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英文研究小叢書

錢歌川編著

要學會一國的語言文字，決不是一回輕而易舉的事，尤其是英國的語文，似乎更難精通。中國學生在中學六年，大學四年，一共要學十年英文，但學到大學畢業，學通了的人，似乎並不多。這當然應該歸咎於學校中要學的課程太多，無法專修，而讀書時不求甚解，只顧大體，忽視小節，實為失敗的主因。編者不揣譾陋，就平日個人研究的心得，分題寫出這許多小冊子，各書均自成段落。茲編印成冊，彙為叢書。解釋詳盡，例證豐富，使初學者有無師自通之便，已有門徑者有登堂入室之樂，學習英國語文者，均應購備，以為參考。全部共三十冊，陸續出版，茲將已出者列下：

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HOW OLD ARE YOU?

By F. E. BAILY

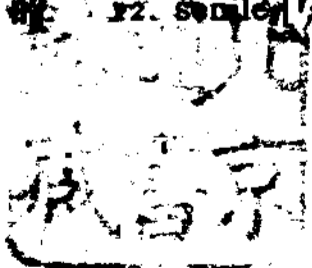
There is no such fallacy¹ as a person's nominal age and nothing so untruthful as calendar². Speaking for myself I feel about twenty-five mentally and a hundred physically. In the eyes of my doctor I am something between the two, but certainly not the age the calendar records; he would put me at either more or less, though nothing would make him reveal the figure³; and according to the calculation of my *insurance company's actuary⁴ I enjoy some quite incredible *expectation of life⁵.

Lots of people have lived to twice my age without being considered phenomenally⁶ old, for some live longer than that by ten years and more; and lots more people have only lived to half my age; and both sections crowded a good deal into life and had children, and loved, and died, so that *the riddle of age⁷ still remains unsolved. All I know for a fact is that never again shall I be so old as I was when the calendar called me eighteen.

My acquaintance includes several very young old ladies in the sixties and seventies, but then woman have the secret of eternal youth, and any normal female septuagenarian⁸ would try to fly the Atlantic⁹ tomorrow if only some kind soul¹⁰ offered her a seat in an aeroplane. On the other hand it includes quite a number of very elderly¹¹, indeed almost senile¹², young and middle-aged men.

Generally speaking, I think every *succeeding generation¹³ becomes younger than the last¹⁴; the modern child is much younger than I was at its time of life, and those of riper years play about like kittens compared to people who were their age in my childhood.

1. 謬論, 謬事. 2. 月份牌. 3. 數字 (即指正確的歲數). 4. 保險公司的保壽險技師. 5. 壽命. 6. 罕有地, 非常的. 7. 年齡之謎. 8. septuagenarian ['septjuədʒi'nɜəriən], 七十歲之老人. 9. 大西洋. 10. = person. 11. 精老者. 12. senile ['si:nail], 年老的. 13. 後繼的一代. 14. 上一代.



If you are a pound or so under what they tell you is your nominal weight, and know how to enjoy yourself, and have good health, you may subtract¹ at least five years from your alleged age. If you don't drink too much or smoke too much, or eat too much, or work too much, you may subtract more than five years as you grow older. But to continue younger physically than the calendar alleges, you must be content with a moderate amount of success in life, because it is the relentless² drive of ambition that *wears men out³ before their time.

I have known, at a respectful distance, three or four really outstanding men. They all died comparatively young. They achieved brilliant success as the world looks at it, but they lacked the necessary physique⁴ to stand the strain⁵ of the sort of lives they had to lead in order to compass⁶ that success. On the whole I should say the game was *worth the candle⁷ to them, but the candle burned out fairly quickly.

The remarkable fact about all of them was they remained intensely young mentally and spiritually. They had the high spirits and eagerness of boys. Once let them start on some pet⁸ scheme and they pursued it with the energy and excitement of country gentlemen hunting the fox. If it succeeded, as it usually did, their joy was wonderful to see; and if it didn't, for the best schemes of the best men go wrong sometimes, they had enough *youthful elasticity⁹ to laugh, cut their losses, and start on something else. That is what I call being without a shadow of doubt younger than one's age.

Disappointment ages¹⁰ people more than anything except sickness, but disappointment may be largely a person's own fault. We all applaud¹¹ ambition as long as the ambition remains reasonable, for many instances might be quoted of the originally

1. 減除. 2. 無情的, 殘忍的. 3. 使人衰老. 4. 體魄, 體格. 5. 緊張, 辛勞. 6. =attain, 達到. 7. 值得的, 合算的. 8. 心愛的, 拿手的. 9. 青年人的堅韌性. 10. 使人變老. 11. 喝采, 讚美.

obscure rising to dizzy¹ heights. Apart from that there is no more aging business than to set one's ambition too high and then fret² because it is never fulfilled.

I know quite well, for instance, that I shall never be *Prime Minister³, or *Lord Chancellor⁴, or *Chairman of the London Council⁵, or *Poet Laureate⁶, or *the star pilot of an aeroplane service⁷.

I don't want to, but it would be exactly the same if I did. All the striving⁸ in the world could not raise me any of these lofty positions, and however much I tried to attain them I should only acquire grey hairs, hardened arteries⁹, and dyspepsia¹⁰ in the futile¹¹ struggle. These infirmities would add ten or fifteen years to my nominal age.

People who are solvent¹², healthy, and interested in life remain much younger than the number of their years suggests. Hence are derived the sayings that a woman is as old as she looks and a man is as old as he feels. Women who take an interest in life never look old, being full of gaiety¹³ and animation¹⁴, and men who take an interest in life never feel old for the same reason. Actually, age is more a matter of mind than body, for a swift, flying mind keeps the body young whereas a swift, flying body won't keep the mind young unless the wits are exercised and the pleasant emotions of life given full play.

If anyone disbelieves me, I merely point to the life statistics of insurance companies, which prove that a country clergyman¹⁵ has a far better expectation of life than the most highly exercised physical training instructor. The country clergyman leads a

(Continued on page 9)

1. 眩人的。 2. fret [fret], 愁悶。 3. 首相。 4. 大法官, 大臣。 5. 倫敦市議會的主席。 6. 桂冠詩人 (英國宮中名譽官員, 遇王室大典時獻詩為職者)。 7. 航空業務裏的顯赫駕駛員。 8. 掙扎, 奮鬥。 9. 血管。 10. dyspepsia [dis'pepsie], 胃弱, 不消化。 11. futile ['fju:tail], 無用的, 無效的。 12. 有資力的, 雄渾有力的。 13. 快樂。 14. 精神, 生氣。 15. 教士, 牧師。

A PSALM¹ OF LIFE

By HENRY WADSWORTH LONGFELLOW (1807-1882)

人 生

金 介 人 譯

Tell me not, in mournful ² numbers ³ ,	毋作悲哀語
Life is but an empty dream!	謂人生若夢
For the soul is dead that slumbers ⁴ ,	頽惰生猶死
And things are not what they seem.	皮相奚足重
Life is real! life is earnest ⁵ !	生今本非虛
And the grave ⁶ is not its goal ⁷ ;	一死未爲己
“*Dust thou art, to dust returnest ⁸ ,”	四大聚復散 ⁽¹⁾
Was not spoken of the soul.	所指乃軀體
Not enjoyment, and not sorrow,	安樂與憂患
Is our *destined end or way ⁹ ;	非必有前定
But to act, that each to-morrow	人事所當爲
Find us further ¹⁰ than to-day.	日新又日新

1. psalm [sɑ:m], 聖詩, 讚美詩. 2. 悲傷的. 3. 詩句. 4. slumbers [ˈslʌmbəz], 假睡. 5. 嚴肅的, 真切的. 6. 墳墓. 7. 目的. 8. (指人死之後軀體物化也). 9. 命定的目標或者途徑. 10. 更爲前進.

(1) 佛家言構成世界萬物者不外地、水、火、風四種原素, 謂之四大. 例如人身之骨肉, 地也; 血液及他種水份, 水也; 溫度, 火也; 氣息, 風也. 四大聚於一身則爲生人, 散則死矣. 所謂四大聚散, 卽生死也.

*Art is long, and time is fleeting ¹ ,	學廣時易逝
And our hearts, though stout and brave,	此心似喪鼓
Still, like *muffled drums ² , are beating	填然導殯前 ⁽²⁾
Funeral marches to the grave.	終送歸黃土
In the world's broad field of battle,	世界大戰場
In the bivouac ³ of life,	人生一奮鬥
Be not like dumb, driven cattle!	莫學羔羊伏
Be a hero in the strife!	要顯英雄手
*Trust no Future ⁴ , howe'er pleasant!	往者不可諫
*Let the dead past bury its dead ⁵ !	來者亦難期
Act—act in the living Present!	努力須及時
Heart within, and God o'erhead!	聽天先盡已 ⁽³⁾
Lives of great men all remind us	瞻彼諸前賢
We can make our lives sublime ⁶	有爲亦若是 ⁽⁴⁾
And, departing, leave behind us	百年登彼岸
Footprints on the sands of time,—	滄海留鴻迹

1. 要做的很多, 而生命是短促的. 2. 蒙住的鼓 (士兵喪禮中用的鼓, 裹有黑布, 以減其音). 3. bivouac ['bivuaek], 戰役. 4. 不要依賴明天. 5. 往者已矣. 6. 高貴. 光榮.

(2) 填然, 鼓聲. 孟子: “填然鼓之.”

(3) 猶言盡人事以聽天命.

(4) 孟子: “舜何人也, 予何人也, 有爲者亦若是”. 言人皆可以爲聖賢; 在自己努力耳.

Footprints that perhaps another,	庶彼後來人
Sailing o'er *life's solemn main ¹ ,	一葉江洋濟
A forlorn ² and shipwrecked ³ brother,	舟破雖無告
Seeing, *shall take heart again ⁴ .	覩茲還作氣

Let us, then, be up and doing,	相期起而行
*With a heart for any fate ⁵ ;	勿計順與逆
Still achieving ⁶ , still pursuing ⁷ ,	俟命仍有爲
Learn to labour and to wait.	再接再厲

1. 生命的大海. 2. 絕望的, 孤獨的. 3. 遭難的. 4. 仍將鼓起勇氣. 5. 具備能祖當一切的勇氣. 6. 工作着. 7. 奮鬥着.

When J. M. Barrie addressed an audience of one thousand girls at Smith College during an American visit, a friend asked him how he had found the experience.

"Well," replied Mr Barrie, "to tell you the truth I'd much rather talk one thousand times to one girl than to talk one time to a thousand girls."

QUIZ

1. Who was the Laughing Philosopher?
2. Which is correct, "A. B." or "B. A."?
3. Is the banana plant a tree?
4. Do Moslems have music with their religious services?
5. Is Denmark in Scandinavia?

(Please turn to answers on page 26)

IN A HURRY

恩 恩

By CHU TSE-CHIN (朱自清)

DONE INTO ENGLISH by TUNG SINAN (董星南)

燕子去了，有再來的時候；楊柳枯了，有再青的時候；桃花謝了，有再開的時候；但是，聰明的，你告訴我，我們的日子爲什麼一去不復返呢？是有人偷了他們罷？那是誰？又藏在何處呢？是他們自己逃走了罷：現在又到了那裏呢？

我不知道他們給了我多少日子；但我的手確乎是漸漸空虛了。在默默裏算着，八千多日子已經從我手中溜去；像針尖上一滴水滴在大海裏，我的日子滴在時間的流裏，沒有聲音，也沒有影子。我不禁頭涔涔而淚潸潸了。

The swallows that have flown away will have a time to return; the willows that have withered will have a time to grow green again; and the peach flowers that have faded will have a time to bloom again. But tell me, clever one, why should the days of ours, once gone by, never return? Perhaps they have been stolen away by somebody; if so, who could it be? and where could he have them concealed? Or it might be that they have fled away of themselves; if so, where could they be now?

I don't know how many days they have given me, but in fact my hands are being gradually emptied. As I am counting in silence, over eight thousand days are found to have clipped out of my hands. As a drop of water drips from the point of a needle down to a vast sea, so have my days dripped down to the stream of time without a sound or a shadow. I cannot help feeling dizzy in my head and giving way to a flood of tears.

去的儘管去了，來的儘管來着；
 去來的中間，又怎樣地恩恩呢？
 早上我起來的時候，小屋裏射進
 兩三方斜斜的太陽。太陽他有腳
 啊，輕輕悄悄地挪移了；我也茫
 茫然跟着旋轉。於是——洗手的
 時候，日子從水盆裏過去；喫飯
 的時候，日子從飯碗裏過去；默默
 時，便從凝然的雙眼前過去。我
 覺察他去的恩恩了，伸出手遮挽
 時，他又從遮挽着的手邊過去。天
 黑時，我躺在牀上，他更伶伶俐
 俐地從我身上跨過，從我腳邊飛
 去了。等我睜開眼和太陽再見，這
 算又溜走了一日。我掩着面歎息。
 但是新來的日子的影兒，又開始
 在歎息，閃過去。

在逃去如飛的日子裏，在千門
 萬戶的世界裏的我，能做些什麼

Let bygone days be bygone days,
 days to come are to come for ever,
 and in the course of coming and
 going what a hurry! In the morn-
 ing when I get up there filter into
 the small room two or three
 fragments of slanting sunlight.
 The sunlight—O it has feet!—flits
 by on tiptoe, and I follow it round
 and round puzzle-headed. And
 then—the day passes through the
 wash basin as I am washing my
 hands, through the rice bowl as
 I am taking my meal, and before
 my staring eyes as I am musing.
 As I become aware of its hurried
 flight and hasten to stop it and
 hold it back with my hands, it
 passes by my interfering hand as
 well. As I am lying in my bed
 after dark, it strides over my body
 nimbly and deftly and flies away
 by my feet. When I open my eyes
 and see the sunlight again, another
 day is said to have slipped away
 already. As I am sighing with
 my face buried in my hands, the
 shadows of a new-coming day
 begin to sigh and flash by in like
 manner.

What could I do in such a
 kaleidoscopic world in the course
 of fleeting days but rove about and

呢？祇有徘徊罷了，祇有恩恩罷了；在八千多日的恩恩裏，除徘徊外，又賡些什麼呢？過去的日子如輕烟，被微風吹散了；如薄霧，被初陽蒸融了。我留着些什麼痕迹呢？我何曾留着像游絲樣的痕迹呢？我赤裸裸來到這世界，轉眼間也將赤裸裸回去罷？但不能平的，爲什麼偏要白白走這一遭啊？

你聰明的，告訴我，我們的日子爲什麼一去不復返呢？

hurry along? and what is left of the over eight thousand days in their hurried flight but roving about? The bygone days have been swept asunder light smoke by a soft breeze and evaporated and melted away like a thin mist by the rays of a newly-risen sun. What traces have I retained of them? Have I ever retained a trace of them like that of a thread of gossamer after all? As I came into the world naked, so shall I return naked in a twinkling, shan't I? But to my deep indignation, why should I have made such a journey into the world to no purpose then?

Well, tell me, you clever one, why should the days of ours, once gone by, never return?

HOW OLD ARE YOU?—(Continued from page 3)

quiet, useful life, takes a deep interest in his fellow creatures, has a good conscience, and exercises his mind. The physical training instructor may have an equally good conscience but he concentrates on the exercise of his body; with passing of years his wits begin to creak¹ and suddenly he finds himself an old man in spite of all those long-arm balances and somersaults².

In short, if your years number eighty and you still want to live for ever, you are young. If your years number twenty-five and you wouldn't care if you were bumped off tomorrow, you are old.

In neither instance has the calendar anything whatever to do with the case.

1. 作軋軋聲 (如門之絞鏈等缺少油時磨擦所起之聲). 2. somersaults [/'sɑməsɔ:lts], 翻筋斗.

WHITE ROSES

By L. P. JACKS**

白 玫 瑰

錢 歌 川 譯 註

Of all the conversations of the learned, those in which History and Philosophy maintain the dialogue are probably the most instructive. Such a conversation I was fortunate enough to hear not long ago at the dinner-table of a friend; and the occasion was the more interesting *inasmuch as¹ the Philosopher of the party was led by a turn of the argument to lay aside his mantle and assume the rôle of the story-teller thereby providing us with a valuable comment on the very philosophy with which his own illustrious name has been long associated.

在所有的學者的談論之中，惟有關於歷史與哲學的對話，恐怕是最有教益的了。不久以前，在一個朋友招待晚餐的席上，我何幸而竟聽到了這樣的高論，使得那盛會更加有趣的，就是座中那位哲學家，因話題一轉而為之脫下學者的外衣，扮演了說故事的一個角色，因而給我們聽到和他自己的英名久有聯想作用的哲學本身一種貴重的批評。

** L(awrence) P(earsall) Jacks—philosopher, essayist. Born in 1860. Professor of philosophy, editor of the *Hibbert Journal*, and principal of Manchester College, Oxford, Son-in-law of Stopford Brooke, whose biography he has written. Jacks' work is a genre in itself. His studies are neither stories nor essays but human documents, presented with considerable literary skill.

1. = because.

We had been talking during dinner about a certain Expedition to the South Seas undertaken by the British Government in the eighteenth century; and the Historian had just finished a most surprising narration of the facts, based on his recent investigation of unpublished documents, when our Hostess glanced at the clock, and rising from her chair *gave the signal to the ladies to depart¹.

When we had resumed our places the Professor of Philosophy said to the Historian:

"I wish you would tell us what in your opinion it was that caused the Expedition to *turn out² such an utter failure."

"The Expedition failed," said the Historian, "because the commander was not allowed to select his own crews. The Government of the day was corrupt, and insisted on manning of the ships with *men of its own choosing³. Some were diseased; others were criminals; many had never handled a rope in their lives. Before the

我們進餐的時候，談到十八世紀英國政府所主辦的一個南洋探險隊的事。那歷史家根據他最近調查的未發表的文獻，剛把那最可驚奇的事實說完的時候，我們的女主人望了一下時鐘，便從她座位上站起身來，對座中的女客，給了一個暗示請她們離席。

當我們重新坐定之後，那哲學教授便對那歷史家說：

「我希望你告訴我們到底是什麼使得那探險隊完全歸於失敗的，願聆大教。」

「那探險隊的失敗，」歷史家回答說，「就是因為指揮者未被允許去遴選他自己的船員。當時的政府是腐敗的，堅持要讓他們自己選定的人來充船員。其中有的是病夫，有的是罪犯，許多都是生平從來沒有拿過船上的繩索的。在那船隊還沒有在 Horn 角遇

1. 暗示婦女們離去 (在外國的习惯，吃過飯後婦女們即離開餐室，而讓男子們留在那裏繼續喝酒吸烟，沒有婦女在場，便可隨便談笑)。 2. = prove. 3. = men chosen by the Government itself.

fleet had doubled *Cape Horn¹ one-third of the crews² had perished, and the rest were mutinous. The enterprise *was doomed to failure³ from the start."

"The whole planet is manned in the same manner," said the Pessimist, as he *helped himself to⁴ one of our Host's superlative cigars. "I'm sorry for the Commander⁵, *whoever he is⁶."

"What precisely do you mean?" said the Professor of Philosophy, holding a lighted match to the end of the Pessimist's cigar.

"I mean," said the Pessimist, "that the prospects of the *Human Expedition⁷ can't be very bright so long as Society has to *put up with⁸ anybody and everybody who happen to be born. I suppose there is a Human Expedition," he went on. "At least, you have written as though there were. But who selects the crew? Nobody. They come aboard as they happen to be born, and the unfortunate Commander has to put up with them as they come—*broken

航的時候，船員已經死了三分之一，其餘的也就要暴動起來了。那個企圖從一起始就命定了要失敗的。』

『整個地球也就是這樣地備員的，』那位厭世家取了主人的一枝最好的雪茄說。『我很爲那指揮者難受，不管他是誰。』

『你到底是什麼意思？』哲學教授說，拿着一根擦燃了的火柴去爲那厭世家點燃雪茄的頭子。

『我的意思是說，』厭世家說，『人類探險隊的前途，若社會忍耐着生下來的任何人的話，是不會很光明的。我想人類探險隊確是存在的。』他繼續說。『至少，在你寫的書上看來儼然是存在的。可是那些船員是誰選擇的呢？誰也沒有。他們來到船上，也和他們生到世上一樣，而那不幸的指揮者對於他們之來是不能不忍受的——潦倒落魄的人，從監牢裏

1. (南美洲南端的岬角名). 2. 一條船上水手的總稱作 crew, 這裏指幾條船的水手故用複數. 3. 命定要失敗的. 4. 自己拿了來吸. 5. (此字用大寫, 本如 God, Devil 之用大寫一樣). 6. =no matter who he is, 那 Pessimist 大約是一位不可知論者 (agnostic) 吧. 7. 人類全體爲着某種共同的目的而活動之意. 8. =tolerate.

men,¹ jail-deliveries², invalids, sea-sick land-lubbers³, and *Heaven knows what⁴. Who in his sense would put to sea with such a crowd?" Humanity is always in a state like that of your Expedition when it doubled Cape Horn—incompetent, mutinous, or *sick unto death⁵. And what else can you expect *in view of⁶ the conditions under which we all arrive on the planet?"

The Host now glanced uneasily at the Professor of Philosophy, whose treatise on **The World Purpose*⁷ was famous throughout three continents. The Professor was visibly arming himself for the fray: he had just filled his claret-glass with port.

"Remember," said the Host, "that we must *join the ladies⁸ in twenty minutes at the utmost."

"I'm not going to argue," replied the Philosopher, after a resolute sip at his port; "I'm going to tell you a story."

放出來的人、病人、暈船的岸上的人，以及其他各種莫名其妙的人都有。只要神志清楚的話，誰會帶着這樣一羣烏合之衆去放洋呢？人類總是在如你那探險隊在 Horn 角迴航時一樣的狀態之中——無能而要暴動，或是氣息奄奄。就我們大家來到這個世界的狀態而論，你還能另外期待它什麼呢？」

主人現在很不安地望着那位以『世界目的』的著作而馳名的三個大陸的哲學教授。教授顯然地已準備着交鋒：他剛注滿了一盃葡萄酒到他的酒盃中。

「請不要忘記，」主人說，「我們至多在二十分鐘以內要到婦女們那裏去。」

「我並不想要來辯論，」哲學家呷了一口葡萄酒之後這樣回答說；「我要講一個故事給你們聽。」

1. = men ruined to desperation. 2. 監牢裏釋放出來的人。 3. 沒有駕駛船舶之經驗者（水手們嘲罵陸上的人的用語）。 4. = no one knows what. 5. 病得要死。（unto death = to the utmost limit, 極端）。 6. = considering, 就...而論。 7. 世界目的。（即論人類以外爲什麼而存在的哲學論著的標題。參照前面的 Human Expedition）。 8. 去客廳中婦女們那裏（在食堂中未雜有婦女歡談了一陣之後。Host 照例到了相當時候便要對男客們說 Shall we join the ladies?）

“Tell it in the drawing-room,” said the Son of the House, who had taken his pretty cousin down to dinner, and was a little exhilarated by that and by the excellence of his father’s wine; “*that is to say¹,”—and he spoke eagerly, as if a bright idea had struck him,—“that is to say, of course, if it will bear telling in the presence of ladies.”

There was a roar of laughter, and the Son of the House flushed to the roots of his hair.

“I am inclined to think,” said the Professor, “that my story, so far from being unsuitable for the ladies, will be intelligible to no one else.”

“We’ll join the ladies at once,” said the Host, “and hear the Professor’s story.”

The Pessimist, who was fond of talking, now broke in. “That,” he said, “is most attractive, but not quite fair to me. I should like to finish what I have begun. And I doubt if my views will be quite in place in the drawing-room. Besides, the Professor must finish his port. I was only going to say,”

「到客廳裏去說。」那家裏的兒子說，他帶了他那漂亮的表妹下來吃飯，一半爲此，一半爲着他父親的好酒，而有一點興高采烈的樣子；「我們的意思是，」——他用很熱心的口氣說，好像突然有了一個什麼好的想頭似的，——「我的意思是，不消說，若是那故事可以在婦女們的前面說得的話。」

聽了他這樣說，大家爲之開堂大笑，那家裏的兒子連頸子都羞紅了。

「我倒覺得，」那教授說，「我的這個故事，不僅決不是不適宜于婦女們聽，而且別的人恐怕也不能夠理解呀。」

「我們現在就馬上到婦女們那邊去吧，」主人說，「好來聽教授的故事。」

那喜歡說話的厭世家現在插嘴了。「那樣，」他說，「真好極了，不過對於我，却有點不公平。我很想把我已經開始的話說完。我不曉得我的意見是不是適宜於客廳裏的婦女們。而且，教授也必得喝完他那盃葡萄酒。我只是想

1. (對前面說過的事，再解釋一番時的用語)。

he went on, "that*the having to put up with¹ all that comes in human shape is a very serious affair. It seems to me that we all arrive in the world like *dumped goods². Nobody has 'ordered' us, and perhaps nobody wants us. Our parents wanted us, did you say? Well, I suppose our parents wanted children; but it doesn't follow that they wanted *you* or *me*. Somebody else might have *filled the book³ as well, or better. Our birth is a matter of absolute chance. For example, my father has often told me how he met my mother. There was a picnic on a Swiss lake. My father's watch was slow, and when he arrived at the quay the boat that carried his party was out of sight. It so happened that there was another party—people my father didn't know—going to another island, and seeing him disconsolate on the quay they took pity on him and made him go with them. It was in that boat that he first met my

說。」他繼續說，「如果只要是以人的姿態而來的無論什麼都得忍受的話，却是一個很嚴重的問題。我好像覺得我們來到世界上都好像拋售的貨物一樣。誰也沒有「定購」我們，也許誰也不需要我們。你是說我們的父母需要我們嗎？不過我想我們的父母只是需要孩子；但那並不是說他們需要你或是我。別的人也許同樣地可以合用，或是更好些。我們的出生完全是一個偶然的事。例如我的父親常常對我說他怎樣遇見我的母親的。在瑞士的湖上曾有一個野餐會。我父親的錶慢了，當他達到碼頭的時候，那載着他那個團體的船已經開走不看見了。偶然那兒另外還有一個團體——裏面的人都是我父親所不認識的——向另外一個島上去游，看到我父親悶悶不樂地坐在碼頭上，他們有點可憐他，便邀他一同去游。就是在那個船上，他第一次

1. (不得不忍耐一下之意, having 前加 the 是因為 having 係動名詞, 冠詞略去亦可). 2. 傾賣的貨物. 所謂「屯併」者係指國內生產過剩之貨物, 為維持市場計向外國拋售. 3. = answered the purpose. (也可以說 suit one's book, 由賽馬而來的熟語. 參照 bookmaker, 即靠馬為生的人).

mother. The moral¹ is obvious. If my father's watch had kept better time I should never have been in existence. ["A jolly good thing, too," whispered the Son of the House.] *Neither would my six brothers², nor any of our descendants to *the *n*th generation³. Well, that's how the crew is 'chosen'. And that's why the Expedition gets into trouble on rounding Cape Horn."

"It's a capital introduction to my story," said the Professor, in whom, after his second claret-glass of port, *The World Purpose* had assumed a new intensity. "I wish the ladies could have heard it."

"I *venture to think⁴," said our Host, "that the ladies will understand the story all the better for not having heard the introduction. You see, I am assuming that the story is a good one—which is as much as to say that no introduction is needed."

"Thank you," said the Professor.

遇見了我的母親。那教訓是顯而易見的。如果我父親的錶沒有慢的話，我將決不會存在的。[「這也是一件很好的事，」那家裏的兒子細聲地說。]我的六個兄弟也不會存在，我們的子孫萬代也不會存在了。對啦，整個地球上的人類就是這樣選擇出來的。而那探險隊走到 Horn 角迴船的時候便出了亂子的理由也不外此。]

「這是對於我那故事的一個極好的楔子，」教授說，他喝完第二盃葡萄酒，那「世界目的」對他更加強烈了。「我希望婦女們會聽到了這個。」

「我覺得，」我們的主人說，「婦女們因為沒有聽到這個楔子，反而更能理解這個故事。你曉得，我假定那故事是很好的——那就等於說無需要什麼楔子。」

「謝謝你，」教授說。

1. (指人之出生並無一定，全是偶然的那種教訓)。 2. (後接 have been in existence 讀)。 3. 某代。(n 是代數上常用以指任意不定數的 n，此處即為第 n 代)。 4. 冒昧作如是想，也許不對。

"I say," broke in the Son of the House, "I say, Professor, it's a pity you didn't take that question up in *The World Purpose*. That's an awfully good point of the Pessimist's, and a jolly difficult one to answer, too. I should like to see you tackle it. Why, I once heard the Pater¹ here say to the Mater²—"

"We'll go upstairs," said our Host.

"About ten years ago," the Professor began, "I was travelling one night in a third-class carriage to a town on the North-east Coast. My two companions³ in the compartment were evidently mother and daughter. The mother had a singularly beautiful and intelligent face; and the daughter, who was about twelve years old, resembled her. They were dressed in good taste, without rings or finery, and so far as I am able to judge such things, without expense.

「我說，」那家裏的兒子插嘴說，「我說，教授，你沒有把這個問題，列入「世界目的」中去討論是很可惜的。那是厭世家最好的一個論點，而且是很難回答的。我真想看到你來加以解答。有次我會聽見這兒的父親對母親說——。」

「我們到樓上的客廳裏去吧，」我們的主人說。

「約莫在十年以前，」教授開始了，「有天晚上我坐着三等車到一個東北海岸上的小城去。車廂中我的兩個旅伴，一見而知為兩母女。那母親有一副絕色而聰慧的面孔；那女兒大約有十二歲的光景，却很像她的母親。她們的衣服很高尚，沒有戴戒指一類的裝飾品，僅我所能判斷的，是沒有一點貴價錢的東西。」

(To be continued)

1. =father. 2. =mother. (Pater 及 Mater 皆為拉丁語，學生慣用的辭匯)
3. 同車的人。

SEEING THE WORLD THROUGH JOKES

由笑話看世界

Let's see; the purchasing power of the people is decreasing, so we must increase commodity prices.—*Colorado Springs Gazette*.

可是呢；一般人的購買力低落，所以必得我們把物價高漲。

[註] 注意 increase 和 decrease 的對照。purchasing power 購買力。commodity prices 物價。現在物價高漲的原因，原來如此。

A man recently crossed Broadway, New York, by walking a rope stretched from the top of one tall building to another—the coward.—*Thomaston Times*.

近來有人在紐約百老匯路兩幢高房子頂上用繩牽起來，在那上面走過去——這傢伙是個胆怯者。

[註] 百老匯是紐約最熱鬧的街，那兒的高房子動輒就是好幾十層。街上車水馬龍，交通極為繁雜，徒步穿個馬路，則市虎吃人，很有性命危險。這人不敢在地下走，而在空中過街，豈非胆怯？妙！

In parts of China, it appears, it is possible for men sentenced to execution to buy their freedom. Heads or taels.—*Humorist (London)*.

在中國某些地方，已經宣告了死刑的人，出錢似乎就可以得赦。要命還是要錢呀。

[註] 英國的錢幣一面是英王的像，一面是圖案，當我們擲錢為戲 (toss-up) 的時候，要別人猜是哪一面，就說 Heads or tails? 因中國的銀兩叫 tael, 與 tail 同音，故有此俏皮。in parts of, ... 的某地方。man sentenced to execution 判了死刑的人。buy their freedom 購買自由，出錢買命。it appears 好像。

Proposals for inflation are usually made at times when things are pretty well blown up.—*Arkansas Gazette*.

通貨膨脹的議案常是在一般物事十分膨脹的時候被提出來。

[註] 這是對 inflation 和 blown 二字的俏皮。proposal 提議。at times when 當...時候。are...blown up 十分膨脹。(注意: blow up 又有「爆裂」之意，但在此作「脹大」解。

European nations are referring to Uncle Sam as Uncle Shylock. And the next time they want to borrow money over there Uncle Sam will be shy enough to lock the treasury.—*Atlantic Journal*.

歐洲諸國現在把山姆叔叫作夏洛叔。下次他們要向美國借錢的時候，山姆叔就不好意思把金櫃鎖起來了。

[註] 把 Shylock 一個人名分開來解，俏皮有趣。Uncle Sam 是美國人的渾名。refer to...as, 把...叫做。over there 在那裏(指美國)。

Doctors have discovered a man in New York who feels no pain when jabbed with needles, pins, or other sharp instruments. All! The ideal taxpayer.—*Dunbar's Weekly (Phoenix)*.

紐約的醫生發現一個人用針，大頭針，或那一類的尖東西刺他都不感到痛。呀！為一個理想的納稅者。

[註] 諷刺增稅。只有這樣沒有感覺的人才能忍受。jab 刺。sharp instruments 尖東西。

We hope, whom machines finally take over the control of the world, they'll make as many improvement in us as we made in them.—*Arkansas Gasette*.

我們希望當機械終得支配世界的時候，它們會像我們改善機械一樣地把我們人類也大大地改善一下。

[註] 這是指美國的 technocracy 說的。(一種經濟學說，從價值的標準中求能力，將產業的統制委諸專門技術家)。take over the control of, 將...完全支配。make as many improvements, 施以同樣的改進。they'll 中的 they 和 in them 中的 them, 都是 machines 的代名詞。

An Englishman died and since he had no direct heirs, his property was to be divided among his three friends: an Englishman, an Irishman and a Scotchman. However, the will contained the clause that each of them was to deposit \$25 in the coffin.

The Englishman put in the \$25. The Irishman took the money and left a cheque for twice that amount, payable to the bearer. The Scotchman came, took the cheque, cashed it and left his note for \$25.

MODEL SENTENCES

張其春輯

THE TYPES

(1) Subject+be+complement

- I.01 Beauty is a witch. —Shakespeare.
- I.02 The scholar without good-breeding is a pedant; the philosopher, a cynic; the soldier, a brute. —Chesterfield.
- I.11 From the crown of his head to the sole of his foot, he is *all mirth*. —Shakespeare.
- I.12 Washington was *discretion itself* in the use of speech, never taking advantage of an opponent, or seeking a short-lived triumph in a debate. —Smiles.
- I.21 The towers were exactly *the same height*.
- I.31 But love is *blind*. —Shakespeare.
- I.32 I was naturally *fond of* books and a great reader. —Dickens.
- I.33 One crowded hour of glorious life.
Is worth an age without a name. —Scott.
- I.41 *To err* is human, *to forgive* divine. —Pope.
- I.42 *It's a fine thing to be an artist!* —Tcheklov.
- I.43 It is good *for* a man *not to touch* a woman. —Bible.
- I.44 It seemed quite dull and stupid for life to *go* in the common way¹. —Lewis Carroll.
- I.51 *Seeing much, suffering much, and studying much*, are the three pillars of learning.
- I.52 *It is no use doing good* to the vulgar and this has been a lesson to me². —Cervantes.

1. See 15.01—15.03. 2. See 16.01.

- 1.61 *Plain living and high thinking* are no more: —*Wordsworth*.
- 1.71 Some books *are to be tasted*, others *to be swallowed*, and some few *to be chewed and digested*. —*Bacon*.
- 1.81 *There is* no great genius without a tincture of madness. —*Seneca*.
- 1.82 *There is no satisfying* spoiled children. If they see the moon reflected in a pail of water, they must have it. —*Max O'Rell*.
- 1.83 If he did not withdraw the accusation, there was *no knowing* what his wife might do. —*Dixon*.

(2) Subject+v.i.

- 2.01 Best safety *lies* in fear. —*Shakespeare*.
- 2.02 Man shall not *live* by bread alone. —*Bible*.
- 2.03 I *think*, therefore I *am*. —*Descartes*.
- 2.04 *Plough* deep while sluggards *sleep*. —*Franklin*.
- 2.05 But the age of chivalry *is gone*. That of sophisters, economists, and calculators *has succeeded*. —*Burke*.

(3) Subject+v.t.+object

- 3.01 God *made* the country, and man *made* the town. —*Cowper*.
- 3.02 Genius...*means* transcendant capacity of taking trouble. —*Carlyle*.
- 3.03 Like all Frenchmen, Napoleon *had a passion for* stage-effect. —*Emerson*.
- 3.04 The English *possess* a keen relish for the pleasures and employments of the country. —*Irving*.
- 3.05 To them I *owe* my reputation as a dangerous and disreputable person; to Germany I *owe* my recognition in Europe as a thinker and a dramatic poet. —*Bernard Shaw*.
- 3.06 An insatiable thirst after knowledge *carried* me into all the countries of Europe. —*Addison*.

- 3.11 Will you *have the goodness* to look at this document?
—Stevenson.
- 3.12 But he *had the ill-fortune* to be older by a couple of years than most of his fellow-students.
—Thackeray.
- 3.21 And he *took hold of* the blind man *by the hand*, and brought him out of the village; and when he had spat on his eyes, and laid his hands upon him, he asked him, Seest thou aught?
—Bible.
- 3.22 If that woman crosses my threshold, I shall *strike her across the face*.
—Wilde.
- 3.31 Steam has *robbed* travel of its poverty. —Max O'Rell.
- 3.32 If you are poor, have the courage to appear poor, and you *disarm* poverty of its sharpest sting. —Irving.
- 3.33 It was long before that she *disburdened* her heart of a secret which had weighed upon it. —T.B. Aldrich.
- 3.34 If I *rid* your town of rats, will you give me a thousand guilders?
—Browning.
- 3.35 Let my experience supply your want of it, and *clear* your way in the progress of your youth of those thorns and briars which scratched and disfigured me in the course of mine.
—Chesterfield.
- 3.41 Up to the age of 30 or beyond it, poetry of many kinds *gave* me great pleasure. —Darwin.
- 3.42 For my name and memory, I *leave* it to men's charitable speeches, to foreign nations, and to the next ages.
—Bacon.
- 3.43 Then shalt ye *bring* down my gray hairs with sorrow to the grave.
—Bible.

(4) Subject+v.t.+object+complement

- 4.01 Histories *make* men *wise*. —Bacon.
- 4.02 A man has only to *declare* himself *free*, and he will at once *feel* himself *dependent*. If he ventures to *declare* himself *dependent*, he will *feel* himself *free*. —Goethe.
- 4.11 Everyone feels *it* a duty (and in most cases it is a necessity) to *strike out* a new life for himself. —Lewis.
- 4.12 I thought *it* shame to *be travelling* for amusement abroad while my fellow citizens were fighting for liberty at home. —Milton.
- 4.21 *Let* the dead Past *bury* its dead! —Hood.
- 4.22 *Let* not ambition *mock* their useful toil. —Gray.
- 4.31 As we lived near the road, we often *had* the traveller or stranger *visit* us to taste our gooseberry-wine for which we had great reputation. —Goldsmith
- 4.32 I will *have* the players *play* something like the murder of my father. —Shakespeare.
- 4.33 Hamlet *observed* the king, his uncle, *change* colour at this expression. —Lamb.
- 4.41 He *had* the morsel firmly *stuck* on his fork, it was only necessary for him to open his mouth and swallowed it. —Strindberg.
- 4.42 "Couldn't we *get* the sovereign *changed*, mother?" —F. Montgomery.
- 4.43 He allowed the father to be overruled by the judge, and *declared* his own son to *be guilty*. —Nesfield.

MISCELLANEOUS NOTES ON ENGLISH GRAMMAR

文 法 雜 拾

a, an

1. a + few, many.

與 a few 同類的成語有 a great many, good many 等, 比較稀見的, 却有 a many, a good (or goodish) few 的形式。所謂 a many 大概是從 a few 作成的, 從十六世紀起就有了的, 就是現在在英國中部的方言中也還用着。不過這個成語和 a good (or goodish) few, 現今都被視為無教育者的用語, 或滑稽的說法, 或口頭的通俗語。標準英語不管是文言或白話, 都不用 a many, 只用 a great many, a good many 或 very many.

至於 a good few 近代 Morris 和 Hardy 等作家幾乎把它視為與 a few 同樣意義地用了, 不過最近却不多見。

還有為加強語氣, 在 few 前又加 very 等副詞的。最普通的有 very few 和 a very few.

Very few = not-at-all-many-though-some

幾乎沒有。

a very few = some-though-not-at-all-many

有極少數。

例如: The huge sums...are the creation of a *very few* rich men.—
Westminster Gazette.

(這個莫大的金額是極少數的富人所創造出來的)。

但是 an extremely few 則語法矛盾, 不合邏輯, 實不可取。又如 quite a few 意為 a considerable number, 原是一種 Americanism.

2. 形容詞 + a + 名詞.

不定冠詞和表示數量的形容詞或代名詞 all, both, double, half, treble 等同用的時候, a 或 an 當然是要用在這類字的後面的, 就是和

many, such, what 等形容詞在一塊兒時，也是要放在那後面，例如 many a youth (許多的青年)，such a task (這樣的工作)，what an infernal bore! (何等討厭的人!) 等。又 as 或 how 或 so 之後在形容詞時，a 或 an 便要放在那形容詞後面，例如 I am as good a man as he (我和他是一樣的好人)；how dreadful a fate (多麼可怕的命運)；so lame an excuse (那樣不完善的口實)；so resolute an attempt (那樣決心的一種企圖)。若謂 a so resolute attempt 是故作驚人的說法。還有 too 也可有兩種說法，即如 too exact an (or a too exact) adherence to instructions (太拘板地依照命令)。但在以上所舉的和形容詞同用的 as, how, so, too, 等字之外，a 或 an 却不可放在後面，只有報上的所謂 journalism 才不守成規，隨意破壞，茲舉數例如下：

Which was *quite sufficient an* indication—*Times*.

(那是一種充分的表示)。

Can anyone choose *more glorious an* exit than to die fighting for one's own country?—*Times*.

(誰能選擇比為國捐軀更光榮的一種人生的結束呢?)

No great additional expenditure is required in order to make Oxford *more serviceable a* part of our educational system.—*Westminster Gazette*.

(為使牛津作為我們的教育制度更有用的一部分，並不需要增加更多的經費)。

在以上三例中所謂 *quite sufficient an*, *more glorious an*, *more serviceable a*, 照標準英文，則應作 *a quite (or quite a) sufficient*, *a more glorious*, *a more serviceable*。又在下例中，*a* 應放在 *so* 或 *degree* 之前：——

But what I do venture to protest against is the sacrificing of the interests of the country districts in *so ridiculously an unfair degree* to those of a small borough.—*Times*.

(但我敢於要反對的就是關於把鄉鎮地方的利益那樣滑稽而不公平地為着一個小自治市而犧牲的那回事)。

3. no + 形容詞 + a.

No further bulletin was expected.—Westminster Gazette.

(不指望再發公報).

這個 no 就等於 not a, 故上例又可改寫爲 *A further bulletin was not expected.* 像這樣的句子, 在 no 加形容詞之上, 又常重複地加用不合文法的 a 或 an, 例如:

No more signal a defeat ever inflicted.

(從來沒有吃過這樣的大敗仗).

在 no 之中已經包含了一個 a 的意思, 實用不着再用 a, 不過這種不合文法的說法, 並不可與文字排列之誤混同, 因為如說 *They suffered no less signal a defeat* (他們吃了一個同大敗一樣的敗仗), 其中之 no 並不如前例之等於 not a, 所謂 no less 即 as much 之意的副詞, 所以冠詞 a 與 no 並無關係只是在這場合的 a 的位置頗不適當, 應如前項所舉的 a very few 一樣把 a 接到 no 的前面才是.

既明白了以上這兩個 no 的內容, 我們便不難了解 *No worse dauber than he ever spoiled* (塗鴉沒有比他更壞的) 一句中的 no 是修飾 dauber 的 indefinite pronoun, 可以把 dauber 的位置變更如 *no dauber worse than he...* 的. 又說成 *No man ever painted worse dauber than he* 意思也是一樣. 可是如

Octavia...whose beauty claims no worse a husband than the best of men.—Antony and Cleopatra.

(奧克塔維亞...她的美貌請求不劣於世界最好的男子爲夫).

句中的 no 則是修飾 worse 的副詞, 因爲 no 不能與 worse 分開, 我們可以使不變原意地換寫爲 *her beauty claims a husband no worse than the best of men.* 如說 *no a worse husband* 或 *no a husband worse* 便不通了. 但現今的慣用法, 則應作 *a no worse husband.*

總之, no + 形容詞的形式有兩個不同的種類, 但我們不可忘記的, 就是 no 爲不定代名詞時, 若用 a 是絕對的錯誤. 近來的人常愛加上這種多餘的 a, 實不足爲法, 例如:

No more popular a nobleman could be found to fill the office than Lord Zetland.—Judy.

(來任那個職務再沒有別的貴族比霍蘭勳爵更要孚重望的了)

The defendant was *no other a person than* Mr Benjamin Disraeli.

(被告並非別個就是平賈明. 狄斯雷先生).

句中的 *no other* 已經是 *not another* 之意了.

Glimmerings of such *a royally suggested* even when not royally edited *an* institution are to be traced.

(甚至不是由於王命而編定的, 這種秉承王意的法制的痕跡, 雖不顯著, 却可找得出來).

我們把 *even...edited* 作為括弧句撇開不說, 那就成了 *such a royally suggested an institution*, 豈不是關門閉戶掩柴扉嗎?

And young undergraduates are in this respect in *no different a position* from that of any other Civil Servant.—*Westminster Gazette.*

(就是新畢業生在這一點上也決不會和其他任何官吏有不同的地位).

應刪去 *a*, 說 *no different position*.

反對地, 必要的不定冠詞也常有漏掉的, 在古代的莎士比亞上習見不鮮, 今人比較少, 如:

“Kill you! Do you expect it?”

“I do.”

“Why?”

“No less degree of rage against me will match your grief for her.”

T. Hardy.

「要殺你! 你覺得嗎?」

「覺得的。」

「爲什麼?」

「你對於我的忿怒不弱於你對她的悲傷。」

ANSWERS TO QUIZ on page 6

1. Democritus (460?-362? B. C.), a Greek thinker in the time of Socrates, was known as the "Laughing Philosopher." Just why he was so called is not known for certain. His moral philosophy was very stern and taught the absolute subjection of all passions. According to a legend, probably unfounded, Democritus put out his own eyes so that he might think more clearly and not be diverted in his meditations. Some ancient writers say that he became so perfect in his teachings that he went about continually smiling, from which circumstance he became known as the Laughing Philosopher; but others say that the inhabitants of Abdera, the colony in Thrace where Democritus was born, were notorious for their stupidity, and that he was called the "laughing" Philosopher because of the scorn and ridicule that he heaped upon his townsmen for their ignorance. It appears that Democritus should rather be called the "Desiding Philosopher," since he derided and laughed scornfully at the follies and vanities of mankind. Robert Burton (1577-1640), author of *The Anatomy of Melancholy*, is sometimes referred to as "Democritus Junior."
2. The degree of Bachelor of Arts is indicated either by *A.B.* or *B.A.* This variation in the order of the letters in the abbreviation arose from the fact that the degree was originally written in Latin and in that language the order of the words is not so essential to the sense as it is in English. In Latin *Artium Baccalaureus* and *Baccalaureus Artium*, both meaning Bachelor of Arts, are equally correct. The difference in the order of *A.M.* and *M.A.* is explained in the same way. In Latin it is correct to write either *Artium Magister* or *Magister Artium*. Both mean Master of Arts. Many people prefer *M.A.* and *B.A.* because these letters are the correct abbreviations for both the original Latin phrases and their English translations. Such abbreviations as *M.S.* or *M.Sc.* (Master of Science) and *B.S.* or *B.Sc.* (Bachelor of Science) are of modern origin and the letters usually occur in the regular English order.
3. Banana stalks are popularly referred to as "trees" because frequently they attain heights of thirty feet or more. But they are not trees in the correct sense of the term, but large perennial herbs that reach their full growth in one season. The banana is one of the largest known plants without a woody stem or trunk. It is really

a giant "shoot." What appears to be the solid stalk or trunk of the plant is actually only a hollow sheath of leaves. Through this tubular stalk a stem or spike shoots up, bears the flowers and fruit and then dies in the same season. The next season new stalks grow up from the old root. The quality of the fruit is determined largely by the number of leaves on the plant.

4. Music plays no part in the typical religious service of orthodox Mohammedans. Every man professing Mohammedanism, or Islam as it is known to its adherents, is required under ordinary circumstances to perform divine worship five times every day. Only on the Sabbath is it required that the daily religious ceremonies be performed in a mosque. The mosque service, like private prayers, is not performed under the direction of a priest and it consists of various recitals, ejaculations, ablutions and physical exercises on the part of the worshipper. Women take little part in the formal religious services in Islam, but they do visit the mosques for devotional purposes when the men are not present. The architecture and decorations of Moslem mosques contain no portrayals of human or animal forms.
5. *Scandinavia* has two distinct geographical meanings. In one sense it refers to the Scandinavian Peninsula in northern Europe and comprises Norway and Sweden but not Denmark and Finland. In another sense the term refers to all the countries where the Scandinavian languages prevail; that is, Sweden, Norway and Denmark, together with the neighboring islands, including Iceland. Finland, which forms the base of the Scandinavian peninsula in the far north, is sometimes grouped with the Scandinavian countries for convenience, because Scandinavia has exercised a marked cultural influence on the Finns for eight centuries. Although there are many Scandinavians in Finland, Finnish itself is not a Scandinavian language and differs greatly from that group of tongues. In fact, Finnish and Estonian belong to the Ural-Altaic languages and are more closely related to the Magyar of Hungary than to Swedish, Norwegian and Danish, which are Teutonic languages. Estonia, Latvia and Lithuania are known as "the Baltic countries." In ancient times little was known of the great land mass of the peninsula in northern Europe and *Scandia*, from which *Scandinavia* is derived, was the appellation used by the Romans to designate what was supposed to be a large island either in or north of the Baltic Sea. The most southern part of Sweden is known as *Scandia* at the present time.

CHINESE SYMBOLISM**

Cricket

The common cricket¹ is caught and sold in the markets for gambling; persons of high rank, as well as the vulgar, amuse themselves by irritating two of these insects in a bowl², and *betting upon³ the prowess⁴ of their favourites⁵. Combats⁶ between crickets are contested⁷ with great spirit, and an immense amount of them are caught in the autumn, and sold in the streets to supply gamblers⁸. Two well-chosen combatants⁹ are put into a basin, and irritated with a straw, until they rush upon each other with the utmost fury¹⁰, chirruping¹¹ as they make the onset¹², and the battle seldom ends without a tragical result in loss of life or limb.

This insect is the emblem¹³ of courage and the symbol¹⁴ of summer.

God of Literature

A *Toaist deity¹⁵ who is said to have lived as a man in Szechuan during *the T'ang dynasty¹⁶, was reincarnated¹⁷ several times, and was finally deified¹⁸ in the Yuan¹⁹ period, A. D. 1314.

This powerful divinity²⁰ is generally represented as a figure holding a pen and a book on which is written four characters²¹, meaning *"Heaven decides literary success."²²

As *Wen Ch'ang²³ he is figured as a handsome man in the sitting posture²⁴; as the star-god K'uei²⁵ he is also represented as a man, but extremely ugly-looking, with a head having two long

**Adapted from *North-China Daily News Double Tenth Supplement*, 1947.

1. 蟋蟀. 2. 盆. 3. 以...爲打賭. 4. prowess ['praʊs], 勇武, 剛猛. 5. 寵物 (此處指蟋蟀). 6. combats ['kɒmbəts], 爭鬥, 格鬥. 7. = fought. 8. = gamblers, 賭徒. 9. combatants ['kɒmbətənts], 格鬥者 (此處指蟋蟀). 10. fury ['fjuəri], 震怒. 11. chirruping ['tʃɪrəpɪŋ], 吱吱鳴叫. 12. = attack. 13. 標識, 表徵. 14. 記號, 符號. 15. 道家之神 (deity ['di:iti], 神). 16. 唐朝. 17. 使 (靈體) 再化爲人身. 18. 奉之爲神. 19. 元朝. 20. 神. 21. 字. 22. 天開文運. 23. 文昌 (神名). 24. 姿勢. 25. 魁星.

crooked horn-like projections¹. He sometimes stands with one foot on the head of a large fish, with the other foot lifted up. In one hand he holds an immense *brush-pen², and in the other a cap such as was worn by the chief of a class of graduates. His image is always placed before the image of the other god of literature, though he is not regarded as his assistant.

He stands upon the fish because the carp³ of the Yellow River is believed *to make ascent of the stream⁴ *in the third moon of each year⁵, and those which succeeded in passing the rapids⁶ of *Lungmen, in Honan⁷, become changed into dragons⁸; this supposed transformation⁹ of fish to dragon has become an example and synonym for the literary success of the industrious student.

Painting

Drawing is taught in China by the same method as writing. Each motive in the composition is divided into a certain number of elements which the artist is made to treat separately in the same way as the writer is taught to trace singly *the eight different kinds of strokes¹⁰ used in the formation of the characters. . . . The grouping of the elements and the proportions of the composition are carefully arranged in accordance with certain canons¹¹.

Chinese works on drawing give detailed directions for representing every kind of scenery, etc., under all possible conditions. This regularized system tends to produce mechanical results, though wonderful effects are often created with only a few strokes of the brush.

*Mountains and streams¹² are described as the highest objects for the painter's skill, and the student is told how to depict¹³ their

1. 突出物. 2. 畫筆. 3. 鯉. 4. 興風鼓浪. 5. 每年(陰曆)三月.
6. 急湍, 急流. 7. 河南龍門. 8. 龍. 9. 轉化, 變形. 10. (指中國書法中「永字八法」所示之八種筆法). 11. canons [ˈkænənz], 教規, 守則. 12. 山水. 13. 繪畫, 描摹.

beauties under every varying circumstance of season and weather. The ideal mountain should have a cloud encircling its waist¹, which should hide from view a part of the stream which should pour over rocks and *waterfalls down² its side. A temple or house, shaded and half concealed by a grove³, should span⁴ the neighbouring torrent, over which a winding road, bordered by trees, should lead round the mountain. *At intervals⁵ travellers should be seen mounting to the summit⁶. Three sides of a rock, if possible, should be shown, and water should appear as though ruffled⁷ by wind. A ford⁸ is a fitting adjunct⁹ to a precipitous¹⁰ bank, and smoke and trees add to the picturequeness of *a stretch of water¹¹. *A large sheet of water¹² should always be *dotted with sails¹³.

A solitary city in the distance and a market town at the foot of the mountain may be introduced with advantage. Houses should always form part of forest scenery, and an old tree with broken and twisted roots is an appropriate finish¹⁴ to a rocky cliff. The boughs of a tree having leaves should be supple¹⁵, but if bare should be stiff. *Pine bark¹⁶ should be remembered, entwining¹⁷. The branches on the left side of a tree should be longer than those on the right.

Rocks should be *heavy above and slight beneath¹⁸. There should never be too much either smoke or cloud, nor should woods have too many trees. On a snowy day no cloud or smoke should be seen, and when rain is falling distant mountains should be invisible.

Such are some of the directions given for landscape painting, and a glance at Chinese pictures of scenery is enough to show how closely the rules of the text-books are followed¹⁹.

1. 腰. 2. 如瀑布一樣奔瀉下來. 3. 小林, 叢木. 4. 跨越. 5. 每隔一些距離. 6. 巔頂. 7. 起漣紋. 8. 淺流. 9. adjunct ['ædʒʌŋkt], 補屬物, 伴隨物. 10. precipitous [pri'sipitəs], 險阻的, 急遽的. 11. 一泓清水. 12. 一片汪洋. 13. 點綴以帆. 14. 畫處, 終端. 15. 柔軟易曲的. 16. 松樹皮. 17. entwining [in'twainɪŋ], 纏繞的. 18. 上重下輕. 19. 遵守.

Water

China was originally believed to be bounded by our seas, east, west, south and north, while beyond were only *barbarian tribes¹. The Yellow River frequently causes great devastation² by overflowing its banks, and, in former, times, the river-god was annually propitiated³ with the sacrifice by drowning a young girl in bridal attire⁴. *Hsimen Pao, Governor of Yeh⁵, 424 B. C., put an end to this *sinister practice⁶ by casting⁷ the *officiating priests⁸ and their associates into the river at the time set apart for the ceremony.

Water is the first of *the Five Elements⁹. The Chinese Pharmacopoea¹⁰ places it in the forefront of all *medical agents¹¹ and discusses very elaborately all its conditions and uses. It is said to be the first of the sixteen great classes of all known substances¹², and is divided into the celestial and terrestrial orders, which are subdivided into thirteen and thirty varieties respectively. The hydropathic¹³ system seems to have been *in vogue¹⁴ in the time of the celebrated surgeon *Hua T'o¹⁵, who flourished toward the close of the second century and practised the cold douche¹⁶ in a regular form. Hot water is often taken medicinally by the Chinese and "water of *the five metals¹⁷" in which gold, silver, copper, iron, and tin articles have been boiled together, is a popular remedy for faintness and shock. The complexion of women is said to depend on the water of the locality, and for this reason it is customary to clear out the wells at *the summer solstice¹⁸.

1. 蠻族. 2. devastation [ˌdevəs'teɪʃən], 破壞, 損害, 蹂躪. 3. propitiated [prə'pɪʃieɪtɪd], 和解, 和好. 4. attire [ə'taɪə], 衣服. 5. 西門豹, (戰國時) 鄆令. 6. 邪惡的行爲. 7. 投, 拋. 8. 司祭的道士. 9. 五行 (即金、木、水、火、土). 10. pharmacopoea [ˌfɑ:məkə'pi:ə], 藥性學. 11. 藥劑. 12. 物質. 13. hydropathic [ˈhaɪdrə'pæθɪk], 水治法的. 14. 流行, 成爲時尚. 15. 華佗. 16. (醫學方法) 重瀉法. 17. 五金 (即金、銀、銅、鐵、錫). 18. 夏至 (solstice 'solstis), 夏至或冬至).

Peach

The peach¹, also known as *the Fairy Fruit², is supposed to have half really originated in China, where it bears most plentifully, as the right half of the symbol denoting its name (Which means a million) would seem to indicate.

There are various varieties, such as the Feich'eng³ peach which comes from Feich'eng in Shangtung, and often weighs over a pound; the flat peach the yellow peach etc. The nectarine⁴ is cultivated in lung diseases, and the kernels⁵ are prescribed in coughs, rheumatism⁶ and worms⁷. The flowers are said to be laxative⁸, the bark is given in jaundice⁹, dropsy¹⁰, hydrophobia¹¹, and many other complaints, while the sap¹² or gum¹³ exuding¹⁴ from incisions¹⁵ in the bark, is prescribed by Chinese doctors as a sedative¹⁶, astringent¹⁷, and demulcent¹⁸ remedy.

The peach has an important place in Chinese superstitions, and appeals highly to *the aesthetic sense¹⁹ of the people. It is an emblem of marriage and symbol of immortality and springtime. The peach-tree of the gods one of which grew in the gardens of the palace of *Hsi Wang Mu²⁰ was said to blossom once in 3,000 years and to yield the fruit of eternal life, which ripened for another 3,000 years. The peach charm consists of *a spray of²¹ blossoms, which is placed at the doors of houses at the new year to prevent *all manner of evil²² from entering. The most appropriate and felicitous²³ time for marriage is considered to be in the spring, and the first moon of the Chinese new year (February) is preferred. It is in this month that the peach-tree blossoms in China, and constant allusions to it in connection with marriage can be found here and there in Chinese literature.

1. 桃. 2. 仙果. 3. 費城. 4. nectarine ['nektərin], 油桃. 5. kernels ['kɜ:nlz], 核, 果仁. 6. rheumatism ['ru:mətizm], 風濕症. 7. 腸蟲, 蛔蟲. 8. laxative ['læksətiv], 致瀉的. 9. jaundice ['dʒæ:ndis], 黃疸病. 10. dropsy ['drɒpsi], 水腫. 11. hydrophobia ['haɪdrə'foubiə], 畏水症, 狗瘋. 12. 樹液. 13. 膠. 14. 滲出, 流出. 15. incisions [in'sɪʒənz], 裂處. 16. sedative ['sedətiv], 鎮靜藥, 止痛藥. 17. astringent [əs'trɪndʒənt], 收斂劑. 18. demulcent [di'mʌlsənt], 緩和劑. 19. 美感. 20. 西王母 (仙人). 21. 一簇, 一枝. 22. 一切的邪魔. [注意: all manner of 中之 mannar 習慣用單數不用複數]. 23. felicitous [fɪ'lɪsɪtəs], 吉祥的.

LINES

The word line is immeasurably old, going back to the Latin and Greek, and scholars have so much to say about it that the great Oxford Dictionary devotes pages to this one word. For there are more lines than we might think.

School-children have sometimes to write "lines" as a punishment. We speak of lines of poetry, and we have all heard the saying, *Reading between the lines¹. It means that we interpret what the writer implies rather than says in so many words—as the mother did who read between the lines her son wrote at school "Dear Mother, I have enough cake to last till Saturday."

A line may be a rope² or cord³. There are *fishing-lines⁴ and *clothes-lines⁵; the *life-line⁶ attached to a *life-buoy⁷. Among other lines we find at sea *shipping lines⁸ and liners⁹; and no vessel ever leaves port without a *Plimsoll line¹⁰. It was toward the end of last century Samuel Plimsoll fought for the safety of life at sea, persuading the English Parliament to insist that no ship should sail so heavily loaded that the white line, known as the Plimsoll Line, should be under water, a measure which has been the means of saving thousands of lives.

Sailors call the Equator¹¹ the line, and the old custom of holding a mock¹² trial on the day a ship crosses it is still kept up.

In addition to the Equator we have lines of *longitude and latitude¹³; without them it would be hard for navigators¹⁴ to say where they were at sea.

1. 揣測隱在字裏行間的意思. 2. 繩索. 3. 絞線. 4. 釣魚線. 5. 掛着用以晒乾衣服的線. 6. 生命線. 7. 救命圈. 8. 航線. 9. (定期行駛一定地點間的) 汽船. 10. (又稱 Plimsoll's mark, 劃在船身, 表明其載重後許容沒水之度). 11. 赤道. 12. 假的. 13. 經緯線. 14. 航海家.

*The word¹ is often used to suggest *a continuous row². We speak of a line of traffic, a line of soldiers, and the firingline³. In drawing we should get nowhere without lines. We draw straight lines and curves. We need thin lines to help us with perspective⁴; but all the time we know that in Nature there are no lines, and that in Euclid⁵ a line has *neither breadth nor depth⁶. What are known as *parallel lines⁷ may have puzzled us, for we are told they never get any nearer to each other though they *meet at infinity⁸.

There are lines in exercise books; lines on *tennis courts⁹ and *football fields¹⁰. There are tram lines and railway lines. There are even *royal lines¹¹, for in some country like England they have their lines of kings.

To dark lines in *a band of colour¹² we owe nearly half our modern knowledge of the universe in which we live, for the position and grouping of the lines in the spectrum¹³ are means of *detecting the composition of the stars¹⁴.

It was *the Psalmist¹⁵ who wrote that his lines had fallen in pleasant places, and Isaiah¹⁶ who spoke of precept¹⁷ upon precept, line upon line.

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1. (指 line 這個字). 2. 一個連續不斷的行列. 3. 火線. 4. 配景.
5. 歐氏幾何 (爲希臘數學家歐幾里德氏所倡). 6. 沒有寬度和厚度. 7. 平行線.
8. 交於無窮遠. 9. 網球場. 10. 足球場. 11. 皇系. 12. 色帶. 13. spectrum
['spektrəm], (光學上分析陽光所得之) 色帶, 七色景. 14. 檢定星球的組成. 15.
(the Psalmist 係指以色列的第二個國王 David 氏, 相傳聖經中許多的 Psalms 都是
他寫的, 故名). 16. (Isaiah 爲希伯來最偉大的預言家). 17. precept ['pri:sept],
箴言, 戒律.

What is "intuition"?

The strange instinct that tells a woman she is right, whether she is or not.—*Methodist Recorder*

A GLOSSARY OF FAULTY DICTION

O

O and Oh.—*O* is used with a noun in direct address; it is not separated from the noun by any marks of punctuation. *Oh* is used as an interjection; it is followed by a comma or an exclamation point. Hear, *O* king, what thy servants would say. Oh, dear! My foot hurts—oh!

Of.—Do not use this word for have after *may, might, must, can, could, will, would, shall, should*. Do not use it after *off, alongside, inside, beside, outside*.

Of. Oftentimes.—Used for *often* is incorrect.

Onto.—Do not use this word in the sense of *place upon*. *Upon* or *on* is preferable. *Onto*, like *ain't*, is a vulgarism. The kitten jumped upon (not *onto*) the chair. *On to* is, of course, correct. Let us go on to the next word.

Operate.—When it takes an object, *Operate* must followed by *on*: When will the surgeon operate? He operated on six patients this morning.

Opine.—Pompous for *think*.

Orate.—Vulgar for *make a speech*.

Ought to of.—A vulgarism for *ought to have*.

Out loud.—Provincial for *aloud*: Read the passage aloud (not *out loud*).

Overly.—Colloquial for *greatly* or *exceedingly*: I'm not greatly (not *overly*) pleased with the situation.

Over with.—Crude for *over, done, finished, or ended*. Omit the *with* as unnecessary, except before an object noun or pronoun. Both expressions are colloquial: Let's get it over (not *over with*) quickly. Let's get over with it quick.

P

- Pants.**—*Trousers* is the approved term in literary usage. *Pants* (from pantaloons) has found some degree of colloquial and commercial acceptance in the U.S.A.
- Par, above par, below par.**—Colloquial, as used of health. It is better to say *well* or *not well*.
- Paradox.**—Do not say 'a seeming paradox.' A *paradox* is a statement that seems absurd but is true.
- Par excellent.**—Grammatical error for *par excellence*.
- Partake of.**—Pompous for *have* or *take*: Will you take (not *partake of*) dinner with us tomorrow? Will you have (not *partake of*) some cake?
- Partial to.**—A stilted provincialism for *like*: especially bad in speaking of food: I like (not *am partial to*) goose.
- Part.**—Not to be used for *person*, except in legal phrases. It should be used only to refer to a person of a group of persons who are actually concerned in some united action: That's a queer-looking person (not *funny-looking part*) over there.
- Per.**—Much used in business to replace various words, such as *a, by, through, in accordance with*. Avoid it and try to use the specific word when you can: He gets fifty dollars a (not *per*) week. We heard this through (not *per*) your agent. I am shipping the goods in accordance with (not *as per*) your order. It is correct only when a Latin noun completes the phrase: Per annum (not *per year*).
- Persuasion.**—Jocosely used for *sex*. Avoid it.
- Phenomena.**—Plural. It was an interesting phenomenon (not *phenomena*).
- Phone.**—Colloquial for telephone. Avoid it in writing, except in informal letters.

Photo.—Good usage does not approve *photo* for *Photograph*.

Piece.—Provincial for *a short distance*.

Place.—Do not use it after *any, every, some, no* for *anywhere, everywhere, somewhere, nowhere*, without preceding with the preposition *in*: I have looked everywhere for my books, and cannot find them in any place.

Please.—Be careful not to misplace this word in such expressions as this: Enclosed please find the sample that you are asked to match. Correct: Enclosed find the sample that you will please match for me.

Plenty.—A noun; not in good use as an adjective or an adverb. He had plenty of (not *plenty*) resources. He had resources in plenty (not *resources plenty*). It is wrong to say "This is plenty good enough." Omit the word *plenty*.

Posted.—Used for well informed is colloquial: He is well posted on European politics.

Prefer.—Do not use *than* or *rather* after this word. It is not a comparative. It should always be followed by *to, above, or before*: I prefer tea to coffee. I prefer round figures before square ones.

Preferable.—As the idea of *more* is already in the word, *more preferable* is wrong.

Proposition.—Do not use it loosely in the sense of *plan, task, matter, question, problem, offer, device, something for sale, investment*, and so on. Use *proposition* only to mean definitely something proposed for consideration: His proposition was that I should devote half my time to his work. It is incorrect to say "A berth on a Pullman is a good proposition during a railway journey at night."

(Continued on page 44)

WHEN THE VARSITY MAN MEETS THE COLLEGE BOY

英美學校用語辨異

(a) **They Speak Differently:**

語句之不同 (前者爲英, 後者爲美)

Candidates must have completed a secondary school course.—

Candidates have to be high-school graduates. 應爲中學修了者。

Chancellor Arnold delivered the diplomas to the hundred graduates.

—President Buller delivered the diplomas (*or* sheepskins) to the 2,400 graduates. 校長授畢業證書。

He completed his secondary school course a few years ago.—He

was graduated from high school a couple of years ago. 中學畢業。

He delivered (*or* gave) a graduating address. ('ædres)—He made a

baccalaureate address. (ə'drəs) 對畢業生致訓詞。

He had no more than elementary education.—His education was

limited to the grades. 僅受小學教育。

He has failed to win his football colours.—He has failed to make

the football squad. 足球競賽失敗。

He is a graduate of a neighbouring university.—He is an alumnus

of a nearby university. 附近大學的畢業生. (alumnus 是男子, 複數爲 alumni. 女子爲 alumna 單, alumnae 複)。

He is preparing for the university. He is reading for the matricu-

lation.—He is fitting for college. 準備考大學。

He is swotting up his Greek.—He is boning up his Greek. 拼命

用功。

He often plays truant.—He often plays hook(e)y. 曠課。

He scored high marks in his examinations.—He won high ratings

in his exams. 試驗得到很高的分數。

He took history. He specialized in history.—He majored in his-

tory. 專攻歷史。

I graduated at Oxford University in 1935.—I was graduated from
(*or* at) Columbia University in 1935. 大學畢業.

I spent ten years as a teacher.—I taught school for ten years. 教
了十年書.

I took my degree in the same class as he.—I was in the same class
with him. 大學同班畢業者.

I took pupils for a few years.—I tutored for a couple of years. 個
人教授.

Is Latin compulsory or optional?—Is Latin required or elective?
必修科還是選修.

John is making up the subjects in which he has failed.—John is
working off his conditions. 重修不及格的科目.

My rooms are out of college.—I room away from the campus. 住
在校外(未住宿舍).

On Saturday there will be the general meeting of the old Boys'
Association.—On Saturday there will be the general meeting
of our Alumni Association. 畢業同學大會.

One thousand two hundred students have entered their names for
the summer school.—Twelve hundred students have registered
for the summer session. 註冊了一千二百名.

Prof. Smith has marked essays (*or* compositions).—Prof. Smith
has graded themes. 給論文打分數.

The graduation ceremony will take place on the 15th of June.—
The commencement (exercises) will be held on June 15. 舉行
畢業典禮.

The school curriculum includes no fancy subjects.—There are no
frills in the school program. 沒有不切實用的科目.

This school makes a special feature of music. This school pays
special attention to music.—This school features music. 注重
音樂.

This year there was the largest number of freshmen in the history
of the university.—This year there was the largest entering
class in the history of the university. 新生最多的人數.

(b) They Use Different Words:

單字之不同 (前者爲英, 後者爲美).

- A plodder; plodding student—a grind 死用功的學生.
 A smug—a dig 死用功的學生.
 Assembly hall—auditorium 大禮堂.
 Break—intermission 放假.
 Chancellor—president; prex (俗語) 大學校長.
 Class room; lecture room—recitation room 教室.
 College grounds—campus 校園.
 College—liberal arts college 文科大學.
 College staff—faculty 大教授團.
 Competitor—contestant 選手, 選爭者.
 Conservatoire; school of music—conservatory 公立音樂學校.
 Council school; board-school—public school 公立(中, 小)學校.
 Course in English style—course in rhetoric 修辭學.
 Crib—pony (尤指希臘或拉丁文的) 無師自通書本.
 Denominational school—parochial school (教區附屬的) 宗教學校.
 Diploma—sheepskin 文憑 (因爲從前的文憑是用羊皮紙的).
 Education act—educational act 教育法令.
 Elementary (school) teacher—grade-teacher 小學教師.
 Examination—quiz 試驗, 臨時試驗.
 Exercise book—composition book 作文本.
 Failure; plough—flunk 考試落第.
 First-year class—freshman class 大學一年級.
 First-year student—freshman 大學一年級的學生.
 Form (中學); standard (小學)—grade (中小學的) 年級.
 Fourth-year student (or man)—senior (大中學的) 四年級學生.
 Friendly-society—fraternity; fraternal order 大學生兄弟會 (俱樂部).
 Girl student; woman student—co-ed 男女同校的女學生.
 Gymnasium exercises—gym work 體操.
 Gymnasium—gym 雨天體育場.
 Half-year—semester 學期 (一年分兩學期).
 Hall of residence; hostel (大學); house (中學)—dormitory 宿舍.
 Higher elementary school—grammar school 高等小學校.

Howler—boner 大錯。

Installation—inauguration (大學校長等的) 就職典禮。

Lesson period—recitation period (教室中的) 授課時間。

Mixed—co-educational 男女同校的。

Mixed education—co-education 男女同校。

Mixed school—co-educational school 男女同校的學校。

Non-provided school—private school 私立學校。

Post-course of tuition—correspondence course 函授。

Post-tuition school—correspondence school 函授學校。

Preparatory school; secondary school—prep school; fitting school
預備學校。

Schoolmaster—principal 中、小學校長。

Schoolmistress—schoolma'am (中、小學的) 女教師。

School prospectus—school catalog (中、小學) 校曆。

(School) speech-day—(school) commencement (中、小學的) 畢業典禮。

Second-year class—sophomore class (大、中學的) 二年級。

Second-year student (or man)—sophomore (大、中學的) 二年級學生。

Select school—exclusive school 只收富人子弟的學校。

Student in a preparatory school—prep student 預備學校的學生 (在
英國中學等於大學預科)。

Team—squad 隊。

Theological college—theological seminary 神學校。

Third-year class—junior class (大、中學的) 三年級。

Third-year student (or man)—junior (大、中學的) 三年級學生。

To be late—to be tardy 上課遲到。

To bully—to haze 拖屍 (大學老生對新生的一種惡作劇)。

To coach—to tutor (預備入學考試的) 個人教授。

To fail; to plough—to flunk 考試不及格。

To plod—to grind 死用功。

Truant—hook(e)y 時常曠課的學生。

University (or college) calendar—university (or college) catalog
(大學的) 校曆。

Varsity man—college boy 大學生。

Win his cap—win his letter 成爲選手。

ON TALKIE ENGLISH

美國電影英語

美國電影早已像洪水一般氾濫到全世界了。自從有聲電影發明以後；美國話便隨之而來，強他人傾聽，不管你懂不懂。

美國有聲電影 (American Talkie) 中的那種對話 (Dialogue)，在大體上說來，就是普通一般美國人日常所說的話，不妨把它視為美國普通話的代表。所以也可以說，Talkie English 就是 American Language。

美國話雖則發源於英國，但百餘年來，已和英國話很有些不同了。它還保留了一部分稍古的英文的用法。且因地域不同，也有許多差別，如 Boston 的人，他們說話就和英國人沒有多大的分別。但一般美國說的話，却多帶着有美國人獨特的 expression，和美國專用的字句。那都是普通英文辭典上所找不到的。芝加哥大學就出了一部美國話大辭典，是可以和牛津大辭典媲美的，但二者很不相同。

要學美國這種活生生的現代語，最好是聽取電影的對話。我還記得 yellow 一字，美國作胆怯解，我就是第一次從電影上聽來的。在 talkie dialogue 中，還常給我們介紹許多 new words and expressions。且和社會、政治、經濟各方面都有關係，戰後的新語，也都馬上搬上銀幕了。

要介紹美國的電影英語，實在不知從何下手。也許我們可以取一個實際的電影對話來研究，但未足局限，所以現在決定就各方面的情形，來分門別類的介紹，再把幾個動詞的用例舉出來，使讀者能得到一個輪廓，和一點基本的知識，然後進而研究劇本，就比較容易了。



A Glossary of Faulty Diction—(Continued from page 39)

Proven.—*Proved* is preferable. *Proven* is a Scotticism that has been widely adopted in America, perhaps because it is supposed (though wrongly) to be the original form.

Providing.—Prefer *provided* in such expressions as 'I will vote for him provided (not *providing*) he is a candidate'.

(Continued)

TURMOIL

SECOND PART OF THE *ECLIPSE* BY MAO TUN

TRANSLATED FROM THE CHINESE BY CHIEN GOCHUEN

動搖

茅盾原著——錢歌川英譯

陸小姐低了頭想，眼光注在脚尖；她雖然不是學校出身的新女子，卻是完完全全的天足，出門原也不成問題，但她總不大相信那些謠言，覺得父親是過慮。

『父親看來那些謠言會當真麼？』陸小姐慢慢的說。『現在時事變化果然出人意外，但總還不離情理。南鄉的事，那些打倒親丈夫，擁護野男人的話頭，果然奇離得可笑，但細想起來，竟也合乎情理。從前我們家的劉媽，說起鄉下女子的苦處，簡直比牛馬不如。

The daughter was thinking with bent head, her eyes fixed on her feet. Although she was not a new woman from school, she had natural unbound feet, so it was quite easy for her to travel, but she did not believe in rumours and thought her father was over anxious.

“Do you think those rumours will come true, father?” said the daughter slowly. “Although things change so unexpectedly now, still they won’t be against reason. The incident in the south country was certainly very ridiculous, saying down with husbands and stand by paramours, and all that; but they are still reasonable if you think it over. Liu Ma, our former maid-servant, told us that women suffered badly in the country, even worse than cattle. The male folk do nothing but eat, drink and

男人食喫懶做，還要賭錢喝酒，反教女人掙錢來養他，及至喫光用光，女人也沒有錢給他使，他便賣女人。像這種的丈夫，打倒他也不算過份吧？父親從前好像幫忙過這等的窮無所歸的鄉下女子。」

陸三爺微微點着頭，但隨即截住了女兒的議論，說：

「鄉下的事，且不去管他；只是據錢老伯說，城裏也要把妾婢孀婦充公，連未字女郎也要歸他們抽籤，這就簡直是禽獸之行了！錢老伯特地來叫我們提防，他說的是危邦不居。」

「錢老伯自是老成遠慮，剛才我說南鄉的事也還近情理，也就有城裏未必竟會做出不近情理的怪事的意思。妾婢孀婦充公，已經駭人聽聞，未必成真；至於姑娘兒也要歸他們抽籤，更其是無稽

gamble and enjoy themselves. They make their women gain a livelihood for them till they become very poor and the women have no money to give, then at last they sell the women. Husbands like those deserve to be put down. It is not over-done, I am afraid. I think father used to help those helpless country women.”

Lu San-tieh nodded, but soon interrupted his daughter's argument and said:

“Let's put aside the incident of the south country; but, according to Mr Chien's information, the concubines, widows and chambermaids in town are to be put to the public, even the unengaged girls are to be drawn lots for. This is certainly brute behaviour. Mr Chien came especially to ask us to take precautions. He said it is not advisable to live in a dangerous country.”

“Mr Chien's foresight is quite right. What I said just now is not irrelevant. I said the incident of the south country is rather reasonable. I meant to say they won't do anything against reason in town as well. To put concubines, widows and chambermaids to the public is too curious to be true.

的謠言了。方太太的朋友張小姐劉小姐，也都是未字的姑娘，難道也讓她們抽籤麼？」陸小姐說着，也不禁很嫵媚的笑了。

『或許在你料中，自然最好。但當此人欲橫流的時候，聖賢也不能預料將來會變出些什麼東西。古人說的「天道」「性理」在目下看來，真成了一句空話吧了。』

於是『危邦不居』的討論，暫且擱起。陸三爺感時傷世，覺得腦子裏空洞洞的，而且又迷惘的，舊的思想信仰都起了動搖，失了根據。但他是一個文學家，況又久與世事絕緣，不願自尋煩惱，所以只爽然片刻，便又高興起來，想作一首長詩以紀南鄉之變。他背着手，踱出女兒的房間，自去推敲詩句。

As to drawing lots for unengaged girls, it is a groundless rumour, I am sure. Madame Fang's friends such as the Misses Chang and Liu are unengaged girls, how can they be drawn lots for?" said Lu Mu-yün, laughing charmingly.

"So much the better if it comes out as you expect. But during the current of voluptuous desire you can never tell what will happen in the future. What the ancient people said 'the way of Heaven' and 'the reason of nature' is a useless thing in present conditions."

Then the discussion of not living in a dangerous country was put an end to. Lu San-tieh became rather sentimental as he felt so empty and dim in his mind and all the old ideas and faiths were shaken and lost their basis. But he was a man of letters and had long retired from active life, so he did not like to trouble himself. He was distressed for a while but soon recovered. He wished to write a long poem on the incident of the south country. He crossed his hands behind his back as he walked out of his daughter's room, and went along to think out his poem.

陸小姐惘然望着老父的孤單的背影，無端落下幾點眼淚來，她的感慨又與老父異趣。她是深感受着寂寞悲哀了。在平時，她果然不是愉快活潑的一類人，但也決非長日幽怨，深顰不語的過去的典型的美人；可是每逢她的父親發牢騷，總勾起了她自己的寂寞和悲哀來，自幼在名士流的父親的懷抱裏長大的她，也感受了父親的曠達豪放的習性；所以雖然是一個不出閨門的小姐，卻沒有尋常女孩兒家的脾氣，她是個胸懷闊大，又頗自負的人。她未必甘於寂寞過了一生。然而縣城裏的固塞鄙陋，老父的扶持須人，還有一部分簡單的家務，使她不能不安於這寂寞的環境。所以她聽

A few tears dropped on Lu Mu-yün's cheeks treacherously as she looked sorrowfully after her old father going on lonely. What she thought was quite different from her old father: she felt actually the sorrow of loneliness. At ordinary times she was certainly not the happy sort, but she was far from the old time typical beauty who said nothing and was wistfully sorrowful all day long. Every time that her father was speaking in exasperation she was abstracted in her own sorrow of loneliness. She inherited some of her father's broad and heroic temperament, since she was brought up in the care of her father. So she had not the ordinary girl's temper, though she did not go out of her own room. She was a broadminded and self-respecting person. She would not be satisfied with spending her life in solitude. But the uncultivated and isolated condition of the town, the need of taking care of her old father and domestic affairs made her content to remain in these lonely circumstances. When she heard of the rumours

了父親轉述的謠言後，雖然從理性的判斷上決定其必無，以為避地是多事，但是感情上她何嘗不渴望走出了這古老的花園，到一個新的環境。

在這劇變的世界，古老的花園已經關不住少年人的心了。

然而陸慕雲小姐的聰明的觀察以為必無其事，在街道上卻是一天比一天嚷得熱鬧了。加以「三八」婦女節大會裏，代表婦女協會的孫舞陽的演說裏又提到南鄉的事，很鄭重的稱之為「婦女醒覺的春雷」「婢，妾解放的先驅，」並且又惋惜於城裏的婦女運動反而無聲無臭，有落後的現象；她說：

「進步的鄉村，落後的城市，這是我們的恥辱！」

不但孫舞陽，老成持重著名的縣黨部婦女部長張小姐的演說，

from her father, she actually longed to depart from this old garden and go to a new world, though for the processes of reason she assured her father the threatened upheaval would never happen and there was no need to go away.

In this greatly changeable world, the old garden could no longer shut up the hearts of the young.

Things which Lu Mu-yün reckoned would never happen, however, were shouted vehemently day by day in the streets. Sun Wu-yang, the representative of the women's association, alluded to the incident of the south country in her speech at the meeting of the women's fête on April the eighth. She commended it by calling it "the spring thunder of women's waking," and "the pioneer of the emancipation of concubines and chambermaids," and felt sorry for the women's movement which, in town, was rather silent and seemed to be falling behind.

"The advancing village, the retrograde town, that's our shame!" said she.

Not only Sun Wu-yang, but Miss Chang, the head of the women's department of the town

也痛論婢妾制度之不人道，爲黨義所不許，而尼姑也非盡自願皈依佛法，大都爲奸人掠賣，其黑暗無異於娼寮。

這兩位的話，彷彿證實了謠言之有根，街談巷議自然更盛，而滿心想獨建殊勳的胡國光也深恐別人捷足先得，便迫不及待的在最近縣黨部會議中提出了他的宿構的議案了。這個議案，在胡國光是一舉而三善備：投機炫才，解決了金鳳姐的困難地位，結束了陸慕游的孀婦問題。而他預想的大希望尙不在內。

各委員中間照例不能意見一致。因爲胡國光雖然尙未採取街

headquarters of the party, who was noted for her prudence, had also blamed, in her speech, the inhumanity of the system of concubines and chambermaids which was not allowed by the principles of the party, and said even all nuns were not willing to follow Buddha but mostly were kidnapped by artful villains and their life was as miserable as that of prostitutes.

The speeches of these two outstanding women proved that the rumour was not groundless. The town talk therefore became more vigorous. Hu Kuo-kwang, who was absorbed in achieving his own ends, was afraid to fall behind, and, without waiting too long, moved his proposal at the next conference of the town headquarters of the party. To Hu Kuo-kwang, the proposal was killing three birds with one stone; he would be able to seize the chance of showing off his talents; to get Chin Feng-chieh out of her difficult position; to solve the widow's problem for Lu Mu-yu. And he had still other birds to kill.

Opinions among the members of the committee did not always agree. Hu Kuo-kwang, though he

頭輿論的未字女子也要抽籤，並且他的全案中也沒有抽籤，但是他主張一切婢妾、孀婦、尼姑，都收為公有，由公家發配。陳中首先反對，以為如此辦理，便差不多等於「公妻」適足以證實了土豪劣紳的謠言。方羅蘭也反對，以為「公家發配」違反了結婚自由的原則，最奇怪的，是張小姐也反對，這不能不使胡國光憤憤了。

「張同志也反對，很令人驚異。」他說，「那天三八節張同志演說，明明攻擊妾婢制度非人道和尼姑傷風敗俗。何以前後言行矛盾呢？」

「我的演說是立足在喚醒人們，我希望以後不再有妾婢尼姑增添

did not adopt the scheme rumoured in the town of drawing lots for the unengaged girls, nor mention it at all in his proposal, proposed that every concubine, chambermaid, widow and nun should be confiscated as government property and then distributed among the public. This was objected to first by Chen Chung, who thought it would be the same as to put wives to the public if it was carried out like this, and would confirm the rumours spread by the great landowners and debased gentry. Fang Lo-lan also had his objection, saying it would be against the principle of free marriage if they should be distributed to the public. To Hu Kuo-kwang's indignation, his proposal was also objected to by Miss Chang.

“I am surprised that comrade Chang should also object to my proposal,” said he. “I think comrade Chang blamed the system of concubines and chambermaids as inhumanity and that of nuns as corruption of public morals in her speech given on April the eighth. I wonder why she should contradict herself like this.”

“What I said in the speech was on the ground of awakening people. We hope no more concubines,

出來，並不主張目前多事紛更。況且收爲公有既惹人議論，公家發配也違背自由，可知解放妾婢尼姑的實行辦法，原很困難，不得不慎重辦理。」張小姐也是不讓步的抗辯，但胡國光護她是「半步政策」。他說：

「走了半步就不走，我們何必革命呢？至於方法，自然應該從長討論，可是原則上我不能不堅持我的主張。」

似乎「何必革命呢」這句話，很有些刺激力，而「半步政策」亦屬情所難堪，所以林子冲和彭剛都站到胡國光一邊了；方羅蘭本來不是根本反對，也就有「可以討論辦法」的話，表示不復堅決反對。這麼着，討論的方向，便離開了「提案能否成立」而轉到

chambermaids and nuns will appear; we don't want to make any trouble at present. Moreover, it will be criticized if we confiscate them as government property, and the distribution to the public is against liberty. It is very difficult to think out practical ways and means of emancipating the concubines, chambermaids and nuns. We ought to be careful," protested Miss Chang none the less, but she was sarcastically accused by Hu Kuo-kwang of having a half-hearted policy.

"Why should we work for revolution, if we stop half-way? As to ways and means, we should, of course, talk it over, but on principle, I have to hold to my opinion."

The words "why should we work for revolution" were exciting, and "the half-hearted policy" also beyond endurance, so that Lin Tze-chung and Pêng Kang had stood by Hu Kuo-kwang. Fang Lo-lan, who did not object thoroughly, expressed his not absolute opposition by saying they would discuss ways and means. Thus, the centre of debate came to the way of carrying out Hu Kuo-kwang's proposal,

『執行的方法,』事實上已經是默許胡國光的提案了。

『公家發配, 太不尊重女子人格; 簡直把女子仍作商品看待, 萬不可行。我主張替她們解除了鎖鍊, 還了他們的自由, 就完了。』林子冲說。

方羅蘭微微搖頭, 還沒說話, 張小姐已經發言反對了; 她以為婢妾等還沒有自由的能力, 把她們解放了而即不管, 還不是仍舊被人誘拐去作第二次的奴隸吧了; 她提出一個主張是:

『已經解放的婢妾尼姑, 必須先由公家給以相當的教育和謀生的技能, 然後聽憑她們自願去生活。』

大家覺得辦法還妥當, 沒有異議。但是孀婦應否解放, 以及一切婢妾是否都無條件的解放, 又

and whether it could stand was not in question. In fact, they had given in to his proposal.

"The distribution to the public can never be done, because we should respect the personality of women and not take them as commodities. I move we should break their chains, and give them back their liberty. That's all," said Lin Tze-chung.

Fang Lo-lan nodded slightly, but before he could speak Miss Chang uttered her second protest. She thought that the concubines and chambermaids had no ability to keep their freedom, and if they were released and sent away, they would probably be kidnapped into slavery the second time. She put forward an assertion:

"The concubines, chambermaids and nuns who are emancipated must be educated to a certain extent and made skilful enough to get a livelihood before we set them free to live as they choose."

There was no objection, as people thought it was rather a satisfactory way. But whether the widows should also be emancipated, and whether every concubine or chambermaid should be emancipated unconditionally became the focus

成了爭執的焦點。胡國光極力主張孀婦也須解放，理由是借此打破封建思想，辯論了許久，大家覺得倦了，於是議案就決定如下：

——婢，一律解放；妾，年過四十者得聽其仍留故主之家；尼姑，一律解放，老年者得聽其自便；孀婦，年不過三十而無子女者，一律解放，餘聽其自便。

又決定了『本案委託婦女部會同婦女協會先行調查，限一星期竣事；其應解放之婦女即設解放婦女保管所以收容之。』一件簇新的事業便算是辦好了。『解放婦女保管所』這名目，本來還有人嫌不妥，但爭論了半日，頭腦都有些發脹的委員們實在不能再苦想，此等小節，就不再事苛求，任其『解放婦女』『保管』算了。

(待續)

of debate again. Hu Kuo-kwang insisted upon the emancipation of widows with the object of thereby breaking down the feudal idea. They discussed it for a long time and got tired. The proposal was then resolved as follows:

Chambermaids should all be emancipated; concubines over forty years of age should be allowed to stay at their master's; nuns should all be released, but those of age should be left as they choose; widows not over thirty without children should be released and the others left as they wished.

It was also passed that "the law is given in trust to the women's department and the women's association to investigate at first, and the work is limited to a week; and those who should be released will be taken into custody by a bureau for taking charge of emancipated women." The new task was then settled. The name "Bureau for taking charge of emancipated women" was too contradictory to satisfy most of the members, but as they had debated for such a long time the members were too stale to think any more, so that they were content for the moment to use the contradictory name and keep the released women.

CURRENT ENGLISH SLANG WITH
ILLUSTRATIONS

俚俗用語例解

M

Make it hot for a person; To: to make it extremely uncomfortable for him to stay. 使人留不下去。

"After the scandal he just had to leave the firm. The people made the place *too hot for him to stay.*"

在發生誹謗之後，他便非離開那公司不可。人們使得他在那裏怎也留不下去了。

Man; The old: a term used to refer to the head of a business, the commander of a regiment, father as head of the family. It is also used as a familiar term of address between equals. 老闆; 長官; 父親; 老兄。

I told the old man yesterday that I wanted to marry her.
我昨天跟父親說過我要和她結婚。

Man in the street; The: the average man. 一般人。

"That is only an opinion of *the man in the street.*"

那只是一般人的意見。

Man about town; A: a man who spends his life in pleasure rather than work. 白相朋友。

"He's just *a man about town*, plenty of money and nothing particular to do."

他只是一個白相朋友，有錢又沒有特殊要做的事。

Man of his word; A: a person to be trusted. 可信任的人。

"I place great confidence in him for he is *a man of his word.*"

我對他很信任，因為他是很可靠的。

Syn: a man after my own heart.

Marines; Tell it to the: an expression implying incredulity.

人的話；誰能相信。

"Go tell it to the marines. You expect me to believe a cock and bull story like that?"

誰能相信, 你希望我會相信那樣的信口雌黃嗎?

Match; To meet one's: to meet one's equal or superior in skill.
棋逢敵手。

"He is one of the best tennis players in the Club, but he certainly *met his match* in the newcomer."

他是俱樂部裏一個最會打網球的人, 但那新來的却是他的一個好敵手。

Meat wagon; A: an ambulance. 救護車。

Here comes a *meat wagon*.

那兒來了一部救護車。

Midnight oil; To burn the: to work till very late at night. 焚膏繼晷; 工作至夜深。

"There's an examination coming and I'm afraid I must *burn the midnight oil* for a few nights."

就要考試了, 我恐怕我非開幾晚夜車不可。

Mind one's P's and Q's; To: to be extremely careful of one's behaviour and words. 特別注意言行。

"When you're with him, be sure to *mind your P's and Q's*."

你和他在一道的時候, 你一定要特別注意你的言行。

Missouri; I am from: a thing has to be well proven before I can believe it. 非有充分的證據我不能相信。

"You'll have to bring better proof than that, *Remember. I'm from Missouri*."

你得提出更有力的證明。否則我是不能相信的。

Mitten; To get the: to be rejected in a proposal of marriage. 求婚遭受拒絕。

"I hear that he finally proposed to her, but was *given the mitten*."

我聽說他終於向她提出求婚, 但被拒絕了。

Mit; The frozen: to show dislike. 嫌惡。

"He tried to speak with her, but she gave *him the frozen mit*."

他企圖和她說話, 但她表示嫌厭。

Monday feeling; That: the feeling of weariness after Sunday's celebrations. (hence: Blue Monday). 休假後疲勞的心情 (因爲在星期天玩得太厲害了)。

"It's just *that Monday feeling* after the night before. I'll be all right tomorrow."

在那樣痛快地玩了一晚之後，正覺疲勞得打不起精神來。明天我就可以恢復常態做事了。

Moocher; A: a chisler or borrower. 到處乞求 (討香煙等) 的人。

"I don't know how, but he certainly gets along as a *moocher* of cigarettes. Be on the look out when he comes cadging."

我不曉得爲什麼，他確是到處討香煙吸。你當心他來找你要呀。

Moon; To reach for the: to be over-ambitious; not likely to succeed. 野心太大，無法成功。

"If he expects to get an appointment like that, he's just *reaching for the moon*. It's open only to the cream of the company."

如果他想要謀那個差事，他真是麻雀子想吃天鵝肉呀。那只是公司裏幾個優秀份子才有希望的。

Moonshine: adulterated alcoholic liquor. 攙雜的酒。

"That's obviously *moonshine* and it's dangerous stuff." 那顯明是一種攙雜了東西的酒，喝了很危險的。

Mouth water; To make one's: to have feelings of intense pleasure in anticipation. 令人垂涎。

"When I hear you tell about it, it positively *makes my mouth water*."

當我聽見你說到那個時，那簡直使人垂涎不已。

Mouth; Down in the: Disappointed and sad. 悲傷失望。

"After he lost his job he seemed awfully *down in the mouth*."

他失業之後，他好像很頹喪的樣子。

Syn: to feel blue.

Muck in with; To: to share in anything. 分享。

"We are *to muck in with* my brothers' until we find a house."

我們兄弟兩人同住在一起，要等到我找到房子才能分居。

THE USAGE OF PREPOSITIONS

By H. SAITO

II. "FOR" OF PURPOSE

(7) "For whose good?"

He labours for the country's good.

The phrases "*for the purpose of*," "*for the sake of*" etc., give rise to such phrases as "*for the good of*," "*for the benefit of*."

He goes to the seaside every summer, **for the benefit of** his health.

Those who labour **for the public good**, are not always appreciated.

I repeated the story **for the benefit of** those who had not heard it before.

The use of the form is extended to some other words denoting *benefit or advantage*:—

I beg you will negotiate **for my advantage**.

The king laboured day and night **for the improvement of** his people.

(8) "For—ing"

Nitric acid is used for testing gold.

The Preposition *For* followed by the Gerund is used to denote Purpose, after some verbs (*to employ, use, etc.*) and nouns (*plan, scheme, remedy, etc.*).

There is a machine **for making** ice.

There are mills **for grinding** corn, mills **for spinning** cotton, mills **for sawing** wood, etc.

This is a suitable time **for trying** the new method.

Compare:—

- { The ostrich can be **used for riding**.
- { A hound is a dog **used in hunting**.

Sometimes the Gerund is omitted, which supply:—

- We concerted **a plan for** his escape.
- He then formed **a scheme for** the conquest of the world.
- Is there any **remedy for** toothache?
- There is no **occasion for** haste.
- There is no **room for** doubt.

Hence the following Idioms:—

- (a) **There is no help for it.**
- (b) **There is nothing for it but to submit.**

Note:—*For* of Purpose followed by the Infinitive is an obsolete construction.

What went ye **for to see**?—*Bible*.

The Lord has called us **for to preach** the gospel unto them.—*Bible*.

But this use of *for* has given rise to the following construction.

(9) “**For—to—**.”

There is no need **for him to work**.

For of Purpose is used before the Infinitive to denote a Sense-Subjective relation. Compare:—

- { It is necessary **that I should work**.
- { It is necessary **for me to work**.
- { **You can learn** French easily.
- { It will be easy **for you to learn** French.
- { **Such a man** can not **succeed** in anything.
- { It is impossible **for such a man to succeed** in anything.

The Sense-Subject of the Infinitive is preceded by *For* in the following cases:—

- (a) **Before Subject Infinitive:**—*For me to go* is impossible.
- (b) **Before Complementary Infinitive:**—It is *for you to decide*
- (c) **After Nouns:**—Is there a house *for travellers to stop in?*
- (d) **After Verbs:**—I watched *for an opportunity to occur.*
- (e) **After Adjective:**—English is difficult *for us to learn.*
- (f) **After Adverbs:**—The book is too difficult *for them to understand.*

Note:—The Subjective *For* is used after:—

- (a) The verbs *to wait, watch, long, etc.*
- (b) The adjectives *easy, difficult, hard, etc.*
- (c) The adverbs *enough* and *too.*

CURIOUS FACTS ABOUT THE BIBLE

A man spent three years going through the Bible to compile these facts.

There are 66 books, 1189 chapters, 31, 173 verses, 773, 692 words, and 3,566,480 letters. The shortest chapter is Psalm 117, and this is also the middle chapter. The longest chapter is Psalm 119.

The middle verse of the Bible is Psalm 118, verse 8. There is no middle verse in the Old Testament, because it has an even number, but the place where it would be is between the 17th and 18th verses of 11 Chronicles 20.

The shortest verse in the Old Testament is I Chronicles 1, verse 25; and in the New Testament John 11, verse 35. The middle verse of the New Testament is Acts 17, verse 17. The word *and* occurs 35,543 times in the Old Testament and 10,684 times in the New.

WORLD AFFAIRS

China's New Era Begins; People Go On As Usual

China will enter *the constitutional era¹ on Christmas Day marking the most profound political transformation in the country's 3,000-year history, but the daily life of *the average Chinese² will be scarcely affected by the change.

Few of China's 450,000,000 citizens, therefore, are evincing³ much interest in the momentous⁴ "turning point" which marks the end of the 20-year period of *Kuomintang political tutelage⁵ and the beginning of constitutional democracy in China. Most Nanking papers *commented editorially on the significance of the day⁶ and Government officials are *taking formal cognizance of⁷ it, but the farmers, merchants and coolies appear even less interested than were in the national election last month.

Such reaction was not considered surprising by informed circles here in Nanking. They pointed out there will be little real change in the government or administration⁸ of the country as a result of the enforcement of the constitution. It is *a foregone conclusion⁹ that Generalissimo Chiang Kai-shek will continue as President of the Republic and while the legislative power is now theoretically *veste in the Legislative Yuan¹⁰ no one anticipates¹¹ that the Yuan will refuse to pass any law Chiang wishes, or *over-ride¹² his veto¹³.

The five Yuans which were the setup a year ago will continue to administer the same functions, and although the Legislative and Control Yuan members will be elected, Kuomintang domination and control of these elections *were taken for granted¹⁴.

1. 憲政的時代。 2. 一般中國人民。 3. evincing [i'vinsɪŋ], 表示。 4. 重大的。 5. 國民黨的訓政 (tutelage ['tju:tilɪdʒ], 監護, 訓導)。 6. 作社論評述該日之意義。 7. 正式認定。 8. 行政, 施政。 9. 預先就知道的事實。 10. 置於立法院。 11. 預期。 12. 不顧...而行使。 13. veto ['vi:tou], 否決權。 14. 被假定了的。

The attitude of Chinese intellectual circles toward the inauguration¹ of the constitutional era, however, is not necessarily cynical², but rather acceptance of the fact that with the vast majority of the Chinese population illiterate³ and the country caught in the most violent civil war, the extent to which constitutional democracy can really begin functioning in China will be extremely limited for years to come. The long established *hierarchy of power⁴ pyramiding down from the Generalissimo to the most lowly *hsien magistrate⁵ will continue to be the real "constitution" of China until such a time as the will of the Chinese masses⁶ can make itself felt through the election machinery which has now be set up.

Censorship Reimposed In Manchuria As Govt. Position Deteriorates

The reimposition of *news censorship⁷ in Manchuria with immediate effect was ordered by Generalissimo Chiang Kai-shek's headquarters in Mukden on December 26 as the Government's military position throughout the northeast continued to deteriorate⁸, according to reports reaching here in Nanking December 26.

In announcing the order to newspapermen, the Mukden authorities stressed⁹ that it would be strictly enforced, and reminded them of the 12-point *martial law¹⁰ proclaimed a few days ago when the Communists started their winter offensive.

(Highlight of this proclamation was that anyone caught infringing¹¹ any of its 12 "don'ts" would be summarily executed by shooting).

Alleges Censorship Behind Chinese Newsprint Curbs

*A Herald Tribune editorial¹² titled "Chinese Censorship" said on December 23, "In those countries where authorities desire to restrict *freedom of the press¹³ without honest admission of what they are doing as one of the most effective methods is *to restrict

1. 開幕。 2. (由於不信人家行事之誠意而) 冷笑的, 嘲罵的。 3. 文盲的。 4. 權力的體統 (hierarchy [/'haɪərə:ki], 階級制度)。 5. 縣官, 縣長。 6. 羣衆, 大眾。 7. 新聞檢查。 8. 惡化, 轉變得更壞。 9. 強調。 10. 戒嚴法。 11. 違犯。 12. 前條論壇報社論。 13. 新聞自由。

newsprint supply of publishers¹ who are *critical of the government². This device is being used in China ostensibly³ without government action”.

The paper said *the Evening Post and Mercury of Shanghai⁴, is “one of the few papers in the regions of China controlled by Generalissimo Chiang Kai-shek that still has the temerity⁵ to call attention to *the inefficiency and corruption⁶ in the national government. If the “Evening Post and Mercury” *is put out of business⁷ there will be no longer the slightest excuse for contending⁸ that a free press exists anywhere in China”.

Panamanian Assembly Rejects Agreement With U.S. On Bases

*The Panamanian National Assembly⁹ voted on December 23 unanimously¹⁰ to reject the agreement granting the United States extension of the leases¹¹ on *14 vital Canal Zone defence bases¹².

The rejection came on a motion¹³ presented by Deputy Felipe O. Perez and 13 others to reject the agreement signed on December 10 by representatives of *the Republic of Panama¹⁴ and the United States because, they said, the agreement was not inspired¹⁵ by *the principle of juridical equality of the contracting nations¹⁶ nor does it subject itself to norms¹⁷ of international law and spirit of the system of inter-American defence.

Indignation High In Panama Against U.S. Govt.

Indignation¹⁸ against the United States now ran high among Panama's population based largely on the feeling that the United States was pursuing an *imperialistic policy¹⁹ in the republic.

Deputies²⁰ speaking against ratification²¹ of the canal²² zone agreement contended²³ there was no danger of a new war and therefore no justification²⁴ for establishing American armed bases outside the Canal Zone on Panama's national territory.

1. 限制出版家的新聞印刷材料。 2. 喜歡批評政府的。 3. ostensibly [ɒs'tensibli], 顯露地。 4. 上海晚報名稱。 5. temerity [ti'meriti], 輕率。 6. 無能與腐敗。 7. 被使之停止營業。 8. 辯論。 9. 巴拿馬國民大會。 10. 一致地。 11. 租借。 12. 十四個重要的巴拿馬運河地區之防衛基地。 13. 動議, 提議。 14. 巴拿馬共和國。 15. 感召。 16. 締約國法律平等的原則 (juridical ['dʒuə-ridikəl], 司法上的)。 17. 規範, 標準。 18. 憤激, 憤怒。 19. 帝國主義的政策。 20. 議員。 21. 簽准, 批准。 22. canal [kə'næl], 運河。 23. 辯爭。 24. 理由。

Unification Of Germany Under 3 Powers Looms

*Three-power unification of western Germany¹ appeared nearer *in the wake of² Secretary of State George Marshall's assertion that complete unity was impossible until the east-west struggle over European recovery is resolved.

Diplomatic officials said while Marshall's remarks forecast³ American, British and French talks on *a merger of the zones of Germany⁴ the secretary of state does not believe it possible to attempt negotiation of a three-nation peace treaty with western Germany.

But they regarded unification of the western zones as virtually⁵ the only method of bringing pressure on Russia to agree to a settlement on Germany.

1. 三強統一西德. 2. 接...之後. 3. 預示, 作爲...之預示. 4. 德境各佔領區之合併. 5. 實則, 實際上.

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