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[illegible]

THE NEW CAPITALISM: OPPORTUNITY FOR ALL

新資本主義：大衆的機會

Condensed from the farewell address by Eric A. Johnston, upon his retirement as President of the Chamber of Commerce of the United States

By Eric A. Johnston

華　仁　譯

資本主義目下正趨重重大的關鍵。在機械化最發達的美國的如何者，如成為一個理想的資本主義，舉世矚目，萬衆翹企。這篇主席告別演說的內容，頗為堅定性的意義。除分析現資本主義的不足處外，闡述國家資本主義的利弊，並說明美國實業界人士，本自由、平等的民主傳統，協力打開新路，即時成起，建造一個新經濟制度，以謀大衆的福利，並貢為世界的表率。

We businessmen have the key in building a new and progressive capitalism. We say we are for a greater middle-class economy, which means having fewer people at the bottom, fewer at the top, and more in the middle. Then what's wrong with a decent minimum wage? There's one way of boosting the standards of those at the bottom, isn't it? It's one way of moving more people to the middle.

欲建設一個漸而前進的資本主義，其關鍵全在我們一輩實業界人的手中。我們說我們主張一個更大的中產階級的經濟制度，也就是上層和下層的民衆要減少，中間階級則要增多。這樣一來，一個適合生活的最低工資有什麼不妥呢？設提高下層階級的標準，這豈非是一種方法麼？換言之，也就是擴大中產階級的一條途徑。

We say we regret to see slack times and seasonal unemployment. We say we're for steadier jobs. Then what's wrong with the annual wage? That's what it means—doesn't it?—steady jobs.

我們說我們看到不景氣和週期性的失業，引為遺憾，所以均力主張加強職業的穩定性。那末年俸的規定有什麼不妥呢？穩定的職業——豈義豈非就是這一端？

We say we really want to see more diffusion of the good things of the world. Then what's wrong with profit-sharing? What's wrong with giving our workers real incentive to produce more for their own profit—and for yours?

我們說我們真的欲世界上的一切好的產物能獲更普遍的分配。那末，潤利的分配又有什麼不妥呢？給我們的工人一種真切的激勵，使努力增產，以求他們自己的——也是你們的——利益，更有什麼不當呢？

We all say we want better homes and better education for everybody; that we want higher health standards and security for all in their declining years; that we want all the things which spell real prosperity for all the people.

我們都說我們要使人人獲得更舒適的家，更優良的教育，更高的健康標準，和老年時的安全。我們需要一切東西構成全體民衆真正的繁榮。

If we truly want them, there must be ways found to bring them about. I don't say the means that I've suggested are cure-alls. I do say they are things we businessmen must think

假如我們真的欲達到這些目的，必須尋找途徑促其實現。我並非說我所業經提出的種種方案能成為「百效靈藥」。但我們却可以強調地說假如我們欲為自身，同時也

about if we are to see a future for ourselves in terms of a future for others.

The old capitalism was regarded as a wholly automatic system—a kind of perpetual-motion machine powered by the profit motive. That conception is too primitive for modern realities. The whole process of our thinking must be raised to a conscious level where responsibility to the public interest is the key word. We have reached a frontier in national development where we must begin to shape history instead of letting history shape us.

Today we are called on to choose between the old and the new capitalist society. The old is loaded down with petrified prejudices—against organized labor, against government activity, against community planning. The new and progressive view holds that capitalism is a human institution, vibrant and evolutionary, capable constantly of adjusting itself to new conditions, a tool in the hands of the people to be used for the good of all.

When I came into the presidency of the Chamber of Commerce four years ago the word "capitalist" was practically an epithet. You put "bloated" in front of the word; profits were termed "swollen." Capitalists grew fat from feeding on the heart's blood of the poor and downtrodden.

But to call yourself a socialist was smart, and you could crash the best circles. Capitalism had to slink around the side doors of the best thinking.

This was all wrong four years ago, and still is. I remember saying that we businessmen had been intimidated by all the tirades against us. We were so scared that we took refuge in a muzzy little phrase called "free-enterprise system," and sometimes we crawled into a corner of the American flag and talked about the "American way of life." Anything but capitalism.

I said then, "You cannot take a whiff of 'free enterprise' or of a 'way of life' and start a factory with it. To start a factory and provide jobs, you have to have money—capital. The word upon which to fix the national mind at this time is simply, outrightly and frankly capitalism."

想到他人的前途，謀一條未來的出路，這些事情都是我們實業家所必須予以思慮的。

舊資本主義已被視為一種純屬機械式的制度——一種無窮動的機構，其動機完全在於贏利。這個觀念在現代的現實狀況下早已太陳舊了。吾人思想的整個程序必須提高至自覺的程度：就是應以公衆利益的責任為前提。我們已達到一個國家發展的階段，在這階段中我們須從事締造歷史而不被歷史所左右。

目今我們對於這兩種新舊資本社會必須選擇其一。舊制度滿積着堅不可破的成見——反對有組織的勞工，反對政府的行動，反對團體的計劃。新而又前進的見解則以為資本主義是一個「人的組織」，活躍而又進化的，能時時適應於新環境——一種新的工具把握在全民的手中，以謀大衆的利益。

四年前我接任商會會長的時候，「資本家」這名詞實際上成了一個名符其實的罵人名稱。前面往往加上「飽樂」這詞語，即潤利也稱為「增肥」。資本家吸取窮人和被壓迫者的心血，坐收漁利。

但你自稱為社會主義派便很屬時髦，可以招致人們的擁戴。而資本主義在最高明的思想家面前，不敢聲張，祇得偷偷地躲在側旁。

四年前這純然是錯誤的，現在却還是如此。我記得曾這樣說過：我們實業家裏的人在激烈論調的抨擊下，備受威脅。我們甚至這樣害怕想用一個辭義含糊的名詞「自由國業制度」來掩護自己，有時竟躲在美國企旗下面，說這是「美國的生活方式」。甚麼都可以說，祇是不敢提起資本主義這一個名詞。（譯者按：此句含幽默之意。）

當時我曾說：「你不能輕口說是『自由企業』或是一種「生活方式」而就得開辦一所工廠。開設工廠使人獲得職業必須有金錢——這就是資本。此時，印在全國人民的心理上，率直爽快地說：祇有資本主義這一名詞。」

"That is more true today than it was four years ago. It's going to have to be more true next year and five years from now if we intend to keep the "American way of life" in a "free-enterprise system."

這種情形，目下比四年前更見確切。假如我們想在一種「自由企業制度」下保持「美國的生活方式」，則次年和五年以後，將格外顯明。

We ought to be proud of the capitalistic system. Competitive capitalism has just won the greatest war in all history. Let's not be modest about it. Neither Britain nor Russia could have survived without the endless flow of goods from this capitalistic country.

我們對於資本制度應感覺光榮。競爭性的資本制度已戰勝了歷史上最大的戰爭。我們對於這點不必自謙。若是沒有我們這個資本國家去繼續不絕地供給一切物資，英國和俄國都不得維持這次戰爭。

Neither do we have to be modest about our record in times of peace. Other systems *promise* their people the good things of life. We've *got* them. Other systems say to their peoples: "Give us another five years or another 15 years, and then we will have an abundance of goods." We've *got* abundance. Other systems strive to perpetuate themselves on promises. We pitch our standard on *performance*.

我們對於承平時的成績，也毋庸謙遜，我們的制度保證給予他們的人民一切生活上優越的東西。別國的制度對他們說：「再給我們五年或十年的時間，我們可以生產豐量的物品，」但我國現在已經達到豐足的碩果。別國的制度徒託空言，以圖維持他們的地位；我們則確定着以切實施行為我們的標準。

Yet from now on, let's put the accent on the immeasurable possibilities of the future under a new brand of capitalism. Reason plus resources, physical, natural and spiritual, give us that right.

可是自今以後，我們必須重視將來新資本主義下未可估量的可能性。資源以外——無論物質的，天然的，和精神的——復加上了理智，授與我們這種權利。

The definition of capitalism in the dictionary is as dead as the dinosaurs: "Capitalism." The concentration of capital. The power of influence of capital as when in the hands of a few."

辭典中資本主義的定義早已和恐龍一樣地陳腐，如：「資本主義（1）資本集中之謂（2）在少數人手中時資本勢力的權能。」

American businessmen have lived too long under that definition of capitalism. It fits only the free-booting era in our country, the plunderers and the monopolists. And that era's dead and buried.

美國的實業家生存在這定義下，時日已經過久了。這個定義適於我國（美國）海賊獨獗的時期——包括那些盜匪和商權壟斷者的活動。這個時代早已過去了。

Suppose we try this definition on for size: "Capitalism is a competitive economic system designed fot the enrichment of the many and not to make a few men rich."

我們不妨再下這樣一個定義來探討它的重要性：「資本主義乃一種競爭性的經濟制度，目的在使大衆獲得富足，而不在使少數人成為暴富。」

We ought to be able to go hellbent for that kind of capitalism. In fact, we've got to go hell-bent for it if we don't want the good things we've got to go to hell.

果爾，我們便應全力促成這種資本主義的實現。實在我們必須傾着全力以求實澈，假使我們不希望一切業經獲得的優美產物，棄之於地。

But we've got to *apply* that definition. There'll have to be some changes made to meet new conditions, new concepts, new thinking. The old capitalism, despite its sins, built a great United States. *The new capitalism can*

可是我們非應用這個定義不可。欲適合新環境，新觀念和新思想，必須有若干新改變。舊資本主義縱有種種罪惡，却曾締造一個偉大的美國。新資本主義可創造一個偉大的聯合民衆。

build a great united people.

Once the tensions of war were relaxed, the divisive pressures of fear and greed and appetite for special privilege again took command in America. Like bull buffalos, we'd formed a ring against the wolf pack which attacked our herd but, once we'd beaten off the enemy, we locked horns with each other in domestic struggle.

戰爭的緊張鬆懈以後，恐懼，貪慾和特權的欲望所產生的種種分化壓力，又在美國操縱了。我們猶如一羣牡牛結成了一個同盟團體，抵抗狼羣的襲擊，但敗退了敵人以後，便在國內互相角鬥。

With all the elements of robust economic health at hand—the productive capacity, the know-how, the raw materials, the manpower—we stumble and stagger and squabble. We've got to snap out of it, for only a united people can build a prosperous nation and develop a progressive, cooperative capitalism.

一切健全的經濟條件——生產能力，技術知識，和人力——均已具備，我們却反而站立不穩而互相爭執。我們必須立即謀一出路；因為祇有一個聯合的民衆，才能建設一個繁榮的國家和發展一種前進而合作的資本主義。

Can capitalism stand up against the clamorous challenge of collectivist systems in other parts of the world? In an epoch that tends toward ever-larger economic groupings—huge corporations, great labor unions, expanding government agencies—can we retain and fortify our cherished individual freedoms and our free institutions?

資本主義迎着世界其他部份的喧聲挑戰，能站得住麼？在一個傾向於無數集團逐漸擴大的時代中，——各種龐大的公司組織和工會以及伸展中的政府代理機關——我們可能保持和增强我們固有的一切個人自由和自由團體麼？

I say we can, I say we can not only retain them but that we can make them flourish as they never have before.

我回答說可能的。我說我們不僅能保持一切，並能促其繁榮發展，以達空前的記錄。

Under progressive capitalism, the individual is a free agent, with the right to make his own decisions. But he does not have the right to ride roughshod over the rights of others. Man is more important than the machine: the primacy and dignity of man come first. That's the American concept. It's the new concept. In contrast is the older, totalitarian concept of the primacy of the state.

在前進的資本主義下個人是一個行動自由的人，有自己取決權。但他却並不能恣所欲為，侵犯他人的權利。人比機器更為重要：他的地位和尊嚴應居於一切之上這便是美國的觀念，也是較新的觀念。恰巧相反的是國家居首的較舊的全體觀念。

That's the difference between Russia's economy and the American economy. In a democratic capitalism, if the individual gets in Dutch with his boss, he can go around the corner and find a new boss. In a totalitarian state, the individual is told where he must work. There is only one boss, the state itself. If he gets in Dutch with his boss, he gets sent to the salt mines.

蘇俄和美國經濟制度的不同即在於此。在一個民主的資本主義中，假如個人和他的上司有所不睦，他就可以出去另找一個新的上司。在全體國家中，個人完全聽命別人的指揮，工作的地點不得自由更動。那邊祇有一位上司——就是國家自身。假如他和上司不洽，便會被遣送到鹽鑛裏去。

But Americans have always demanded freedom. And freedom and progressive capitalism are synonymous.

但美國人一向要求自由。而自由和前進的資本主義，涵義原是並無區別的。

The new capitalism recognizes the supremacy

新資本主義承認個人的地位是至高無

of the individual. But it must also recognize that our modern mass-production society has caused individuals to band together in economic groups for their well-being. Today, individuals belong to the union, the corporation, the farm organization, the trade association, the professional society. Americans have transferred certain of their freedoms to these voluntary associations so that they can act and work more effectively in our modern mass-production society.

上的。但它也必須承認我們現代大量生產的社會已使他們集合起來組成經濟集團，以謀他們自己的福利。現在個人屬於工會，公司集團，農場組織，貿易協會，和職業團體。美國人已將他們某部份的自由授與這些自動組織的集團，目的在使我們處於現代大量生產的社會中能獲更有效力的行動和工作。

These modern economic aggregations, the core of America's new capitalism, are here and they are going to stay. But we can't afford to let them run hog-wild. Unless they are regulated they become more powerful than the state itself. Unless they are regulated our new capitalism cannot prosper.

這些現代集合組織，正是美國新資本主義的核心。它們已產生在我們的中間，並且將繼續存在。但我們却任意它們放縱行動，不加羈絆。這些團體除非加以統制，將擴大勢力甚至超過國家自身的威權。除非加以遏制，我們的新資本主義將不能欣欣向榮地發展。

The ideal is a maximum of self-regulation and a minimum of government regulation. But we've got to welcome sensible regulations of these groups by government—the setting up of fair rules of the game.

理想的目標，當求最高度的自動調整和最低度的政府統制。但我們也必須歡迎政府對於這些集團所採的種種稱賢明措置——一切公正規律的設施。

You can't regulate one group today and not another. Businessmen want unions regulated. Union leaders want more regulation of business. The farmer wants them both regulated. You can't tell one group to divulge where and how it gets its money and where and how it spends it unless you tell that to all groups.

現在你不能對一個團體施以統制，而不行之於另一團體。實業界裏的人欲各種協會受到統制。協會領袖欲實業受更大的統制。農人欲兩者都能受到統制。你不能告訴一個團體叫他們宣佈從什麼地方和用甚麼方式去賺錢並在什麼地方和用甚麼方式去消耗它，除非你向其他各團體也如此說法。

And our new capitalism calls for another basic ingredient—equal opportunity for all. There can be no equal opportunity without fair competition. The old capitalism was monopolistic; it stifled competition and thereby throttled opportunity for the little fellow. The new capitalism must encourage competition and thereby open up opportunity. The goal is every man a capitalist.

此外我們的新經濟主義更必須具有另一基本要素——就是大衆機會的均等。可是沒有正當的競爭，就沒有均等的機會。舊資本主義是壟斷的，是抑制競爭的；因而摧折了能力渺小者的機會。新資本主義必須鼓勵競爭，因此把機會開放。目的使每人能成一資本家。

Competition, as I mean it, is competition which provides opportunity for ideas, for leadership, for thinking. It holds prices at reasonable levels and makes for better living.

我個人目光中的競爭，乃對於觀念，領袖地位，和思想都能給予機會的一種競爭。它可以統制物價使適於合理的標準，以謀更優裕的生活。

This new capitalism recognizes the supremacy of the individual, calls for responsibility of group action and glorifies opportunity.

新資本主義承認個人至高無上的地位，更必須具有團體行動的責任，和崇尚個人的機會。

A decisive decade lies ahead. We must

一個有決定性的時代在我們的面前展

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THE ATOMIC BOMB IS OBSOLETE

原子炸彈落伍了

From Magazine Digest, August, 1946

陶耀齊譯

原子炸彈結束了這次世界的浩刼，它的威力已使人類懷絕大恐怖。可是未來的微菌戰，其破壞力遠在原子能之上。可於無聲無息中殲滅一切生物。這並不是一種荒誕的理想；科學家已根據事實提出嚴重警告。要是人類的不智，再使世界陷入戰爭，那就難免要蹈同歸於盡的覆轍。

Part I—By The Editors

HUMANITY has barely had time to realize the fact that the atomic age has arrived, and it already faces the threat of a new catastrophe.

The atomic bomb is already obsolete. More deadly and more adaptable weapons are at this very moment in the possession of military scientists in this and other countries.

The new weapon is hidden warfare—so inexpensive that an impoverished, defeated country can carry it on. So insidious is it that an entire nation can be brought under attack, and kept under attack for years, before it realizes that war has been launched—and the discovery by then will be too late.

This secret attack may take either or both of two forms: nuclear warfare and biological warfare. In each of these fields the warning comes from the men most qualified to speak: Frédéric Joliot, France's foremost physicist, and George W. Merck, chairman of the United States Biological Warfare Committee—men who know what is going on behind the scenes in the war laboratories.

Consider Joliot's warning about invisible atomic rays:

"In the future," Joliot says, "a country feeling secure through having in its possession a hundred atomic bombs may receive a warning from its statisticians. 'For five years now,' they may say, 'the number of abortions (miscarriages) in the central districts has

（一）編者之言

人類認識原子時代的降臨並未多久，現在又要遭遇新的危機了。

原子炸彈落伍了，比它更可怕更輕便的武器刻下正在美國及別國的軍事科學家的掌握中。

此項新武器是無形的，其價甚廉，就是一個貧乏戰敗的國家也能製備，其施用也很詭秘，受襲擊的國家，往往經年而毫不察覺戰爭已向其開始，及至發覺，防備已不及了。

此種暗襲不外以下兩種方式或其一種：一為原子核戰爭，一為生物戰爭，關于此兩種新型戰爭，最有權威方面之人士，如法國最有聲望的物理學家約烈及美國生物戰爭研究委員會主席茂克曾發出警告。彼等知道戰爭實驗室裏，幕後發展的情形如何。

吾人先研究約烈對於隱形原子輻射線的警告：

『將來一個國家自以為擁有一百枚原子炸彈便可高枕無憂者，可從統計學家得到以下的警告：「現在五年中，即在中區內小產將逐漸增加，甚至每六次生產中無一能正常者，沿海商港裏的船隻會無故被焚，在內地，奇異的病症正在大規模摧毀

grown to such proportions that there is not one normal birth in six; in the coastal ports fires are destroying the ships; inland, strange maladies are devastating the harvest; the drought in the north has deprived the country of a quarter of its electrical energy.

"Official headquarters and parliamentarians will pore over these figures and will find one explanation only—for several years war has been waged against their country with immense destruction and a considerable number of victims. Yet no one had known that hostilities had broken out."

Before we conclude that disclosures about such weapons are unfounded scare-stories, let us remember that three months before Hiroshima, one Allied official let slip some indiscreet remarks that the closing months of the war were a race between the Allies and the Axis as to who would develop an atomic bomb first. Most editors considered this portentous item too far-fetched to be of page-one interest.

Regarding biological warfare, Mr. Merck, who directed research in this field for the United States, reveals that our scientists have discovered a new chemical agent which attacks living plants. After it is spread on enemy farmlands, everything appears normal until harvest time. Then—*there is no harvest.* The plant roots have withered away.

Also, Merck revealed that his organization had synthesized and tested 1100 new compounds or agents, such as bacteria, fungi, viruses, rickettsiae, and toxic agents derived from living organisms to produce death or disease in men, animals, or plants.

Representative Albert Thomas of Texas, member of the subcommittee which heard testimony from high naval officers in secret for weeks, told the House: "We have something far more deadly than the atomic bomb today—not tomorrow—and, furthermore, it's in usable shape."

British scientists are quoted as saying that one American germ weapon is "believed to be the virus that causes infantile paralysis." It is said that one-billionth of an ounce is enough to infect a man, with complete paralysis of

我們的農作物，北區的久旱，可減奪國內四分之一的電力。」』

『政府機關以及國會議員將披覽此類數字，百索祇得一解，即數年以來其敵國已不宣而戰，並有極大破壞性及死亡人數；可是沒有人覺察敵對行為業已開始。』

我們還沒有確定說此類秘密武器的洩露，為無稽之駭人故事，當回憶廣島被炸之前三個月，某聯軍高級將官偶爾不慎，洩漏幾句話說，在戰爭趨結束的數月中，將視聯合國和軸心國誰先發明原子彈，以定大局。當時大多數報紙主編均認為此驚人之預告，時機尚早，不值得登載報紙的首頁。

關於生物戰爭，美國茂克氏指導此項研究，曾宣佈美國科學家已發明一種新的化學藥劑，能侵滅一切植物。若施於敵國之耕地上，起先一切如常，並無特異之處，直至收穫之時，竟連一粒穀的影子都不可得，植物的根早就枯爛了。

茂克又稱：他所主持的組織已綜合和化驗過一千一百種新化合物，包括微菌，菌類，病菌，佝僂病及毒性藥劑等，均取自有機體，能使人獸和植物皆罹死亡。

塔克賽司下院代表湯姆司：為該會分會會員，曾參與一海軍高級將官的秘密會議，他在衆議院宣稱：「吾人今日已有較原子彈更兇的武器，且立即可以使用。」

有人引幾位英國科學家之言論稱：美國已備有某病菌武器，據謂能造成小兒麻痺症，用一哂之十萬萬分之一即可使人傳染，在幾天之內，可使神經系統全部麻痺。如置於空中爆發之炸彈或火箭中擲下，

the nervous system coming in a few days. Dropped in air-bursting bombs or rockets as an invisible mist, the virus would contaminate air, food, and water.

可造成隱形之煙霧，其毒質能污染空氣，食物及飲水。

W. A. Hignbotham, chairman of the Federation of Atomic Scientists, states: "Biological war differs in two important ways from atomic war. Through it, aerial attackers or saboteurs could silently set forces at work which would kill men, women, and infants in their homes. Secondly, after a certain period the conqueror could enter and find the buildings, factories, and resources of the country ready for his use.

原子科學家聯合社社長希琴博山說：「生物戰爭與原子戰爭的異點有二：第一，藉此種方法襲擊者與破壞者可毋須聲張，放散神秘的力量，把男女小孩殺死，而且並沒有出家門。第二，隔了相當時間，戰勝國可不耗一兵一卒踏進來佔據房屋，工廠及資源，供其施用。

"There is a passive defense against the atomic bomb. Cities and industry might be dispersed at a cost of $300,000,000,000. But bacteriological warfare could be used to cut off food supplies; radioactive materials could be used to trap people in bomb shelters and caves."

對付原子炸彈有一消極防範。即化上三〇〇，〇〇〇，〇〇〇美元將都市人口及工業全部疏散，可是，如果用微菌作戰，則食糧有被杜絕之虞，再有，用無線電放射器，可使躲在防空壕及山洞裏的人致命。」

This radioactive material is atomic poison gas, so powerful that a small drop, in liquid form, could endanger a big industrial area, and a concentration of the gas could kill everyone within sixtenths of a mile.

此種無線電放射器即原子毒瓦斯，其威力特强，在液體狀況下，一小滴可殃及一大規模的工業區，在氣體狀況下，在一定濃度以內可殺盡十分之六哩內的居民。

The dilemma facing humanity has grown blacker in a single year. What are the alternatives? Must we stop all scientific research? Or can we put every ounce of determination into establishing a peaceful world order?

人類所面臨的進退維谷，在一年內已更趨暗澹。然而，有沒有選擇的辦法呢？我們是不是必須要停止一切科學研究呢？還是我們要集中全力建設一個和平世界的新秩序？

If we take the latter course, our newest discoveries may come to the aid of mankind. As Mr. Mercy says: "In research of biological warfare lies a firm promise of control, on a world-wide scale, of many diseases afflicting man and beast as well as plant life."

如果我們採取後者的途徑，那麼，我們最近的發見，可用以為人類謀福利，正如茂克所言：「在研究生物戰爭中，存着一種堅實的希望，去控制波及全球的許多危害一切生物的疾病。」

The article which follows tells the inside story of research in biological warfare conducted in American laboratories today.

下文所載乃關於現代美國許多實驗室裏研究生物戰爭的內幕情況。

Part II—From *Our Navy*. By Robert Clark

（二）節自「我們的海軍」

Long outlawed, biological warfare is now coming into its own. Within the last five years, laboratory and field data are demonstrating that a man-made epidemic, as an instrument of war, is but another development in man's fight to subdue and control his fellows. And in the advent of a World War III, the deliberate use by belligerents of disease and

生物戰爭原非國際公法所許；現在已漸漸可以實現了。近五年內，實驗室及實地研究的結果證明人造傳染病，用為作戰的工具，僅是人類互相爭鬥，謀制勝和統治別人的另一發展。第三次大戰爆發時，交戰國公然使用微菌，散佈疾病及傳染病，勢將不可避免。

pestilence seems to be a certainty.

Indeed during World War II, it was known that both the Germans and the Japanese were working on the problems of utilizing deadly bacteria in their fight against us.

As early as 1941, our government set the National Academy of Science to work studying the entire problem. And by 1942, the War Research Service was set up to integrate intelligence reports for the FBI, Army and Navy Intelligence, and the State Department.

Early in 1943, special laboratories for research in biological warfare were built in Maryland for the army; and the navy's biological warfare program was launched.

By December of 1943, to counter possible German use of biological warfare as an offensive weapon, the United States set up a huge plant in Indiana for the mass culture of bacterial agents, and a disguised research laboratory was set up at Berkeley, Calif.

Research conducted at the Berkeley laboratory under the direction of Captain Albert Paul Kreuger has resulted in the following conclusions:

"It is almost a certainty that the first indication of such enemy action will come as the result of sabotage before hostilities begin. Groups of key personnel in important centers will first be attacked. Shortly afterwards, the industrial areas will receive the agents of infection, and the people—as well as the authorities—will suddenly realize that the country is under enemy attack.

"The primary purpose of such enemy action would be to slow down production and to demoralize the civilian population. Airborne agents would be used to contaminate the air in a given section, while other bacteria would be used to contaminate sources of water supply, food, and the like. Cattle and grain would succumb to the onslaught of air-borne agents of death."

According to the scientists who are working on biological warfare, agents can be selected that, although deadly, can be controlled by the attackers. If need be, agents can be employed that will die out in a few days, so the area under attack will not remain as untenable to

誠然，第二次世界大戰時，據一般所知，日德二國正悉心研究利用致死命的微菌，和我們一決雌雄。

遠在一九四一年，美國政府着國立科學研究院擔任研究這整個問題。早在一九四二年軍務部研究處宣告成立，其目的即在統一海陸軍及國務院所設的戰時情報。

一九四三年的早期，海軍當局在瑪利蘭州設立研究生物戰爭的專門實驗所數處，同時，海軍當局也開始進行同樣的研究計劃。

一九四三年十二月，美國為對抗德軍之可能使用生物戰爭作反攻武器，未雨綢繆，特在印第安那州建立一巨型工廠，培養大量微菌劑，又在加里福利亞州之貝克雷地方亦有類似的設備，不過用別的目標來掩飾。

貝克雷之實驗所，由克魯格上校所領導，曾獲以下的結論：

『有一件事我們可斷言者，即此種敵對行為在戰爭正式開始前首先的預兆就是破壞。重要防區的主要將官首當其衝，不消多久，傳染性之病菌將波及工業地區，當局及居民方猝然發覺已遭敵人的襲擊。

『此等敵對行為最初的目的在阻礙生產及消沉民氣。散佈在天空的遊離藥劑可使某一劃定地區的空氣污濁，同時別種微菌可用以染污水源，食物等等。牛及五穀亦將被空中殺死生命的遊離藥劑所殃及而枯萎死亡。』

據實驗生物戰爭的科學家談，此類藥劑之毒性雖屬可怕，使用者可預為選擇，並加以管制。如必要時，可挑選某種藥劑在數日內即失去效力，使遭襲擊的區域，不致無分友敵，使人難以立足。倘使我們受微菌的襲擊，預料得到的一種疾病，就

friend as to foe. If germs are ever used against us, one of the obvious diseases to expect is botulism, a form of food poisoning 1000 times more deadly than ordinary poison gases. Other germs, such as typhoid, may also be scattered through an artificial mist. Soon, disease germs are in everything you touch, the food you eat, the air you breathe. Germs could even be smeared on bullets or scattered with shell or bomb fragments.

是食物中毒。其毒性較通常毒瓦斯厲害一千倍。其他如傷寒症病菌，亦可藉人工製造的煙霧散佈開來。不久，凡手所能觸及的地方，所吃的食物和所呼吸的空氣都有病菌繁生。病菌亦可塗在槍彈上或藉炮彈及炸彈之碎片各處散佈。

The exponents of biological warfare see nothing immoral in it, since infectious disease is a natural thing. And, they claim, it's no more barbaric than the bayonet.

主張施用生物戰爭的人並不感到有什麼不人道，因為傳染病是自然生成的，而且，並不見得比槍刺更野蠻。

As the disease spreads, and as the people realize the cause of the epidemic, they will be gripped by fear—fear of the unknown; fear that the virus about them is more virulent than ordinary. And it probably will be.

病疫逐漸散佈，居民發覺了來源，他們就將被恐怖所籠罩——恐懼一種莫明其妙的未知；恐懼包圍着他們的毒菌較普通毒菌更兇險。他們的料想也許會是對的。

"We've got to think—all of us," declares Captain Kreuger, "what these recent developments in biological warfare mean to us *personally*. For bacteriological warfare today is a very real and deadly weapon. And it will be you and I—the people—who bear the brunt of the first attack if it comes.

克魯格上校宣稱：「我們不能不想一想，生物戰爭的最近進步，對於我們個人有何意義。微菌戰爭為現時一件可怕的武器，而受作戰最初襲擊的將為你我——老百姓。」

"Ten years ago many scientists did not believe that it was possible to grow large masses of deadly bacteria. But it has now been demonstrated beyond all doubt that large quantities of bacterial agents can be grown for offensive use, and it would be extremely stupid on our part to think that this knowledge cannot be developed by any country willing to provide the necessary personnel and facilities to carry out the task."

「十年前科學家認為大量製造猛毒的微菌是不可能的，但是，如今大量製備微菌以作進攻之用，已不容懷疑了。我們若以為此種學識不會被任何國家所利用，不會有一個國家願意預備了人員及設置去切實進行，這真是愚不可及了。」

Yet another important fact must be kept in mind: from what is now known by Allied scientists, a bacteriological war is the natural retaliation of a defeated people. For the facilities needed to produce appreciable amounts of these agents can be hidden successfully without anyone being the wiser. Only constant surveillance by Allied intelligence of the activities of all medical laboratories in the countries of past or potential enemies can prevent the development of this type of warfare.

還有一個警告，我們尤須注意：聯合國科學家一致公認用微菌作戰是戰敗國自然而然的報復手段，因為相當數量的藥劑，其儀器設備甚為輕便，可以人不知鬼不覺地藏匿起來。所以欲防範此種戰爭的發展，僅有持於聯軍情報的嚴密偵察，凡過去或潛有實力的敵國內，一切醫藥實驗室的活動，皆當加以監視。

And even this will not be enough. Under-

縱然如此，還嫌不夠。地下工作人員

ground workers, active right under the noses of their conquerors, can produce in a comparatively small space enough toxin to wipe out a city. Peace has brought a false sense of security. But, individually and nationally, we must not forget that we have had a peek inside Pandora's box and seen all those ugly, destructive creatures contained within. At the moment, they are under control. But someday, some mad, megalomaniac may throw back the lid and loose the box's horrifying contents upon the world.

To guard against that evil day, this country must—war or no war—continue research along lines of biological warfare for our own self-protection.

，即在戰勝國監視下依然活動；能於較少的地方，製造毒素，傾覆整個都市。和平帶來了一個不確切的安全觀念。但是，無論個人或國家；我們切不可忘却我們已窺見祕匣裏一切可怕而又破壞性的東西，目前尚在統制下。但一旦幾個瘋狂誇大的妄想者，把匣蓋打開；裏面可怖的東西，即將放衆猖獗於人間。(Pandora's Box——希臘神話中，Zeus神在Pandora下凡時，賜給她的匣子；啟後各種罪惡禍患即散佈外方。)

欲預防這惡日的來臨；我國（美國）應不分戰爭與和平繼續從事生物戰爭的研究，以謀自衛。

THE NEW CAPITALISM: OPPORTUNITY FOR ALL

(*Continued from Page* 339)

（承第三三九面）

never forget that we live in a democracy and the majority rules. The majority must feel that they share in the profits of the profit system. Otherwise they may decide that they want another system.

開。我們切不可忘却我們生於民主國家，它的統治權是屬於多數人的。這大多數人必須覺察贏利機構中的潤益是他們個個有份的，否則他們儘可決定採取另一制度。

See what's happened abroad. The old capitalism has virtually disappeared. It was liquidated in Russia. It is dying on the continent of Europe. It gasps for breath in the British Isles.

且看國外的情形如何。舊資本制度實質上已歿落了。在俄國已完全肅清；在歐洲大陸和英國正臨到氣息奄奄的關頭。

My four-year course of education in the Chamber of Commerce took me around the world, where I saw the death of capitalism with my own eyes. It has taken me endless times across our own country. And I have learned this: We in business must liberalize or face the threat of economic liquidation. The law of life applies: adapt or die.

我在商會中四年來所受到的教育，曾給我遊歷世界的機會。各處我已目覩資本主義的歿落。我又曾費了許多時日周行國內各地，獲得這樣一個教訓：「我們實業界的人必須寬大為懷，否則就要面臨經濟破產的威脅。人生的定律——未能適應即趨滅亡——亦適用於此。

Business has the key to unlock the door to this new capitalism. We can't duck this one Ours is the responsibility. Ours is the opportunity. Ours is the decision.

開新資本主義的樞鍵，在於實業。我們不能就此退縮。我們所應負的是責任，我們所當把握的是機會。我們所該果斷的是決心。

THE BIG HEADACHE

關係重大的頭痛症

From Coronet, September, 1946

By J. D. Ratcliff

顧鴻藻譯

頭痛本身不是一種疾病，乃是危險病症的徵兆。醫學家業已找出幾個因素。從這篇文字裏，我們可以知道，若要免除頭痛，應釜底抽薪，順着自然趨正常的生活，實行嚴肅的節制，切不可聽任病痛潛伏體內，而毫不介意於其信號。

PRESUMABLY no one has ever died of a headache, but it causes more human misery than any disease. Striking almost everyone from time to time, there are now some 8,000,000 chronic sufferers in the United States.

In fact, the headache is big business. In the last year for which figures are available (1943), American drugstores sold an incredible total of $73,000,000 worth of headache remedies—more money than it cost to run the Federal Government in any year up to the time of Lincoln!

Yet despite the magnitude of this grief there hasn't been, until recently, a coordinated research attack on the problem. Now, at the new headache clinic at New York's Montefiore Hospital, patients have an excellent chance of getting relief from headaches that may have plagued them ever since childhood.

For centuries there was no means of studying the underlying reasons for headaches. The research man couldn't crack a skull open, examine the interior and question the subject about pain sensations. So the headache remained a medical enigma until the late Harvey Cushing started his magnificent pioneering in brain surgery.

Since the brain is insensitive to pain, a large part of head surgery takes place under local anesthesia. Cushing questioned patients while operating. He found that when he applied slight pressure to certain brain tissues—chiefly

也許從沒有人因頭痛而喪身。但頭痛症給予人類的痛苦，較其他任何病症為多。幾乎每一個人不時患過頭痛，就美國而論，現在有八百萬人正患着慢性頭痛。

頭痛實在是一個重大的問題。據去年(一九四三年)的統計，美國藥商所售出的頭痛藥，總數值七千三百萬美元。其數字之龐大，超過林肯以前美國聯邦政府每年的全部行政費用。

頭痛釀成之痛苦既如是嚴重，但在最近以前，尚未有人對此問題，籌謀對策，作互相檢討的研究。最近紐約的孟脫斐醫院新闢頭痛症診療部，患者可獲絕好機會得解除不少痛苦，甚至自童年以來即患此症者，亦可痊癒。

幾世紀以來，對於造成頭痛的基本原因，無法研究。探討病源者，不能將頭殼剖裂，以檢驗其內部，及推究其痛的感覺。所以直至已故哈凡寇興開端其偉大首創工作，施行腦部手術，頭痛症始終是一個醫藥上的謎。

因腦部對於痛楚並無知覺，大部份對於頭部的外科手術，可用局部麻醉施行之。割症時，寇興垂詢病人，發見在某種腦組織——大概在動脈上——稍加壓力，病者即感頭痛。

the arteries—headache resulted.

Headache is not a disease, it is a *symptom*. Thus headache may be a symptom of a brain tumor pushing on arteries. It may result from worry, or from local infections such as bad teeth or infected sinuses, or from diseased kidneys or other organs. In one way or another any of these can produce tension and pressures in the skull.

頭痛本身並非一種病症，而是一種徵象。頭痛或許是腦部腫瘍壓迫血管的預兆。憂慮或集中在某焦點的傳染病，如壞齒，穴竇感染病，腎病，以及其他器官病，均足以造成頭痛。任何一種均能在某種情形下發生頭殼裏面的膨脹和壓力。

One of the commonest causes of headache is stale air. Carbon dioxide causes arteries to dilate—thereby stretching tiny nerve endings along brain arteries. Result: the mild headache everyone has encountered in stuffy rooms.

造成頭痛最普遍原因之一是污濁的空氣。炭酸氣能使動脈血管膨脹，因此可使腦動脈上的微細神經的末端伸展，結果一個居在不潔空氣室內的人微微感覺頭痛。

Alcohol and tobacco, when used excessively, work in similar fashion. Alcohol increases the volume of brain fluid, which exerts pressure on arteries and other sensitive tissues. The characteristic hangover headache results. The nicotine in tobacco dilates brain arteries—hence the headache that comes after an evening of too much smoking. But the caffeine in coffee has an opposite effect—it constricts arteries. That is why a cup of breakfast coffee often chases away a mild early-morning headache.

吸咽及飲酒過量產生同樣的影響。酒精可以增加腦汁的體積，因而壓迫動脈和其他感覺靈敏的組織。所謂「二日醉」，便是一種特徵的結果。烟草中含尼古丁，能使動脈膨脹，因此晚上吸咽過多者，常覺頭痛。但咖啡內之咖啡鹼，其效能適與之相反——它有收縮動脈血管的作用。早餐時用一杯咖啡，能消滅輕微的清晨頭痛，其故即在於此。

Histamine also dilates brain arteries. This substance, a rather mysterious chemical secreted by tissue and poured into the bloodstream, causes violent distention. During brain surgery, experimenters have injected histamine and actually *seen* a headache!

海斯他明(一種屍毒素)亦能使腦動脈擴張。此種物質是一種神秘的化學品，由組織中分泌出來，流灌於血液之中，能造成劇烈的膨脹。施行腦部外科手術時，實驗者注入海斯他明，確能使人發生頭痛。

In substance then, anything that causes dilation or brings pressure on brain arteries is a potential cause of headache. Treatment, therefore, rests on counter-measures.

切實地講，任何東西能造成膨脹或使腦血管感受壓力者，均係頭痛的主要原因。所以治療的方法當然要從反作用方面。

Take the case of the histamine headache. Although the mechanics aren't altogether clear, it appears that histamine is produced in certain types of allergy. Thus a person may get a violent headache after eating shad roe or sniffing ragweedpollen—because these substances stimulate production of histamine.

譬如以海斯他明頭痛為例。雖其機能尚未完全清楚，但似乎因某種Allergy(一種特殊反應如聞漆味而皮膚上生泡)而產生者。因此吃了鯡卵或嗅過 ragweed (一種植物) 的花粉時，常有劇烈的頭痛，因此類物質均能刺激體質，產生海斯他明。

In 1937, workers at Mayo Clinic found a means of permanently curing such headaches. Over a period of weeks they injected ever-increasing doses of histamine to build up body tolerance. Result: headache disappeared.

一九三七年摩育醫院裏的醫生，發現一種可永久治療此種頭痛的方法。在數星期中，他們注射逐漸增量的海斯他明以增強身體之抵抗力。結果頭痛就沒有了。

Yet another advance that has come in

近年來更有進一步之成就，就是利用

recent years is the use of ergot derivatives in treating migraine. In this type headache, the sufferer has visual disturbances, sees flashes of light. Strange geometric patterns dart before his eyes. Nausea and vomiting are common symptoms. The violent migraine headache may last a few minutes or hours. Then it goes away as quickly as it came. Migraine may strike as often as once a day, or it may come only once in six months.

麥角製劑，醫治某種偏頭痛或神經性的頭痛。患此種病症的人，視線混亂，目中常見閃光。奇形怪狀的幾何圖形，不時湧現在眼前。嘔吐是普通的徵象。劇烈的偏頭痛或神經頭痛，有時祇有數分鐘，有時延長至數小時。病去時與來時同樣迅速，來去無定；有時一天一次；有時半年一次。

No one knows the causes of this mysterious malady, although it usually runs in families and tends to strike certain types of people. Sufferers from migraine are meticulous, obsessive and often superior individuals.

此種神秘病症，其來源如何，尚無人知悉；雖然，此病症往往遺傳於某家系之中，或祇有某一種人感染。患神經頭痛者，大抵是注重小節，執見甚深，以及智力超羣之輩。

Ergot derivatives give quick relief 90 per cent of the time. This drug, derived from a fungus which grows on rye grain, is a violent constrictor of many body tissues. By constricting brain arteries it relieves migraine. One drawback is that the derivatives cannot be used on people with high blood pressure—because they tend to elevate pressure, possibly to dangerous levels.

麥角治療，什九有很迅速的效果。此種藥品，乃由一種裸麥上生長之菌類製成，其功效能使組織發生劇烈之收縮。腦部動脈之收縮，能消弭偏頭痛或神經性頭痛。其唯一缺點為此種藥劑不能應用於高血壓之人；因為牠能增高血壓，可能至危險的地步。

Headache can be traced to any malfunctioning of mind or body. Hence any attack on the problem must be on a broad basis—not with a single pill, such as aspirin. Aspirin is not a cure. It is only a pain-killer which masks symptoms.

頭痛的成因，大抵由於身心的反常作用。對付此種問題，範圍很廣泛，如阿四匹靈等一種藥片殊難普遍奏效。且阿四匹靈並非根本治療劑，其效能僅足以暫時止痛蔭蔽其病徵而已。

The Montefiore clinic uses the broad approach to the problem. Under the Division of Neuropsychiatry, it includes three moving spirits—Drs. Arnold P. Friedman, Charles Brenner and H. Houston Merritt.

孟德斐醫院，用廣泛的方法研究這問題。在精神病一部，有斐烈門，卜禮納，及馬禮德三位主持的醫士。

Dr. Friedman, 37, became interested in headaches while resident physician at the big Los Angeles Country Hospital. On a busy night as many as 25 people—mostly victims of motor accidents—arrived with cracked skulls. Since headache is a prominent symptom in head injuries, Friedman became more and more interested in this specialty. He carried the interest with him when he went to Boston to join the Harvard Medical School faculty, and along to New York when he became associated with Montefiore. In 1945, he organized his clinic, the first of its kind in the country.

斐烈門博士，現年三十七歲，在洛山磯鄉村醫院任駐院醫師時，對頭痛症深感興趣。最忙的一晚，有二十五人因撞碎頭骨，來院求治，其中大半為汽車失事而受傷者。頭痛既為外部受損的顯著徵象，斐烈門對於此專門診療，興趣日濃。後來他加入波士頓哈佛醫學院教授會，興趣未嘗稍減，隨後到紐約入孟德斐醫院。一九四五年他就設立頭痛臨時診療部，此種組織在美國尚屬創舉。

The clinic handles approximately 20 patients

這診療部每星期診治病人約在二十左

at each weekly session, plans to double this number soon because of increasing demand. The first step is a complete physical check-up of the patient to see if headache traces to bodily malfunctioning. Included here is a recording of brain waves—to see if an old head injury or other injury to the brain might be responsible.

右，並因需要之增加，計劃不久以後，能增加一倍。其初步手續，對病人體格作全部檢驗，俾攷查其頭痛是否由於身體方面生理作用反常所致。記錄內並包括腦波的記載，以查究其頭痛是否由于頭部的舊創或他種腦部的損傷所釀成。

Next comes analysis of blood, urine and spinal fluid. The skull is X-rayed to detect tumors, and teeth are examined for infections. A diseased kidney may be the source of trouble, or eyestrain for want of glasses. In addition, the patient gets a preliminary psychiatric examination. In an astonishingly high percentage of cases, headache traces to psychogenic origin.

其次手續，為分析血液，尿素與脊液，再以X光檢驗頭殼內部，是否患有腫瘍；同時齒部亦須檢查，以觀其有無傳染病。有病的腎臟或為病症的來源，而目力因缺乏眼鏡而緊張，亦可釀成頭痛。此外更予病人初步心理測驗，觀其有無精神上的缺陷。頭痛病源之起因於此者，其百份率之高，殊出人意料。

Tracking this down is often delicate business. For example, Friedman may inject novocain at the temple. This will deaden pain sensation on the skin but not inside the skull. Many headache patients report instant relief. If they do, it is a fair conclusion that their trouble is psychological.

手續逐步進行，工作亦漸精密。例如斐烈門或許要在太陽穴內注射一種新科卡因(一種植物，有麻醉性)。此藥能抑止皮膚上之疼痛，但其影響並不及於頭殼內部。注射之後，能使很多頭痛立刻減退。果爾，則此種頭痛起於心理作用，當可正確確定。

Another trick is to give capsules containing common headache remedies. After a few days these are replaced by others which look the same but contain milk sugar. If the patient continues to report relief, his headache is probably of mental, not physical origin.

更有一種巧妙方法。先將普通頭痛藥藏在膠管內，給病人服食，數日後管內代以形色與藥相同之乳糖。倘病人服後，依然感覺平復，則其頭痛之起源乃屬於心理的而絕非生理的。

When headaches originate in the mind—because of worry or tensions—psychiatric treatment often provides a quick cure. One woman was inordinately proud of her cooking. When the slightest thing went wrong she got a violent headache. When this was pointed out to her, the headaches vanished.

由於心理造成之頭痛，如憂慮或緊張，心理治療法往往迅速見效。某婦對其烹調技能，頗自負，煮烹時偶不順手，即感劇烈的頭痛。然將其原因指明後，頭痛立止。

One migraine sufferer, a prominent attorney, was on the point of suicide—unwilling to face constant tortures. But his headaches always came on the eve of a trial. In his case, treatment was twofold. The cause of tension was pointed out and he was given ergot derivative. Finally the headache ceased.

某著名律師患神經性頭痛，因受不住痛苦之折磨，幾尋短見。但其頭痛發作時，必在開審期的前夕。治療此症須二法兼施，一方面指出他造成緊張狀態的原因，另以麥角製劑令其吞服，其病即止。

Another clinic case was a young man who suffered a headache whenever he got into financial trouble. His family always came to

再有一診案，某青年每逢經濟困難時必感頭痛。其家庭每能如期解決其困難，將頭痛歸咎於健康失調。因此他的頭痛成

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ARE YOU ALWAYS TIRED?

你時常感覺疲勞嗎?

From Reader's Digest, September, 1946

By Marie Beynon Ray　　吳國沛譯

一個人若欲時常保持着飽滿的精神，應首先瞭解「疲勞」的起因。這裏是幾端具有科學根據的原則，如果能切實遵行，可消除一切疲勞所致的煩悶。

ALMOST everyone is tired some of the time; some are tired all the time. If people knew the facts about fatigue and *acted* on them, they would seldom be tired. Most of us have mistaken ideas on how to avoid fatigue. Why not put the actual facts to work to increase your energy and happiness?

Chronic fatigue is not caused by physical or mental work.

The fatigue brought on by physical work, though acute, is wiped out by a night's rest and cannot accumulate. As for the sedentary worker, absolutely 100 percent of his fatigue, if he is in good health, is due to factors other than the physical effort expended in his work. Actually, boredom caused by work that does not use most of our abilities is the single greatest cause of fatigue.

Watch the emotional factors.

The real cause of chronic fatigue is psychological. It is not the work itself that makes us tired but the nervous tensions under which it is done. Among these are worry, indecision, boredom, a sense of inferiority, hurry, and sex complexes.

Rest is not the cure for fatigue.

No amount of rest will cure the fatigue of the sedentary worker, or any chronic fatigue. What is needed is a *change of activity*—more and different work perhaps, more pleasurable exercise, more enjoyable social contacts. Lolling around provides no change, does not distract the mind, does not fill it with new interests.

差不多每個人有些時感覺疲勞；有些人甚至一直有如此感覺。假使人們能明瞭一些事實，循之而行，他們就難得感覺疲勞。大多數人對於如何避免疲勞往往抱錯誤的觀念。為什麼不把具體事實見諸實行以求增進體力和愉快呢？

經久的疲勞並不由於勞力或勞心的工作：

勞力所致的疲倦，雖然劇度，一宵的休息，已足以完全消除，不致日積月累。至於坐定工作的人，假使身體很健康的話，他們所感覺的疲勞，百分之百絕對非由於工作上所消耗的體力，必另有他種因素。實際說起來，對於工作深感厭倦而不願全力以赴，才是造成疲勞的最大原因。

注意情緒上的因素：

造成經久疲勞的真因實在是心理的。使人疲勞的，並不是工作的本身，而是工作時神經上的緊張——包括憂愁、猶豫，厭煩，劣性感（自感不如別人）急躁和性的心理變態。

休息並不是醫治疲勞的唯一方法：

坐定工作者的疲勞，或是經久的疲勞，無論休息多少時間都不能恢復其平衡。他們所需要的是改變活動——不妨是更多換一方式的工作，或是增加素來喜歡的運產生動和怡情悅性的社交。偃然躺下並不什麼變化，並不使他們移心轉目，也沒有代以新鮮的興趣。身體並不需要休息，不過心向必須轉移。只有具推動力量的興趣

The body does not need rest; the mind needs change. Only impelling interest will give abundant energy.

A gland disorder is an infrequent cause of fatigue.

Thyroid or adrenalin deficiency causes fatigability, but most human beings have standard equipment in this respect. There is no such thing as an especially de luxe set of glands filling one to bursting with energy. They are no more a source of energy than the heart or lungs. A person with gilt-edged glands may be exhausted by emotional strains. Something more than hormones is driving the person who is a Human Dynamo. It is interest.

Salt decreases acute physical fatigue.

Hard labor or excessive heat causes the body to perspire freely and thus throw off salt. Replacing it relieves the fatigue. It is essential, however, to know the exact amount which should be taken.

Nervous breakdowns are not caused by overwork.

Authorities agree with Dr. Austen F. Riggs: "Hard work, plenty of it, whether physical or mental, never in itself produced one single case of nervous exhaustion."

Dr. Ira Wile says: "Unconditionally, there is no such thing as breakdown from overwork."

Fatigue does not naturally accompany old age.

Energy in old age depends upon how much interest one continues to take in life and work. Energy is little dependent on physical strength, greatly dependent on emotional drive. In their old age many great men produce work equal to that of their youth. Interest is the power that drives the dynamo.

Energy is more important than intelligence in achieving success.

Energy is the dynamo that puts to work all of whatever intelligence a person possesses. It is the one quality that all successful people have in common. According to Emerson it is energy that underlies all success. He places it high above wisdom as a requisite and psychologists agree with him.

Fatigue can be quickly cured.

Almost overnight one can change from a

才能產生充沛的活力。

腺素失常有時亦為疲勞的因素：

甲狀腺或腎上腺的不足能造成疲勞，但大多數人在這一方面都是正常的。腺素特佳而能使人精神洋溢，實在並沒有這件事。腺素並不和心肺一樣係活力的來源。有最佳內分泌機構的人，可能因情緒的過度緊張而感到疲勞。推動一個富有動力可稱『人類發電機』的人，各種荷爾蒙（一種內分泌液）以外，尚有別的東西——這就是興趣。

鹽能減退劇度的身體疲勞：

辛勤的工作和過高的熱力使身體很容易出汗，因而排洩體內的鹽量，致引起疲勞。若能補充這失去的數量，疲勞立除。但重要的一點是必須知道所需的確量是多少。

神經衰弱並非由於工作過度：

醫界權威都同意奧斯登F.李格醫士的話：「充分的辛勤工作，無論勞力或勞心，本身決不能造成單獨是神經方面的疲憊。」

依拉．威爾醫士也說：「毫無疑問的，因工作過度而神經衰弱，決無此事。」

疲勞並不一定與年俱增：

老年人的活力，要看他對於人生與工作的興趣有若干能繼續不衰。活力與體力很少關係，但與情緒的推動則互相聯繫，很多大人物在老年時還能和年輕時同樣地辛勤工作。其原動力純然是興趣。

成功的因素，活力比智能更為重要：

任何人不論有多少智能，活力總是發展智能的原動力。一切成功的人都具有這種特質。依愛默遜的話：一切成功厥賴活力。他以為活力是人生必要條件，遠在智能之上，而現代心理學家也表示贊同的。

疲勞能迅速治療：

一夜的睡眠，足以使一個疲乏得彷彿

man weighed down by a weariness that flows like lead through his veins to one pulsating with vitality. Psychiatry has proved this.

Most people who are tired a little or a lot need not be tired at all. The key to their release from fatigue lies in applying the simple facts above. Quickly, easily, almost magically, they may draw upon a storehouse of energy.

身重如鉛的人一變而為精神活躍，生氣蓬勃。精神病學已證明這是準確的。

多數人所感受的疲勞，不論大小，都可免去的。欲脫離此種苦悶，其秘訣在於上列的幾件簡單事實中。迅速而又容易，並且幾乎是很神秘地，他們可以從活力的儲藏室裏取得源源不絕的動力。

THE BIG HEADACHE

(*Continued from Page* 349)

the rescue—attributing his trouble to the fact that he was not well. Thus his headache became a valued asset, although the patient didn't recognize it as such. He didn't want to get well—and didn't.

Because of the large number of head injuries in World War II, chronic headaches will increase. But Dr. Friedman disagrees with the common notion that headaches from injuries persist for years. If they don't disappear within two months, he believes they may be traced to some other cause—probably psychogenic. Hence there will be need for an enormous amount of psychiatric treatment to cure World War II's headaches.

For the better part, the headaches mentioned here are of the types that make life a torment for hundreds of thousands of people. What about the mild headaches the rest of us suffer from time to time? They are only temporary problems, caused by a cold or other transient ailment. No fear need be attached to the occasional use of aspirin or other such drugs. But long-sustained use of drugs must be avoided.

There are cases on record where the pain-killing drug itself was responsible for chronic headache. So the best rule to follow is to see your physician if headache persists. The headache, after all, is part of the body's alarm system. As such, it can serve you a good turn by calling your attention to ailments which might otherwise be overlooked and neglected,

(承第三四九面)

了一份高價值的資產，但他自己絕不覺察。他不想恢復健康——因而就沒有痊癒。

在第二次世界大戰中，使很多人的頭部受傷，慢性頭痛亦因此增加。但弗烈門對於普通人的觀念以為因傷而起的頭痛將延續多年，抱不同意見。他個人深信患頭痛者在二月之內不能痊癒，必有其他原因——也許是精神發達的關係。以故對於第二次大戰所造成之頭痛症，心理治療更覺需要。

前述之各種頭痛，大部份使成千整萬的人在生活上感受苦楚。通常其他的人所患的緩和頭痛，均屬暫時性的，因傷風或其他短期不舒服所致。偶或使用阿四匹靈或其他類似之藥品，毋庸疑慮。但切忌常用。

根據臨診記錄，有時止痛藥本身能造成長期頭痛。是以若感頭痛，應以立即就醫為第一要則。總之，頭痛乃身體中警報機構的一部份，能喚起吾們對於容易疏忽的疾病，加以注意——故在此種意義下，實可給人以絕好的幫助。

SNAPSHOTS ON LIFE

生　活　鏡　頭

Compiled by the Editor

SIR William Osler, the eminent physician, always sought to impress upon young medical students the importance of observing details. While stressing this point in a lecture before a student group he indicated a bottle on his desk.

"This bottle contains a sample for analysis," he announced. "It's possible by testing it to determine the disease from which the patient suffers." Suiting actions to words, he dipped a finger into the fluid and then into his mouth.

"Now," he continued, "I am going to pass this bottle around. Each of you taste the contents as I did and see if you can diagnose the case."

As the bottle was passed from row to row, each student gingerly poked his finger in and bravely sampled the contents. Osler then retrieved the bottle.

"Gentlemen," he said, "now you will understand what I mean when I speak about details. Had you been observant you would have seen that I put my index finger into the bottle but my middle finger into my mouth."

*　*　*　*

"I prescribe absolute quiet for your husband," said the doctor. "Here's a sleeping powder."

"When do I give it to him?" asked the wife.

"You don't give it to him," replied the doctor. "You take it yourself."

*　*　*　*

When one of his favorite servants announced wedding plans, Alfred B. Nobel, the fabulously wealthy Swedish chemist, asked her what she would like for a wedding present.

"I have decided on what I would like, sir," she replied, "but I doubt whether I can get it."

(*Continued on Page* 359)

王　風　譯

名醫威廉·奧斯婁爵士總是設法使那些年輕的醫科學生覺到仔細觀察的重要。某次向學生團體演講時又着重這一端，指着桌上的一個瓶子報告說：

「這瓶裏放着供分析用的試驗品。把他試驗一下，可能確定那病人所患的病症。」他一邊說，一邊把手指浸入了液體裏，然後放進嘴裏。

他繼續說：「現在，我要把瓶子傳遞一週。你們每人像我這樣嘗一嘗內容，且看你能否診斷病症。」

瓶子一行行地傳遞過去；每個學生小心地伸過他的手指，而勇敢地把這內容嘗了一下。於是奧斯婁收回了瓶子。

他說：「諸位，現在你們可以懂得我所謂仔細是什麼意義。要是你觀察銳敏，你當已看到我是把食指伸進了瓶子，……可是放進嘴的是中指。」

*　*　*

一位醫生說：「我為了你丈夫的絕對安靜開了個藥方，這裏是些安眠藥粉。」

那太太問道：「要什麼時候給他呢？」

醫生回答道：「你不必給他，由你自己服用呵。」

*　*　*

這位非常富有的瑞典化學家亞勒弗烈·諾貝爾當他的一個親信僕人宣佈了結婚計劃的時候，問她喜歡怎樣的結婚禮物。

她回答道：「我所喜歡的已經決定了，先生；可是我有些懷疑，不知能否如願以償。」

（接第三五九面）

WHO IS A MAN OF CULTURE?

誰是有修養的人？

Adapted from Etiquette

By Lillian Eichler

黃靜梅譯

英文中 Culture 一字涵義甚深。這裏譯為「修養」，乃專指應用於人生而言。凡求向上發展的人——無論老年或青年——必須對於一切優美具有深切的認識和恆久的培養方可達高尚生活。這篇不可多得的為永文字，值得加以咀嚼，俾融會在我們各人整個的性格中。

What is Culture?

TRUE culture does not come from without, but from deep within oneself. It is no shining varnish to be applied at will, but an integral part of the personality. As Jesse Lee Bennett has put it.

> "Culture is the fullest possible growth of the finest human qualities. It is the rounded and harmonious development of the whole nature . . ."

One does not acquire culture by taking courses in French conversation or medieval art. Education is important, of course, but it is by no means the prime requisite.

> "Seventy-five percent of our American college boys can and do receive an B. A. and still remain barbarians," says Robert Emmons Rogers.

It is not the fact that you study literature, or science, or art that makes you a cultured person. It is the interest, the curiosity, the *sincerity* you bring to your studies. As Bennett says, culture can be acquired—

> " . . . only by the use and exercise of a great curiosity—a desire to know about, to absorb and to enjoy all the infinite treasures of knowledge, of beauty, of art and thought and aspiration which the finest and rarest men and women of all ages have created or produced."

Culture begins with *the desire to be cultured.* The first, the inexorable, essential is a desire for growth and self-development, for know-

什麼叫修養

真的修養，不自外來，而是深深在內的。不像光亮的漆，可以塗在上面，乃是完美人格中的一部份。

好像培納德說：「修養是人類品格最完美的成就，平均調和發展在全體之中……」

人不是讀一點法文，或文藝復興時代的藝術：就可以得到修養。教育當然重要：但不是唯一要點。

「美國大學生：百分之七十五，雖可以得到學士學位仍舊可說是野蠻的。」

這並不是說你讀文學、或科學、或美術，就能使你成為有修養的人。「你對於讀書有興趣，有求智慾，而深切瞭解，才可以得到修養。」培納德說。

「…只有用極強的求智慾，去吸收和授受智識上無窮的寶藏——就是古今男女名人所遺留的優美思想，或是藝術作品。」

修養發端於切求修養的欲望。首先須有堅強意志，去改進自己和發展自己使有智識及瞭解——一種使生命活得最豐富最

ledge and understanding—a desire to live the richest and fullest life possible. There are no short cuts. One cannot acquire culture in a few months—even in a few days. It is not, says *The Science of Culture*:

> a college education, nor the things seen, the miles travelled, people met or books read. Such are merely the materials for culture and become the real thing only when absorbed by the soul, and when so absorbed become an unconscious part of one's self as the lime and phosphates must be a part of the soil of a farm if the ground is to bear good fruits."

完全的欲望，此中無捷徑。人不能在數日或數月內得到修養。修養學這本書中說：

『不是大學教育，或多見聞，多旅行，多認識人，或者多讀書，就有修養。這種不過是修養的材料。真的修養，在乎靈感方面能吸收。吸收得成為本身不可分離的物質。好像一片沃土，含有燐和石灰，才能產生好果子。』

A True Sense of Values

One must clearly understand that wealth and social position are no index to culture. Even in the so-called highest circles of society one finds people who are entirely without culture. Nor are ancestors especially important. Sir Thomas Everbury says:

> "The man who has not anything to boast of but his illustrious ancestors is like a potato—the only good belongings to him is underground."

Culture lies in what one actually is—not what one appears to be or what one's ancestors were. The son of an illustrious family may have no culture whatever. The man who prides himself upon a library of expensively bound books may not be able to read even one of them with understanding and pleasure.

Those who are truly cultured—by breeding, by education, by environment, by natural instincts—are truly simple. They have no use for superficiality, cheapness, vulgarity, display, and the exaggeration that goes with such things.

Those who are truly cultured do not give themselves airs of superior wisdom, do not try to impress the world with the fact that they are better than their neighbors—for, after all, no one is less cultured than the snob.

Those who are truly cultured neither ape the habits and dress of others nor repeat the ideas of others as their own. They think and speak for themselves.

價值的真義

一人首須明白財富和社交地位無關乎修養。在社會上有所謂極高地位者，恆毫無修養。至於家世和修養亦無關係。湯姆司哀佛勃雷說：

「一個人除了有名的祖先外，若無其他可自負者，不啻為一山芋，唯一長處，已在土中。」

修養在乎一個人的本質，決非在外表或其祖先。有出身名門，而毫無修養，或自誇藏書極富，而實在未嘗讀得一本有心得的書。

凡真有修養者，在出身、教育、環境和天智，真的具有純樸的質素。他們摒棄浮表，庸俗，虛飾，和隨着這些弱點的誇張。

真有修養者並不自以為比人聰明比人好。總之最沒有修養的，就是自稱自讚。

有修養者雖衣飾習慣，亦不隨便仿效他人。他們的思想言論均自出心裁。

Those who are truly cultured value money only insofar as it buys the necessities and comforts of life. They do not worship it for its own sake nor devote all their thoughts and energies to its accumulation.

真有修養者對於金錢只從生活的需要為出發，並不崇拜金錢，也決不費盡心力，專求貪婪地積聚。

Those who are truly cultured show respect for the customs, habits, and ways of people who are strange to them. They do not scoff at the things they do not understand. They are, above all, *tolerant*.

真有修養者：對於不瞭解的風俗習慣決不輕視。也不批評不懂的事情。總之常常取寬大涵納的態度。

The Background of Culture

修養的背景

No man is truly cultured who cannot enjoy a great painting or statue, who cannot appreciate fine music or good books. Such enjoyment, such appreciation comes with the growing power to discriminate, to distinguish nice values, to judge of quality, to respond to beauty. It is not something that can be forced. The essential quality of culture is *zest* and *delight* in the books you read, the music you hear, the art you see.

一個人如不能欣賞繪畫、雕刻、以及音樂書藉，就不是真有修養。這種享受和欣賞出於漸次增長的辨別力，能分別其價值和性質，而有美的感覺。這不是能勉强的。所讀的書，所聽的音樂，所看到的美術作品，能切實體會，能欣然玩賞，才是修養的要義。

One cannot learn to appreciate art without learning first to love and appreciate nature. For all art begins in nature. Before you see beauty in a painting, you must be able to see beauty in a solitary cow standing like some wooden toy in a green pasture—an orchard at apple-blossom time—a tumble-down, weed-choked barn slanting against a twilight sky.

人要欣賞美術，必先愛好大自然；因為一切美術均本諸大自然。在你能夠欣賞一張繪畫之前，看到一條牛像一件玩具孤寂地站在綠草上，一箇果園在蘋果開花時節的繽紛；一間堆草的農舍在微明的天際——一定先要感覺到牠們的美。

You can tell pretty much about a person by the way he spends his leisure. As Franklin so aptly pointed out long ago, "a life of leisure and a life of laziness are two things." Having time to waste and money to spend does not necessarily make one a shining light in the so-called "leisure class." One must have also education, knowledge, training—culture. There is a vast difference between the sham society of wealth and leisure alone, and that real society which demands far more of its members than money and position.

你可以看人如何利用他的餘暇：來曉得他的為人。佛蘭克林早就說過：「優閒生活與懶惰是兩樣東西。有時間和金錢來消耗，未必能使人成為所謂優閒階級裏的雅人逸士。他必須有教育、智識、訓練和修養。僅僅有錢和有閒的虛榮社交界和一個真實的社會大有區別，後者不在乎財產和地位，裏面的份子須具有其他高尚的品格。

Leaisure can be counted as a very great advantage—for there are so many useful and wonderful ways of turning it to account. The cultured man does not waste precious hours of leisure on second-rate amusements or vulgar trivialities. Why should he—when

優閒能產生偉大碩果，因為可以利用的有益方式，不勝枚舉。具修養的人，決不浪費寶貴光陰於低級的娛樂，或粗俗的小事上。他能利用這時間來培養身心和人格，何必在這許多方面蹉跎他的歲月？

he can use that time to cultivate graces of mind, and body, and person?

One of the most valuable things to do with one's leisure, of course, is to read, assimilate, and *digest* interesting and worth-while books. Without a genuine love of reading, none can ever expect continuous intellectual development. The more one reads with enjoyment, the more one wants to read—and gradually one's sense of values, one's appreciation and understanding, develop. It takes time, but it is time well spent. "The appetite of knowledge grows by what it feeds on."

利用時刻最有價值的方法當然是讀書，融會有趣味有價值的書。不真愛讀書，不能希望增進智慧。凡讀得愈感興趣愈肯讀書，而對於價值的真諦、欣賞和瞭解更能發展。這可是需要時間的，但這時間決非枉費的。『求知慾是跟着知識食糧的多寡而漸次增長的。』

Love of music and appreciation of the arts make life fuller and richer. Toward the end of life, Charles Darwin wrote: "If I had my life to live over again, I would have made a rule to read some poetry and listen to some music at least once a week: . . . the loss of these tastes is a loss of happiness, and may possibly be injurious to the intellect, and more probably to the moral character, by enfeebling the emotional part of our nature." Helen Keller longs to probe into the soul of man through his art, when she says, "If I had eyes, the whole magnificent world of painting would be opened to me."

愛好音樂和美術的欣賞使生活更感豐富。達爾文在晚年時曾說：「倘使我能重生的話，一定立一規程，每星期讀一點詩和至少聽一次音樂……沒有這種愛好，就失去一種樂趣，可能減弱我們天性中的情感部份，因而妨害智能甚至及於德行」。海倫開勒(一個又聾又瞎的作家)切望能從人類的藝術上透視人的靈性，她說：『如果我不是瞎子的話，全世界偉大的繪畫可以啟展在我的面前了。』

To acquire culture one should further try to improve oneself by social contact. Walter Pitkin says, "To know the world first-hand is one of the foundations of culture." Travel for culture should not be a wild rush from place to place, but a leisurely browsing through foreign places and time to enjoy and understand the people one meets on such journeys.

要得到修養還須靠交際來改善自己。畢德金說：「直接知道世界也是修養基本之一」。為修養而旅行，不可走馬看花，必須優閑瀏覽，領略異國風味，並瞭解在旅行中所接觸的人們。

Next comes the choice of companions for your leisure hours. "Live with the wolves and you will learn to howl." "Make no useless acquaintances", "avoid low company", but associate and talk with people of culture, for

> "The society of people of culture is the most stimulating pleasure in the world, as well as the highest attainable delight on earth . . . "

其次，在暇時還須擇交。「與狼同處，就會學得狼性」。「不交無益之友」，「趨避下流之羣」，但是要跟有修養的人交游談論；因為：

「在有修養者的團體中是世界上最感興奮的愉快，同時也是可能得到的無上喜樂。」

REFLECTIONS ON MY CHILDHOOD

兒時的回顧

From Coronet, August 1946

An Excerpt from the Diary of a Certain Young Man

鄭家瓊譯

一位某青年的日記中，寫着這段纖柔動人的記述——一字裏行間包涵着無限憐傷，留戀，和盼望。

TODAY is my birthday. I am eighteen years old, I have a slow, full, dreamlike feeling in my stomach and my heart seems about to burst. I want to be a man, yet somehow I do not want to stop being a child, for childhood was sweet. Looking back now as I begin to leave it, I can see that it was no merely a matter of years and time, but a matter of gentle beauty filled with those precious things which I want never to lose. I want to keep forever the childhood picture of my two sisters—Elizabeth, glowing and soft as a flower in the garden; and Sarah, younger and golden and bright as a summer morning. Both of them seemed to me to fit the description of angels.

Often my thoughtless pranks angered them and my scorning laughter at their girlish games made their eyes blaze until they looked like enraged kittens. But still more often I was their teacher and protector to whom they brought their small troubles for comfort. Yet my dearest memories are of those evenings when they sat curled at my feet while I read to them until Mother came to say it was time for bed. Soon Sarah and Elizabeth, too, will be grown-up, but I think we shall never forget our happy childhood.

I saw my truest and first friend a year ago for the last time. He too would have been eighteen, but something touched his heart and he was gone. It was the first I knew of death and it was strange, and I wept and saw him

今天是我誕生的日子，我已經十八歲了；有一種悠然，完滿，夢幻似的感覺，幾乎要從我的肺腑之間迸發出來。我很希望做一個成年人，可是我又有些不願意童年就此終止了，因為牠是那麼甘芳可春。現在當我開始要遠離牠的片刻，回憶一下，我才發現童年決不僅是指歲月和流光的一回事；而是這樣的——那些充滿了溫良美麗的珍貴事物，我是永遠不願喪失掉的。我要永遠保留下兩位姊妹的肖像——依麗沙白，成長得如此柔靜，好像園中的鮮花，那較年輕的薩拉，她的優美和伶俐，正似夏日之清晨。在我看來，她們姊妹倆真是天使們最恰當的素描。

有時，我荒謬的惡作劇，激怒了她們，我又時常輕蔑地嘲笑她們女孩氣的嬉戲，直到她們填目發忿像惹怒的小猫一般。可是我常是她們的師長和保護者，在遭遇到小小困難時，她們到我這裏，就可以獲得慰藉。然而，那最感親切的回憶，却是在幾個良宵清夜；她們圍坐在我的脚下，聽我誦讀，直到母親喚我們去安息才放開書本。再隔不久，薩拉和依麗沙白就都要成年了。可是我想我們將永遠不會遺忘這愉快的童年時代。

一年以前，我最後一次遇見我最真摯的第一個朋友。他今年也要十八歲了；可是他遇到不幸就去世了。這是第一次使我知道死亡這回事，這真是奧秘。我嗚咽哭泣，幾次依依不捨地張望着他。我更忘不

over and over again looking unforgettably as he did on the first day I met him in the woods near Grandpa's farm. He showed me where the pink salamanders walk after a summer rain. He showed me how to hold a brown snake with a small, notched stick and how to look into the cool, green maze of trees to find the sudden flick of the cardinal. I remember his eyes were small and quick and missed nothing. His seventeen years were full, and when he was gone I found the note he left me which said: "Dear friend, use my years too." I have this note before me now. It is a precious inheritance.

There are many things crowding my memory tonight as I write this. And there are many dreams, echoing and singing and turning in my head and heart. I like to think that my childhood was rare and unusual. I would like to feel that the things I have seen and done and dreamed are new and solely mine. But at dinner tonight Father made a little speech welcoming me into the world of adults. He said that through my childhood was my own and could belong to no one else, it was not really a private possession, because all men share all things and no man is alone in the world. He told me that each man must have an interest in his neighbors, otherwise the world would soon be a savage jungle. And then he said something fine and clear and memorable. He said: "Life is a vast seashell murmuring marvelously with the music of God's creatures. You must listen to it carefully and you must always remember that the small noise you made yourself is but a part of that music." And he added solemnly: "Now go and live." It was then that I felt ready to be a man.

了我們最初晤面的時候，是在我祖父田園附近的森林裏。他告訴我，夏雨之後，那地方會有粉色的小火蛇出現；他更指示我怎樣用一根有凹口的小木棒去捕捉棕色蛇；又怎樣探視那綠蔭的樹叢，去尋找那突然輕輕飛起的小紅鳥。我記得他的小眼睛很靈捷，從不會漏視一件東西。他的十七年的生命是如此無限的豐足；在他逝世後，我發現了一張他所遺給我的便條，上面說：「親愛的朋友，享用你的歲月也和我一般。」現在，這一紙便條在我的面前——牠是何等珍貴的遺物！

今晚，當我寫這短短記述的時候，不知多少的事物湧現在我的憶念裏，幾許夢魂吐露了微妙的回聲和輕唱，再轉入我的腦中與心底。我喜悅地懷念着我的童年時期，深深覺得她是那樣的稀珍和不平凡。我更愛回憶到我所曾經看到的、做過的和夢想的種種事物全是新鮮的；並且也僅僅是屬於我個人的。然而，今晚進餐的時候，父親講演了一篇短詞，歡迎我進入成年人的境域。他說我的童年雖是我自己所獨有的，並且不能為他人所分享，實在這並不是一件私有的東西；因為人羣在一切裏互相分享，沒有一個人可以孤獨生存在世界上。他告訴我：每一個人必須要對他的隣人感到興趣，否則這個世界就會在頃刻之間變成了野蠻人的叢林。最後，他又說到一些美麗、清晰和值得記憶的話；他說：「生命是一個龐大無比的海殼，上帝所創造的萬物，就在這裏面潺流出奇妙的樂曲，你必須要仔細地聆聽着，你必須要常常記住你自己所發出的微音，不過是整個樂曲的一部份。」同時，他又莊嚴地加述一句：「去開始你的生活吧！」這時候，我才覺得要準備做一個成人了！

SNAPSHOTS ON LIFE

(*Continued from Page* 353)

"Nonsense," said Nobel. "Tell me what it is. I told you to ask for whatever you wished."

"Well, sir," stammered the servant, "will you give me your income for one day?"

Alfred B. Nobel did. And the check he made out was for $28,000!

(承第三五三面)

諾貝爾說：「別管他，告訴我這是什麼。我原要你把所希望的說出來。」

那人囁嚅地說：「好的，先生，你可否把你一天的收入給我？」

諾貝爾允其所請，他簽的支票是二萬八千元。

第六次懸賞徵譯

請將下列之中文譯成英文：

強顏為歡祝國慶

勝利已整整一年多，而今年勝利以後第二度的國慶日，誠不料吾人還在沉鬱的氣氛中消磨過去。每一個人，看見了滿街滿市的國旗，表面上在歡笑，暗底裏却在嘆息！……本來，和平是中國戰後建國的唯一出路，而達到和平的方法，也只有靠政府與中共互相掬示誠意，纔能有望。……相傳陸龍其作平湖知縣，有兄弟二人爭產涉訟。陸升堂，置訟事不問，先指弟而詢其兄，「伊為汝何人？」兄曰，「是吾弟也。」陸曰，「汝試喚之。」兄遵命喚一聲「兄弟。」陸又依式囑咐乃弟，弟亦遵命喚「哥哥。」陸佯若無事，但囑依式再喚。爭訟之兄弟，如此呼喚者十數聲，突相抱痛哭，同聲申請，願相讓產罷訟。這兩兄弟，初蔽於一念之私，爭而入訟，一旦發見天良，抱頭痛哭，戾氣化為祥和。從此可知爭執的雙方，如果和解無成，千萬不可責怪他人，應該首先痛自艾悔，掘發自己的良知。

（節錄雙十節申報社評）

應徵辦法：

（一）來稿須附姓名，校名或服務機關，應徵人之通信處，印鑑，及本期之「懸賞印花」（在第三五九面）用掛號寄交上海嘉善路一八五號藝文書局『名著選譯月刊編輯部』

（二）來稿限三十五年十二月十五日截止，本外埠概以郵戳日期為憑。

（三）此次懸賞徵譯，錄取四名，另設『榮譽提名』三名，准於第三十期揭曉。

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