objectionable—most notably the insistence in that Blake's "gospel
3	of art," presumably because of it derives from the Gospel,
4	"remains otherworldly." The dissent of the eighteenth-century
5	dissenter was on a profoundly political position, a point
6	sometimes lost on those be schooled in the separation of church
7	and state. It deserves and to be taken seriously as a politics of the
8	otherwise powerless. Bentley's Blake, however, turns out to be
9	that good old artistic visionary of whose artistic and political
10	convictions may be radical but whose spiritual life keeps them up
11	where they ultimately belong to—in some other world untouched
12	by the Beast and the Whore.

Passage Three (28%, 2 points each)

Shakespeare with his excellencies has likewise faults, and faults sufficient to obscure and overwhelm any other merit. I shall shew them in the proportion in which they appear to me, without envious malignity or superstitious veneration. No question can be more innocently discussed than a dead poet's pretensions to renown; and little regard is due to that bigotry which sets candour higher than truth.

His first defect is that to which may be imputed most of the evil in books or in men. He sacrifices virtue to convenience, and is so much more careful to please than to instruct, that he seems to write without any moral purpose. From his writings indeed a system of social duty may be selected, for he that thinks reasonably must think morally; but his precepts and axioms drop casually from him; he makes no just distribution of good or evil, nor is always careful to show in

the virtuous a disapprobation of the wicked; he carries his persons indifferently through right and wrong, and at the close dismisses them without further care, and leaves their examples to operate by chance. This fault the barbarity of his age cannot extenuate; for it is always a writer's duty to make the world better, and justice is a virtue independent on time or place.

The plots are often so loosely formed, that a very slight consideration may improve them, and so carelessly pursued, that he seems not always fully to comprehend his own design. He omits opportunities of instructing or delighting which the train of his story seems to force upon him, and apparently rejects those exhibitions which would be more affecting, for the sake of those which are more easy.

It may be observed, that in many of his plays the latter part is evidently neglected. When he found himself near the end of his work, and, in view of his reward, he shortened the labour, to snatch the profit. He therefore remits his efforts where he should most vigorously exert them, and his catastrophe is improbably produced or imperfectly represented.

He had no regard to distinction of time or place, but gives to one age or nation, without scruple, the customs, institutions, and opinions of another, at the expense not only of likelihood, but of possibility. These faults Pope has endeavoured, with more zeal than judgment, to transfer to his imagined interpolators. We need not wonder to find Hector quoting Aristotle, when we see the loves of Theseus and Hippolyta combined with the Gothic mythology of fairies. Shakespeare, indeed, was not the only violator of chronology, for in the same age Sidney, who wanted not the advantages of learning, has, in his "Arcadia", confounded the pastoral with the feudal times, the days of innocence, quiet and security, with those of turbulence, violence and adventure.

In his comic scenes he is seldom very successful, when he engages his characters in reciprocations of smartness and contest of sarcasm; their jests are commonly gross, and their pleasantry licentious; neither his gentlemen nor his ladies have much delicacy, nor are sufficiently distinguished from his clowns by any appearance of refined manners. Whether he represented the real conversation of his time is not easy to determine; the reign of Elizabeth is commonly supposed to have been a time of stateliness, formality and reserve, yet perhaps the relaxations of that severity were not very elegant. There must, however, have been always some modes of gayety preferable to others, and a writer ought to chuse the best.

In tragedy his performance seems constantly to be worse, as his labour is more. The effusions of passion which exigence forces out are for the most part striking and energetic; but whenever he solicits his invention, or strains his faculties, the offspring of his throes is tumour, meanness, tediousness, and obscurity.

In narration he affects a disproportionate pomp of diction and a wearisome train of circumlocution, and tells the incident imperfectly in many words, which might have been more plainly delivered in few. Narration in dramatic poetry is, naturally tedious, as it is unanimated and inactive, and obstructs the progress of the action; it should therefore always be rapid, and enlivened by frequent interruption. Shakespeare found it an encumbrance, and instead of lightening it by brevity, endeavoured to recommend it by dignity and splendour.

Questions

1. The author of this passage claims that he will be i _____ in dealing with Shakespeare's faults.
2. One can safely talk about a dead writer's claims to f _____ without causing any offence.
3. Shakespeare in his plays is more eager to _____ than to _____.
4. The virtuous characters in Shakespearean plays do not show disapproval of the _____.
5. Whether or not the moral lessons embodied by Shakespearean characters will produce any effect depends on _____.
6. The _____ of Shakespeare's time cannot justify his neglect of moral teaching.
7. Shakespeare often lets slip _____ to teach and entertain his audiences provided by the development of his stories.
8. The unlikely outcomes of Shakespeare's plays are due to his relaxed _____.
9. The common name for Shakespeare's mixing people of different ages and places in one play is _____.
10. It can be inferred that Pope attempts to defend Shakespeare's violation of chronology by shifting the blame to _____.
11. Johnson finds objectionable the lack of manners in the _____ of Shakespeare.
12. It can be inferred that Shakespeare's efforts in his tragedies to impress the audience often result in _____.
13. In the last paragraph, we learn that Shakespeare lacks _____ and engages in roundabout expressions in his narration.
14. How should one avoid monotony in narration?

Passage Four (10%, 2 points each)

*In the following passage, there are some sentences taken out and placed in random order. Fill the gaps with appropriate sentences according to your understanding of the text. There is **one** extra sentence you need not use.*

Chirac's Failure as French President

The French had many reasons to reject the constitution, but underlying their defiance was a simple point: times are hard, jobs are scarce, nothing changes, promises go unkept, we are fed up, and you—the political class—refuse to listen. (1) _____ He received it in 1997, when he called an early parliamentary election and lost, landing himself with a Socialist government. He received it in 2002, when the far-right Jean-Marie Le Pen made it into the presidential run-off. He received it in 2004, when the left swept the board at regional and European elections. Now, he has received it once again.

Leaders can respond to such discontent in two ways. One is to pretend that the French social model is still valid, that no trade-off exists between social protection and economic growth, that France can close the shutters and shelter from global capitalism, that all the blame belongs with outside forces—whether globalisation, America or Brussels.(2) _____ to explain that new markets

are an opportunity for French companies, that job losses in manufacturing can be balanced by job creation in services and that inflexible social protection deters the creation of new jobs.

At almost every turn, Mr Chirac has chosen the first response. His one bold attempt at economic reform, under Alain Juppé in 1995, ended in failure when he backed down after the country was paralysed by strikes. (3) _____ During the referendum campaign, he was at it again, promising that the constitution would entrench the French social model and protect it from “Anglo-Saxon liberalism”. His choice of Mr de Villepin, the aristocratic product of elite technocratic training and the embodiment of everything the French have just rejected, runs true to form. (4) _____ Since then, unemployment has barely moved: from 11.3% then to 10.2% today.

At this time of *morosité*, it is easy to forget that France has so much going for it. Government policy may stop its top companies from creating many jobs, but they know how to make and sell the world such products as lipstick, rubber tyres, cars, handbags and insurance. (5) _____ Yet Mr de Villepin, who has never held an economic portfolio and recently called for a more socially minded programme, is unlikely to be any bolder than his predecessors.

- A. Mr Chirac was first elected president in 1995, pledging that “jobs will be my preoccupation at all times”.
- B. Since then, rather than confronting the populist arguments of the anti-globalisation lobby, Mr Chirac has drifted to the left with public opinion.
- C. The other is to admit that France cannot isolate itself from the world economy,
- D. There is no reason why the country should not halve its unemployment rate by deregulating the labour market—if the political will existed to take on the unions.
- E. After ten years as president, Mr Chirac has received this message more than once.
- F. His failure to be straight with the French about the need for reform has come back to haunt him.

The End

Quiz Three Answer Key

Part I Vocabulary (15%, 1 point each)

Section A (10%)

- | | | | | |
|------|------|------|------|-------|
| 1. d | 2. c | 3. b | 4. c | 5. a |
| 6. c | 7. b | 8. c | 9. a | 10. a |

Section B (5%)

- | | | | | |
|--------------|---------------|------------|---------------|-----------------|
| 1. cowardice | 2. insatiable | 3. avarice | 4. epitomizes | 5. exhilarating |
|--------------|---------------|------------|---------------|-----------------|

Part II Paraphrase (15%, 3 points each)

- The priestly hatred is so violent and menacing, so intellectual and toxic because of their powerlessness.
- In comparison with the great cleverness of priestly ways of taking revenge, all other forms of smartness are insignificant. (Or: all other forms of smartness pale in comparison with the great cleverness of priestly ways of taking revenge.)
- The static images produced by the hostile imagination are constantly cast onto changing historical situations.
- The supreme form of moral courage makes it necessary for us to examine ourselves from another point of view, to feel sorry for what one has done, and to recognize our own evil side.
- This man of extraordinary character could get an advantage out of absurdity.

Part III Questions on the Essays (20%, 2 points each)

- | | | |
|--------------------------|------------------------|----------------------|
| 1. etymological | 2. plebeian / ethics | 3. profound and evil |
| 4. slave revolt | 5. temptation | 6. vindictiveness |
| 7. paranoia / propaganda | 8. intelligence / mind | 9. the golden mean |
| 10. style / irony | | |

Part IV Unseen Passages (50%)

Passage One (10%, 2 points each)

- | | | |
|------------------|---------------|------|
| 1. T (polemical) | 2. discursive | 3. C |
| 4. attack | 5. low-brow | |

Passage Two (12%, 1 point each)

- | | | | | |
|--------|--------|-------|-------|--------|
| 1. OK | 2. IN | 3. OF | 4. OK | 5. ON |
| 6. BE | 7. AND | 8. OK | 9. OF | 10. UP |
| 11. TO | 12. OK | | | |

Passage Three (28%, 2 points each)

- | | | | |
|--------------|---------|----------------------|-----------|
| 1. impartial | 2. fame | 3. please / instruct | 4. wicked |
|--------------|---------|----------------------|-----------|

- 5. chance
- 6. barbarity
- 7. opportunities
- 8. efforts
- 9. anachronism
- 10. his imagined interpolators
- 11. comic scenes / comedies
- 12. tumour, meanness, tediousness, and obscurity
- 13. brevity
- 14. one should lighten it by brevity

Passage Four (10%, 2 points each)

1. (E) After ten years as president, Mr Chirac has received this message more than once.
2. (C) The other is to admit that France cannot isolate itself from the world economy,
3. (B) Since then, rather than confronting the populist arguments of the anti-globalisation lobby, Mr Chirac has drifted to the left with public opinion.
4. (A) Mr Chirac was first elected president in 1995, pledging that “jobs will be my preoccupation at all times”.
5. (D) There is no reason why the country should not halve its unemployment rate by deregulating the labour market—if the political will existed to take on the unions.

Essay Reading (II) Final Paper A (One)

Part I Vocabulary (15%)

Score _____

Section A

Choose one of the definitions that is closest in meaning to the underlined word or phrase in each of the following sentences and circle the letter of your choice.

- The stories of her adventures were legion.
a. imaginary b. numerous c. incredible d. current
- Mamet's text is riddled with footnotes and the pompous language of the academy.
a. pretentious b. abusive c. formal d. obscure
- The public protest over the death of a fictional character struck the author as ludicrous.
a. odd b. inexplicable c. ridiculous d. detestable
- The movie is teeming with obvious and trite ideas.
a. original b. inspiring c. grandiose d. clichéd
- His thoughts were in turmoil and his open guileless face reflected the chaos in his mind.
a. troubled b. blank c. impassive d. honest
- By this time, I was getting quite blasé about being on TV.
a. unimpressed b. curious c. perplexed d. nervous
- In the end it was only his own meanness and stupidity that brought down nemesis.
a. demise b. criticism c. punishment d. disaster
- Imposing answers to thorny moral quandaries ought to be an option of last resort in a democracy.
a. questions b. imperatives c. dilemmas d. scruples
- Many people abhor the extremity of this view.
a. condemn b. question c. deprecate d. detest
- Since I had no idea what my future life would be like, I resolved not to be apprehensive or to fret.
a. pessimistic b. daunted c. worried d. preoccupied

Section B

In each of the following sentences there is a gap; fill in a word from the list given below. You may have to change the form of the word where necessary.

coherent	lucidity	practice	impede	pompous	banality
----------	----------	----------	--------	---------	----------

- The allegations ranged from the _____ to the bizarre.
- Whatever option is picked should allow the maximum _____ traffic flow on to and off of city

streets.

3. Haig was immediately impressed by his expertise and his _____ explanation of the work.
4. Hospitals are always concerned about _____ suits.
5. Harris gave rambling, _____ answers to questions about the case.

Part II Paraphrase (20%, 4 points each)

Score _____

Paraphrase the following sentences by using your own words and sentence structures. Avoid repeating the underlined words or expressions.

1. The astonishing creature was able to make a virtue of absurdity. Without that touch of nature he would have run the risk of being too much of a good thing.
2. We should be careful not to indulge too much in the automatic process of exchanging platitudes.
3. Anxieties and interventions spiral upwards in a double helix.
4. But if the switch to alternative medicine is symptomatic of a malaise, what may be more disquieting than public rejection of medicine is public fixation on it.
5. They (Hellenism and Hebraism) are truly, borne towards the same goal; but the currents which bear them are infinitely different.

Part III Questions on the Essays (20%)

Score _____

Section A (10%, 1 point each)

Determine whether the following statements are true or false according to the essays you have studied so far. Write T for "True" and F for "False".

1. The author of *Gibbon* ascribes Gibbon's accomplishment to the sweet reasonableness of the 18th century.
2. Gibbon was a man in whom varied qualities were well coordinated.
3. Gibbon's work was an outstanding example of classic beauty.
4. The Romantics of the 19th century admired Gibbon for his style.
5. Philistinism requires as its premise a certain developed stage of civilization.
6. Philistinism is confined to certain classes and nations.
7. Having accomplished most of its basic targets, medicine has to redefine its goals.
8. When medicine has grown in power and prestige, it attracts less criticism today.
9. Christianity has the same inclination as Hebraism: both lay stress on doing.
10. The Hellenistic concept of happiness is seeing things as they really are.

Section 2 (10%, 2 points each)

Complete the following statements with information from the essays. The first letter of the word or phrase is given.

1. One of the fascinating things about Gibbon is the d _____ between his personal character and his work.
2. It was not that the historian was a mere frigid observer of the g _____ m _____.

3. The mentality of a philistine is formed of the s _____ ideas and c _____ ideals of his or her group and time.
4. Extending life grows medically feasible, but it is often a life s _____ everything.
5. The governing idea of Hellenism is spontaneity of c _____; that of Hebraism, strictness of c _____.

Part IV Unseen Passages (20%, 2 points each)

Score _____

Read the following two passages and answer the questions by filling in the gaps with appropriate words or phrases, from either the texts or your own invention.

Passage One (10%)

The humanities are, after all, the “sciences of man”—their object of analysis is (wo)mankind and its cultural history, contexts, and products (arts, political and social institutions). Under this definition, medicine (sans its applied departments), anthropology, ethnology, sociology, political science, history, languages and literatures, cultural studies, and philosophy all belong to the “study of man.” Between these disciplines, however, text-based and language-based disciplines can be distinguished from more “scientific” (statistical) fields like sociology or criminology.

These sciences of man could then thematically be contrasted with the sciences that deal with animals (zoology, biology), the earth (geography, geology), the universe (astronomy), nature (physics, chemistry), and numbers or logics (mathematics); a large array of more practical sciences (computer science, the science of war, and so on) can be added. It will be obvious that these categories are arbitrary and that the “object” of each science has been constituted by the discipline itself (clearly so in the case of physics, chemistry, and biology). What this enumeration illustrates most clearly, however, is the basic motor of the sciences, namely, curiosity about our world and ourselves and an urge to know and explain these phenomena. Not only are all these disciplines in the business of preserving and fine-tuning and updating the repository of human knowledge, functioning like a live museum of sorts; they are also meeting the needs of an educated public that is curious about the world in its myriad facets and shapes. The popularity of historical, archaeological, geographical, and zoological films on German TV channels, many of which are dubbed productions from the United States, demonstrates the continuing fascination of the public with the results of research in the humanities and other sciences that have no immediate utility. Moreover, student numbers likewise speak the same language. In a traditional university like the one I teach at, well over fifty percent of the students are enrolled in the humanities, which have had a hard time dealing with higher and higher student numbers.

As for the methodological distinctions, these are perhaps even more crucial in explaining why “the humanities” have had such a difficult time attracting funding. The methodological divisiveness between disciplines is a stumbling block on the way toward concerted action, and this has made it easy for funding bodies to ignore the humanities and to split them even further by means of a *divide et impera* strategy. What is perhaps the greatest difference in the modes of research concerns the factor of delegation. The natural sciences, but also much of the social sciences and linguistics, have

methodological frameworks that are fairly consistent, and they allow research to be performed by research teams in which data collected by different people are comparable and can be fitted into overall research results. Thus, in biology, a project on enzymes can be conducted with a team of PhD students, each of whom injects his or her group of rabbits with a different combination of chemicals and monitors the results, which the director of the research group can then piece together into the overall significance of the experiments. Likewise, different criminologists may take the same questionnaire and interview different sets of inmates and come up with statistics based on the parameters (age, social class, and so on) of the questionnaire. And, similarly, corpus linguistics allows the delegation of computer search tasks to a team of people, even if the overall interpretation of the data may have to be performed by the director of the research project.

1. In the opening paragraph, the author attempts to stress the c_____ g_____ (2 words) between the humanities and other sciences.
2. According to the author, the driving force behind all sciences is _____ (1 word) about the nature of our environment and a strong d_____ (1 word) to provide an account of what happens around us.
3. Some disciplines with no direct practical use continue to attract the interest of the _____. (1 word).
4. The reason for the fact that funding bodies pay no attention to the humanities is that different disciplines have _____. (2 words)
5. What point is the author trying to make in the bulk of the third paragraph?

Passage Two

It was Hegel who showed us how terror springs straight from the heart of the bourgeois social order. The absolute freedom of that society—"freedom in a void," as Hegel scathingly called it—acknowledges no bounds, and is thus doomed to a raging, unappeasable fury. For all its materialism, it harbors a virulent hatred of finitude. If it seems to yearn for the carnal world, stuffing more and more colonies, conquests, and commodities into its insatiable maw, it is really only because it wishes to pound that world to pieces in its murderous infantile aggression. Like Conrad's crazed professor in *The Secret Agent* it is the ultimate anarchist, wishing to wipe the slate clean and start again *ex nihilo*, in a demonic reversal of divine creation. Like God, it is entirely self-causing and self-originating, confessing no dependency beyond itself. Like all desire (a phenomenon which some dewy-eyed postmodernists oddly regard as positive), it is in love only with itself. For how can any of its various self-realizations not seem wretchedly trivial in contrast to its own boundlessness? The various objects of this furious freedom are thus also obstructions to it. So it is logical, as Hegel sees, that it will end up by consuming itself, confronting itself as its own worst enemy and disappearing into its own sublime nothingness. Operation Infinite Freedom has been tried once already and failed. It is known as the Faust legend.

The freedom of modernity is not, to be sure, merely nothing. Only the George Steiners of this

world, in their monotone way, regard everything that happened from the Enlightenment onward as a disastrous declension, while naturally taking full advantage of many of that epoch's precious bequests (free speech, plastic bags, redress against torture, central heating, and the like). As this issue of *New Literary History* makes ironically plain, the George Steiners of this world include, on this count at least, some of those who look with most disfavor on Steiner's own elitism. There are some curious bedfellows between these covers (or "weird," as the American neo-Gothic jargon has it), as the anti-Enlightenment rhetoric of cultural reaction joins forces from time to time with the language of the more radical and right-on. As far as the latter goes, one might allude to the essay by Michel Maffesoli, of which one might charitably remark that something has no doubt been lost in the translation.

The truth, however, is that for millions of previously dumped and discarded men and women, modernity has been an enthralling emancipation. Some on the cultural left tend to forget that democracy, equality, socialism, feminism, trade unionism, and anti-colonialism are as much products of modernity as *profiteroles* or the *panopticon*. The ontological homelessness which George Steiner sees as the curse of our condition is also the source of our creativity—which is to say that our *culpa* is *felix*, our Fall fortunate, our disabilities enabling. Without this divorce from the sensuous at-homeness of our fellow animals, we would indeed not endure most of the privations and oppressions that we do, but neither would we be able to compose sonnets or symphonies, or write distinguished essays in US journals about our not-at-homeness. Our fall up from the creaturely innocence of the beasts into history, language, and power is as much loss and gain as modernity itself. But to register this requires a habit of thought known as the dialectical, which we now know to be totalizing and tyrannical.

1. It can be inferred from the first paragraph that Hegel holds a n_____ (1 word) attitude towards the _____ (2 words) in the bourgeois society.
2. By using the phrase "insatiable maw", the author is trying to compare something to a greedy b_____. (1 word)
3. According to the author, what enjoys full autonomy in the bourgeois society?
4. The author refers to George Steiners as people who are self-contradictory in their attitude towards the _____. (3 words)
5. A certain kind of human condition is no entirely negative, in that it stimulates our c_____. (1 word)

Part V Essay Questions (25%)

Score_____

1. Discuss how Nietzsche traces the origin of the words "good" and "bad" and his views on Christianity. (15%)
2. Discuss the reasons why people tend to create enemies in their lives. (10%)

The End

Final Paper A (One) Answer Key

Part I Vocabulary (15%, 1 point each)

Section A (10%)

- | | | | | |
|------|------|------|------|-------|
| 1. b | 2. a | 3. c | 4. d | 5. d |
| 6. a | 7. c | 8. c | 9. d | 10. c |

Section B (5%)

- | | | | | |
|-----------|---------------|-----------|-----------------|----------------|
| 11. banal | 12. unimpeded | 13. lucid | 14. malpractice | 15. incoherent |
|-----------|---------------|-----------|-----------------|----------------|

Part II Paraphrase (20%)

1. This man of extraordinary character could get an advantage out of absurdity. Without that peculiarity in his character he would have been excessively good or perfect.
2. We should guard against enjoying too much the habitual and thoughtless daily greetings.
3. Patients' worries and doctors' medical treatments are locked in a never-ending vicious circle.
4. If we say people's turning to other methods of treatment indicates something wrong with medicine, what may be more disturbing than people's abandoning medicine is their strong attachment to it.
5. Both Hellenism and Hebraism are carried towards the same goal; but they take quite different approaches.

Part III Questions on the Essays (20%)

Section A (10%, 1 point each)

- | | | | | |
|------|------|------|------|-------|
| 1. T | 2. T | 3. T | 4. F | 5. T |
| 6. F | 7. T | 8. F | 9. T | 10. T |

Section B (10%, 2 points each)

- | | | |
|--------------|------------------------------|------------------------|
| 1. disparity | 2. golden mean | 3. stock; conventional |
| 4. sans | 5. consciousness; conscience | |

Part IV Unseen Passages (20%, 2 points each)

Passage One (10%)

- | | | | |
|------------------|-----------------------|-----------|--------------------------------|
| 1. common ground | 2. curiosity / desire | 3. public | 4. methodological divisiveness |
|------------------|-----------------------|-----------|--------------------------------|
5. Unlike the humanities, other disciplines have more consistent research frameworks that allow teamwork.

Passage Two (10%)

- | | | |
|--------------------------------|---------------|---------------------|
| 1. negative / absolute freedom | 2. beast | 3. absolute freedom |
| 4. freedom of modernity | 5. creativity | |

Part V Essay Questions (25%)

Mark Scheme (Up to the instructor)

Essay Reading (II) Final Paper A (Two)

Part I Vocabulary (20%, 1 point each)

Score _____

Section A (10%)

Instructions: choose the best option that most closely matches the meaning of the underlined word in the following sentences. (10%, 1 point each)

1. The most important point of departure, however, is that rights, whether moral or legal, can involve correlative duties.
a. public b. statutory c. civic d. related
2. He wound up his speech with a quotation.
a. highlighted b. finished c. began d. polished
3. They exhorted the young man to continue the education.
a. advised b. helped c. sponsored d. prompted
4. None of what has been said suggests that we should ignore ethical lapses or law-breaking by public figures.
a. behaviour b. standards c. issues d. faults
5. It was an arduous journey through the mountains
a. treacherous b. difficult c. eventful d. boring
6. Having his own show gives Williams greater latitude to discuss controversial topics.
a. freedom b. possibility c. courage d. insight
7. These might include songs, chants, or activities that express allegiance to political leaders.
a. opposition b. obedience c. subjection d. loyalty
8. He also finds that he enjoys needling the pompous professors.
a. self-assured b. opinionated c. pretentious d. dogmatic
9. I'm afraid you will never see your children again,' he said with a sadistic smile.
a. cruel b. sad c. apologetic d. malevolent
10. The new play was greeted with universal acclaim.
a. controversy b. criticism c. approval d. challenge

Section B (10%)

Provide a definition to the underlined word or expression in each of the following sentences.

1. However, it is a very important issue whose educational implications require considerable deliberation. _____
2. The network refused to televise the film because it contained too much gratuitous violence. _____

3. Interest in organic food is not a fad, it's here to stay. _____
4. He accepted his defeat with resignation. _____
5. The feud between the Hatfields and the McCoys raged for 20 years. _____
6. The scheme must have tangible benefits for the unemployed. _____
7. Nell is being touted as the next big thing in Hollywood. _____
8. I didn't want to take on a job that would entail a lot of traveling. _____
9. There has been some conjecture about a possible merger. _____
10. He didn't see the slightest incongruity between the idealism of his plays and his own moral.

Part II Paraphrase (15%, 3 points each)

Score _____

Paraphrase the following sentences in your own words. Avoid repeating the underlined parts.

1. Many eminent historians have done more harm than good because they viewed facts through the distorting medium of their own passions.
2. The more details we can hand over to the effortless custody of automatism, the more our higher powers of mind will be set free for their own proper work.
3. Among all his other merits this obviously ludicrous egotism took its place.
4. But by dissembling ourselves, we can glimpse the light and gather our parts into a renewal.
5. Our true war is our struggle against the antagonistic mind.

Part III Reading Comprehension (50%, 2 points each)

Score _____

Passage One (10%)

Fill in the gaps in the following statements with words or expressions from the text, or answer the questions briefly.

Schopenhauer used Kant's formulation of the aesthetic problem, although he certainly did not examine it with Kantian eyes. Kant thought he had honoured art when among the predicates of the Beautiful he gave priority to and set in the foreground those which constitute the honour of knowledge—impersonality and universal validity. This is not the place to explore whether or not this is for the most part a false idea. The only thing I wish to stress is that Kant, like all philosophers, instead of taking aim at the aesthetic problem from the experiences of the artist (the creator), thought about art and the Beautiful only from the point of view of the "looker on" and therefore without noticing it brought the "spectator" himself into the concept "beautiful." If only these philosophers of beauty were at least more knowledgeable about this "spectator"—that is, as a significant personal fact and experience, as a wealth of very particular, strong experiences, desires, surprises, and delight in the realm of the beautiful! But, I fear the opposite has always been the case. And so from the very start we get from them definitions like that famous definition which Kant gives for the Beautiful, in which the lack of a finer sensitivity sits in the shape of a thick worm of fundamental error. "The Beautiful," Kant said, "is what pleases in a disinterested way." In a disinterested way! Let's compare this definition with that other one formulated by a true

“spectator” and artist—Stendhal, who once called the Beautiful a *promesse de bonheur* [a promise of happiness]. Here the disinterestedness [*désintéressement*] which Kant made the single element in the aesthetic state is clearly rejected and deleted. Who’s right, Kant or Stendhal?

1. It is obvious that Schopenhauer did not scrutinize the aesthetic problem from a Kantian p_____. (1 word)
2. Which attributes of beauty did Kant highly recommend? (up to 2 words)
3. The author of this passage does not intend to debate the validity of Kant’s position on the prominent qualities of art. True or False? (cite evidence from the passage to support your view)
4. It can be inferred that Kant and all other philosophers ignored the problem of the _____ (1 word) in the question of esthetic contemplation.
5. In your opinion, does the author favour Kant’s or Standhal’s definition of beauty?

Passage Two (10%)

Fill in the gaps in the following statements with words or expressions from the text, or answer the questions briefly.

Such, then, is a correct definition of the word Nature. But this definition corresponds only to one of the senses of that ambiguous term. It is evidently inapplicable to some of the modes in which the word is familiarly employed. For example, it entirely conflicts with the common form of speech by which Nature is opposed to Art, and natural to artificial. For in the sense of the word Nature which has just been defined, and which is the true scientific sense, Art is as much Nature as anything else; and everything which is artificial is natural—Art has no independent powers of its own: Art is but the employment of the powers of Nature for an end. Phenomena produced by human agency, no less than those which as far as we are concerned are spontaneous, depend on the properties of the elementary forces, or of the elementary substances and their compounds. The united powers of the whole human race could not create a new property of matter in general, or of any one of its species. We can only take advantage for our purposes of the properties which we find. A ship floats by the same laws of specific gravity and equilibrium as a tree uprooted by the wind and blown into the water. The corn which men raise for food, grows and produces its grain by the same laws of vegetation by which the wild rose and the mountain strawberry bring forth their flowers and fruit. A house stands and holds together by the natural properties, the weight and cohesion of the materials which compose it: a steam engine works by the natural expansive force of steam, exerting a pressure upon one part of a system of arrangements, which pressure, by the mechanical properties of the lever, is transferred from that to another part where it raises the weight or removes the obstacle brought into connexion with it. In these and all other artificial operations the office of man is, as has often been remarked, a very limited one; it consists in moving things into certain places. We move objects, and by doing this, bring some things into contact which were separate, or separate others which were in contact: and by this simple change of place, natural forces previously dormant are called into action, and produce the desired effect. Even the volition

which designs, the intelligence which contrives, and the muscular force which executes these movements, are themselves powers of Nature.

1. The author thinks that the definition of Nature does not work in common parlance when _____. (5 words)
2. In the scientific definition of Nature, the difference between _____ (3 words) are obliterated.
3. It can be inferred that humans can only make use of the existing characteristics of matter. True or False? (cite evidence from the text to support your decision)
4. The portion “A ship floats...the obstacle brought into connexion with it” plays which of the following roles?
 - a) Describing different natural phenomena just for the sake of description
 - b) Presenting a catalogue of things to be memorized by the reader
 - c) Supporting a general statement with specific facts from daily life
 - d) Expressing strong emotions at the sight of human achievements
5. The author implies that even human mental and physical powers belong to _____. (3 words)

Passage Three (12%)

Any one who has passed through the regular gradations of a classical education, and is not made a fool by it, may consider himself as having had a very narrow escape. It is an old remark, that boys who shine at school do not make the greatest figure when they grow up and come out into the world. The things, in fact, which a boy is set to learn at school, and on which his success depends, are things which do not require the exercise either of the highest or the most useful faculties of the mind. Memory (and that of the lowest kind) is the chief faculty called into play in conning over and repeating lessons by rote in grammar, in languages, in geography, arithmetic, etc., so that he who has the most of this technical memory, with the least turn for other things, which have a stronger and more natural claim upon his childish attention, will make the most forward school-boy. The jargon containing the definitions of the parts of speech, the rules for casting up an account, or the inflections of a Greek verb, can have no attraction to the tyro of ten years old, except as they are imposed as a task upon him by others, or from his feeling the want of sufficient relish of amusement in other things. A lad with a sickly constitution and no very active mind, who can just retain what is pointed out to him, and has neither sagacity to distinguish nor spirit to enjoy for himself, will generally be at the head of his form. An idler at school, on the other hand, is one who has high health and spirits, who has the free use of his limbs, with all his wits about him, who feels the circulation of his blood and the motion of his heart, who is ready to laugh and cry in a breath, and who had rather chase a ball or a butterfly, feel the open air in his face, look at the fields or the sky, follow a winding path, or enter with eagerness into all the little conflicts and interests of his acquaintances and friends, than doze over a musty spelling-book, repeat barbarous distichs after

his master, sit so many hours pinioned to a writing-desk, and receive his reward for the loss of time and pleasure in paltry prize-medals at Christmas and Midsummer. There is indeed a degree of stupidity which prevents children from learning the usual lessons, or ever arriving at these puny academic honours. But what passes for stupidity is much oftener a want of interest, of a sufficient motive to fix the attention and force a reluctant application to the dry and unmeaning pursuits of school-learning. The best capacities are as much above this drudgery as the dullest are beneath it. Our men of the greatest genius have not been most distinguished for their acquirements at school or at the university.

1. What is the author's attitude towards classical education? Cite two or three words from the passage to support your view.
2. People have long held the view that a good pupil at school may not _____ when they enter society.
3. The main skills required for a good academic record are
 - a) essential things for real-life tasks.
 - b) dependent on supreme mental faculties.
 - c) related to inferior powers of the mind.
 - d) developed by regular training.
4. Which word in the passage means "a beginning learner"?
5. It can be inferred that a so-called "stupid pupil" may often _____.
6. Summarize the main idea of this passage in about 30 words.

Passage Four (18%)

Imagination is, more properly, the power of carrying on a given feeling into other situations, which must be done best according to the hold which the feeling itself has taken of the mind. In new and unknown combinations the impression must act by sympathy, and not by rule, but there can be no sympathy where there is no passion, no original interest. The personal interest may in some cases oppress and circumscribe the imaginative faculty, as in the instance of Rousseau: but in general the strength and consistency of the imagination will be in proportion to the strength and depth of feeling; and it is rarely that a man even of lofty genius will be able to do more than carry on his own feelings and character, or some prominent and ruling passion, into fictitious and uncommon situations. Milton has by allusion embodied a great part of his political and personal history in the chief characters and incidents of *Paradise Lost*. He has, no doubt, wonderfully adapted and heightened them, but the elements are the same; you trace the bias and opinions of the man in the creations of the poet. Shakespeare (almost alone) seems to have been a man of genius raised above the definition of genius. "Born universal heir to all humanity," he was "as one, in suffering all who suffered nothing"; with a perfect sympathy with all things, yet alike indifferent to all: who did not tamper with Nature or warp her to his own purposes; who "knew all qualities with a learned spirit," instead of judging of them by his own predilections; and was rather "a pipe for the

Muse's finger to play what stop she please," than anxious to set up any character or pretensions of his own. His genius consisted in the faculty of transforming himself at will into whatever he chose: his originality was the power of seeing every object from the exact point of view in which others would see it. He was the Proteus of human intellect. Genius in ordinary is a more obstinate and less versatile thing. It is sufficiently exclusive and self-willed, quaint and peculiar. It does some one thing by virtue of doing nothing else: it excels in some one pursuit by being blind to all excellence but its own. It is just the reverse of the chameleon; for it does not borrow, but lends its colour to all about it; or like the glow-worm, discloses a little circle of gorgeous light in the twilight of obscurity, in the night of intellect that surrounds it.

1. What is the author trying to do in the first sentence?
2. The author states that it is _____ (1 word) which first gives rise to sympathy.
3. In the case of Rousseau, his imaginative faculty was limited by his _____. (2 words)
4. It can be inferred that in most cases if the feeling is stronger and deeper, then the imagination will be _____ and _____ (use two words from the text but change their forms to suit the syntax here)
5. The main characters and occurrences in a masterpiece by Milton are actually reflections of his _____. (4 words)
6. According to the passage, which of the following statements is NOT true about Shakespeare?
 - a) His genius far surpasses the common type of genius.
 - b) He distorts Nature to suit his own creative designs.
 - c) He is compared to a musical instrument for the Muse.
 - d) He was able to see things precisely as others would.
7. Which word in the passage means "a minor sea god who could prophesy and assume different shapes at will"?
8. It can be learned from the passage that genius imparts its own qualities to its s _____. (1 word)
9. Find a phrase in the passage which is the opposite of "keep intact".

Part IV Essay Writing (15%)

Score _____

Choose ONE of the following topics to write a short essay of about 300 words.

- A) Some people dismiss Chinese traditional medicine as pseudo science based on antiquated notions of analogy with natural phenomena. Argue for or against this view from your own experience.
- B) Discuss how Lytton Strachey organizes his materials to present the figure of Gibbon. Does he present a favorable picture or a negative one?
- C) In "Faces of the Enemy", the author locates the root of war in man's tendency to project negative images onto his enemies. Do you agree with his arguments? Why?

The End

Final Paper A (Two) Answer Key

Part I Vocabulary (20%, 1 point each)

Section A (10%)

- | | | | | |
|------|------|------|------|-------|
| 1. d | 2. b | 3. a | 4. d | 5. b |
| 6. a | 7. d | 8. c | 9. a | 10. c |

Section B (10%)

- | | |
|--------------------------------------|------------------------------------|
| 1. careful consideration | 2. unnecessary, unjustified |
| 3. a passing fashion or craze | 4. submission, passive acceptance |
| 5. a bitter, continuous hostility | 6. actual, definite |
| 7. describe flatteringly, boastfully | 8. involve, necessitate |
| 9. speculation, guess | 10. inconsistency, lack of harmony |

Part II Paraphrase (15%, 3 points each)

1. As a lot of famous historians have allowed their own strong feelings to twist facts, they have produced very harmful results.
2. If we can make automatic as many details of daily life as possible, our superior powers of intellect will have greater freedom for engaging in what they should do.
3. This easily identifiable ridiculous self-conceit ranks among all his other good points.
4. By undertaking a self-analysis, we can have a perception of our true nature and reintegrate ourselves into a new person.
5. What we really should fight against is the hostile way of thinking.

Part III Reading comprehension (50%, 2 points each)

Passage One (10%)

1. perspective / accept: point of view
2. impersonality and universal validity
3. True. (This is not the place to explore whether or not this is for the most part a false idea.)
4. artist / creator
5. Standhal's definition

Passage Two (10%)

1. Nature is opposed to Art
2. Art and Nature
3. True. (The united powers of the whole human race could not create a new property of matter in general, or of any one of its species.)
4. C
5. powers of Nature

Passage Three (12%)

1. he does not think classical education is of any use. (made a fool by it/ very narrow escape)
2. be successful
3. C
4. tyro
5. lack interest in what he/she is learning
6. People of genius often do not shine at school because conventional schoolwork does not require the use of higher intellectual powers. What is considered stupidity is often the result of lack of interest in the dry pedantic learning.

Passage Four (18%)

1. give a definition of imagination
2. passion
3. his personal interest
4. stronger and more consistent
5. political and personal history
6. B
7. Proteus
8. surroundings
9. tamper with

Part IV Essay Writing (15%)

Mark Scheme (Up to the instructor)

Essay Reading (II) Final Paper A (Three)

Part I Vocabulary (20%)

Score _____

Section A Multiple-choice (10%, 1 point each)

Choose **one** of the definitions that is closest in meaning to the underlined word or phrase in each of the following sentences and write the letter of your choice (in capitals) on your Answer Sheet.

1. Mr. Barbecue-Smith was a short and corpulent man, with a very large head and no neck.
a) spirited b) fat c) thin d) spherical
2. The hunting party hallooed as they chased the foxes out of their hiding place.
a) ran fast b) rode fast c) shouted loudly d) shot at
3. Such effects would have disturbed the easy, close-knit, homogeneous surface of his work.
a) held together tightly b) rough-hewn
c) loosely woven d) smooth flowing
4. The tourists could glance into the entangled recesses on either side of the road.
a) dark caves b) hidden places c) undergrowth d) primeval forests
5. In the past, rich English men usually employed a French valet in their households.
a) domestic maid b) language tutor c) male servant d) sports coach
6. "Labor to keep alive in your breast that little spark of celestial fire called conscience."
—George Washington (1732-1799).
a) glowing b) flickering c) heavenly d) shimmering
7. The patient had to deal with a poker-faced nurse outside the office of the doctor.
a) kindly b) expressionless c) pox-marked d) grim faced
8. It's a sorry state of affairs when an old lady has to wait 12 hours to see a doctor.
a) apologetic b) inferior c) nostalgic d) pardonable
9. The lawyer produced testimony that only detracts from the strength of the plaintiff's case.
a) diminishes b) contributes c) constitutes d) empowers
10. For the left, (Bob) Dylan is sometimes a bitter medicine, but also a salutary tonic.
a) sweet b) palatable c) hearty d) wholesome

Section B (10%, 2 points each)

Substitute a word from the box below for the underlined one in each of the following sentences. You may have to change the form of the chosen word to fit the context.

vain	care	fresh	avow	length	exalt
------	------	-------	------	--------	-------

1. Being an insouciant person, he neglected his duties as a teacher.

2. Opinions scattered indiscriminately about leave the mark of egotism.
3. His attempts at self-aggrandizement made him seem vain, boastful and, ironically, petty.
4. The prolongation of life and the search for perfect health are inherently self-defeating.
5. A bracing sea breeze dispelled his drowsiness and made him keenly aware of how good it is to be alive.

Part II Paraphrase (20%, 2 points each)

Score _____

Section A (10%)

Paraphrase the following sentences in your own words. Avoid repeating the underlined parts.

1. His misadventures at Oxford saved him from becoming a don. (say what ‘misadventures’ were).
2. The philistine in his passionate urge to conform, to belong, to join, is torn between two longings.
3. Anxieties and interventions spiral upwards in a double helix.
4. Nothing can do away with this ineffaceable difference.
5. They are inevitably prone to take Hebraism as the law of human development, and not as simply a contribution to it, however precious.

Section B (10%)

Each of the following original sentences has a paraphrase with some blanks. Fill in the blanks with up to 5 words. You must make use of the words given in the brackets at the end of each original sentence. You may have to change the form of the word to fit the context. Avoid repeating the underlined words.

6. To complete the picture one must notice another antithesis. (describe / contrast)
In order to _____ it is necessary to be aware of _____.
7. It was not that the historian was a mere frigid observer of the golden mean—far from it. (case / keep / the middle way)
The actual _____ not that the historian mainly _____ with cool indifference.
8. In their heart of hearts neither sellers nor buyers really believe in this satellite shadow world. (sincere / illusionary)
_____ feelings, both sellers and buyers _____.
9. No wonder sections of the public vote with their feet, and opt for styles of holistic medicine that present themselves as more humane. (surprise / escape / kind)
It comes _____ that some members of the public _____ from the medical treatment and _____ that treats the whole human body, which appears more _____.
10. Thanks to diagnostic creep or leap, ever more disorders are revealed. (owe / advance / know)
_____ in ways of detecting disease, increasing numbers of _____ are made _____.

Part III Questions on the Essays (20%)

Score _____

Section A True-False Statements (10%, 1 point each)*Decide whether the following statements are true or false. Mark T for True and F for False.*

1. Gibbon's life is a good illustration of the saying "a blessing in disguise".
2. Rousseau finds a kindred spirit in Gibbon, as they both were prophets of the coming age of sentiment and romance.
3. Lytton Strachey believes that history is an exact science and can be studied with scientific precision.
4. Gibbon's warmth of affection somewhat diminished in his old age.
5. The philistine craves to belong to an exclusive set, which will confer status on him.
6. According to Nabokov, posh-lust abounded in old Russia before the October Revolution.
7. Modern medicine has lost its orientation and has become a service industry.
8. The author of "A Professional Malaise" is buoyed by the prospect of longevity with the aid of modern medicine.
9. Both Hellenism and Hebraism set doing above knowing.
10. Christianity offered to the world a supreme example of self-sacrifice.

Section B Allusions & Etymology (10%, 2 points each)*Answer the following questions by writing down the original terms from the essays.*

1. The name of a mountain which has often been used, in the biblical tradition, as a metonym for the holy temple in Jerusalem, the land of Israel, and the Promised land to come.
2. When Roy Porter says "cosmetic surgery of Jacksonian proportions", whom does he refer to by "Jacksonian"?
3. This word means "born together with".
4. A term used to mean "enthusiastic" and "dedicated", originally referring to the Chinese Industrial Cooperatives.
5. The medicine that can miraculously cure diseases, named after the goddess of healing in Greek mythology.

Part IV Unseen Passages (20%)

Score _____

Passage One (10%, 2 points each)

There are a few writers whose lives and personalities are so large, so fascinating, that there's no such thing as a boring biography of them—you can read every new one that comes along, good or bad, and be caught up in the story all over again. I've never encountered a life of the Brontës, of Dr. Johnson, of Byron that didn't grip me.

Another such character is Charles Dickens. His history, of course, is less obviously dramatic than that of Byron, but the turbulence of his emotional life, the violent contradictions in his nature, and the amazing story of his instant accession, before he was twenty-five, to the highest level of

literary fame and popularity—where he remained for thirty-five years, and where he still resides—are endlessly recountable, and have indeed been endlessly recounted.

Dickens was born in 1812 and died in 1870, having produced fifteen novels, many of which can confidently be called great, as well as having accomplished outstanding work in activities into which his insatiable need to expend his vast energies—to achieve, to prevail—carried him: journalism, editing, acting, social reform.

He was almost certainly the best-known man in England in the middle of the nineteenth century, and certainly the most loved: his very personal hold on his readers extended from the most distinguished—Queen Victoria, say—to illiterate workers who clubbed together to buy the weekly or monthly parts in which his novels first appeared so that one marginally literate man could read them aloud to his fellows. And this popularity and influence carried to America, Germany, France, and Russia as well. There was universal sorrow when he died. “I never knew an author’s death to cause such general mourning,” wrote Longfellow. “It is no exaggeration to say that this whole country is stricken with grief.”

Within months of Dickens’s death the first biographies were appearing, and in 1871 the first volume of the cornerstone of the Dickens biographical industry was published: the long, personal, revelatory *Life of Charles Dickens* by John Forster, Dickens’s most intimate and trusted friend since they met in their early twenties. Forster told the world much that it did not know, most startling the story of the twelve-year-old Charles’s degrading (to him) employment in the blacking warehouse off the Strand to which his family’s near destitution had condemned him. He adapted this experience for *David Copperfield*, but no one—not even his children—had known that it was autobiographical.

Dickens never really recovered from the searing despair he felt at this plunge from respectable lower-middle-class family life and decent schooling into semiabandonment, living on his own on sixpence a day in a shabby rented room, his father and family in debtors’ prison:

It is wonderful to me how I could have been so easily cast away at such an age.... No advice, no counsel, no encouragement, no consolation, no support, from any one that I can call to mind, so help me God.

Apart from everything else—the lonely, hungry days and nights and his despair at being blocked from further education and checked in his ardent ambitions—it was a matter of class in this most class-conscious of societies. Again and again throughout his life, the question would arise: Was Charles Dickens really a gentleman?

Forster also published in his book scores of private letters from Dickens that track his life and, to a certain extent—Dickens was always reserved—reveal his feelings. Despite Forster’s inflation of his own importance, his occasional editorial meddling, and his understandable caution about how much to tell, his *Life*, with its unique eyewitness perspective and shrewd take on Dickens’s nature, is a crucial document, essential to all the biographies that were to follow, including the

latest: the large-scale, estimable Charles Dickens by Michael Slater, a leading and much-respected Dickens scholar.

Fill in the gaps in the following sentences with words either chosen from the text or invented according to context.

1. The author claims that he has been repeatedly f_____ (1 word of your own) by newly published biographies of great authors.
2. Like Byron, Dickens also made a n_____ (1 word of your own) for himself in literature at an early age.
3. According to the author, Dickens' works were highly appreciated by readers of all social c_____. (1 word of your own)
4. Financial difficulties of Dickens' family reduced him to working for a _____. (2 words from the text)
5. The first biographer of Dickens exaggerated the r_____ (1 word of your own) he played in his friend's life.

Passage Two (5%, 1 point each)

- A.** The man Dickens whom the world at large thought it knew stood for all the Victorian virtues—probity, kindness, hard work, sympathy for the down-trodden the sanctity of domestic life—even as his novels exposed the violence, hypocrisy, greed and cruelty of the Victorian age. He was the defender of the poor and helpless, and the scourge of corrupt institutions—Parliament, the education establishment, the law. He was the unrivaled propagandist for Christmas. And he was before all else the greatest comic writer in the language—in any language. Perhaps the world's view of him was an unconscious reflection of his first immortal creation, the benign, universally beloved Samuel Pickwick, Esq.
- B.** First came a deluge of memoirs by those who knew him, including two slim hagiographic volumes by his other daughter, Mamie, and another by his one unquestionably successful son, Sir Henry (Harry) Fielding Dickens, an admired jurist. Biographies proliferated, including respectable if limited ones by André Maurois and Edward Wagenknecht. And there were many acute critical assessments by, among others, the singularly dissimilar George Gissing and G.K. Chesterton, plus a variety of public and private remarks by Shaw himself, who not only recognized that *David Copperfield* was a cheat as self-revelation—“Clennam [Little Dorrit] and Pip [*Great Expectations*] are the real autobiographies”—but in a letter to Katey pinned down the nature and scope of Dickens's genius:
- All I can tell you is that your father was neither a storyteller like Scott, nor a tittle-tattler like Thackeray: he was really a perplexed and amused observer like Shakespeare.
- C.** The immense Dickens literature of the sixty or seventy years following his death was, then, largely personal in approach and tone, the product not only of people who had known him or had lived in his immediate wake, but of those like Gissing and Chesterton who wrote under the pressure—and anxiety—of his towering influence. A little later, he might be out of favor with

“modern” writers like Virginia Woolf and E.M. Forster, but there was no way they could ignore him. It was only by the close of the 1930s that serious critics and biographers were able to address his life and work disinterestedly. Edmund Wilson’s “The Two Scrooges” and George Orwell’s “Charles Dickens” are the two superb essays—both, oddly, published in 1940—that are the harbingers of the new Dickens criticism, to be followed by Lionel Trilling, V.S. Pritchett, Graham Greene, J.B. Priestley, and many other insightful commentators. And the scholarly work has never ceased. The journal *The Dickensian*, launched in 1905, is still flourishing.

- D. Dickens’s treatment of Catherine, we now have to acknowledge, is an inexcusable blot on his personal history and his character, as well as an indication of the powerful psychic derangement he was undergoing in mid-life. They had married young, after his anguished and fruitless courtship of the pretty, flirtatious Maria Beadnell, who led him on, then shooed him away, obviously not deeply smitten by this handsome, entertaining—and callow—boy who was making his way as a court reporter, but had no real prospects. It’s easy to see in retrospect that his feelings for her were calf love, but they were passionate, long-lasting, and led to intense humiliation. No doubt to salve his wounded feelings he quickly turned to Catherine Hogarth, from a family of some distinction—her father was the editor of *The Evening Chronicle*, a newspaper for which young Charles was now writing. Catherine was placid, admiring, and easily led, and his wooing of her was hardly fervent. What he was looking for, after the emotional upheavals of Maria, was a wife rather than a lover, a family of his own, and a settled establishment. His need to locate himself in middle-class domesticity was so strong that he simply allied himself with the first appropriate girl who came along.
- E. The sad truth is that the modestly intelligent and not very worldly Catherine couldn’t really share either his working life or his inner life, and as he became more and more of a world figure, he began to express his dissatisfaction in letters to Forster. His deepest unhappiness lay in his growing sense that he was missing out on the most important thing in life: a fulfilling relationship with a woman. By his early forties he had convinced himself that life with Catherine was unendurable, and that he had to be free of her. Divorce was not a possibility for him in mid-Victorian England, but as always he would not be thwarted, and he gave orders that his dressing room was to be sealed off from his and Catherine’s bedroom. He would, he informed Catherine, occasionally turn up in London from their house in the country and stay with her to demonstrate to the world that they were still a couple. But their life as man and wife was over.

Questions:

Match the following statements with 5 of the above passages marked with **A, B, C, D** or **E**, according to the gist of each passage. One passage may be referred to twice. There is one **extra** passage you don’t have to use.

1. This author was the champion of the socially disadvantaged.
2. This passage provides some psychological reasons for the subject's choice of a spouse.
3. This passage dates the appearance of objective academic studies of the subject.
4. One person in this passage corrects a popular misconception.
5. This writer went through a period in which he was not much appreciated.

Passage Three (5%, 1 point each)

Fill in the gaps in the following passage with appropriate words. One word for each gap.

Typically, as with all those _____ (1) whom he quarreled—most fiercely, his serially battered publishers—Catherine had _____ (2) be demonized in order for him to justify to himself his savage behavior to her. He bombards people _____ (3) letters asserting that she was a neglectful mother and that her children couldn't bear to be with her; he will have no personal dealings with her ever again; she will have access to the children, yes, but they are to live with him. Catherine is not permitted to attend the wedding _____ (4) of Charley, their eldest son, or of Katey. She has become a nonperson, and anyone who takes her side is permanently banished from his life. As always, and in every aspect of his life, Dickens must be in complete, dominating control, uncriticized and unquestioned, _____ (5) consistently maintaining his keen sense of injured merit. What life was like in the Dickens household at this time is summed up by Katey: "Nothing could surpass the misery and unhappiness of our home."

Part V Essay Writing (20%)

Score _____

Choose **One** of the following topics to write an essay of about 300 words.

- A) There is a common saying that "the style is the man". Say in what ways Gibbon's life and character conforms to or contradicts this saying.
- B) Discuss how Nabokov satirizes the philistine and philistinism in his essay.
- C) Arnold sees the western culture as shaped by two influences: Hebraism and Hellenism. Discuss how they have informed the thinking of the west.

The End

Final Paper A (Three) Answer Key

Part I Vocabulary (20%)

Section A (10%, 1 point each)

- | | | | | |
|------|------|------|------|-------|
| 1. b | 2. c | 3. a | 4. b | 5. c |
| 6. c | 7. b | 8. b | 9. a | 10. d |

Section B (10%, 2 points each)

- | | | | | |
|-------------|-----------|---------------|----------------|---------------|
| 1. carefree | 2. vanity | 3. exaltation | 4. lengthening | 5. refreshing |
|-------------|-----------|---------------|----------------|---------------|

注：每题的拼写错误扣 0.5 分。

Part II Paraphrase (20%, 2 points each)

Section A (10%)

- The misfortunes he encountered at Oxford (being expelled for converting to Catholicism) turned out to be good for him, as he did not have to be a pedantic professor.
- In his strong desire to obey the prevailing custom and join a social group, the philistine is wavering between two wishes: ...
- Patients' worries and doctors' medical treatments are locked in a never-ending vicious circle.
- There isn't anything that can remove this indelible difference between Hellenism and Hebraism.
- They are bound to regard Hebraism as the law of human development, and not as merely a contribution to it, no matter how valuable.

Section B (10%)

- In order to render a full description (or describe the situation fully) it is necessary to be aware of another contrast. (or opposition)
- The actual case was not that the historian mainly kept to the middle way with cool indifference.
- In their sincere feelings, both sellers and buyers know that this insubstantial realm was illusionary.
- It comes as no surprise that some members of the public escape from the medical treatment and choose alternative medicine that treats the whole human body, which appears more kind.
- Owing to slow or rapid advances in ways of detecting disease, increasing numbers of illness are made known.

Part III Questions on the Essays (20%)

Section A True-False Statements (10%, 1 point each)

- | | | | | |
|------|------|------|------|-------|
| 1. T | 2. F | 3. F | 4. F | 5. T |
| 6. F | 7. T | 8. F | 9. F | 10. T |

Section B Allusions & Etymology (10%, 2 points each)

1. Mount Zion
2. Michael Jackson
3. congenital
4. Gung-ho
5. Panacea

Part IV Unseen Passages (20%)**Passage One (10%, 2 points each)**

1. fascinated
2. name
3. classes
4. blacking warehouse
5. role

Passage Two (5%, 1 point each)

1. A
2. D
3. C
4. B
5. C

Passage Three (5%, 1 point each)

1. with
2. to
3. with
4. either
5. while

Part V Essay Writing (20%)

Mark Scheme (Up to the instructor)