

高等学校教学用书

高级英语综合实践教程

王红梅 许卉艳 赵 纬 编著

中国矿业大学出版社

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内 容 简 介

本书由三位具有多年研究生英语教学经验教师编写,具有内容新颖、体裁多样、知识面广、趣味性强、练习丰富等特色,适合于全国统考硕士研究生、单考研究生、在职申请硕士学位人员以及博士生基础英语教学,也可供同等程度的英语学习者使用。读者通过本书的学习,可在短时间内有效地提高英语阅读、写作、翻译水平。

责任编辑 白海新

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中国矿业大学出版社 出版发行

新华书店经销 北京地质印刷厂印刷

开本 787×1092 1/16 印张 11.5 字数 272 千字

1998 年 7 月第一版 1998 年 7 月第一次印刷

印数: 1—1500 册

ISBN 7—81040—846—1/H·39

定价: 20.00 元

前 言

本书是根据国家教委 1992 年 11 月颁布的《非英语专业研究生英语（第一外语）教学大纲》为非英语专业研究生英语（第一外语）教学而编写的。

本书具有以下几个特点：（1）内容新颖，题材广泛，富有知识性和趣味性。编著者博采国外最新资料及部分名家名篇，内容涉及语言、文学、艺术、经济、政治、历史、社会风情等诸多方面，体裁多样，有说明文、议论文、书信、传记、小说、记叙文等。（2）练习形式多样，针对性强。每单元后的练习紧扣国家教委颁布的《非英语专业硕士研究生英语学位课程考试大纲》和《样题》，是编者认真分析并参考了 1993~1997 年的历届考题之后精心设计推出的。（3）注重全面提高学生的英语实践能力。

全书共分 15 个单元，每个单元分别有一组根据上下文和构词成分猜测生词的练习，以锻炼学生的猜词技巧，所选词汇皆系课文中的关键词，多数课文前有作者简介及选文题解，为学生提供一些背景知识。

主课文后配有生词注释和阅读理解练习、词汇练习、完形填空、英汉互译练习和写作技巧讲解与练习。

副课文内容基本上与主课文匹配，目的在于提高学生的阅读速度及阅读理解能力，拓宽知识面，增强对西方文化背景知识的了解。每篇文后配有阅读理解题。

在本书的编写出版过程中，得到了中国矿业大学（北京校区）校领导、教务处、外语教研室、中国矿业大学出版社的大力支持，美籍专家 Carl Kruse 博士对全书进行了详尽审校，并提出许多宝贵意见，在此谨表衷心的感谢。

限于时间和水平，书中不妥之处在所难免，敬请广大读者批评、指正。

编 者

1998 年 4 月

CONTENTS

UNIT 1	The Idea of a University	(1)
UNIT 2	French and English	(11)
UNIT 3	The Value of Linguistics	(21)
UNIT 4	The Undiscovered World of Thomas Edison	(33)
UNIT 5	Unforgettable Graham Jackson	(46)
UNIT 6	On Art and Technology	(59)
UNIT 7	Women in the Labor Market	(69)
UNIT 8	Time for a New Suit	(83)
UNIT 9	Reforming American Education	(97)
UNIT 10	A Note on Architecture	(109)
UNIT 11	James Baldwin	(122)
UNIT 12	Linking Training to Corporate Mission	(133)
UNIT 13	George Washington	(146)
UNIT 14	The Changing Image of British Nannies	(156)
UNIT 15	Looking Ahead	(168)

Unit 1

The Idea of a University

Understanding new words from context or word part clues.

Identify one of the four choices (A, B, C or D) which would keep the meaning of the underlined word or phrase.

1. It is plain that compulsory study must be good.
A. compressed B. forced C. comprehensive D. concentrated
2. Negligence will cause great mischief.
A. damage B. misconduct C. misconception D. playfulness
3. If you are observant in the fields, you will find many flowers that others fail to notice.
A. observable B. observatory C. obscure D. observing
4. It's difficult to ascertain what really happened.
A. feel B. perceive C. sense D. discover
5. This kind of teaching at least recognizes that knowledge is something more than a sort of passive reception of scraps and details.
A. pieces B. selection C. portion D. element
6. The railway guard was a pompous little official, who thought he controlled the whole railway system himself.
A. contented B. queer C. self-important D. sole
7. To know the rudiments of anything is to know only very little about it.
A. elements B. pattern C. formation D. primitive
8. Bertrand Russell is not only a famous philosopher but also a man of high literary attainments.
A. environment B. fame C. skills D. achievements
9. Her red skirt was very conspicuous in the crowd.
A. noticeable B. attractive C. unusual D. frigid
10. He dispensed with the financial support of his uncle.
A. prohibited B. not allowed C. got rid of D. not granted

TEXT

The Idea of a University

by John Henry, Cardinal Newman

...

(1) I protest to you, gentlemen, that if I had to choose between a so-called university which dispensed with residence and tutorial superintendence, and gave its degrees to any person who passed an examination in a wide range of subjects, and a university which had no professors or examinations at all, but merely brought a number of young men together for three or four years, and then sent them away as the University of Oxford is said to have done some sixty years since, if I were asked which of these two methods was the better discipline of the intellect—I do not say which is *morally* the better, for it is plain that compulsory study must be a good and idleness an intolerable mischief—but if I must determine which of the two courses was the more successful in training, molding, enlarging the mind, which sent out men the more fitted for their secular duties, which produced better public men, men of the world, men whose names would descend to posterity, I have no hesitation in giving the preference to that university which did nothing, over that which exacted of its members an acquaintance with every science under the sun.

(2) When a multitude of young persons, keen, open-hearted, sympathetic, and observant, as young persons are, come together and freely mix with each other, they are sure to learn one from another, even if there be no one to teach them; the conversation of all is a series of lectures to each, and they gain for themselves new ideas and views, fresh matter of thought, and distinct principles for judging and acting, day by day. An infant has to learn the meaning of the information which its senses convey to it, and this seems to be its employment. It fancies all that the eye presents to it to be close to it, till it actually learns the contrary, and thus by practice does it ascertain the relations and uses of those first elements of knowledge which are necessary for its animal existence. A parallel teaching is necessary for our social being, and it is secured by a large school or a college, and this effect may be fairly called in its own department an enlargement of mind. . . . Here then is a real teaching, whatever be its standards and principles, true or false; and it at least tends towards cultivation of the intellect; it at least recognizes that knowledge is something more than a sort of passive reception of scraps and details; it is a something, and it does a something, which never will issue from the most strenuous efforts of a set of teachers, with no mutual sympathies and no intercommunion, of a set of examiners with no opinions which they dare profess, and with no common principles, who are teaching or questioning a set of youths who do not know them, and do not know each other, on a large number of subjects, different in kind, and connected by no wide philosophy, three times a week, or three times a year, or once in three years, in chill lecture-rooms or on a pompous anniversary.

(3) How much more profitable for the independent mind, after the mere rudiments of edu-

cation, to range through a library at random, taking down books as they meet him, and pursuing the trains of thought which his mother wit suggests! How much healthier to wander into the fields, and there with the exiled prince to find "tongues in the trees, books in the running brooks!" ...

(4) Now from these instances, to which many more might be added, it is plain, first, that the communication of knowledge certainly is either a condition or the means of that sense of enlargement or enlightenment, of which at this day we hear so much in certain quarters: this cannot be denied; but next, it is equally plain, that such communication is not the whole of the process. The enlargement consists, not merely in the passive reception into the mind of a number of ideas hitherto unknown to it, but in the mind's energetic and simultaneous action upon and towards and among those new ideas, which are rushing in upon it. It is the action of a formative power, reducing to order and meaning the matter of our acquirements; it is a making the objects of our knowledge subjectively our own, or, to use a familiar word, it is a digestion of what we receive, into the substance of our previous state of thought; and without this no enlargement is said to follow. There is no enlargement, unless there be a comparison of ideas one with another, as they come before the mind, and a systematizing of them. We feel our minds to be growing and expanding *then*, when we not only learn, but refer what we learn to what we know already. It is not a mere addition to our knowledge which is the illumination; but the locomotion, the movement onwards, of that mental center, to which both what we know and what we are learning, the accumulating mass of our acquirements, gravitates. And therefore a truly great intellect, and recognized to be such by the common opinion of mankind, such as the intellect of Aristotle, or of St. Thomas, or of Newton, or of Goethe (I purposely take instances within and without the Catholic pale, when I would speak of the intellect as such), is one which takes a connected view of old and new, past and present, far and near, and which has an insight into the influence of all these one on another; without which there is no whole, and no center. It possesses the knowledge, not only of things, but also of their mutual and true relations; knowledge, not merely considered as acquirement, but as philosophy.

(5) Accordingly, when this analytical, distributive, harmonizing process is away, the mind experiences no enlargement, and is not reckoned as enlightened or comprehensive, whatever it may add to its knowledge. For instance, a great memory, as I have already said, does not make a philosopher, any more than a dictionary can be called a grammar. There are men who embrace in their minds a vast multitude of ideas, but with little sensibility about their real relations towards each other. These may be antiquarians, annalists, naturalists; they may be learned in the law; they may be versed in statistics; they are most useful in their own place; I should shrink from speaking disrespectfully of them; still, there is nothing in such attainments to guarantee the absence of narrowness of mind. If they are nothing more than well-read men, or men of information, they have not what specially deserves the name of culture of mind, or fulfills the type of liberal education.

(6) In like manner we sometimes fall in with persons who have seen much of the world, and of the men who, in their day, have played a conspicuous part in it, but who generalize nothing, and have no observation, in the true sense of the world. They abound in information in detail, curious and entertaining, about men and things; and, having lived under the influence of no very clear or settled principles, religious or political, they speak of every one and everything, only as so many phenomena, which are complete in themselves, and lead to nothing, not discussing them, or teaching any truth, or instructing the hearer, but simply talking. No one would say that these persons, well informed as they are, had attained to any great culture of intellect or to philosophy.

New Words

1. annalist/'ænəlist/n. writer of annals (story of events year by year)
2. antiquarian/'ænti'kwɛəriən/adj. person who studies, collects, or sells antiquities (often old books)
3. ascertain/'æsə'tein/vt. find out; get to know
4. attainment/'ə'teinmənt/n. skill or accomplishment in some branch of knowledge
5. compulsory/kəm'pʌlsəri/adj. that must be done
6. conspicuous/kən'spikjuəs/adj. easily seen
7. dispense/dis'pens/v. deal out
8. gravitate/'græviteit/vi. move or be attracted
9. illumination/i'ljʊ:mi'neɪʃən/n. giving light to; throw light on
10. observant/'əb'zə:vənt/adj. quick at noticing things
11. pompous/'pɒmpəs/adj. full of self-importance, serious and acting important
12. reckon/'rekən/v. calculate; find out; consider
13. rudiment/'rʊdɪmənt/n. first steps or stages
14. scrap/skræp/n. (c) small piece left over after eating or making something
15. superintendent/'sju:pəri'tendənt/n. manager
16. tutorial/tju'tɔ:riəl/adj. of a tutor or his duties

Expressions

1. be versed in: be skilled or experienced in
2. dispense with: do without
3. exact of: take away something like money from someone
4. at random: without definite aim
5. abound in: be full of

I. Comprehension questions

Answer the following questions or complete the following statements by choosing the best alternative (A, B, C or D) under each.

1. In author's opinion, he prefers a university which _____.
 - A. dispenses with residence and tutorial requirements, and gave its degrees to any person who passed an examination in a wide range of subjects
 - B. has no professors or examinations at all, but merely brought a number of young men together for three or four years
 - C. is so-called
 - D. exacts of its members an acquaintance with every science under the sun
2. The word "it" in the second sentence of paragraph two refers to _____.
 - A. sense
 - B. information
 - C. the meaning
 - D. the infant
3. The word "parallel" in the fifth sentence of paragraph two means _____.
 - A. running side by side but never getting nearer to
 - B. comparable
 - C. of the same level
 - D. of equal rank
4. Which university will train the more men fitted for the society?
 - A. The university with compulsory study.
 - B. The university with serious discipline.
 - C. The university with open-minded students and teachers
 - D. The university without examinations.
5. The word "mother" in the first sentence of paragraph three refers to _____.
 - A. a female parent
 - B. one's own female parent
 - C. a female leader
 - D. origin
6. In the first sentence of paragraph four, the second "which" refers to _____.
 - A. the communication of knowledge
 - B. enlargement
 - C. enlightenment
 - D. both B and C
7. What features should enlargement have?
 - A. Reception of new ideas.
 - B. Communication of knowledge.
 - C. Energetic and simultaneous reaction in the minds.
 - D. All of the above.
8. The word "It" in the last sentence of paragraph four refers to _____.
 - A. knowledge

- B. intellect
C. insight
D. the mutual and true relations of things
9. According to the passage, the following statements are true, except _____.
A. Compulsory study must be a good and idleness an intolerable mischief
B. The illumination is the addition to our knowledge
C. When we learn and refer what we learn to what we know already, we can feel our minds to be growing and expanding
D. Well-read men have not what specially deserves the name of culture of mind, or fulfills the type of liberal education
10. Which of the following statements is written in figurative language?
A. An infant has to learn the meaning of the information which its senses convey to it, and this seems to be its employment.
B. A great memory does not make a philosopher, any more than a dictionary can be called a grammar.
C. I have no hesitation in giving the preference to that university which did nothing, over that which exacted of its members an acquaintance with every science under the sun.
D. How much healthier to wander into the fields and there with the exiled prince to find "tongue in the trees, books in the running brooks!"

I. Vocabulary

Choose the best answer from the four choices (A, B, C or D).

1. I had to choose between a so-called university which dispensed with tutorial _____, and a university which had no professors or examinations at all.
A. surveillance B. supervision C. invigilation D. control
2. A _____ of young persons come together and freely mix with each other, they are sure to learn one from the another.
A. plenty B. amount C. host D. kind
3. How much more _____ for the independent mind to range through a library at random.
A. useful B. interesting C. proficient D. satisfying
4. When this analytical, _____, harmonizing process is away, the mind experiences no enlargement.
A. dividing B. separating C. supplying D. classifying
5. There are men who _____ in their minds a vast multitude of ideas, but with little sensibility about their real relations towards each other.
A. enclose B. contain C. encircle D. encase
6. At that time, the lack of an outstanding course for the outstanding student, the lack

of a standard which a boy or girl must meet, _____ as democracy.

A. calculated B. guessed C. said D. regarded

7. These may be antiquarians, annalists, naturalists; they may be learned in the law; they may be _____ in statistics; they are most useful in their own place.

A. experienced B. skilled C. absorbed D. interested

8. By practice does an infant ascertain the relations and uses of those first _____ of knowledge which are necessary for its animal existence.

A. steps B. parts C. rudiments D. groups

9. It is a _____ impossibility for man to fly like birds.

A. physical B. body C. flesh D. human

10. In the information era, what a big company needs is not only money and machine, but also information, technology and _____ people.

A. developing B. creative C. firm D. forcible

III. Cloze

Read the passage through and choose one suitable word or phrase from four choices (A, B, C or D).

A speech community is similar to other kinds of communities. The people who make up the community 1 a common language. 2 they live side by side as they do in a neighbourhood, a village, or a city. More often they form a whole 3. Many nations are composed of a 4 major speech 5, for example, Italy, Sweden, and Japan. National boundaries however, are not always the same as the boundaries of a 6 community. Some nations (for example, Russia and India) are made up of 7 speech communities. Some speech communities (for example, Arabic, Spanish, and English) extend 8 national boundaries. A speech community, then, is 9 group of people who speak the same language no matter where they 10 to live.

We may say that anyone who speaks English belongs to the 11 speech community. For 12, we may classify the speakers into two groups: one in which the speakers use English as their 13 language, the other in which the speakers learn English as a second language for the purposes of education, commerce, and so on. In the 14 group we, obviously, would include England, Canada, the United States, Australia and New Zealand. 15, not all people in these countries speak English 16, but a large majority do. In the 17 groups we would include, among many others, India, Denmark, Kenya, Burma, Turkey, Ethiopia, and the Philippines. 18 all these countries use English for the same purpose or to the same 19, but each uses English for 20 social and commercial activities.

1. A. share B. have C. possess D. exist

2. A. Usually B. Commonly C. Ordinarily D. Often

3. A. community B. country C. group D. city

- | | | | |
|------------------|---------------|----------------|--------------|
| 4. A. single | B. many | C. complex | D. mixed |
| 5. A. group | B. part | C. community | D. nation |
| 6. A. literature | B. art | C. sport | D. speech |
| 7. A. some | B. many | C. large | D. small |
| 8. A. beyond | B. to | C. among | D. across |
| 9. A. the | B. any | C. a | D. such |
| 10. A. are | B. like | C. happen | D. want |
| 11. A. English | B. linguistic | C. native | D. speech |
| 12. A. example | B. simplicity | C. convenience | D. all |
| 13. A. native | B. first | C. own | D. chief |
| 14. A. first | B. above | C. native | D. former |
| 15. A. certainly | B. usually | C. ordinarily | D. Naturally |
| 16. A. fluently | B. only | C. clearly | D. natively |
| 17. A. former | B. latter | C. speech | D. above |
| 18. A. And | B. But | C. However | D. Not |
| 19. A. extent | B. degree | C. field | D. area |
| 20. A. some | B. important | C. different | D. ordinary |

IV. Translation

A. Put the following paragraph into Chinese.

But one hundred years later, we must face the tragic fact that the Negro is still not free. One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination. One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later the Negro is still languishing in the corners of American society and finds himself an exile in his own land. So we have come here today to dramatize an appalling condition.

B. Put the following paragraph into English.

这就是我们的希望。这就是我带回南方的信念。怀着这个信念，我们能够把绝望的大山凿成希望的磐石。怀着这个信念，我们能够将我国种族不合的喧嚣变为一曲友爱的乐章。怀着这个信念，我们能够一同工作，一同祈祷，一同奋斗，一同入狱，一同为争取自由而斗争，因为我们知道我们终将得到自由。

V. Writing Practice: Narrative Composition

Narration is the basic type of writing. It usually answers the question, When? Where? Who? What? and Why? Stories, biographies, news reports, travel notes, narrative poems and so on are all narrative writings. The purpose of narrative writing is to tell a story. All of the events need to relate directly to the theme. Generally, narrative writing can be written in first or third person. Travel notes and autobiography are often written in first per-

son, while news reports are usually reported in third person. As to a story, it can be told in either person.

Directions: Write a passage of approximately 120 words according to the topic given below. The words and expressions given below are for your reference.

TOPIC

A Typical Day for a College Student

first(ly), second(ly), last(ly), last but not the least

VI. Reading Practice

Peace in the Atomic Age

by Albert Einstein

(1) I am grateful to you for the opportunity to express my conviction in this most important political question.

(2) The idea of achieving security through national armament is, at the present state of military technique, a disastrous illusion. On the part of the United States this illusion has been particularly fostered by the fact that this country succeeded first in producing an atomic bomb. The belief seemed to prevail that in the end it were possible to achieve decisive military superiority.

(3) In this way, any potential opponent would be intimidated, and security, so ardently desired by all of us, brought to us and all of humanity. The maxim which we have been following during these last five years has been, in short: security through superior military power, whatever the cost.

(4) The armament race between the U. S. A. and U. S. S. R., originally supposed to be a preventive measure, assumes hysterical character. On both sides, the means to mass destruction are perfected with feverish haste behind the respective walls of secrecy. The H-bomb appears on the public horizon as a probably attainable goal.

(5) If successful, radioactive poisoning of the atmosphere and hence annihilation of any life on earth has been brought within the range of technical possibilities. The ghostlike character of this development lies in its apparently compulsory trend. Every step appears as the unavoidable consequence of the preceding one. In the end, there beckons more and more clearly general annihilation.

(6) Is there any way out of this impasse created by man himself? All of us, and particularly those who are responsible for the attitude of the U. S. and the U. S. S. R., should realize that we may have vanquished an external enemy, but have been incapable of getting rid of the mentality created by the war.

(7) It is impossible to achieve peace as long as every single action is taken with a possible future conflict in view. The leading point of view of all political action should therefore be:

What can we do to bring about a peaceful co-existence and even loyal cooperation of the nations?

(8) The first problem is to do away with mutual fear and distrust. Solemn renunciation of violence (not only with respect to means of mass destruction) is undoubtedly necessary.

(9) Such renunciation, however, can only be effective if at the same time a supra-national judicial and executive body is set up empowered to decide questions of immediate concern to the security of the nations. Even a declaration of the nations to collaborate loyally in the realization of such a "restricted world government" would considerably reduce the imminent danger of war.

(10) In the last analysis, every kind of peaceful cooperation among men is primarily based on mutual trust and only secondly on institutions such as courts of justice and police. This holds for nations as well as for individuals. And the basis of trust is loyal give and take.

Comprehension questions

Choose the best answer for each of the following questions.

1. In paragraph one, the word "conviction" means _____.
A. feeling B. myself C. suggestion D. firm belief
2. The main idea of the second paragraph is _____.
A. the first sentence
B. the second sentence
C. the last sentence
D. none of the above
3. The phrase "on the public horizon" in the last sentence of paragraph four means _____.
A. in respect of the public
B. in the light of the public
C. in regard to the public
D. in view of the public
4. In order to reduce the imminent danger of war, _____.
A. A supra-national judicial and executive body is set up empowered to decide questions of immediate concern to the security of the nations
B. the nations declare that they will collaborate loyally to realize such a restricted world government
C. solemn renunciation of violence is necessary
D. all of the above
5. The words "this impasse" in the first sentence of paragraph six refers to _____.
A. armament race
B. H-bomb
C. general annihilation
D. radioactive poisoning of the atmosphere

Unit 2

French and English

Understanding new words from context or word part clues

Identify one of the four choices (A, B, C or D) which would keep the meaning of the underlined word or phrase.

1. It is difficult for a person who has never left his own land to hold a (n) cosmopolitan view and ideal.
A. perspective B. not local C. universal D. imminent
2. The soldiers cut trees down to make a (n) barricade across the road to prevent enemies from moving forward.
A. obstruction B. fence C. objection D. gap
3. In 1910 flying was thought to be terrific; now it is quite commonplace.
A. wonderful B. common C. ordinary D. average
4. The naughty boys have defaced the desks by marking on them.
A. destroyed B. spoiled C. spurred D. labeled
5. The boss gave the black workers and the whites workers all the same wages without making any distinctions.
A. divisions B. isolations C. comments D. errands
6. The hot moist air of the tropics spreads a feeling of indolence over everyone that works.
A. sickness B. hospitality C. disgust D. laziness
7. One of his peculiarities is that his two eyes are not the same color and size.
A. specialties B. majors C. distinctions D. shortcomings
8. The invalid received vicarious pleasure from reading travel books and magazines.
A. shared B. unimaginable C. similar D. happy
9. Lying and dishonesty are considered vices by the parents.
A. crimes B. bad habits C. virtues D. mistakes
10. The well-known film-star expressed a (n) genial smile to the audience when he left.
A. genetic B. amiable C. general D. temporary

About the author and selection

G. K. Chesterton (1874—1936), essayist and critic, was born in a businessman's family. He formed his interest in literature and art from an early age. And many of his essays have been written on literature, politics, society and religious problems, by the time he was well-known at home and abroad.

French and English

by G. K. Chesterton

(1) It is obvious that there is a great deal of difference between being international and being cosmopolitan. All good men are international. Nearly all bad men are cosmopolitan. If we are to be international we must be national. And it is largely because those who call themselves the friends of peace have not dwelt sufficiently on this distinction that they do not impress the bulk of any of the nations to which they belong. International peace means a peace between nations, not a peace after the destruction of nations, like the Buddhist peace after the destruction of personality. The golden age of the good European is like the heaven of the Christian; it is a place where people will love each other; not like the heaven of the Hindu, a place where they will be each other. And in the case of national character this can be seen in a curious way. It will generally be found, I think, that the more a man really appreciates and admires the soul of another people the less he will attempt to imitate it; he will be conscious that there is something in it too deep and too unmanageable to imitate. The Englishman who has a fancy for France will try to be French; the Englishman who admires France will remain obstinately English. This is to be particularly noticed in the case of our relations with the French, because it is one of the outstanding peculiarities of the French that their vices are all on the surface, and their extraordinary virtues concealed. One might almost say that their vices are the flower of their virtues.

(2) Thus their obscenity is the expression of their passionate love of dragging all things into the light. The avarice of their peasants means the independence of their peasants. What the English call their rudeness in the streets is a phase of their social equality. The worried look of their women is connected with the responsibility of their women; and a certain unconscious brutality of hurry and gesture in the men is related to their inexhaustible and extraordinary military courage. Of all countries, therefore, France is the worst country for a superficial fool to admire. Let a fool hate France; if the fool loves it he will soon be a knave. He will certainly admire it, not only for the things that are not creditable, but actually for the things that are not there. He will admire the grace and indolence of the most industrious people in the world. He will admire the romance and fantasy of the most determinedly respectable and common-place people in the world. This mistake the Englishman will make if he admires France too hastily; but the mistake that he makes about France will be slight compared with the mistake that he makes about himself. An Englishman who professes really to like French realistic novels, really to be at home in a French modern theatre, really to experience no shock on first seeing the savage French caricatures, is making a mistake very dangerous for his own sincerity. He is admiring something he does not understand. He is reaping where he has not sown, and taking up where he had not laid down; he is trying to taste the fruit when he has never toiled over the tree. He is trying to pluck