

When the family of a wife send her a message to the effect that¹⁰⁾ she has to return to them because an installment of the purchase-money has not been paid up to time,¹¹⁾ she agrees without further ado, even if she loves her husband and finds it hard to leave him.

She makes no resistance to the abduction. She takes the rights her family exercise over her as a matter of course.

(From African Notebook, translated by Mrs. C.E.B. Russell)

10) *a message to the effect that*: ~라는 취지의 편지

11) *up to time*: 지연됨이 없이, 제시간에 맞게

Tricks Your Brain Can Play on You

INTRODUCTION

John : What was I going to do?

Mother : To call Jane. She asked you do call, remember?

John : Ah, yes. Thank you, Mom.

Mother : But there's something else I want you to remember.

John : What's that?

Mother : You haven't done your homework yet!

1

You hurry into the kitchen, open the refrigerator and suddenly you forget why you opened it. "What am I looking for?" you ask yourself. "What am I doing here?" Don't worry. You're not losing your mind. We've all had this kind of memory lapse. The explanation is simple. If you think about something very quickly, it goes into

¹² *lose one's mind* (기억력, 이성 등을) 잃어버리다

15 your short-term memory — and it goes right back out in just a few seconds. You have not transferred the information from short-term to long-term memory, so you won't be able to remember it later on.

What can you do to help you recover your missing
20 short-term memory? One suggestion is that you go back to where you were before you forgot. Put yourself back in the original context. So, for example, if you were sitting in a chair listening to music in the living room, go back into the living room. Chances are the context
25 will help you remember, and when you are back in the living room, you will suddenly think, "Oh, yes, I was thirsty and I wanted something cold to drink, and that's why I went to the refrigerator." If for some reason you can't go back to where you were before, try tracing your
30 steps back in your mind. Think back to the context you were in before, and this may help you.

.

As you have read, you can sometimes have some problems with your memory. Now you are going to read about another case where your brain can play a trick
35 on you.

2

Have you ever had the strange feeling that you are

³⁴ *play a trick on*... ...에게 장난을 치다, ...을 속이다

reliving an experience you have had before? You say to yourself, "I know I have been here and done this same thing before in exactly the same way." You can't remember where or when — but you know you are reli- 40
ving an experience you've had before.

.

You've been invited to a party by a friend of a friend. You're feeling a little nervous because you won't know many people at this party. However, you decide to accept. You go to a house where you've never been 45
before. Your host greets you warmly at the door and welcomes you to the house. You walk into a large room full of people — and suddenly you have the strange feeling that you have been here before, that you have walked into this same room and that you have seen 50
these same people standing in the same small groups chatting with each other. You feel frightened by this strange feeling. What's going on? Calm down. What you are experiencing is *déjà vu* — which, in French, means "already seen." Your mind has just played a harmless 55
little trick on you, and it's nothing to worry about.

3

People sometimes say that *déjà vu* is evidence of a former life and that the reason you feel you are reliving an experience is because, in fact, you had that same experience in a former life. What a wonderful idea! But 60

it's probably not the case. Psychologists have given a number of explanations for the interesting phenomenon of *déjà vu*. One theory is that it helps you confront and overcome anxiety. You're not nervous about going into a party where you know hardly anyone because you've done it before (or your brain tricks you into thinking you've done it before) — so you can relax. After all, if you've done it before, it's not so dangerous, and you can do it again. Another theory is that your brain tricks you into believing that a similar experience is, in fact, the very same experience.

4

William Braud, a psychologist, gives two other possible explanations. It may be that an electrical current is accidentally generated in the area of your brain associated with memory and familiarity. The electrical activity in this area just makes you feel as if you're reliving or re-experiencing something all over again. Wherever you are or whatever you are doing at the time, you will have the sensation that you are repeating something you have done before, and everything will seem strangely familiar to you.

Braud's second explanation is that the two sides of

⁶² a number of... 수많은

⁷⁴ associate with... 와 관련하다, 연상하다

⁸¹ familiar to... 에게 친근한, 익숙한

your brain are experiencing a short time lapse. In this case, the right side of your brain experiences something just a fraction of a second before the left side experiences it. So, the left side is tricked into thinking that this has happened before, a long time before — not just a fraction of a second before. Whatever the explanation for *déjà vu*, you should know that it is a common phenomenon — roughly two thirds of adults experience it at some point in their lives — and it's not dangerous.

COMPREHENSION

A. 본문의 내용에 맞도록 아래 단어들에서 골라 () 안에 넣으시오.

Your brain can play some () on you. One example is that you can sometimes forget what you are doing. This happens because you haven't transferred the information from short-term into long-term () when you think about something quickly. If you want to remember what you were doing, you have only to go back to where you were before you forgot.

Another example is *déjà vu*, a phenomenon that you feel you are reliving an experience you've had before.

Psychologists have given a () of explanations for *déjà vu*. About () of adults experience it in their lives, and it is not dangerous.

EXERCISES

A. 둘째 음절에 악센트가 있는 것을 지적하십시오.

- | | | |
|--------------------|-------------------|-----------------|
| 1. ex-pla-na-tion | 2. in-for-ma-tion | 3. o-rig-i-nal |
| 4. ex-pe-ri-ence | 5. phe-nom-e-non | 6. anx-i-e-ty |
| 7. psy-chol-o-gist | 8. e-lec-tri-cal | 9. as-so-ci-ate |

B. () 안에 들어갈 적당한 단어를 아래에서 찾아 넣으시오.

- The girls always playing tricks () their teacher.
- She worries far too much () her health.
- There are a number () things to talk about.
- The voice on the phone sounded familiar () me.

[① to, ② of, ③ about, ④ on]

C. 한국문의 의미에 맞게 () 안의 단어들의 순서를 바로잡으시오.

- 아무리 빠르게 차를 몰아도, 그는 어둡기 전에 도착하는 일은 없을 것이다.
(drives / he / however) fast, he won't arrive before it is dark.
- 나는 그가 먹고 나면 공원에 가자고 말했다.
I suggested (go / that / we) to the park after he had eaten.
- 그들은 그녀를 속여서 그들의 이야기를 믿게 하였다.
They (into / her / fooled) believing their story.
- 그에게 직업을 바꾸도록 충고한 것은 그의 아내였다.
It was his wife who suggested (that / change / he) his job.

5-B THE COLORS THAT ANIMALS CAN SEE

H. Munro Fox*

What colors can animals see? Is the world more brightly colored or duller to animals than it is to us? To find out the answers to these questions scientists have used a method of training the animals to come to different colors, which is similar in principle¹⁾ to the method used in studying the sense of hearing in animals.

Let us take bees first of all, partly because more exact scientific research has been done on the color-sense of bees than of almost any other animal. It is especially interesting to know what colors bees can see because these insects visit flowers to get sweet nectar from them to make honey, and in doing so the bees incidentally carry pollen from flower to flower. On the face of it,²⁾ it would seem very likely that bees are attracted to flowers by their bright colors. But possibly it is the scents that attract the bees, or perhaps it is both color and scent. So, among other things,³⁾ we want to know whether bees can really see the colors of flowers, and if so, what colors they can see. Exactly how is this found out?

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1) in principle; 원칙상으로

2) on the face of it: apparently, 얼핏 보아

3) among other things=among others, 무엇보다

A table is put in a garden, and on the table a piece of blue cardboard is placed, on which there is a watchglass containing a drop of syrup. After a short while bees come to the syrup and suck up some of it. The bees then fly to their hive and give the syrup to other bees in the hive to make honey. Then they return to the feeding-place which they have discovered. We let the bees go on doing this for a while, after which we take away the blue cardboard with the syrup on it. Instead of this card we now put on the table a blue card on the left side of the first feeding-place, and a red card to the right of the first feeding-place. These new cards have no syrup on them but only an empty watch-glass lying on each. Thus, the blue card is on the left, the red card on the right, and there is nothing where the first blue feeding-card used to be. After we have arranged these new cards, we have not long to wait. Very soon bees arrive again, and it can be seen that they fly straight on to the blue card; none go to the red card.

This behavior of the bees seems to indicate two things. The first is that the bees remember that blue means syrup and so they fly to the blue. Since they did not go to the place on the table where the syrup used to be, but flew to the blue card which had been placed to the left, it really was the blue card that attracted them, not the place where the syrup had previously been. We have trained the bees to come to the blue card. And the second

thing our experiment seems to mean is that bees can tell blue from⁴⁾ red.

But can they? This is not yet quite certain. The reason for our doubt is as follows. It is well known that there are a few people in the world, very few, who cannot see colors at all. These people are totally color-blind. To them all colors look like different shades⁵⁾ of grey. They may be able to tell red from blue, because red will perhaps look darker and blue lighter in shade, but the colors are not red or blue. It might be, then, that bees are really color-blind, and that in the experiment they came to the blue card not because they saw it as blue but just because it appeared lighter in shade than the red card. Perhaps they had really been trained to come not to blue, but to the lighter of two shades. We can find out quite simply if this is so by another training experiment.

On our table in the garden we put a blue card, and all around this blue card we put a number of different grey cards. These grey cards are of all possible shades of grey, from the extremes of white to black. On each card a watch-glass is placed. The watch-glass on the blue card has some syrup in it; all the others are empty. After a short time bees find the syrup as before, and they come for it again and again. Then, after some hours, we take away the watch-glass of syrup which was on the blue card and put an empty one in its place. Now what do the bees

4) tell~from: 구별하다

5) shades: 빛깔의 짙고 얇음의 정도(色調)

do? They still go straight to the blue card, although there is no syrup there. They do not go to any of the grey cards, in spite of the fact that one of the grey cards is of exactly the same brightness as the blue card. Thus the bees do not mistake any shade of grey for blue. In this way we have proved that they really do see blue as a color.

We can find out in just the same way what other colors bees can see. It turns out⁶⁾ that bees see various colors, but these insects differ from us as regards⁷⁾ their color-sense in two very interesting ways. Suppose we train bees to come to a red card, and having done so we put the red card on the table in the garden among the set of different grey cards. This time we find the bees mistake red for⁸⁾ dark grey or black. They cannot distinguish between them. Thus it appears that red is not a color at all for bees; for them it is just dark grey or black. In reality further experiments have shown that bees can see red as a color but only when it is very brilliantly illuminated: They are relatively insensitive to red.

That is one strange fact; here is the other. A rainbow is red on one edge, violet on the other. Outside the violet of the rainbow there is another color which we cannot see at all. The color beyond the violet,⁹⁾ invisible to us, is

6) turn out: result

7) as regard: 에 관하여

8) mistake~for: mistake A for B: A를 B로 오해하다.

9) The color beyond the violet: 제비꽃 빛깔을 넘어선(곧 더 진한)

called the ultra-violet. Although invisible, we know that the ultra-violet is there because it affects a photographic plate. Now, although we are unable to see ultra-violet light, bees can do so; for them ultra-violet is a color. Thus bees see a color which we cannot even imagine. This has been found out by training bees to come for syrup to various different parts of a spectrum, or artificial rainbow, thrown by a quartz prism on a table in a dark room. In such an experiment the insects can be taught to fly to the ultra-violet, which for us is just darkness.

We will leave the bees now and turn to birds. Cocks have striking colors in their plumage—striking to us, at any rate—while hens only possess dull tints. But can hens see the colors of the cock as we can see them? Can the peahen, for instance, see the wonderful colors of the peacock? To answer this question we must know what colors a bird can actually see. This had been studied in the following manner. A lamp and prism are set up to throw a spectrum of rainbow colors on the floor of a dark room. On the different colors of the spectrum grains of corn are sprinkled, and then a hen is brought in. She pecks at the grains of corn and gobbles up all she can see. After a time we remove the hen and take note of¹⁰⁾ what grains are left untouched by her. We find that the hen has eaten nearly all the grains which were in the red, in the yellow, and in the green regions of the spectrum. We find that she has

10) take note of: ~을 주의하다

taken a few of the grains in the blue light, but the hen leaves the grains in the violet untouched. This means that she cannot see the grains which are in the violet light, and she is not able to see those in the blue very well either, for she did not pick up many of them. So violet is just like black to the hen, and blue is not a very bright color.

This has been confirmed with homing pigeons on which colored spectacles were fitted: with red and yellow specs¹¹⁾ the birds flew home normally, but with green, and especially blue, they were unable to do so. A human being could see clearly through the blue celluloid of which the spectacles were made, but evidently blue is like a black-out¹²⁾ to the bird, and it is well known that homing pigeons cannot find their way in dim light or darkness.

Other birds are like this, too, which seems strange at first, because some birds are themselves blue. The kingfisher, for instance, is blue. Are we to conclude that the kingfisher is unable to see the beautiful color of its mate? This does not follow, the kingfisher can probably see his mate's blue plumage, for our experiments do not show that birds are unable to see blue at all. Birds just do not see this color very well; for them to see blue, the blue must be intense. And indeed the color of the kingfisher is very bright. Yet it is not all birds that have such diffi-

11) *specs*: spectacles

12) *black out*: complete darkness

culty in seeing blue; owls, on the contrary, are more sensitive than we ourselves to the blue end of the spectrum.

And what can dogs see? The answer to this question is disappointing; dogs apparently see not colors. The answer is disappointing because many owners of dogs will naturally be sorry that their dogs cannot see colors which to them are beautiful. But then, they may reflect that dogs have an extraordinary keen sense of smell. The dog's world is rich in¹³⁾ enjoyable smells, even if it may be colorless.

How do we know if dogs are color-blind? This has been tested in the same way that it has been discovered what dogs can hear. The attempt has been made to train dogs to salivate when they are shown certain different colors, just as they were trained so that their mouths watered when definite musical notes were sounded. Such experiments have turned out failures; it has been found impossible to make dogs distinguish colors from one another as signals for their dinner. This question requires further testing with other techniques, but so far as the available scientific evidence goes, dogs seem to be color-blind. Many dog-owners will disagree with this, being convinced that their dogs know, for instance, the color of a dress. But the evidence given for this has never been sufficiently rigid for a scientist, who is not certain that the dog did not really respond to some other clue or sign

13) *rich in*: ~이 풍부한

than the color-to a smell, for instance, or to the particular behavior of the wearer of the dress.

Experiments have been made, too, to test the color sense of cats; although these experiments may not yet be conclusive, they have indicated, so far, that cats are color-blind. Different cats were trained to come to their food in response to¹⁴⁾ signals of each of six different colors. But the cats always confused their particular color with one of a number of shades of grey, when these were offered at the same time as the color.

Monkeys, on the other hand, are able to distinguish colors. They have been trained successfully to go for their meal to a cupboard, the door of which was painted in a certain color, and to ignore other available cupboards with differently colored doors, in which there was no food. 15
Apart from monkeys and apes, however, most mammals seem to be color-blind, at any rate those which have been scientifically tested. Even bulls have been shown not to see red as a color. In spite of popular belief they are not excited by red, and they cannot distinguish red from dark 20
grey. No doubt any bright waving cloth excites a high-spirited bull.

Color-blindness in mammals, other than monkeys,¹⁵⁾ is comprehensible when one considers the lives of the animals in a wild state.¹⁶⁾ For nearly all wild mammals 25

14) in response to: ~에 응하여

15) other than monkeys: 원숭이들 이외에는

16) in a wild state: 야생의 상태에 있는

are nocturnal or crepuscular. Wolves and lions hunt mostly at night, while antelopes and wild cattle graze at night, or in the evening when colors are dim. But monkeys, in the forests where they live, are awake and 5
about in the daytime, and there are abundant colors for them to see in the bright tropical light.

Moreover, the color-blindness of mammals other than monkeys accords with the fact that the animals themselves are more or less dull colored; their coats are brown 10
or yellow, black or white. Only in monkeys are greens, bright reds, and blues found. These are colors which recall the brilliant tints of birds and of fish, animals which also possess color-vision.

The Green Banana

INTRODUCTION

John : That tower marks the center of the city. It was built in the seventeenth century.

Sujin : It must be wonderful to see the whole city from up there.

John : Yes. And look at that mountain. It marks the center of the world.

Sujin : The center of the world? You're kidding. Anyway, tell me, who occupies the center of your heart?

John : Oh, Mary!

10

1

Although it might have happened anywhere, my meeting with the green banana started on a mountain road in the Brazilian jungle. My old jeep was climbing through the beautiful countryside when water started coming out of the radiator, ten miles from the nearest mechanic. The overheated engine forced me to stop at the next village, which consisted of a small store and a

few houses. People came to look. Hot water was coming out of holes in the radiator. "That's easy to repair," a man said. He told a boy to get some green bananas. He patted me on the shoulder, saying my jeep would be all right. "Green bananas," he smiled. Everyone agreed.

2

We chatted about nothing in particular while I thought about the importance of the green banana. To ask questions would have shown my ignorance, so I pointed out the beauty of the scenery. Large rocks, like Sugarloaf in Rio, rose up all around us. "Do you see that tall one over there?" asked the man who was helping me, pointing to a tall, thin, dark rock. "That rock marks the center of the world."

I looked at him, wondering if he was joking with me, but his face was serious. He in turn looked at me carefully to be sure I understood the meaning of his statement. I had to say something. "The center of the world?" I said, trying to sound interested, even if I did not really accept his statement. He nodded. "The exact center. Everyone around here knows it."

3

At that moment the boy returned with my green

¹⁷ consist of... ...로 구성되다
²³ in particular... 특히, 각별히

bananas. The man cut one in half and pressed the cut end against the radiator. The banana melted into a kind⁴⁰ of glue against the hot metal, quickly stopping the water from coming out. Everyone laughed at my surprise. They filled my radiator with water and gave me some more bananas to take along. An hour later, after using one more green banana, my radiator and I reached our⁴⁵ destination. The local mechanic smiled, "Who taught you about the green banana?" I named the village. "Did they show you the rock marking the center of the world?" he asked. I told him they had. "My grandfather came from there," he said. "The exact center. Everyone around here⁵⁰ has always known about it."

4

As a product of American higher education, I had never paid any attention to the green banana, except to regard it as a fruit whose time had not yet come. Suddenly on that mountain road, its time and my need⁵⁵ had met. But as I thought about it further, I realized that the green banana had been there all along. Its time reached back to the very origins of the banana. The people in that village had known about it for years. It did not become ready just because I needed it. This⁶⁰ chance meeting showed me the special genius of those

⁴⁴ *take along*... 휴대하다, 가지고 가다

⁵³ *pay attention to*... 에 관심을 기울이다

people, and the special potential of the green banana. I had been wondering for some time about those times of sudden understanding which teachers like to call⁶⁵ "learning moments." I knew that I had just experienced two of those moments at once.

5

The importance of the rock marking the center of the world took a while for me to understand. At first I had not believed the villagers, knowing that the center of⁷⁰ the world was located somewhere in New England. After all, my grandfather had come from there. But gradually I realized that what they said was true, and I agreed with them. Every person has his or her own center of the world. That is the place where our lives have⁷⁵ meaning, where we find work, friends, family, and happiness.

The lesson which gradually came to me was the simple truth that every place has special meaning to its people; every place symbolizes the center of the world.⁸⁰ The number of such centers cannot be counted, and no one student or traveler can see all of them. But once we accept that a second center can be found, we understand that others see the world differently from us. And then we can enjoy many new places on this small world.

6

The cultures of the world are full of unexpected green bananas with special meaning. They have been there for ages, ripening slowly, perhaps waiting for people to come along to learn about them. In fact, a green banana is waiting for all of us who leave our own centers of the world, in order to experience other places.

COMPREHENSION

A. 본문의 내용에 맞도록 아래 단어에서 골라 () 안에 넣으시오.

The writer's car broke down on a mountain road in Brazil. Hot water was coming out of the radiator. He had to stop at the next village. The villagers kindly helped stop the water with a green (). He was surprised to know the special potential of the green banana as well as the special () of the people.

The writer was told that a particular rock marked the () of the world. He couldn't believe it at first. But gradually he came to realize that every place has special () to its people.

[① meaning, ② genius, ③ banana, ④ center]

B. 다음 질문에 대해 가장 적절한 답을 선택하시오.

1. What happened to the writer's jeep in the Brazilian jungle?

- a) His jeep stopped because hot water was coming out of the radiator.
 - b) His jeep rolled into a valley.
 - c) His jeep exploded because of an overheated engine.
2. What do teachers call those times of sudden understanding?
- a) turning moments
 - b) decisive moments
 - c) learning moments
3. Where did the writer think the center of the world was?
- a) New York
 - b) large rocks in the Brazilian jungle
 - c) the place where one's life has meaning

STRUCTURES & GRAMMAR

A. 무생물 주어

1. The overheated engine forced me to stop at the next village.
2. The smell of the food made me hungry.
3. A loud noise caused me to jump.
4. The story brought tears to her eyes.
5. The noise of the traffic kept him from sleeping.

B. if-절이 없는 가정법

1. To ask questions would have shown my ignorance.
2. You would be stupid to go out in this weather.
3. It would be difficult to imagine modern life without the

6-B CHOOSING YOUR WORK

Some people never find out¹⁾ what they want to do. Can you imagine a ship sailing on the sea without a destination, or without a chart? Your aim is your destination; your plan is your chart or map.

Some boys and girls do not know what kind of work they want to do, or what they want to be. They have no destination. They start to look for work without knowing what kind of work they expect to find; they have no plan. They are like a ship without a rudder.²⁾ They take the first job in sight, stay in it a few weeks, leave it on the slightest pretext,³⁾ and drift, about in search of any other job that may come along.

When Admiral Byrd, the famous explorer, made up his mind⁴⁾ to reach the South Pole, do you think he started out without a plan or without preparation? Of course he did not. He knew where he wanted to go. He planned a way to arrive there. He knew beforehand what dangers awaited him, what obstacles he must overcome, what course he must take, and how long he must expect to be gone. He talked to other explorers and asked them

1) *find out*: learn by study, calculation, inquiry; discover

2) *rudder*: 배의 키

3) *pretext*: 구실, 핑계

4) *make up his mind*: decide

for advice; he studied maps; he looked after the building of the ships that were to carry the expedition;⁵⁾ he selected assistants and scientists and gathered a crew, equipment, and provisions.⁶⁾ He made a plan and prepared to follow it. When you set out⁷⁾ to find an occupation, you are exploring; you must seek advice, make a plan, prepare.

If you are going to build a radio receiving set, do you start working without a diagram or a blueprint? Do you start to make a dress without knowing how many yards of material you need and without having a pattern? To do any thing successfully, you must have a plan. You must know what you are trying to do and plan a way to do it.

When you have planned what you want to do, you must learn how to do it. When you have discovered what you must know, you should set yourself to learn it. You cannot become successful and happy without preparation and training for your work.

Suppose that a boy who wanted to build a radio set started to work with nothing but⁸⁾ his plan. Do you think that he could build it? Would he not need to know the uses of the parts indicated on his plan? Could he build without tools? Suppose that a girl who wanted

5) *expedition*: journey or voyage for a definite purpose

6) *provisions*: food; food supplies

7) *set out*: begin

8) *nothing but*: only

to make a dress had nothing but a pattern. Do you think that she could make it? Would she not need to know the parts of the pattern and how to put them together?⁹⁾ Could she complete the dress without needles, thread, and scissors?

Of course not, you say: one need not even ask such questions. Nobody would try to build a radio set or make a dress without knowing what to do and how to do it. Yet there are many boys and girls—men and women, too—who try to make something of themselves without knowing what they are trying to make or how to make it.

Planning, we have said, is important. Preparation is just as important. You make your preparation by study and practice. Education and training are necessities. This is an age of specialists. It is no longer true that the man who is Jack-of-all-trades¹⁰⁾ and master of none can succeed. You must know how to do one thing well. You can learn to do something well if you will. There are institutions that will teach you—colleges, technical institutions, vocational schools, and, if you must work while preparing, continuation schools and evening schools. Correspondence schools¹¹⁾ may be good if you cannot go to evening school.

9) *put together*: construct (a whole) by combining parts

10) *Jack-of-all trades*: 만능인

11) *correspondence school*: (우편으로 강의록을 받아 보거나 과제물을 제출하는) 통신학교

Planning and preparation, however, are not enough. When you have decided on your course and have prepared to follow it, you must be firm in your intention.

Once there was a man who wanted to build a house. He knew how to build houses: he had plan, materials. He examined both a plain and a hillside, and finally decided to build upon the plain. When he started to dig a foundation, he struck rock just a little way down. Now the man had heard that there was rock there, but he was discouraged when his pick bounded back and struck out only a little handful of rock at a time.

He did not persevere. He removed his operations to the hillside and prepared to build his house there. But he found the slope too steep.¹²⁾ It was difficult to build on the side of the hill: so he abandoned his incompleting house there and removed all his belongings to a valley beyond the hill. There was some difficulty in the valley, too, and the man was becoming accustomed to moving on, and so—Anyone can finish the story. Do you see what it means? Do you think that man ever finished building his house?

Perseverance means more than the mere staying at a job which proves difficult. For you, it should mean persisting in¹³⁾ your training. Stay at your studies as long as you possibly can. Do not think, if you must go to

12) *steep*: rising or falling sharply 가파른

13) *persist in*: refuse to make any change in

work while you are young, that your education is at an end. The successful man's education is never ended. You will be learning just as long as you live. What you learn depends upon yourself.

Most of the comforts we enjoy are the results of the perseverance of their inventors. The telegraph, the telephone, the radio, airplane, the printing press, the typewriter—all of these result from the determination of the men who worked on them. Did you ever read how Cyrus W. Field tried again and again before he could lay the Atlantic cable? That is a true story of perseverance and one which you should know.

Do not believe that you will not meet with difficulties: naturally you will. No man rises without effort. No way is always smooth. Do not give up easily. Do not change your plans too often.

The man who is successful and happy¹⁴⁾ in his work is almost always one who has recognized the importance of the three P's: planning, preparing, persevering. He has chosen a vocation for which he is fitted, and he has, consciously or not, become so much interested in his work and so familiar with its aspects that he is in some degree identified with his work. His work is a real part of his life, and he is successful in that¹⁵⁾ he is happy at his

14) happy: feeling pleasure, contentment, satisfaction, etc.

15) in that: since: because

labors. The notable examples of identification with chosen occupations are those of men whose names never occur to one without the thought of their work. They are splendid examples of men whose methods we may follow, although few of us can ever reach the heights of their fame.

Abraham Lincoln, they say, once, met George Bancroft. "I know you," said Lincoln, "you are the history of the United States." The historian's name had become so closely associated with his work that President Lincoln was unable to meet him without thinking of history.¹⁶⁾

There are other great men whom one may recall as identified with their accomplishments. Marconi means achievement in wireless telegraphy: Bessemer has become the name of blast furnaces¹⁷⁾ and methods of making steel: Morgan is a symbol for finance. What are some others?

In almost every instance where a name has become closely scientist, author, financier, inventor, or philanthropist¹⁸⁾ first formed an ambition and then worked hard to attain his ambition. He carefully planned, prepared, and persevered.

Thomas Edison, as you know, has given to the world many important inventions, including the electric lamp,

16) was unable to meet him without~: 그를 만날 때마다 역사를 연상하지 않을 수 없었다

17) blast furnace: 용광로

18) philanthropist: 박애주의자

the phonograph, and the motion picture. These inventions are the result of the three P's on the part of Thomas Edison.

Edison's deep interest in scientific experiments began when he was still a young boy selling newspapers on a train. In one of the cars of that train, he had arranged a little laboratory¹⁹⁾ in which he carried on²⁰⁾ scientific experiments. When he became a telegrapher, he continued his experiments, and one of his first inventions was an instrument that would automatically send in a signal¹⁰ required of all operators to show that they were at their posts.

Throughout his entire career Edison let nothing interfere with his plan of making scientific studies. He prepared by studying all the books that he could find, as¹⁵ well as by carrying on his experiments. Edison loved his work so much that he kept at²¹⁾ it without watching the time, without weariness, and with the greatest enthusiasm, and in these ways showed perseverance.

Edison found out what he was qualified²²⁾ to do. You²⁰ too can do this. The best way to begin a plan for success is to apply the wise saying of Socrates, "Know thyself."²³⁾ When you are sure of your abilities, look about

19) *arranged a little laboratory*: 자그마한 실험실을 차렸다

20) *carry on*: conduct; manage

21) *kept at*: worked at; didn't give up

22) *qualify*: 素質을 부여하다

23) *thyself*: yourself

for a vocation in which you are interested.

To find out for what occupation you are best fitted,²⁴⁾ you must know what the requirements of the occupation are. If your abilities meet²⁵⁾ these requirements, you possess the qualifications for success in the occupation.

24) *be fitted for*: ~에 적합하다, 소질이 있다

25) *meet*: satisfy