

# 名著選譯

五年 · 二月號 639

第二十期

· 英漢對照 ·

CURRENT MAGAZINE ARTICLES

藝文書局刊物之一

★本刊第三次懸賞徵譯，因各校學生來函要求展期，改於第廿二期(四月號)揭曉，應徵譯稿於三月廿五日截止，請讀者注意。

★第二次大戰後，世界各地的民族解放運動，風起雲湧，尤其是在亞洲。在全世界的人民都迫切地要求民主的時候，經濟壓迫的手段和殖民地式的待遇，確已都是過時的東西了。近數月來，越南、印度尼西亞等地反抗和衝突的事件接踵而至，此仆彼起，而目前印度孟買的反叛，情勢更是非常嚴重。我們相信，如果根本的問題不解決，則這種糾紛正是方興未艾，不會停止的。本期時論羅繆洛氏這篇『亞洲必需解放』，無異是亞洲民族解放運動的警鐘，速應着帝國主義威權者的一個當頭棒喝。

★『美國的樂觀主義和歐洲的悲觀主義』將美國和歐洲在心理上作一比較。美國在各大國中，是一個新興者。在短短的二百年中，她超越了許多歷史悠久的國家，連工業和海運發祥地的英國也瞠乎其後，黯然失色。本篇作者指出，美國之能日臻繁榮，其主要的原由是由於樂觀進取的人生觀。

★本期續完了『日本民族的西面觀』一文。對於這個恃強不馴的民族，我們於深惡痛絕之餘，還覺得很可惋惜。日本人民的勤苦耐勞，本來是世所週知的。日本法西斯軍閥，曾經把日本造成亞洲最強的工業帝國，擁有過世界第三位的海軍艦隊。這在一個土地貧瘠，資源缺乏的島國環境中，也不是容易的事。日本的興衰過程，正是一句平凡的格言的證明：『搶來的東西，決不能使自己富裕。』

★『戰爭罪犯的末日』描繪德國納粹領袖們在聯合國集中營裏的生活情況。這些人在國社黨全盛時，都高踞權要，不可一世，現在身入困圍，醜態畢露，竟都是些不值一哂的傢伙，請來很可發噱。本文因篇幅關係，分做兩期刊完。

★『醫學界的最新神藥』灰鏈絲菌素，是比配尼西林更新的一種發明，功效偉大，百病可癒。這種新藥，對於肺病亦可治療，可說是人類的福音。

★傳記欄是『亨利福特二世』。福特汽車公司可算是美國汽車業中的一個老前輩，創辦人老福特現在已是八十二高齡的耆翁。去年九月間，老福特以年老退休，由他的長孫繼承總經理的職位。以福特整個事業之龐大，竟由一個二十八歲的青年來主持經營，無怪世人對於這位新人物都要加以注目了。本刊第七期有一篇『汽車大王福特之立業』，讀者如有興趣，可以參看。

## 名著選譯月刊第二十期目錄

### 時 論

Asia Must Be Free - - - - - by Carlos P. Romulo...113  
亞洲必需解放 馮錫良譯

### 心 理

American Optimism vs  
European Pessimism - - - - - by Richard  
美國的樂觀主義 Coudenhove-Kalergi 119  
與歐洲的悲觀主義 沈清譯

### 特 寫

The Japanese Nation - - - - - from "Life".....126  
日本民族的面面觀 陳旋譯

Doomsday for the Guilty - - - - - by George Tucker.....131  
戰爭罪犯的末日 王耐之譯

### 醫 藥

Medicine's Newest Wonder Drug - - - - - by J. D. Ratcliff.....135  
醫學界的最新神藥 黃漢昭譯

### 傳記人物

Henry Ford II - - - - - by Gilbert Burck.....139  
亨利福特二世 唐昌禮譯

# ASIA MUST BE FREE

Condensed from "Collier's"

by Carlos P. Romulo

## 亞洲必需解放

馮錫良譯

**P**EACE in the Pacific is a supreme issue for all countries and for all people. With it we lay the basis for world peace; without it we face chaos again.

Obviously, then, we need a new pattern of living in the Pacific; after four years of fighting injustice, we cannot ask one billion Asiatics again to become mere hewers of wood and carriers of water for the rest of the world and expect them to be satisfied. We stopped Japanese aggression, but we did not destroy an idea the Japanese brought with them and nurtured in every fertile soil. This idea called for a "Co-Prosperity Sphere"—a geographic area where peoples of the same ways, the same color and the same traditions could join in a political whole.

Actually this siren call didn't work out that way. It became Asia for the Japanese. But the idea itself is still valid, still morally unassailable. It is in Asia for keeps. It cannot be labeled unrest or revolt. It is the renaissance of the Far East. And Westerners can help energize it into a tremendous force for peace.

The Japanese plan attempted to gather all races and countries of Asia into a single body. It was too arbitrary, too unwieldy. It would be more reasonable to expect the Asiatics to divide along natural lines of race into three large federations—Malayans, Chinese, Indians. I am here presenting the case of Malayan federation—a political and economic body of 200,000,000 Malay-speaking people who live in the Philippines, Java, Celebes, the Moluccas, Sumatra, the Malay Peninsula, Siam, Burma, Indo-China.

I was born in Asia and grew up there. Directly before this war began I traveled among the Malayans in Thailand, Burma, Java and the Straits Settlements. Wherever I went I found a fierce hunger for freedom and a sense

**太**平洋的和平是所有國家，所有人民的一件最重要的東西。有了它，我們就有世界和平的基礎，沒有它，我們就又要遇到變亂。

因此，極明顯的，在太平洋我們需要一個新的生活方式；經過四年的反抗不義的戰爭，我們不再能使十億的亞洲人民死心塌地的只做些搬柴挑水的工作。我們已阻止了日本的侵略，可是我們並沒有毀滅日本人帶給他們的與已在各富沃地區培養成的一種思想。這個思想就是要創造一個「共榮圈」——在一個地理的區域裏，同風同俗的，同色同宗的人民應該聯合起來，組成一個政治集團。

事實上，這句口號並沒有這樣實現。亞洲只變成了日本人的亞洲。但是原則的本身仍是有效的，並且論理上也仍是無懈可擊。這是給亞洲遵守的，不可視為一種不安或是叛亂。這是遠東的文藝復興。西方人可以強化這個原則來造成一種捍衛和平的力量。

日本人的計劃是希望召集亞洲的人民與國家來組成一整個集團。那是太武斷了，太龐雜了。較合理的辦法是應該將亞洲人民依照種族的自然界限分為三個聯邦——馬來人，中國人，印度人。我在這裏先舉馬來亞聯邦為一個例子——這是一個散據於菲列賓，爪哇，西里伯，馬六甲，蘇門答臘，馬來半島，暹羅，緬甸，與越南的二萬萬說馬來語的人民的政治與經濟集團。

我出生在亞洲，也是在那裏長大的。在戰爭爆發之前，我曾走遍馬來羣島，暹羅，緬甸，爪哇，與海峽殖民地。不論何處我總發現有一種酷愛自由的飢渴與一種憎恨白人的感覺。

of betrayal at white hands.

In Java, underground leaders, representing millions of farmers, were holding midnight meetings in forest hide-outs to organize themselves for freedom. Mass clamor for it in Burma could be heard everywhere—among street cleaners, cinnabar miners, students, merchants and government officials.

Wherever I went I saw odious distinctions of race that violate human dignities. I saw gentle Burmese women stepping into the gutter to make way for white men. I saw Malayan gentlemen barred from British dining rooms and clubs in Singapore. I saw professors—graduates of Cambridge and Oxford—refused teaching positions even in primary schools in their own country because they didn't bow low at the approach of a Dutch overseer.

Everywhere there were pinched brown bodies in filthy sarongs, and faces that had become inhuman with misery. There were no children playing among them. Those wretched dwarfed beings sold into economic slavery by their starving parents could not be called children. They didn't know how to romp; they had never had the vitality.

Thus when the lid blew off this pot of seething racial resentment, it is easy to understand why white men—everywhere but in the Philippines—were obliged to fight for their lives not only against oncoming Japanese but against the Malaysians they had treated so contemptuously for so many years. Since Japanese imperialism was a means of getting rid of white imperialism, these Asiatics accepted it and set themselves to pray for the next step in freedom.

This prayer seemed answered in the Atlantic Charter, pledging self-government to subject nations. Instead, Far Eastern countries found that these promises provided freedom for white peoples caught under the Nazi yoke, but not for the brown man, not for Asia.

Malayans beyond the Philippines have no word yet for democracy. Instead they say, "We hope and pray for 'America' for our people." This means to them a system of living where there is freedom, together with shared courtesy and mutual interest between white men and brown. The American record in the Philip-

在爪哇，代表數百萬農民的地下工作的領袖在森林的隱蔽處開着深夜的會議，組織自己去爭取自由。為爭取自由的羣衆喧鬧在緬甸各處都能聽到——在清道夫，礦工，學生，商人，以及政府官員中都有。

無論什麼地方我都見到違背人道的一種苛刻的種族界限。我見到上等的緬甸婦女踏到陰溝裏去，因為要讓路給白種人走。我見到在新加坡的馬來上等人在飯廳和總會裏都與英國人隔離分開。我見到劍橋與牛津大學畢業的大學教授——在本國連教小學的位置也被拒絕，因為他們沒有對一個荷蘭視察員低頭。

什麼地方都有穿着襤褸圍布的憔悴的棕色的身子，他們的的面孔都已悲苦得不像人樣了。那裏也沒有兒童在他們中間遊戲。那些已被他們飢餓着的父母賣去做經濟奴隸的不幸的小矮子們，不能再叫做兒童了。他們不知怎樣遊戲；他們根本沒有生氣。

因此，當這隻滿盛着種族憎恨的壺子沸騰了沖開蓋子的時候，就容易懂得為什麼白種人——各處都是，除了菲列賓——不但拼命的抵抗進攻的日軍，並且還要抵抗他們許多年虐待的馬來人。既然日本的帝國主義是剷除白種帝國主義的一種方法，這些亞洲人就接受它並且祈望着更進一步的自由。

這祈望與允許以自治權給與屬國的大西洋憲章，似乎是符合的。然而，遠東國家覺得這些允許只是給與在納粹統治下的人民的，不是給棕色人的，不是給亞洲的。

在菲列賓之外的馬來人對於『民主』尚沒有適合的字眼。他們只會說，「我們希望，祈禱『美國』能為我們而來。」這對於他們就是一種有自由的生活制度；白種人與棕色人中間有着互相的尊敬與共通的連繫。這一點應該由美國在菲列賓的成績來負責。這也就是帝國主義者稱為不切實的幻想化的原則可能實施的明

piners is responsible for this. It is also a substantial demonstration of the workability of the principles imperialists say are impractical and idealistic.

Imperialists claim that a federation of Malayan states would be unsuccessful.

Their first reason: There is no basis for union among these diverse Malaysians. While their language is of Malayan root, they speak dissimilar dialects. They fought one another frequently before Occidentals stopped intertribal wars. Their religions are antagonistic.

Their second reason: The record shows that Orientals are exploited far more under native rulers than under Occidentals. Taxation is oppressive and hideously corrupt, going into the coffers of princelings who spend it on living in splendor. Courts of justice do not exist for the common man; nor are there police systems to protect him.

Their third reason: These backward people are not ready yet for the complexities of self-government.

Now let us examine the case for federation of Malayan peoples.

First, how dare we say: "Freedom is right for the Filipinos and the Dutch, but not for the Javanese. It is right for the Chinese, but not for the Indians." The essence of our world struggle is that all men shall be free.

It is true that there are superficial differences, but essentially these islanders are the same people. Language variations are not an insurmountable barrier; we have five or six languages within the Philippines and yet share a common interest.

It is true also that there has been gross exploitation of my people by their own rulers. However, the most damning evidence in that record was piled up 300 years ago.

But there is another kind of exploitation, common in the Orient. It permits vast business interests to interfere with the politics of a country and uses the enormous power of wealth to suppress the development of a people.

Literacy is a significant yardstick of the development of a nation. Apply it to colonized nations in the Far East, and what do we find? The Dutch have been in the Indies for more

證。

帝國主義者主張馬來亞聯邦制是不能成功的。

他們第一個理由是：在那些分裂的馬來人中間根本沒有統一的基礎。他們的言語雖根源於馬來話，然而他們說的是不同的土語。在西洋人來遏止部落戰爭之前，他們往往互相攻擊。他們的宗教是敵對的。

他們第二個理由是：記載上證明東方人在本地人統治下遠較在西洋統治下被剝削得利害。苛酷與極端腐敗的徵稅只是充實了許多皇族的私囊，揮霍在豪華的生活中。平民沒有公正的法庭，也沒有警吏來保護他。

第三個理由：那些落後的人民也根本尚未有資格來應付自治政治的複雜事項。

現在，我們先來檢討這件馬來人民聯邦的事。

第一，我們怎樣說：「自由可以給與菲列賓人與荷蘭人，可是不可給與爪哇人。可以給與中國人而不可給與印度人。」我們主要的世界鬥爭就是使所有的人能有自由。

那是確實的，他們表面上有不同之處，但是大體上說，這些島上的居民是同族的人民。言語的不同不是什麼大不了的阻礙；在菲列賓人羣中，也有五六種言語，然而他們只有一種共同的利益。

那也是確實的事，我的同胞曾經飽受他們本地統治者的苛刻剝削。可是，記載上最最惡劣的證據還是三百年以前的事。

但是還有一種剝削，在遠東是很普遍的。那就是容許鉅大商業的利益來干涉一國的政治，容許用鉅大的經濟力量來壓制一種人民的發展。

識字水準是一個國家發達的重要碼尺。應用到遠東的殖民地，我們發現些什麼？荷蘭人在東印度已有三百餘年，拿走了橡皮，奎寧，錫，油，米，茶，咖啡，香料，五金與乾椰子

than 300 years, taking out rubber, quinine, tin, oil, sugar, rice, tea, coffee, spices, metals and copra. Java's literacy in that time has climbed to seven percent. During one 30-year campaign at the turn of the century, Holland spent more than \$250,000,000 subduing Achinese states in northern Sumatra, a territory somewhat smaller than West Virginia. Yet in a similar period of years the education budget for all of Sumatra has not totaled a tenth of that amount.

Before the Japanese took over, the Dutch allowed 30 Malayan representatives to sit with their 24 Dutch representatives in the *Volkstraad*, the parliament of the Indies. Of these 30 natives, 20 were appointed by the governor general. In other words—some 75,000,000 Malaysians had ten representatives whom they freely elected, while some 70,000 Hollanders out there had 24 Dutch representatives plus the 20 natives. Otherwise natives held no office of authority in their government; nor were there good law schools in the islands where they could learn the business of government.

Contrast this with the Filipino situation. General elections have been held for their National Assembly since 1907. All 120 members are Filipino, and the Speaker of the House is a Filipino. Since 1916 the Philippines have had their own judicial system—a lawbreaker, whether white or brown, is arrested by a Filipino whether white or brown, is arrested by a Filipino policeman, tried before a Filipino jury, and sentenced by a Filipino judge. These men have learned law and government at the University of the Philippines and five other universities offering law courses.

In the 60 or 70 years of enlightened French administration in Indo-China the unenlightened farmers have lived in the same black misery. Leprosy, malnutrition and malaria have been the same stark mysteries to them because there have been so few free clinics and visiting nurses, and no compulsory vaccination. The written word was unattainable because the beautiful new schools were only in the big cities. If by some miracle a farmer did get his son into a city school, he could only look forward to his becoming an inconspicuous clerk, since there

○爪哇的識字水準在這些年中祇增到百分之七。○在本世紀開始時一個歷時三十年的戰役裏，荷蘭曾耗費二萬萬五千餘萬元去征服蘇門答臘北部的安慶省份，一個比西佛琴尼亞州稍小的地方。○可是在同時期間，給蘇門答臘全境各地的教育預算還不到這個數目的十分之一。

在日軍佔領前，荷人允許卅個馬來人代表與廿四個荷蘭代表共同出席東印度的國會。在這卅個土人中，廿個是由總督指定的。換句話說——七千五百萬馬來人有十個他們自由選出的代表，可是在那裏的七萬個荷蘭人却有廿四個荷蘭人代表再加上廿個土人。除此之外，土人在他們的政府裏是沒有職權的，那邊島上也沒有好的法學院給他們學習政府裏的事情。

同菲列賓的情形對照起來，自從一九〇七年起菲列賓人就有國會的普選。所有的一百廿個會員盡是菲人，下院的發言人也是菲人。從一九一六年起，菲列賓人就有他們自己的司法系統——一個犯法者，不論白人或棕色，會給菲列賓的警察逮捕，給菲列賓法庭審問，給一個菲籍法官宣判。這些人都曾在菲列賓大學與其他五個有法科的大學裏學習過法政。

法國人在越南六七十年的開明統治下，那些不開明的農民也在黑暗中痛苦地生活。麻瘋，營養不足，瘧疾對他們還全然是神祕的，因為那裏祇有極少數的醫院與護士，也沒有強迫的種痘。寫的字是見不到的，因為美麗的新式學校祇有在大都市裏才有。假使竟有這裏的奇蹟，一個農民能夠把他的兒子送進城裏的學校裏去，那末他也只能希望他將來做一個不重要的小職員，因為沒有市政的事務可以給他做，所有在國家銀行裏，鐵道上，商行裏的重要職位都是預定給法國人的。

was no civil service, and the top jobs in his country's banks, railways and mercantile firms were reserved for Frenchmen.

Literacy has an even more feeble showing in the Federated Malay States than in Java. In 1940, government revenues in those abundant lands were so high that a present of 10,000,000 Straits dollars was sent to the home government in London, and still enough revenues were left to give a surplus of 20,500,000 Straits dollars. Yet that same year less than 2,000,000 Straits dollars was spent on education—about one and three fourths percent of the total revenue. Exactly 58 pupils were learning agriculture in high school in 1938. That same year in the Philippines there were 4600 students in agricultural schools, and another 9000 in trade schools.

The Burma tribes are as primitive now as they were 60 years ago when the British annexed the kingdom. The mineral wealth of the country is enormous, yet it is practically untouched. With 85 percent of the population engaged in agriculture, there is only one higher school teaching scientific farming. And in 1940, when a native political party advocated certain constitutional reforms and adopted a program of "Two acres of land and a cow for every person," the leaders were clapped into prison.

Naturally these Malayans contrast their lot with what they see going on in the Philippines. They know that more than 2,000,000 children go to schools in the Philippines, and that the literacy rate there is now 51 percent. They know that one of America's first acts upon taking over the Philippines was to send 1000 schoolteachers from the States to open schools and start training native teachers. What they probably don't know is that in the ensuing 42 years those Filipino teachers have grown to a force of 40,000 in some 11,000 schools; that there are 5000 public libraries with more than 4,000,000 books available to anyone who wants to read them. For the three years preceding the war, education appropriations varied between 33 and 37 percent of the national budget.

Malaria controls and compulsory vaccination have been set up in dozens of stations; there are more than 1500 dispensaries and some 45

識字水準在馬來聯邦中較爪哇更顯得微弱。一九四〇年政府的收入這樣高，他們向倫敦本國政府的一筆禮就送去一千萬海峽金圓，剩餘的收入款數還有二千〇五十萬海峽金圓。然而同年用在教育上的經費，則二百萬海峽金圓也不到——約佔收入總數之百分之一又四分之三。在一九三八年，只有五十八個學生在高等學校裏學習農業。同年菲列賓的農業學校有學生四千六百名，商業學校有九千名。

現在的緬甸部落同六十年前英國吞併他們國家時一樣的落後。這個國家的礦產的富裕簡直偉大，然而差不多一點也沒有動。全人口的百分之八十五是農業的，然而祇有一所較高等的學校在教授科學化的耕種方法。並且一九四〇年，一個本地的政黨主張某種憲法的改進與採取一種「每人應有二畝地一頭牛」的計劃，他們的領袖就鐐鑰入獄。

當然這些馬來人會覺得他們的命運與他們在菲列賓見到的情形正是相反。他們知道菲列賓有二百多萬兒童在學校裏唸書，識字水準現在已是百分之五十一了。他們知道在接收菲列賓後，美國一個最初的行動就是從美國派了一千個教員去設立學校，來訓練本地的教師。或者他們所不知道的事是，四十二年來那些菲籍教員的數目已增加到四萬名，在一萬一千所學校裏執教，有四百萬冊書籍在五千所公共圖書館裏供給任何一個要看書的人閱讀。在戰前的三年中，在國家的預算表裏，教育費用總在百分之卅三與卅七之間。

瘧疾預防與強迫種痘已設立了許多供給所，還有一千五百餘所藥房，四十五個國家醫院。除了幾十個產科醫院與兒童醫院，他們都在

government hospitals, aside from the several dozen maternity centers and children's clinics, all of them teaching hygiene, sanitation and dietary values. Agricultural experiment stations put out monthly bulletins on new developments in sugar-cane, rice, copra and pineapple plantings.

No, Burma and Malaya and Indo-China and Java and Sumatra are not ready for self-government. But would they ever be, under such selfish colonial systems? Where are the schools, civil-service privileges and tutors in self-government to help them prepare?

We can't expect to have a spontaneous combustion of freedom and suddenly set loose millions of people to experiment with self-government. First they must learn to administer their own local, then their provincial, and finally their national government—all on a definite time schedule that has been agreed upon in advance. During this interim a commission of guardians should supervise foreign relations, as the Americans did by placing a High Commissioner in the Philippines.

But this guardianship will never work out as the exclusive mandate of one European country. The British, the Dutch and the French, going into any such custody alone, will encounter a tidal wave of animosity in the Far East. But if the United States, the Soviet Union and China also have equal voice with them as tutors, this animosity would evaporate. Having that voice is a natural and just sequence of this war.

For essentially the problem of the Pacific represents the rave problem of the world. Ignore it, side-step it, neglect it, and the next war will be a race war. To work out a new pattern for the Pacific we need not the Dutch approach, not the British approach, but the *human* approach.

教導衛生，健康，與飲食節制的價值。農業實驗所也每月發表種植甘蔗，米，椰子，波羅蜜的新改良。

不，緬甸，馬來亞，越南，爪哇與蘇門答臘尚未準備好自治。但是在這樣自私的殖民制度下，教他們怎樣可以準備好？什麼地方有學校，市政權利，自治政府的導師來協助他們這種準備工作？

我們不想有一種自發的自由能在瞬息間解放了數百萬人去作自治的嘗試。第一他們應該學習怎樣管理地方，然後，省份，最後，才是他們的國家政府——完全依照一張預先排好的時間表來進行。在這時期中間，一個監護委員會應該督察外交關係，像美國在菲律賓就有一個最高督察官。

這個監護制決不會變成歐洲國家的單獨管轄制。英國人，荷蘭人與法國人要獨自管轄的話，就要激起遠東一個反抗高潮。但是如果美國，蘇聯與中國都同樣的有做導師的呼聲，那末這個反抗就會很自然的化解。這個呼聲就是此次戰爭的一個自然，公正的結果。

因為最主要的，這個太平洋問題就代表全世界的一個龐大的問題。忽略它，避去它，不顧它，則下次戰爭必定是一個種族戰爭。為創造太平洋的一個新局面，我們需要的不是荷蘭人的建議，不是英國人的建議，而是一個全人類的建議。

劉龍光主編

國民(週刊)創刊號即將出版

藝文書局發行



# AMERICAN OPTIMISM VS EUROPEAN PESSIMISM

from "The Saturday Evening Post" September 15, 1945

by Richard Coudenhove-Kalergi

## 美國的樂觀主義與歐洲的悲觀主義

沈清譯

“WHAT is the fundamental difference between the American and the European mind?” I have often been asked this question without being able to give a satisfactory answer. But, after having lived in this country a number of years, I realize that the basic difference lies in the gulf between American optimism and European pessimism.

This difference has led Europeans to consider Americans naïve, and the Americans to call Europeans cynics. Each believes that he represents a higher type of idealism. Both are wrong. The difference between them is not one of idealism versus materialism, but of pessimism versus optimism.

Europeans in America are constantly amazed to see little children of wealthy families roaming about the streets alone or climbing walls, rocks and trees unguarded, apparently without causing their parents any worry. They are equally amazed to see young girls coming home from parties late at night, unescorted, without arousing the fear or suspicion of parents. Europeans do not always understand that American parents love their children just as much as European parents do, but that Americans are optimists. They let their children, big and little, enjoy such a degree of liberty because they simply do not worry; because they trust their children's lucky stars and are somehow convinced that nothing serious will happen, and all will turn out well in the end. This belief in a happy ending, demonstrated perpetually by the movies, seems to be a subconscious American creed. It shocks the average European, who lives in a constant state of worry, expecting misfortune, if not a catastrophe.

Most Europeans in America are shocked to see the general waste of food and other goods. In Europe it is considered a social sin to throw

「什麼？是美歐意識間的根本差別？」我時常被問起這一個問題而不能給以滿意的回答。然而，在這個國家住了若干年以來，我才明白這根本的差別是橫亘在美國之樂觀主義與歐洲之悲觀主義的鴻溝間。

由於這差別，歐洲人視美國人為幼稚，美國人視歐洲人為乖戾。各有認為他代表了一個較高的理想。其實雙方都錯了。他們間的區別不是理想主義對現實主義，而是悲觀主義對樂觀主義。

歐洲人在美國看見有錢人家的小孩子獨自在街道上游蕩或爬上沒有人看守的牆壁、石塊及樹木而絕不使他們的父母發生任何憂慮時，總是萬分驚奇。他們看到青年姑娘毫無護送地深晚從宴會回家，而不引起父母的恐慌時，是同樣的驚奇。歐洲人不大了解美國父母之愛他們的子女正像歐洲的父母一樣。祇因為美國人是樂觀主義者。因為他毫不擔憂，所以讓他們大大小小的孩子自由到如此程度；因為他們信任孩子們的幸運，似乎相信沒有嚴重的事情會發生，並且到結局一切都會轉佳的。這種善終的信仰，常在電影中表現出來，像是一個不自覺的美國信條。這震驚了一般的歐洲人，因為他們生活在不變的憂慮中，即使不期待災禍，也常期待着不幸。

在美國的歐洲人看到食物及其他物品之一般的浪費，大都很驚訝。在歐洲，丟掉一小塊麵包就被當作一種對於社會的罪惡。在美國則

away a bit of bread. Not so in America. An American trash can is a source of amazement for every European, who learns from childhood to save even the wrapping paper and string of parcels he receives. The surface reason for this careful saving is a traditional economy, the deeper reason is pessimism—the fear that one day a man may want the very thing he wastes today. On the other hand, the American custom of waste is but another expression of optimism—the belief that anything thrown away will somehow be promptly replaced.

The normal approach of a European to a stranger is distrust, a distrust that vanishes only slowly after he acquires some evidence that the man or woman in question deserves to be trusted. The American prefers to trust as long as he has no special reason to distrust. He is inclined to give everyone a chance, but immediately to get rid of the nevercomer if he feels that his trust is unjustified. In Europe, a number of certificates, introductions and recommendations are usually necessary to find a qualified job. Americans are more easily ready to experiment with an employee, to give him a chance. But they fire him promptly if he does not live up to expectations.

Americans are far more tolerant than are Europeans when asked for their judgment of third persons. If you ask a European what he thinks of one of his countrymen, you may perhaps hear some timid praise. But in all probability some criticism will also be implied. Ask an American about someone he knows, and you probably will hear abundant praise. Experience has taught me not to place too much value on American praise or European disparagement. If, for instance, an American, asked for information concerning a fellow American, answers simply, "He is an able man," you may be sure that you will have no use for this "ability." For this minimum praise by an American corresponds approximately to the European criticism, "He is good for nothing!"

Both America's political and economic life are inspired by optimism. You cannot honestly believe in democracy without being an optimist. For democracy is based on the conviction that

不然。一個美國的垃圾桶是每一個歐洲人發生驚奇的地方，他們從小就知道即使他所受到的包裹上的包皮紙與繩索也得愛惜。這種小心愛惜之表面上的原因是傳統的節儉，其更深的原因却是悲觀主義——恐懼一個人或許有一天會短少他今天所浪費的那件東西。他方面，美國浪費的習慣祇是樂觀主義的另一個表現——相信任何丟掉的東西總有辦法會即刻補足。

一個歐洲人對於陌生者一般的態度是不信任，要慢慢地得到了那成問題的男或女人足以受信任的證據以後才消失的一種不信任。美國人祇要他沒有特殊的原因去不信任，總是喜歡信任的。他樂於給任何人一個機會，但如果他發現信任不當時，就立刻要趕跑他的新來者。在歐洲，要找一個相當的職業大抵需要許多文憑，介紹書，推薦書等。美國人比較肯試驗一個受僱人，肯給他一個機會。但要是他不照所期望的那樣去做，他們立刻就開除他。

美國人被問起對於第三者批評時，比歐洲人寬大得多了。對於一個歐洲人如果你問他對他同胞的感想時，或許你會聽到一些謹慎的稱讚。但很可能會再加一些批評。若問一個美國人關於他所知道的某人時，你或許會聽到豐富的稱讚。經驗告訴我對於美國人的稱讚與歐洲人的侮蔑都不要太著重。例如，一個美國人若被問起關於另一個美國人的意見時，就簡單地回答道，「他是一個能幹的人，」你或許可以確定這種「才幹」對於你是不會有用的。因為美國人這種最低限度的稱讚與「他是什麼都不會做的！」這種歐洲人的批評差不多。

美國之政治生活及經濟生活都受樂觀主義的鼓舞。你不是一個樂觀主義者就不能忠實地信仰民主主義。因為民主主義是基於一種堅信，認為大多數的男女都是善良，高尚及聰明的。

the majority of men and women are good, decent and intelligent. Democracy has confidence in the man in the street. Democracy believes that man may live in freedom without abusing it. That political liberty, a free press and universal education assure the election of a decent leadership by intelligent majorities. The American Constitution is a document of tremendous optimism. Its success is evidence that its authors were not overoptimistic, and that the Americans of our day have maintained the optimism of their forefathers.

In most of Europe democracy has never been such a strong and living force as in America. European distrust in human nature led to a similar distrust of democracy. Many European intellectuals seem to be convinced that most men are neither good nor intelligent, and therefore must be guided by some qualified minority. This belief is at the very root of all antidemocratic theories, from the European remnants of monarchism and feudalism to the modern doctrines of Fascism and Communism.

American capitalism is an expression of economic optimism. America still believes in free opportunity and, consequently, in capitalism, while Europe becomes more and more Socialist, frightened by the unsolved problem of security.

When Woodrow Wilson and Georges Clemenceau clashed at the Paris peace table, Wilson represented the American and Clemenceau the European mind. Wilson, the optimist, believed that a new era was in the making, an era of peace and of freedom; that the League of Nations would evolve toward a Federation of the World, and that the curse of war was at last overcome. Clemenceau, the pessimist, believed that Germany had only lost one more of her numerous wars, and that nothing else had changed—neither the German spirit, nor international power politics, nor human nature. Clemenceau considered Wilson a dreamer. Wilson considered Clemenceau a cynic.

Similar misunderstandings will arise at the coming peace conference. Europe is history-minded, America is not. For Americans, history is dead; for Europeans, it is ever-living. America lives in a present overshadowed by

○民主主義信任陌路之人。民主主義相信人可以在自由中生活而不濫用它。政治自由，出版自由及普遍教育，保證聰明的大多數人可以選出一個適當的領袖。美國的憲法就是極端樂觀主義的一紙明文。它的成功證明他的創作者並非過份樂觀，而且今日的美國人依舊保持了他們祖先的樂觀主義。

在歐洲的大部份，民主主義從未像在美國那樣成爲一種強而活的力量。歐洲對於人類天性的不信任促成對民主主義的一種類似的信任。許多歐洲的智識份子深信大多數人既非善良又不聰明，所以一定要受夠資格的少數人領導。從歐洲君主主義及封建主義的遺跡到近代法西斯主義及共產主義的學說，這種信仰是在一切反民主之理論的根原上。

美國的資本主義就是經濟上樂觀主義的一種表現。美國仍相信機會自由，因而也相信資本主義，而歐洲則囿於尚未解決的安全問題，漸漸成爲社會主義者了。

當吳特魯·威爾遜與喬奇·克利門梭在巴黎和會上衝突時，威爾遜代表了美國的意識，克利門梭代表了歐洲的意識。樂觀者威爾遜相信一個新的紀元，一個和平與自由的紀元正在醞釀中；相信國聯會演進到一個世界聯邦，戰爭的災禍終要被克服。悲觀者克利門梭相信德國祇在他無數戰爭中再失敗了一次，不論是德國的精神，或是國際的強權政治，或是人類天性——什麼都沒有變過。克利門梭以威爾遜爲夢想者。威爾遜以克利門梭爲乖戾者。

將來的和平會議會發生類似的誤解。歐洲是有歷史頭腦的，美國則不然。對於美國人，歷史是死的；對於歐洲人，它是永生的。美國生活在被未來所遮掩的現代中，而歐洲則生活在它巨大的過去的陰影中。美國總面向可以創

the future, while Europe lives in the shadow of its great past. America always faces toward the plastic future, not toward the frozen past.

European cannot be thought of without its tradition. This great tradition has become its blessing as well as its curse. To destroy it would mean to destroy Europe. For America; history seems but a great pilgrimage from a dark past to a bright future—leading from slavery to liberty, from barbarism to civilization, from ignorance to education, from feudalism to democracy, from poverty to prosperity, from wars to world organization.

America's short but glorious history is certainly one of the main reasons for its optimism. For all American wars and political adventures have led to final victory; America has literally never been defeated. Incidentally, the three centuries of American history have been, for the whole world, an era of unprecedented progress. These ten generations of progress are but an episode within Europe's long history, while they include all of America's glories and achievements. Thus the history of the New World represents a bright page of progress and of rising civilization, tending toward a millennium based on technology and democracy under American inspiration. For Europeans, history is a fascinating and endless story of ups and downs, of the rise and fall of individuals, nations, empires, continents and civilizations.

There is a strong feeling in all European minds that every rise in history is followed sooner or later by inevitable decline; that every civilization has but a limited period to flourish. Europe has experienced terrible plagues and devastations, and every nation has known at some period the bitterness of defeat. Short periods of glory have been followed by centuries of national oppression. Altogether Europe's history is certainly no inspiration to optimism. In the back of every European mind lives the memory of the fall of the Roman Empire and its splendid civilization under the invasions of barbaric tribes—and nobody is sure that this tragedy may not repeat itself or is not repeating itself before our eyes.

There is a widespread belief that the rise

造形式的未來，而不向凍僵的過去。

提起歐洲就不能不提它的傳統。這偉大的傳統成了它的祝福，同樣也成了它的咒詛。摧毀它就等於摧毀歐洲。對於美國，歷史似乎祇是由黑暗的過去至光明的將來的一大段歷程——領導着從奴役至自由，從野蠻至文明，從無知至開化，從封建至民主，從窮困至繁榮，從戰爭至世界組織。

美國之短而光榮的歷史當然是樂觀主義的一個主因。因為一切美國的戰爭及政變都歸於最後勝利；美國可以說從沒有失敗過。同時，美國三世紀的歷史對於全世界是一個得未曾有的前進的時代。這前進的時代在歐洲漫長的歷史中祇是一個小片段，但它們包括了美國一切的光榮與成就。因此「新世界」的歷史代表前進及生長中之文明的光榮的一頁，將在美國鼓舞之下走向以工藝及民主為基礎的一個昇平時代。對於歐洲人，歷史是一個迷惑的無窮的起伏底故事，是個人，民族，帝國，大陸及文明之興衰底故事。

一切歐洲人的頭腦中強烈地感覺到歷史上每一個興起遲早必隨之以不可避免的衰落；每一種文明祇有在一個有限的時期中繁榮。歐洲經歷過可怖的禍患與蹂躪，每一個國家都曾在一個時期領悟到失敗的痛苦。短時期的光榮被隨之以數世紀的國難。總之，歐洲的歷史當然是鼓舞不起樂觀主義的，在每一個歐洲頭腦的背後留着羅馬帝國之衰亡及其在蠻族侵犯之下的優美文明的記憶——沒有人能確定這種悲劇不會再重複或不是正在我們的眼前重複着。

一般人都相信集權政府之興起及歐洲民主

of totalitarian governments and the corruption of European democracy foreshadow the decline of Western civilization and the advent of a new dark age of oppression, cruelty, ignorance and barbarism. These pessimistic views on the course of history have found their most brilliant expression in Oswald Spengler's famous book *The Decline of the West*. Its conclusions stand in radical opposition to the American belief that the world is moving steadily toward democracy, progress and civilization, and that the dictatorial experiments of our days are bound to pass away like snow in spring.

American optimism is largely due to the origin of the American nation as a race of pioneers. To become a pioneer, one must first be an optimist. For centuries, the archoptimists of Europe crossed the Atlantic to build a new world of their dreams. If, in a village of Slovakia, a poor man had two sons, one an optimist and the other a pessimist, it was the optimist who decided to go to America—the pessimist stayed at home. Optimism was the great bridge that carried millions of Europeans to America, with all their hopes of wealth, liberty and adventure. Thus America has been created by a race of optimists, determined to build a better world through risks and hardships.

This contrast between the American and European outlook is, curiously enough, not based on a difference of religious creeds. Christianity affords ample room for both optimism and pessimism, because the optimistic doctrine of man created after God's image is contrasted by the pessimistic tenet that human nature has been corrupted by original sin. Whether man's divine nature is being stressed on its perversion by sin, whether the religious accent lies more on heaven or on hell, is rather a question of temperament than of creed. The general character of Christianity is rather gloomy than gay—the tragic picture of the crucified Saviour is more popular than any picture of the resurrection.

Almost all the Christian churches of America have been imported from Europe. Even so, in America optimism does filter into religious

政治之腐化預示了西方文明之衰落及壓迫，暴虐，愚昧，野蠻的一個新的黑暗時代之到來。這些對於歷史過程之悲觀的看法充分表現於在奧斯華爾特·斯班格勒的名著「西方之衰落」。美國人相信世界是平穩地向着民主，前進及文明而移動，我們今日之獨裁試驗勢必要像春雪那樣消逝，但它的結論絕對與此相反。

美國的樂觀主義大都因為美國起原於一羣開拓者。要成為一個開拓者，先要做一個樂觀者。數世紀來，歐洲的極端樂觀者渡過了大西洋去建造他們夢中的新世界。如果，在斯洛伐基亞的村落中，一個窮人有兩個兒子，一個是樂觀者，另一個是悲觀者，決定到美國去的是樂觀者——悲觀者留在家裏。樂觀主義是將千百萬歐洲人連他們對於財富，自由及冒險的一切希望帶到美國來的大橋。因此美國是由一羣樂觀者所創造的，他們在艱險中建造一個更好的世界。

奇怪得很，這種美歐間看法的不同並不以宗教信條之區別為基礎。基督教對於樂觀主義與悲觀主義都容得下，因為人依照上帝的形象而創造的樂觀的教義與人性已被原始的罪惡所腐化的悲觀的教條相反。究竟人的天性是否強調在罪惡的涵淹，究竟宗教是側重於天堂或地獄，這與其說是信條問題倒毋寧說是性格問題。基督教一般的特性是憂鬱的而非歡欣的——教主被釘十字架的悲慘的畫片比任何復活的畫更流行。

美國一切的基督教教會幾乎都由歐洲傳入。雖然如此，樂觀主義在美國還滲進了宗教思想。在他們的內心，美國人總相信世上沒有無

thinking. Somehow, in their heart of hearts, Americans believe that no evil on earth is incurable, that bad instincts can be overcome by good education, bad health by medical science, bad marriage by divorce, poverty by opportunity and production, ignorance by instruction, oppression by democracy, and war by world organization. They assume that God created a beautiful world, but that bad men have transformed it into a madhouse, a prison and a battlefield. And they hope that at last the decisive hour has struck to redeem the world, under American inspiration, by means of technology, education, democracy and organization.

This vision of a happy human family and a heaven on earth is disturbed by the regrettable fact that man is mortal. In this optimistic outlook on life there is no place for death. Thus death remains the great question mark at the end of this optimistic credo. For the American mind, death is a disturbing intruder, to be ignored as much as possible.

For the European mind, death is the ever-present companion of life. The average European feels surrounded by death and condemned to death. He is conscious of living on a gloomy star, ever threatened by death and disease, by suffering and poverty, by wars and other disasters. The European mind has largely relinquished the optimistic hope of turning earth into paradise. Europeans attempt to reduce the evil, without hoping to overcome it.

This does not mean that the average European enjoys life less than the average American. He cherishes thoroughly the pleasures of life, large and small, just as a pilgrim crossing a desert enjoys a drink from a well. But the great difference between the European and the American outlook is that for the European life looks like a dark sky studied by twinkling stars. The American's vision of life can be compared to a bright blue sky covered with some dark clouds. All his life the American believes that a kind wind will blow away the clouds.

Considering happiness a mirage, the European hero is not convinced of the final triumph of good over evil, but is determined to fight and to suffer for the good, although

可殺藥的邪惡，不好的天性可用好的教育來克服，不好的健康用醫學來克服，不好的婚姻用離婚來克服，窮困用機會及生產來克服，愚昧用教導來克服，壓迫用民主來克服，戰爭用世界組織來克服。他們認為上帝創造了一個美麗的世界，但壞人把它變成了一個瘋人院，一個監獄，一個戰場。他們希望在美國的鼓舞之下，到結果可以藉工藝，教育，民主及組織在決定性的時間終於補救了這世界。

人必有死是一個可憐的事實，它打擾了想着快樂的人類大家庭及人間天堂的美夢。在這生活之樂觀的看法中，死亡是沒有地位的。所以死亡是樂觀信條中末了的一個大問題。美國人的思想中，死亡是一個討厭的妨礙者，愈不理它愈好。

歐洲人的思想中，死亡是生命之永在的伴侶。一般歐洲人都覺得被死亡所包圍並受死亡的咒詛。他們自覺是生活在一個悲慘的星球上，永遠受死亡與疾病，痛苦與貧困，戰爭與其他災禍的威脅。歐洲的思想已經拋棄了將地面轉變成天堂的樂觀的希望。歐洲人祇想減少邪惡，而不盼望克服它。

這並非一般歐洲人不及一般美國人那樣享受生活的意思。不論大小，他充分愛護他生活中的樂趣，正好似一個貫穿沙漠的旅客享受喝井水的樂趣一樣。但歐洲的與美國的看法間最大的區別就是：歐洲把生活看做黑暗的天空釘滿了亮晶晶底星星。美國人對於生活的幻想比較起來像是蓋着幾塊烏雲的光明的青天。在美國人的一生中相信有一種風會吹掉那些雲。

歐洲的英雄，把快樂當作一種奇蹟，不信「善」最後會勝過「惡」，但他決心要為善而鬥爭及受苦，雖然他覺得他的鬥爭是絕望的。歐洲的英雄主義不求快樂而但求奮鬥及犧牲去克服

ne feels that his fight is hopeless. European heroism seeks to overcome life's tragedy not by happiness, but by action and sacrifice. Its symbol is that Greek hero who deliberately chose a life of struggle and of hardship crowned by a painful death in preference to a life of pleasure and of delight. American heroism is of a different type. It rather recalls that Nordic hero who never had learned to be afraid.

This different evaluation of heroism and of suffering in Europe and America can be illustrated by a modern example. I was startled by the different reactions toward Franklin D. Roosevelt's illness in my discussions with Americans and with Europeans. In the eyes of most Europeans, Roosevelt rose to the rank of a tragic hero, because he overcame the illness of his body by the power of his iron will and mind. In Europe, the story of Roosevelt's struggle with his illness would have become the core of a legend, hailed in all textbooks as an example of the indomitable will of a great man. Even Europeans who disagreed with Roosevelt's policy agreed that a man who had overcome such a physical handicap had the timbre to lead the world in its most serious crisis.

But American feelings were different. During all his presidential campaigns, Roosevelt's illness was ignored. His followers considered it rather a liability than an asset, because this personal tragedy did not fit into the picture of a man chosen and blessed by destiny. And the Republicans ignored this weakness of their opponent out of courtesy and consideration.

This illustrates the deep gap between the European and American outlook. We must expect to see this gap widening. Europe, ruined and desperate, will become more pessimistic than ever. America will emerge from this greatest of all wars again triumphant. For the first time in history, America will be called by destiny to become the leading power of our planet.

The future of the human race will depend largely on the coming relations of the two great

(Continued on Page 134)

生活之悲劇。從容地選擇苦鬥的及艱難的冠之以惡死的生活而捨棄快樂欣喜之生活的希臘英雄是它的象徵。美國英雄主義的方式不同。它寧可遺憶從不知懼怕的腦迪克英雄。(按Nordic係指英國北部及斯干的那維亞半島上之高大的條頓族人。)

歐美對於英雄主義及受苦的不同評價可以用一個現代的例子來說明。關於法蘭克林·D.羅斯福之疾病，我與歐美人談論所得到的不同的反應實在使我驚訝。在多數歐洲人的眼中，羅斯福達到了悲劇主角的地位，因為他以鐵的意志力及精神克服了他身體上的疾病。在歐洲，羅斯福與他的疾病相苦鬥的故事可以成爲一個傳奇的中心，可以在一切教科書中作爲一個例子，推崇偉人之不屈不撓的意志。甚至不同意羅斯福政策的人也同意克服如此生理上之障礙者，是有在最嚴重之危機中領導世界之材能的。

但美國的感覺不同。在羅斯福歷次競選中，他的疾病被掩沒了。追隨他的人認爲這是欠缺不是資產，因為這種個人的慘事不配於一個被命運所指定及祝福者的樣子。而共和黨的人出於禮貌及好意也掩沒了他們對手的弱點。

這說明了歐美看法間的鴻溝。破滅失望的歐洲將瀕於空前的悲觀。美國脫去了這次最大的戰爭更將歡欣。美國將被命運召來做我們這星球上的領導國，這是歷史上第一次。

人類的未來大部將有賴於西方文明之兩大系統——美國與歐洲——之將來的關係。他們

(接第一三四面)

# THE JAPANESE NATION

## 日本民族的面面觀

from "Life" Sept. 17, 1945

陳旋譯

### Industry

**T**HE historic economic base of Japan was one of wet-rice agriculture. Toward the end of the shogunate, however, a fairly advanced money and credit system was introduced and industrial specialization began. With the coming of the Meiji Era in 1868 the industrial revolution got quickly under way. At first the government itself created the new industries through loans from the great financial houses, such as Mitsui, which had already developed. Gradually direct control passed from the government to the financial houses themselves which were allowed to enter the textile, shipping, paper, steel and other major businesses.

The production units of Japanese industry are small. Almost half the nation's workers work in groups of less than five; two-thirds in groups of less than 50. These small units rarely produce anything but finished consumer goods. The heavy industries are organized on a centralized factory system similar to that of the U.S. It is they who produced the bulk of Japanese iron and steel, ships, munitions and planes for war. They have been heavily assisted by government subsidies.

Over this huge industrialized economic system, created in less than 100 years, the large business and financial houses which assisted at their birth still hold remarkable control. Called the *zaibatsu*, they are few in number and family-controlled. The greatest are the Mitsui, Mitsubishi, Sumitomo and Yasuda interests. Among them they control about one-third of the country's trade and industry. They dominate all mining, finance, transport and foreign trade. Through their banks they hold one-third of all banking

### 工業

**日**本之歷史上的經濟基礎是水稻農業經濟，到了幕府時代的末葉才開始有了相當進步的貨幣和信用制度與工業專門化的端倪。隨着一八六八年明治維新時代的來臨，工業革命很快地就走上了途徑。起先是由政府向當時業已發達之各大金融機關如三井等舉債來自辦新工業。嗣後直接管理權才漸漸地由政府移歸各大金融機關自己手裏，凡紡織，造船，造紙，及其他主要事業，他們全可以參加。

日本工業的生產單位甚小，全國工人中差不多有一半是在五人以下的小團體內工作，三分之二是在五十人以下的團體內工作。這些小單位，除供給消費者的製成品外，差不多是什麼東西都不能生產。至於重工業的組織則取與美國相仿的集中的工廠制度。替日本生產了大量的鋼鐵，船隻，軍火，和飛機以供戰爭之用的也就是他們。他們都曾從政府的津貼得到很大的幫助。

在這興起不及一百年之龐大工業化經濟體系之上，便有各大商業與金融機關，他們曾協助了新工業的誕生，至今仍握着很大的支配勢力。此即所謂財閥，他們為數很少，而處於家族的支配之下。最大者如三井，三菱，住友，安田各系的權益。全國的工商業約有三分之一受他們的支配。他們在所有的礦業，金融，運輸及國外貿易上都佔有極大的勢力。經由他們的銀行之手，他們擁有了所有銀行存款的三分之一。在日本註冊的商船噸數約有一半是屬於三井和三菱兩大家族。三井，三菱和住友所屬各堆棧就藏了日本所有堆棧存貨之半數。三井



deposits. Nearly half the tonnage of merchant ships registered in Japan is owned by the Mitsui and Mitsubishi families. The Mitsui, Mitsubishi and Sumitomo warehouses accommodate half the goods warehoused in Japan. Mitsui's Oji Paper Company has more than three-fourths of the capacity of the paper industry. Nearly one-third of the capital invested in coal comes from Mitsui.

Such economic wealth naturally has given the *zaibatsu* influence in the government. Actually their interests and the interests of the nation—and the financial interests of the royal family itself—have been interdependent. They have often risked their fortunes in support of the government; in turn they have made great profits through government affiliations. Since the *zaibatsu* are economic rivals, they often oppose one another's political influence. Newer industrialists such as Aikawa supported the army's violent expansionist policies in Manchuria while Mitsui and Mitsubishi did not.

Such opposition to military moves in the 1930s widened the already wide breach between the *zaibatsu* and the army. In fact, the army has used a growing hostility toward the *zaibatsu*, exhibited by workers and farmers, as an instrument to get political power for itself. With army encouragement, for instance, Mitsui was charged with making a profit from dollar holdings when Japan went off the gold standard. Likewise, Mitsui was accused of selling China the barbed wire which held up the Japanese advance at Shanghai.

Today Japan lies stripped of her empire. Accordingly she is stripped of most of the raw materials which fed her industries. She still has fair soft-coal deposits and hydroelectric power is plentiful. But she has virtually no iron or petroleum. Her dream of a sphere of economic co-prosperity shattered, Japan is an industrial pigmy. Return of prosperity probably depends on how soon she regains concession she had of importing raw materials and processing them into cheap, finished products. If the Allies will not permit that, she may have to revert to the wet-rice economy of the early Tokugawa period.

的 Oji 造紙公司佔有全部紙業產量的四分之三以上。投在煤業上的資本也差不多有三分之一來自三井。

經濟上偌大的財富，自然使財閥在政府中也有了勢力。的確，他們的權益和政府的權益——以至皇室本身財政上的權益——都是互相倚賴着的。他們常常冒着財產上的危險來支持政府。轉過來，他們在這樣同政府互相結納之下，也獲得了很大的利益。各財閥既互為經濟上的勁敵，彼此之間所以常常互相敵視對方的政治勢力。新興的實業家如 Aikawa 等都擁護陸軍在東北的激烈的武力侵略政策，而三井三菱則否。

財閥和軍人之間本來就有了很大的裂痕，自一九三〇年後十年間軍事行動上的意見不合使這裂痕愈加擴大起來了。事實上，軍人常利用工農們所表現的對財閥日益加深的敵愾，作為替自己爭取政權的手段。例如，由於軍人的鼓勵，三井曾被攻擊，說在日本放棄金本位的時候曾囤積金元以牟利。同樣地，三井又被控告過，說曾將造鐵絲網的鐵絲賣給中國，用來阻住當時日本在上海的進攻。

現在日本的殖民地全喪失了，那維持她的工業的原料，多半也就因此無從獲得了。她依舊有相當豐富的煙煤礦藏和充分的水電動力。但她簡直沒有鐵和石油。她那經濟共榮團的夢想被打破了，日本便成了一個工業上的侏儒。日本從前就是專靠殖民地輸入原料來改造成廉價的製成品，所以她將來能否恢復繁榮，就得看她能夠怎樣迅速地再得到這些殖民地。如果聯合國不答應的話，她就只好回到德川時代早期的水稻經濟。

### Home Life

THE Japanese nation is one big unhappy family made up of hundreds of thousands of sternly self-regulated little family units. To understand what goes on within the four plain, unpainted, wooden walls of the average Japanese home is, therefore, to understand what makes the nation act the way it does both at home and among the family of nations.

The Japanese family is much larger than the American father-mother-children unit. Each Japanese household is actually made up of two families instead of one, for the eldest son, who is the father's understudy, and his wife usually live with his parents.

In the Japanese family hierarchy, father is the undisputed head. He owns all family property, conducts all negotiations with outsiders and does all the worrying about the finances and health of the family's grownups as well as its children. For shouldering these heavy responsibilities, father is the first to be served at meals and the first to use the common family bath. He may also sleep on his quilt-covered straw mat much later than anyone else in the house.

The mother is combination drudge and household mistress. Under her supervision, her daughter-in-law, who is her understudy, passes the bulk of family chores on to the daughters of the household who rank lowest of all in the family hierarchy. The daughters escape from this unhappy situation by marrying into other families where, as daughters-in-law, they move up one rung on the family social ladder. The younger sons of the head of the house must obey not only their father but their older brother as well. This basic family pattern of benevolent paternalism runs all through Japanese society. Even the heads of Japanese industrial concerns regard their employes as their children, the older subalterns in the army play the role of elder brother to newcomers and the whole nation looks to the emperor as its supreme father.

The older Japanese gets, the less unhappy he becomes. At the age of 60 both mother and father may relinquish their family duties

### 家庭生活

日本這個國家，可以說是由幾十萬嚴厲自製的小家族單位所組成的一個苦惱的大家族。所以我們必先知道在日本一般家庭四堵簡陋不漆的木壁內的情形，那麼這個國家在國內以及在各國之間為什麼採取她所走的行徑，也就可以知道了。

日本的家庭比美國那樣父母子女的单位要大得多了。每個日本家庭實際上都不只一個，而是由兩個家庭所組成的，因為長子是接替他父親的人，他同他的妻子往往是同父母住在一塊的。

在日本家族的尊卑之秩中，父親是當然的家長。他擁着家中所有的財產，指導着所有對外的交涉，並且不憚煩地照顧着全家大大小小這許多人的用度和健康。他既是担负着這樣重的責任，所以開出飯來總是他先吃，一家公用的浴水也是讓他先用。他也能比家裏任何人都晚得多，才到那鋪着被褥的草蓆上去睡。

母親是苦役而兼主婦。他的兒媳也就是接替她的人，這做兒媳婦的在她的監視之下，把家裏瑣瑣碎碎的事務，一一分派給在家的女兒們去幹。這些女兒們在這家族尊卑之秩中是處於最低級的地位。女兒們一嫁出去做了別人家的媳婦，在家族的社會階梯上便算是爬高了一級，於是她就脫離了原來的苦境。家長的幼子們不僅應當服從父親而且還要服從他們的長兄。這種仁慈的父權制度之基本家庭型式，普及於日本的社會。甚至日本工業廠家的首腦，也把他們的雇工當作子女們一樣看待。軍隊裏的老官佐，則對於新來的兵士盡着長兄的責任。而全國的人都把日皇看做他們最崇高的父親。

日本人年紀愈大起來愈不苦惱。到了六十歲的時候，父親和母親都可以把他們對於家庭的責任卸給他們的長子和他的妻子。已經退休

in favor of their eldest son and his wife. As retired oldesters, or *inkyō*, they have a privileged status in the household. They are entitled to full support, a separate room and an honored place at all family festivals, including weddings and funerals. This sudden freedom from responsibility frequently goes to the head of an *inkyō*, particularly the females. Country social gatherings are occasionally interrupted by the unseemly cavorting and bawdy songs of addled and emancipated old family beldams.

When a Japanese is dead and has joined his ancestors, he is presumably happiest of all. His name is then placed on the household Shinto shrine which is usually located in a corner of the best room, or *zashiki*, of every Japanese home. Before this ancestral shrine each member of the Japanese family prays faithfully.

To insure a long line of descendants who will thus honor him when he becomes an ancestor, the Japanese does not trust solely in the vagaries of nature. If he has no male offspring, it is quite correct for him to adopt a son and heir. If he has a daughter, he is apt to adopt her husband. He may also adopt his own younger brother as his son or even someone who is no relation to him at all. A canny businessman whose eldest son shows no aptitude for his father's trade may adopt a promising young employe as his son and heir, thus guaranteeing both long life and prosperity to his family line.

### Religion



**SHINTO**, which means "The Way of the Gods", is the State religion of Japan. It would therefore seem that every loyal Japanese would naturally have to belong to one of the 13 major Shinto sects. But this is not so. Shintoism has only 17,000,000 followers as against 42,000,000 Buddhist adherents. (Christians number only 350,000.) The reason for this curious state of affairs is this:

Shinto is not a true religion at all. It is simply Japanese mythology cannily resurrected at the time of the Restoration to unify the Japanese people and consolidate them behind the Emperor. Like Greek mythology, Japanese

的老年人，或稱「隱居」，他們在這家庭之中，便處於特別被優待的地位。他們得到了全家竭力的奉承，他們有自己分開住的房間，而在婚喪事件的家宴席上，也總是讓他們坐着首席。「隱居」的老年人，尤其是女人，從責任上突然解放了出來，這一下可了不得。鄉村集會中就不時有些老朽昏聩，被解放了的村姬，不相稱地蹦蹦跳跳，唱些淫詞穢曲來打岔。

當一個日本人死了，參加到他的祖先那兒去的時候，他便可說是比任何人都快樂的了。於是他的名字便進了家中的神龕。這是常常安置在每一個日本人住宅中最好的房間中，即所謂座敷的一個角落裏。日本人家庭的每一份子都要在這個供奉祖先的神龕之前虔誠地禱告。

為保證自己作古之後，留得綿延不絕的子孫孫來尊奉他，日本人並不專靠天意。如果他沒有男的後代，他可以光明正大地去抱一個兒子作他傳宗接代的人。如果他有一個女兒，慣例地就把女婿承繼過來。他又可以把他的弟弟當作兒子，甚至同他沒有一點親戚關係的人也都可以。一個謹慎的商人，如果他的長子有不願承襲父業的意向，他可以把一個年輕有為的雇員認做自己的兒子和傳宗接代的人，這樣便可以保證他家系的綿延與興隆。

### 宗教

**神**

道意即「神的道理」，它是日本的國教。那麼似乎每個忠心的日本人都應該隸屬於神道教十三大派之一。不過事實上並不如此。信神道教的只有一千七百萬人，而佛教的信徒却有四千二百萬人（基督教徒只有三十五萬人）。這奇怪情形的理由是這樣的：

神道根本就不是真正的宗教。它不過是日本的神話，在維新的時代狡猾地把它復活過來，用以統一日本的民衆，並把他們團結起來作為日皇的後盾。像希臘的神話一樣，日本的神道也包括有天、地、日、月、和四季、以及海

Shinto embraces a host of deities of the earth, sky, sun, moon and seasons, of the sea, wind, forests and mountains, all of whom were created as a satisfying explanation for the rampages of nature. These Shinto gods peopled the earth not with human beings but with their own offspring, one of whom was the Sun Goddess Amaterasu, who was plucked from the right eye of the male deity Izanagi. Modern Japanese Shinto carefully explains how Jimmu Tenno, the grandson of Amaterasu, became the first sovereign of Japan and how the descendants of that divine ruler have governed Japan in unbroken succession ever since. Thus it was easy for rabid orthodox Shintoists to reason that Hirohito, divinely descended from Amaterasu, is destined to govern the entire earth and that the Japanese people who follow "The Way of the Gods" are braver and more intelligent than the other races of mankind.

The Japanese people have not found Shinto altogether satisfying, however. For more than 1,000 years after the importation of Buddhism from China via Korea, Shinto sects had few followers. Shinto tells a Japanese how to obtain temporal prosperity by leading a spotlessly clean existence and properly performing his duties to emperor, community and family. But Shinto holds no promise of a pleasurable existence in afterlife and it makes no appeal to either emotion or reason. Because it is just a way of life on earth, the Japanese people, though properly dutiful in most other respects, have long refused to give up the spiritual comforts of Buddhism and its promise of a paradise.

This situation has brought about a series of typically Japanese compromises. The people simply made a place in their homes for two shrines, one called the Kamidana or Shinto god shelf and the other called the Butsudan or Buddhist god shelf. The Kamidana is usually a small, unpainted wooden replica of a full-sized Shinto shrine. The Butsudan is a more elaborate lacquer stand honoring the Buddhist deity of the sect to which the family belongs.

Realizing the impossibility of separating the Japanese people from their Buddhist gods, the

洋、風、森林和山嶽、這許許多多的神。這些神都是被創造出來，給自然界騷亂現象作個令人滿意的解釋。由這些神派到世上來的，不是人類而是他們的子孫。其中之一即是太陽女神，亦即天照太神。她是從男神伊弉諾右眼中生出來的。現代的日本神道慎重地說明了天照太神之孫，神武天皇如何做了日本的第一代皇帝，而這位神聖的統治者的子子孫孫，又如何相繼不絕地統治着日本。於是狂妄的正統神道教徒便易於推論，昭和是天照太神之神聖的子孫，是天命注定該統治全世界的，而遵奉「神的道理」的日本人民也就比其他民族的人更勇敢，更聰明。

不過日本人民對於神道並不完全感到滿足。自從佛教由中國經朝鮮輸入日本後的千餘年間，神道教各派的信徒總是很少。神道告訴日本的人民應當如何過着一種純潔無疵的生活，並對天皇，國家和家族盡其責任，以求得世俗上的繁榮。但神道並不許有一種死後的極樂生活，既不動情感又不講理智。因為它不過是地上的生活方式，所以日本人在其他各方面雖然都很盡忠，却始終不肯放棄佛教之精神上的安慰，及其所給予的天堂的希望。

由於這種情形，便產生了日人所特有的種種妥協。百姓們在自己的家裏留出一塊地方，安置着兩種神龕，一種叫做神棚，即供奉神道諸神的架子，另一種叫做佛壇，即供奉佛教菩薩的架子。神棚往往是樸素木頭做製之大神龕的小雛型，佛壇却是比較講究的油漆壇，供奉各家所屬教派中的菩薩。

深知日本人與他們的佛教諸菩薩之不可分離，日本皇帝於一八八九年予人民以私人宗教

(Continued on Page 134)

(按第一三四面)

# DOOMSDAY for the GUILTY

## 戰爭罪犯的末日

from "Collier's" September 22, 1945

by George Tucker

王耐之譯

ON the afternoon of May 20th, a U.S. Army weapons carrier stopped before the wire-enclosed Palace Hotel at Mondorf, Luxemburg, and Reichsmarshal Hermann Goering got out.

His uniform was unpressed. His face was white. "I think you are going to kill me tomorrow," he said as the guards led him through the gate.

Inside they wrote his name in the ledger and gave him the number 13. They assigned him to a small room on the fourth floor and then they frisked him, relieving him of a small vial of potassium cyanide—the standard Nazi suicide equipment—concealed in a can of soluble coffee in his pocket.

They examined his luggage and found several thousand tablets of paracodéine, similar to morphine, to which he had been addicted for years. They took away his belt, his shoestrings, his watch crystal, his razor and his penknife—routine antisuicide precautions.

Then they escorted him upstairs to his room. It had no mirror, no wall furnishings, no electric current. The window panes had been replaced by unbreakable substitutes. There was a canvas cot with a straw mattress and one small straight-back chair.

"This is it," Captain Hubert H. Biddle of Bremen, Ohio, commented.

Out in the garden, preoccupied by his chronic gall bladder condition and a serious heart lesion, Field Marshal Albert Kesselring paced slowly under the trees. Several rooms down the hall Dr. Hans Frank, Nazi whip in occupied Poland, lay in a half-fainting condition from his unsuccessful suicide attempt two weeks before.

These things Goering did not know. He stared at his room without taking in its detail.

五月二十日的下午，盧森堡·孟道夫地方周圍迴繞鎊絲網的皇宮旅館門前，停了一輛美國陸軍的軍火運送車，車中走出了德國元帥休門·戈林。

他的制服沒有壓挺，他的面色顯得慘白。「我想你們明天就要把我處死的。」當衛兵們引導他走過大門時，他說。

在室內他們把他的名字錄入索簿，給他十三號的號數。又指派給他一間在四層樓上的小室，於是他們檢查他。替他卸除了一小瓶精化鉀，那是標準的納粹自殺配備，藏在他衣袋中的一罐可溶的咖啡裏。

他們檢查他的行李。搜到了好幾千粒與嗎啡同類的副可迪英藥片。這藥片他吃上癮已有好多年。他們取去他的腰帶，鞋帶，表上的鑽石，剃刀，鉛筆刀——這是防止自殺的例行手續。

他們護送他上樓到他的臥室。那裏沒有鏡子，沒有牆飾，沒有電流。窗的玻片已給換上了敲不碎的代用品。有一只鋪着草褥的帆布小床，一只直背的椅子。

俄亥俄州勃萊孟地方的休斐·H·比特而批評說，「這正是人們所欲施諸其人的。」

在外面花園裏，亞爾培·凱塞林元帥，在樹底下緩緩的踱步着。他為了慢性胆囊症狀，與烈性的心臟病，弄得心神不定。從客堂走出去，隔不多幾室的地方，躺着波蘭佔領區的納粹統治者，二星期前自殺未遂，現在尚神志昏迷的韓詩·佛蘭克博士。

這些事情戈林不知道，他對着他的居室瞪目直視，但室內的事事物物他却視而不見。他

He was breathing through his mouth, "I think you are going to kill me tomorrow," he said again, dropping heavily into the chair. The chair, unequal to his weight, collapsed.

In this comic-opera fashion Reichsmarshal Hermann Goering, chief of the Luftwaffe, governor of Prussia and Master of the Hunt, was admitted to the place known as Ashcan.

Ashcan was the code name for the Army's great interrogation center at Luxemburg where Ribbentrop, Seyss-Inquart, Doenitz and forty-nine other high-ranking Nazi officials and Wehrmacht officers were interned prior to their removal in mid-August to the city jail in Nuremberg to await the opening of their trial as war criminals.

Stripped of their authority, confronted by the consequences of their acts, these men bore little resemblance to high government officials whose overweening megalomania led to the most idiotic war in history.

"They are perverts, dope fiends and liars," Colonel B. C. Andrus, enclosure commandant, says. "When Dr. Frank got here he was wearing a pair of lace panties. Goering brought an apple-cheeked 'valet' with him. We ordered the 'valet' to hard labor. When Ley got here he had a gonorrhoeal stricture and complained that he couldn't live without women. When Keitel got here we took his baton away from him and he went all to pieces and wrote a letter to Eisenhower. These are the eagles who planned and executed a world war."

Dr. Bohuslav Ecer, the Czechoslovak representative on the United Nations War Crimes Commission and prosecutor of Karl Hermann Franck, the "butcher of Lidice," says he has never seen such physical and moral disintegration. "They are cowards, so they weep. They deny and weep. Not one of them has the courage to say, 'I did it and I stand by it.'"

Ribbentrop, more than any of the others, with the possible exception of Doenitz, has been able to maintain his reserve. But even he surrendered his poise when Ecer advised him he had been listed as a major war criminal and was slated for trial. "I, a criminal!" Ribbentrop cried. "Hitler made the decisions and gave the orders. I was only the instrument of his

是在用他的口呼吸。[我想你們明天就要把我處死的。]他又說着，一面笨重地把身子坐落到椅上。椅子支持不起他的重量倒下了。

就在這滑稽戲的形式中，戈林，德國空軍的主腦，普魯士的統轄者，匈奴的主子，被送進了這處名叫「灰罐」的地方。

灰罐是陸軍在盧森堡最大檢閱所的密名。里賓特洛甫，柴斯莫特，杜尼資以及其他四十九名納粹高級官員都先拘禁在那裏，待至八月中，才又移解到紐倫堡的市監獄中去，等候審訊戰犯的開始。

這些人，昔日高踞權要，傲慢自大，造成歷史上最愚蠢的戰爭。現在剷除了權威，面對着他們所作所為的後果，一點也見不到煥赫的影蹤了。

[他們是背叛正道者，是迷失了理性的妖魔與撒謊者。]區司令官B·C·安特司大佐說，「佛蘭克博士來時穿一條花邊褲，戈林帶來一個面如蘋果的侍從。我們吩咐那個侍從做苦役。蘭來時有着淋病的掙縮症，訴說着沒有女人他就不能度日。凱丹而來時，我們把他的警棒拿掉，他就頹唐不堪，而寫信給艾森豪威爾。這些人就是曾經計劃和執行這次世界大戰的鷹隼。」

聯合國戰爭罪犯委員會的捷克代表，亦即是對利迪斯的屠夫，卡而·漢門·佛蘭克提起公訴的檢察官愛塞博士說，這樣的物質和道德的群體，他從沒有見過，「他們是懦夫，所以他們哭泣。他們否認，他們哭泣。沒有一個有勇氣敢說，這是我做的，我不逃避。」

里賓特洛甫較之其餘的任何入，都來得能保持鎮定，杜尼資也許是例外。但就是里賓特洛甫也曾失去過常態。當愛塞告訴他，他已被列入戰爭要犯的名單，排序好要受審訊時，他叫道，「我，罪犯！是希特拉作的決定，發的命令啊！我只是做他的願望與意欲的工具而已。」

wishes and desires.”

One night last summer a fierce electrical storm came up and bounced a few bolts of lightning off the trees. Shortly thereafter the enclosure's surgeon, Captain C. L. Miller of Lees Summit, Missouri, reported that Goering had suffered a heart attack.

“He can't stand thunder and lightning. It frightens him,” Miller said. “I asked him how it happened and he said, ‘I was all by myself in my room when the storm came up. It worried me. Then my breathing became difficult.’”

We walked over to the infirmary for a brief examination of the former Luftwaffe commander. His vast bulk completely filled the narrow bed. He tried to lift his head from the pillow in the simulation of a bow, but let it fall back at Colonel Andrus' nod. His arms lay limply at his side.

“He's heart-conscious,” Miller said. “It gets to kicking and he's afraid it won't quiet down.”

Colonel Andrus said, “He is so debased by his vices that he hasn't the moral stamina of a normal man. When he becomes frightened, he goes all to pieces and wrings his hands like an old woman.”

On our way out we passed through the barbershop where Ribbentrop, Doenitz and Streicher were waiting their turn. They got instantly to their feet and bowed. This was regulation. There was no saluting or handshaking at Ashcan. They held the bow until released by a nod or wave of the hand.

Ribbentrop had on an old pair of trousers and a loose lumberman's shirt, open at the throat. His gray hair was shaggy. He accomplished the ritual with an easy elegance that might have been admirable under different circumstances. Jodl was in the chair having his hair trimmed by a German barber from one of the labor battalions.

Grand Admiral Doenitz, who assumed brief authority before the Reich collapse, and who still referred to himself as “the head of the German state,” wore his gold-braided uniform. When he first arrived at Ashcan he bitterly resented having his razor taken away.

“Why are you taking it?”

The prison officer looked at him coldly.

去年的一個夏夜起了一個可怕的雷電的風暴，從樹上砰然起了幾陣霍霍的電光。不久之後，院里的醫生，就是密蘇里州李斯色米的C·L·密勒大尉，報告說，戈林受了一陣心臟病的侵襲。

「他受不起雷擊雷閃的震撼，雷電使他恐怖。」密勒說。「我問他，這事情是怎樣會發生的，他說『風暴起來的時候，我完全只有一個人在室內，這使我擔憂。於是我的呼吸變得困難起來了。』」

我們走到病房裏，略表檢查檢查那從前德國空軍的首腦。他的碩大的身軀，把狹小的床完全充塞滿了。他想要從枕上舉起頭來，裝作鞠躬的模樣。但在安故司大佐領首之後，就把頭又放回枕上，他的兩臂軟弱無力地放在身旁。

密勒說：「他有心恐病，這病弄得他擾擾不寧，他怕不會安靜下來。」

安特司大佐說：「他的惡習敗行，使他底人格變得卑鄙不堪。甚至連一個正常人的道德支持力他都沒有。每逢恐怖之時，他腳絲毫不能振作，只是像老婦人般的扭他的雙手。」

在走出來的路途上，我們經過一間理髮室，那裏里賓特洛甫，杜尼資，與史德萊邱正在等候他們的輪值。他們見我們到來，立即立起身來鞠躬行禮，這是規則如此。在灰燼裏舉手禮或握手禮是沒有的，他們鞠躬的姿勢，要保持着直到受禮的人領首或揮手示意之後才可解除。

里賓特洛甫穿着一條舊褲，一件寬大的，領口敞開的，伐木工人的內衣，他的白髮蓬鬆着，他行禮行得很安詳瀟灑，這在不同的環境之下該是可贊許的。約特而正坐在椅子裏，一個勞工隊裏的德國理髮匠在替他理髮。

那個在德國崩潰前握過短時期權底，至今猶自稱為『德國首腦』的海軍總督杜尼資，穿着金綵的制服，他初到灰燼的時候，他痛恨剝奪他的剃刀。

「為什麼要把它取去？」

獄官冷冷地看着他說：「你不知道麼？」

“Don't you know?”

“I wouldn't commit suicide. That would be cowardly.”

That night he addressed a letter to General Eisenhower, reminding him that such treatment was not in keeping with his position as the “head of a state.”

“Old Fat Stuff (Goering) wrote a letter to Eisenhower, too,” Andrus said. “They all want to write letters. They'd flood headquarters with letters if we'd let them. We finally put a stop to it. Fat Stuff wanted a plane and several days' leave to straighten out his tangled domestic difficulties.”

(To be Continued)

### American Optimism vs European Pessimism

(Continued from Page 125)

branches of Western civilization, of America and Europe. The better they understand each other, the better for us all. America cannot understand Europe without understanding its pessimism. Europe cannot understand America without understanding its optimism. These are basic trends of their similar dissimilar civilizations, in spite of the obvious fact that many millions of Americans are pessimists, just as millions of Europeans are optimists.

European pessimism may be one of the reasons why Europe has failed in its great attempt to lead the world. American optimism will prove to be a great asset on its way to accomplish this gigantic task.

### The Japanese Nation

(Continued from Page 130)

emperor, in 1889, granted constitutional freedom of private religious belief. But he also decreed that all Japanese should participate in Shinto shrine worship and that the story of “The Way of the Gods” and the emperor's divine ancestry was to be taught in all schools. This was not regarded as canceling constitutional guarantees because Shintoism is taught not as a religious subject but as part of Japan's glorious history. Nearly everyone has remained enormously pleased with this arrangement and that is why portraits of the imperial family usually occupy a place of honor in Japanese homes somewhere near the Shinto Kamidana or the Buddhist shelf.

「我不會自殺，自殺是懦怯的。」

那天晚上他致函艾森豪威爾將軍，提醒他說，這種待遇對於像他具有「一國首腦」身份的人是不適合的。

安特司說：「那個胖老傢伙戈林也曾致函過艾森豪威爾將軍。他們都要寫信，如果允許他們做下去的話，他們會把信堆滿總司令部，最後我們對他們寫信加以禁止。胖傢伙要一架飛機和幾天的假期，去把他禁亂的家務難題處理清楚。」

(未完待續)

(承第一二五面)

互相愈了解，我們大家愈好。美國不了解歐洲的悲觀主義就不能了解歐洲。歐洲不了解美國的樂觀主義就不能了解美國。縱然事實上明顯地有千百萬美國人都是悲觀者，正像有千百萬歐洲人都是樂觀者一樣，但這是他們類似而不相同之文明的根本趨勢。

歐洲的悲觀主義或許就是他想領導世界之企圖所以失敗的一個原因。美國的樂觀主義將被證明為他完成此一偉舉的一大天賦。

(承第一三〇面)

信仰之憲法上的自由。但是他又命令所有的日本人都應該參加神宮的禮拜，而所謂「神龕道理」的故事和日皇歷代神聖的祖先都應當在學校中講授之。這並不算是取消了憲法上的保證，因為神道教並不被認為一種宗教科目，都只作為日本光榮歷史的一部來教授。幾乎每一個人對於這樣的安排都異常滿意。這也就是為什麼皇室的肖像，往往在日本人的家庭中靠近着神棚或佛壇之處，佔了一個崇高的地位。



# MEDICINE'S NEWEST WONDER DRUG

Condensed from "Hygeia"

## 醫學界之最新神藥

by J. D. Ratcliff  
黃漢昭譯

**T**HERE is a new drug on the horizon which will make medical history. Its name is streptomycin. It already has a brief but glowing record of lifesaving. Picking up where sulfa and penicillin leave off, it does jobs neither of those drugs can do. At present it looks like a great bludgeon of a weapon against an incredible array of diseases: typhoid and undulant fevers, cholera, surgical infections, and possibly tuberculosis.

Penicillin was discovered by accident. Streptomycin was discovered by design. Dr. Selman A. Waksman of the New Jersey Agricultural Experiment Station, Rutgers University, set out to find a drug which would do jobs not done by sulfa or penicillin. Waksman is a microbiologist, and his hunting ground was the soil.

In the last century research men suspected the soil—particularly that of cemeteries—of being the source of epidemics. But tests showed that there were no disease bacteria in it: they had been destroyed by soil microbes. Since then, a few researchers had tried to isolate these good microbes that kill disease bacteria. One of Waksman's former students, Dr. René J. Dubos of the Rockefeller Institute for Medical Research, had discovered a soil microbe which would kill the bacteria that cause pneumonia and streptococcus infections, and from it extracted the drug tyrothricin.

This set a group of research men at Oxford to studying another soil microbe—an almost forgotten green mold. Their work led to the discovery of penicillin's lifesaving ability.

Waksman began to explore the soil for a weapon against bacteria which produce such intestinal ailments as typhoid fever, dysentery and cholera. Bacteria of this family often invade the urinary tract of older people, resulting in vast misery.

Finding the beneficent microbe which would stop this destruction of human life posed stag-

**有**一種將要創造醫學史料的新藥出現了。它的名字叫灰鏈絲菌素。而且業已有過一段短而光耀的救命紀錄。它的工作起點便是磺胺衍化物與配尼西林中止的地方，不過它做的工作却是那兩種藥品所不能做的。目前他是好像一根巨大的狼牙棒般的武器，可以用來抵抗難以置信的一長列病症：傷寒，波狀性的各種熱症，虎力拉，外科的各種炎症，而肺癆亦有『可能』。

配尼西林在無意之中被發現。灰鏈絲菌素則有計劃地發明。紐澤賽農林試驗區羅格士大學的韋克司門博士，從事於發明一種藥品來做磺胺衍化物與配尼西林所不能做的工作。韋克司門是位微生物學家，所以他的獵場便是泥土。

在前一世紀中，研究的人們都已疑心泥土——尤其是公墓裏的泥土——是一切時疫的本源。不過試驗證明那裏並無病菌：蓋早已被一種泥土微生物所消滅了。從此以後，有幾位研究者也曾試過將這種殺死病菌的有益微生物予以隔離。韋克司門舊日學生之中，有一位洛克費勒醫學研究所的杜波博士，曾經發現過一種泥土微生物，它能殺死一切肺炎及鏈球菌性各種炎症的病菌，由這種泥土微生物所提出的毒素便是太羅滴利淨。

這便引起牛津大學的一羣研究者去考察另外一類泥土微生物——一種幾乎已被遺忘了的青黴。於是配尼西林起死回生的功效便由他們的工作而發現。

韋克司門乃開始去探驗泥土，以期求得一件武器來抵抗使人患傷寒、痢疾、虎力拉等腸病的細菌。因為這類細菌，時常會侵入老年人的尿道裏而發生極大的困苦。

要找出這樣有益於人而又力能制止人類生命毀滅的微生物，就會遭遇到驚人的種種難題。

gering problems. The amount of soil a man could hold on his thumbnail might contain as many as 8,000,000 million microbes! How to find the wanted one?

Waksman plowed ahead, devising techniques to simplify the job. He would mix soil with water, then streak this mud across a glass plate holding a thriving colony of disease microbes. Then he would look for clear areas on the plate where disease microbes had been destroyed. When he found them he would try to sort out the soil microbe responsible for the killing. Even after he found it, he had to extract the chemical juice that held killing powers. And often as not the juices he obtained were also lethal to living creatures; some could kill a man in a few seconds. The task was discouraging and looked hopelessly unrewarding.

Then one day in the fall of 1943 things broke wide open. Waksman and a young assistant, Dr. Albert Schatz, found specimens of a soil microbe called *Actinomyces griseus*. This *griseus* looked like a brilliant performer right from the start. It attacked and killed scores of disease bacteria, including those which caused tularemia and typhoid fever. Its chemical killing stuff was extracted and named streptomycin.

Waksman had neither the training nor facilities for the endless testing required of a new drug, so he went to the Merck & Company laboratories in Rahway, N. J., where several of his former students worked. The first thing to determine was whether streptomycin was too toxic to be tolerated by living creatures. It passed this test with flying colors: mice could stand enormous quantities of it with no ill effects. Merck research directors—Drs. Randolph Major, Hans Molitor and James Carlisle—promptly assigned 50 research men to study the new drug.

These men tested streptomycin's effect on the bacteria that inhabit the human intestine. A burst appendix lets these bacteria loose in the abdomen to cause flaming infection and death. They slip into the urinary tract to set up persistent infection against which there has been no wholly satisfactory drug.

In the laboratory streptomycin worked bril-

○一個大拇指甲內就可以收藏多至八百萬兆的微生物！怎樣去找出那所要的一個呢？

然而韋克門司還是努力的推進，想出種種的技術來使這件工作簡易。他用水和泥土調和，將這泥漿塗在一片儲着一族正在繁殖的病菌之玻璃片上，然後他祇去找玻璃片上病菌已被消滅的那些澄清地方。找到這些地方之後，他就設法選出那負責殺菌的泥土微生物來。即使這樣將它找到了之後，他還要去將那藏有殺菌効力的化學精汁提取出來。可是所得的精汁時常會對於一般生物也能致命；有些還可在數秒鐘內將一個人毒死。這工作是容易灰心而看來也好像是絕對的勞而無功。

在一九四三年秋天的某日，一切的事態都豁然開朗。韋克門司同一位青年的助手，薩斯博士，已找到名叫灰色放線狀菌的泥土微生物之幾種標本。這種微菌從開始時看來就像是出色的能手。它擊滅了數十種病菌，包括那些使人患兔子熱及傷寒的病菌。他的化學殺菌素被提了出來，取名叫灰鏈絲菌素。

韋克門司既沒有那修養，也沒有那設備，來對付一種新藥所需要的無窮試驗，於是他就去紐澤賽州勒惠城謀克公司那些實驗室裏，因為他有幾位舊日的學生在那裏服務。第一件要決定的便是灰鏈絲菌素的毒性是否強烈到非一切動物之所能耐。這一項試驗它是堂而皇之地及格了：小鼠也能忍受很大的份量而沒有不良的效果。謀克公司的三位研究所長——美佐博士，莫利託博士及克勞艾爾博士——因此就立刻派五十名研究員去研究這新的藥品。

這班人試驗的是灰鏈絲菌素對於寄生在人類腸裏的細菌的影響。一根破了的盲腸就會將這些細菌放入腹部而引起猛烈的發炎或死亡。它們潛入尿道裏面所引起的頑性發炎，是向來沒有完全滿意的藥物可以抵抗。

在實驗室內灰鏈絲菌素對於抵抗這急性的

liantly against this fulminating death. Then it got its chance in the hospital. In Toronto, 66 soldiers who were suffering from urinary tract infections were given streptomycin. Within 24 hours all the harmful bacteria had disappeared from their urine.

Since this drug was so effective—in test tubes and in animals—against most of the bacteria found in human intestines, mightn't it be a top weapon against typhoid fever? This question was asked by three Philadelphians: Drs. Hobart A. Reimann, William F. Elias and Alison H. Price. They tried it on a man who had been miserably ill with typhoid for three weeks. Small doses of the drug were administered by hypodermic every three hours, and prompt recovery followed. Treatment of subsequent patients had the same result.

Other Philadelphia physicians wondered if the drug would work against microbes that cause 20,000 cases of food poisoning a year in this country. They had a case at hand—a nurse who had been sick with a Salmonella infection and had become a carrier. They gave her the drug by mouth: unlike penicillin, streptomycin is highly resistant to acid stomach juices. Within four days the drug had completely eradicated the microbes.

Further reports indicate that streptomycin is fulfilling its initial promise. For example, at the Mayo Clinic laboratory 60 mice were infected with tularemia, or rabbit fever. Half of them were set aside to die, and were dead within 96 hours; the other half got streptomycin, and recovered.

Physicians in half a dozen cities heard this hopeful news, and streptomycin got its chance with human tularemia sufferers. It cured the disease in as little as 12 hours. Patients who otherwise would have been sick for months were up and about in a few days.

Early results with undulant fever, a disease spread by unpasteurized milk, have been similarly encouraging. The animal-world equivalent of undulant fever is Bang's disease. To eradicate it in dairy herds, the Department of Agriculture has had to slaughter the infected animals. About 150,000 cows are killed each year, costing farmers \$30,000,000. Present evi-

死症例也做了很光輝的工作。繼之它便得到在醫院裏工作的機會。在託倫多地方，有六十名患尿道發炎的兵士在服用灰鏈絲菌素。在二十四小時內，他們小便裏一切有害的細菌都已消失。

因為這藥——在試驗管裏及動物身上——既能這樣有效地抵抗人類腸內多數的細菌，它豈不可能就是抵抗傷寒的絕妙武器？提出這問題的是三位費城的人：賴門博士，伊里亞斯博士及白禮士博士。他們將這藥在一個患了三星期重傷寒的人身上試驗，經每三小時一次將這藥少量的皮下注射之後，病人隨即得到迅速的痊癒。後來的病人照樣治療，也得到同樣的收效。

費城其他的醫師們極想知道這藥是否可以抵抗那每年在本國使人得到二萬起食品中毒的微生物。他們適值有這樣的一個病者——是一位已經得了沙門氏炎症而成為帶菌人的護士。他們將這藥給她吞服：灰鏈絲菌素與配尼西林不同，是對酸性胃液有高度的抵抗力。四天之內這藥已將致病的微生物全部肅清。

後來的報告都表示灰鏈絲菌素是在實踐着它的初步期望。與一個例來說：在梅育病院實驗室裏，有六十只小鼠被染了兔子熱。半數被放在一邊聽其自斃的終於九十六小時之內死去，其餘的一半得到灰鏈絲菌素的都告痊癒。

有五六處城市的醫生們聽到好消息了，於是灰鏈絲菌素遂得到在患兔子熱的人身上試驗的機會。它居然在十二小時的短短時間內治癒這種疾病。患者本來要臥病數月的，現在不數日之內便能步履如常。

對於未消毒牛奶所傳播的波狀熱症。它的早期功效已經是同樣地使人有望。在動物界，彭氏病就等於波狀熱。農業部要在奶牛羣裏消除這種病症唯有將受了傳染的牛予以屠宰。這樣每年就要殺去十五萬頭的牛，農人就要損失美金三千萬元。目前的證據指示，灰鏈絲菌素將來可以制止這項損失。對於其他的牲口疾病，它也應同樣地有價值，包括一種每年要消滅

dence indicates that streptomycin will end this. And it should be similarly valuable against other animal diseases including a common intestinal ailment which destroys 3,000,000 pigs a year and "shipping fever," which annually kills 150,000 beef cattle.

Any writer is reluctant to suggest that a new drug may be effective against tuberculosis. Scores of such drugs that looked promising have come along—and all have failed. Yet the work of streptomycin in the tuberculosis field must be mentioned.

Waksman and the Merck researchers, in examining streptomycin's performance against the tubercle bacillus in the test tube, noted that the bacillus was exquisitely sensitive to the drug. Samples of streptomycin were sent to Drs. W. H. Feldman and H. C. Hinshaw of the Mayo Foundation. These researchers inoculated 12 guinea pigs with tuberculosis, which always kills these animals. Eight got no further treatment; four got streptomycin. After 54 days the eight that acted as controls had widespread and progressive tuberculosis; in those that got streptomycin the disease was either arrested or nonexistent.

The fact that streptomycin seems to be a cure for tuberculosis in animals does not necessarily mean that it will cure human beings. A year or more may elapse before sufficient quantities of the drug are available for full trials. For anyone to abandon the usual treatment meanwhile would be folly.

Theoretically, streptomycin should be effective against whooping cough. And it should be a godsend in stamping out epidemics of dysentery.

Streptomycin is an excellent supplement for penicillin. Since penicillin is an acid and streptomycin a base, the two may perhaps be combined to make a salt—penicillin streptomycinate. Such a pill would be a tremendous weapon against disease, penicillin working against one set of microbes, streptomycin against another.

From all available evidence, streptomycin appears to have an almost fantastic range of usefulness. At a similarly early stage of development penicillin was similarly promising, and

(Continued on Page 143)

三百萬頭豬的普通腸症及一種每年殺死十五萬頭肉畜的「船舶熱」。

任何一個作者都很不願提議說，一種新的藥會有抵抗肺癆的功用。因為以前已經見過了好幾十種這樣似乎是有把握的藥品——不過全數都歸失敗。然而灰鏈絲菌素對於肺癆一科的工作却有一提的必要。

韋克司門及謀克藥廠的研究員，於檢查灰鏈絲菌素在試驗管內對肺癆桿菌的作用時，因注意到桿菌對這藥是非常之敏感，遂將灰鏈絲菌素樣品寄給梅育基金學院的費路門及海英索兩位博士。這兩位研究者乃將癆菌種在十二只豚鼠身上，這向來總是可以使它們死亡的。八只就不再給以治療，四只則給以灰鏈絲菌素。五十四天之後，那八只作為標準的已經發生蔓延及增加性的肺癆病；那幾只得到灰鏈絲菌素的則病態非被制止即已消失。

灰鏈絲菌素雖然似乎是畜類肺癆的一種靈藥，但這並不一定說它也可治愈人類。若要得到足夠的藥量來舉行充分的人類試驗，那就非要經過一年或一年以上的時間不可。如果有人此際就想放棄習用的治療方法的話，那正是不智之舉。

灰鏈絲菌素照理對於百日咳也應該有效。至於消除痢疾的流行則更該是一種天賜之助。

灰鏈絲菌素是配尼西林的無上補充品。配尼西林是一種酸，灰鏈絲菌素是一種鹼，所以兩者大可以化合起來成爲一種鹽化物——配尼西林化灰鏈絲菌素。這樣製成的丸藥倒是抵抗疾病的一件極厲害武器，配尼西林對付一類微菌，灰鏈絲菌素則對付另一類的微菌。

由所有的一切證據看來，灰鏈絲菌素真是幾乎有意想不到的用途。在同樣早的發展時期，配尼西林也是照樣的很有希望，後來這希望果然實現了。足以表示灰鏈絲菌素是備受信仰

(接第一四三面)

# Henry Ford II 亨利福特二世

from "Life", October 1, 1945

by Gilbert Burck

唐昌禮譯

THE most assiduously discussed topic in Detroit these days, save only perhaps the city's current rash of strikes at key suppliers and threats of bigger strikes to come, is 28-year-old Henry Ford II, who last week succeeded his 82-year-old grandfather as president of the Ford Motor Company. Known around town as "Young Henry" or "Henry the Second," to distinguish him from the original and nonpareil Henry Ford, he seems rapidly developing into the outstanding living example of the theory that you never know what a man can do until you put him up against something that has to be done. A few years ago he was a quiet, pleasant, blue-eyed, apple-cheeked young student with a disposition to put off crossing bridges until he got to them. He showed no pronounced aptitude and gave little indication that he had one hidden. The fact that he was in line for control of the world's largest privately owned industrial empire, worth somewhere between a billion and two billion dollars, did not seem to give him pause; after all, not only his able father but his grandfather were very much alive. And when in August 1944, not long after the untimely death of his father Edsel, he was released by the Navy to take Edsel's place beside the great Henry as No. 2 man of the company, Ford competitors were inclined to regard him more as an object of sympathy than a source of fear. They could not help noting, with a certain glow of satisfaction, that he had a lot to learn about the auto business.

It is perhaps most characteristic of Young Henry that he was the first to admit it. "I am green and reaching for answers," he told reporters who first interviewed him. As he learned, he continued to admit his ignorance. And although he has now succeeded to the throne of the Ford empire, he still is not afraid

這幾天，在底特律最膾炙人口的話題，恐怕除了市內各主要廠商的罷工流行症，和更大工潮行將到來的威脅兩外，就要算二十八歲的亨利福特二世了。上星期，他繼承他的八十二高齡的祖父，擔任福特汽車公司的總經理。他在本城內被稱做「少年亨利」或者「亨利二世」，以別於原來的舉世無匹的亨利福特，似乎很快就成為下面這個理論的特出而現實的例子：就是非到你強使一個人做一件不得不做的事情的時候，你決不能知道 he 會幹些什麼。不多幾年以前，他是一個沉默，和藹，碧眼，蘋果臉的青年學生，抱着非到河邊不架橋的本性。他沒有表示過顯著的才能，也看不出有什麼才能隱藏着。他行將加入統治世界上最大的私有工業帝國，價值在十萬萬到二十萬萬美元之間，這事實並不使他猶豫；究竟他的祖父還很矍鑠，更不必說他那能幹的父親。這樣到一九四四年八月，他的父親愛特塞爾短命死去以後不久，海軍部准他免役，在大亨利的旁邊，取得愛特塞爾公司中的第二把交椅。和福特競爭的人，喜歡把他當做同情的對象，而不太認他為恐懼的根源。他們帶着滿意的光彩，不禁注意到他在汽車業方面需要學習的很多。

少年亨利是第一個人承認它的人，這真或許最足以表示他的本性，「我沒有經驗，而是來尋求解答的。」他這樣告訴首次訪問他的新聞記者。當他學習的時候，他繼續承認他不懂事。雖然他現在繼承了福特帝國的皇位，他還是不怕說他不知道。看看福特公司裏種種情形，底特律人就開始相信，他所知道的事情遠過於

to say he doesn't know. Looking around at what has happened in the Ford company, Detroit is beginning to believe he knows a great deal more than he pretends.

Three prime indexes of a company's vitality are its sensitiveness to changing conditions, its morale and its press relations. On all three counts the Ford company seems to be in about the best shape in years. Last July, Ford achieved nothing less than the feat of turning out the first postwar car. The ensuing publicity was doubtless worth millions, and it neatly complemented an advertising campaign giving the impression that Ford has always been "first." The Ford company was notorious for its low employe morale, which stemmed from its peculiar and at times astonishing personnel practices. Today Ford workers have as much confidence in the management as one is likely to find anywhere in the quarrelsome atmosphere of Detroit, and Ford managers have confidence in one another. Ford has also been notorious for its press relations. "Trying to find out what goes on in Ford," one reporter summed it up fairly a few years ago, "is like trying to find out what goes on in Russia." Today reporters are handled with honest cordiality and candor; all executives, right up to Henry himself, are available for questions and discussions. Whether or not Young Henry is wholly responsible for these and other evidences of renewed Ford vitality, they have occurred since he came, and Detroit has made the reasonable assumption that he and they are more than coincidences.

But Young Henry's problems only began with improving the indexes of his company's vitality. Neither Ford nor any other company, of course, can by itself assume responsibility for general employment, minimum wages and other social objectives. To do anything important about them, a big part of industry must work together. The antitrust laws, enacted to prevent the companies from working together to set prices and allocate markets, also prevent companies from working together to guarantee minimum living standards. Yet the responsibility exists; people persist in attributing the

他所裝作的。

一個公司的生機有三個主要的指標，就是它對於情況變遷的敏感性，它的工作情緒，以及它和新聞界的關係。數年來，福特公司在這三方面可說有近乎最好的表現。今年七月，福特所完成的事業，至少製造出戰後的第一輛汽車。這樣得來的名聲無疑是非常寶貴的，而且很簡潔地添補了一次廣告運動，給予人家福特始終是「第一」的印象。福特公司裏雇員工作情緒的低劣，是衆所週知的，這得歸根於它那批人員怪癖而有時駭人的習性。目前，福特工人對於經理部的信任，正似在到處充滿着紛擾的氣氛的底特律任何廠家中所能發現的。福特經理之間，也彼此信任。福特和新聞界的關係，也一向讓得出名。不多幾年以前，一位記者很公平地概括一句說：「要想知道福特內部的情形，正好像要想知道蘇聯內部的情形」。今日，新聞記者被用真實的熱誠和直率來接待；所有的主要人員，一直上推到亨利自己，都願答問和討論。不問這許多事情以及福特特別的新生機的跡象是否完全由少年亨利負責的，但它們總是在他上任之後才發生的。同時底特律人很合理地臆斷，他和它們不會是偶然的巧合。

但是，少年亨利的問題，不過用改進他公司生機的指標來開始而已。福特或任何別的公司，對於普通職業的最低工資，和其他社會性的事情，當然不能單獨負起責任。對於這些事情要有所重要的措置，必須由實業界的一個大集團來共同從事，反托辣斯法原來是定來防止各公司通同訂價和瓜分市場的，也阻礙各公司合力保障最低生活水準。然而責任還是存在，人們定要把這個制度的好處歸功，而把它的壞處譏罪於持之以獲利的人。

virtue of the system to, and blaming its faults on, those who run it at a profit.

Young Henry, furthermore, has come into a peculiar if not unique kind of company. Because Henry Ford made a lot of money early and bought out his partners early, the company is completely owned by the Ford family, and Henry Ford himself controls a majority of the stock. It needs to make enough money only to satisfy the Ford family's relatively modest needs. Most corporations, by contrast, are owned by hundreds or thousands of stockholders who want a return on their money; and nearly all corporate managers, "independent" or otherwise, cleave to the principle that the duty of the corporate manager is to make money with which to pay dividends. The corporation without compulsion to pay dividends obviously has pronounced advantages. To the extent that it does not disburse profits—and this extent can be very great—it can reduce prices, increase wages, make itself increasingly formidable, or even waste money with impunity. An ambition-ridden genius could use it to cripple if not annihilate competition. A determined *entrepreneur* with a bold idea could use it, as Henry Ford himself did in the great days when he reduced his Model T to less than \$500 and paid a \$5-a-day basic wage, to accelerate industrial progress by years.

It may still come as a surprise to a world that properly identifies the name of Ford with the greatest achievements of the industrial era, but the record of the company from the late 1920s to the end of the civilian production in 1942 lends itself to the proposition that the company was getting along on momentum. It emerged from World War I doing around 60% of the nation's auto business, but it entered World War II doing less than 20% of it. In the intervening years the skillfully managed General Motors rose from 12% to around 50%; and dynamic Chrysler Corp., founded by Walter Chrysler only in 1925, rose from nothing to around 20%. Profitwise, Ford's showing was even worse. The available records indicate that from 1927 to 1941 inclusive, Ford losses nearly canceled out Ford profits, and that

還有一點，少年亨利進入了一個即使不是獨一無二也是罕有的公司。因為亨利福特老早賺了些錢，又很早把其他的合股老板的股份買作己有，所以公司全部是福特一家的財產，而亨利福特自己操縱着大部份股權。它祇要賺足夠的錢來滿足福特一家比較合度的需要。成為對比地，大多數的合夥公司，都是成千成百的股東所有，他們要在他們的本錢上面得到一點贏利；同時，差不多所有的合夥公司的經理，不問他是不是「獨立」的，都抱定「合夥公司經理的責任是賺錢來付股息」的宗旨。顯而易見地，一個公司不受支付股息的顧慮，是佔着顯著的優勢的。它不受支付利潤的影響所及——這範圍可能很大——可以使它抑低價格，增加工資，使它本身日益令人望而生畏，或者就是浪費金錢也不足為虞。一個被野心控制着的天才可以用它來挫抑競爭的銳氣，即使不完全消滅它的話。一個有決心的企業家，再加上一個剛強的意志，可以用它來促使工業的進步加速幾年，正像亨利福特自己在偉大的當日所做到的，他把T型汽車的價格減至五百美元而付給每天五美元的基本工資。

世人把福特的名字適切地同工業時代中最偉大的成就合在一起看待；但是從一九三〇年前幾年到一九四二年平時生產的末期，公司的成績很適合公司是在靠着一股餘勢前進的一種說法；這在一般世人看來，或許還是一件驚奇的事。它在第一次世界大戰後出現時，做着全美國汽車業百分之六十左右的生意，但它進入第二次世界大戰時，祇做百分之二十弱。在中間幾年，管理得法的通用汽車公司從百分之十二上升到百分之五十左右；强有力的克里斯勒公司是在一九二五年才由華爾德·克里斯勒創辦的，它從零升到了百分之二十左右。從贏利方面來講，福特的成績甚至更為惡劣，可靠的紀錄表示出從一九二七年到一九四一年的末尾幾年，福特的損益幾乎相抵，又表示出在這十五年中，福特的股息（給家族的）總數似乎要達一〇〇，〇〇〇，〇〇〇萬元左右，大都是從公司的盈餘項下提出來的。一九三七年，它在

Ford dividends (to the family), which seem to have totaled around \$100,000,000 for the 15 years, came largely out of the company's surplus account. In 1937, on \$848,000,000 sales, it made less than \$7,000,000, or less than *one* percent profit. What made the record serious was that its two great competitors *did* continue to make money on cars. In 1937 General Motors made \$196,000,000 on \$1.6 billion sales, or 12%; and Chrysler made \$51,000,000 on sales of \$770,000,000 (\$78,000,000 less than Ford) or nearly 7%. Companies are always rising or declining, but U. S. industrial history can show no other example of corporate recession on so prolonged and grand a scale. Had the Ford company been publicly owned, embattled groups of stockholders doubtless would have shrieked for change of management.

This does not mean that Ford was in bad shape financially. For the years 1920 to 1926 Henry Ford's profits totaled a colossal \$655,000,000. He put the bulk of this back into the company, which could have gone on almost forever merely breaking even, and it probably could have gone on for years suffering large losses. But in the sense that its competitors were well-managed corporations, Ford distinctly was not. Indeed, Henry Ford made no attempt to run his company as other companies were run. He tried to run it completely by himself. There were no fixed titles save that of Edsel Ford, who was president; there was no organization in the sense that organization defines functions and delegates authority. "A hundred men could hire you one day," remarks one who knew, "and a hundred others could fire you the next." Anybody who amounted to anything in the company spent a great part of his time doing what he thought Henry Ford would like and avoiding what he thought Henry Ford would dislike. Executive life at Ford was commonly described in terms of the Indian rope trick, in which the performer climbs to the top and then disappears. Detroit is literally peppered with executives who "resigned" from Ford and devoted their high talents to competing with it. If Edsel Ford had not been Henry's son, Detroit has observed, he, too, would have "resigned."

八四八，〇〇〇，〇〇〇萬元的銷售中，賺的錢不到七，〇〇〇，〇〇〇萬元，或者說百分之一弱的贏利。使這記錄嚴重的是：和它競爭的兩家公司著實在汽車上繼續不斷地賺錢。一九三七年，通用汽車公司在十六萬萬的銷售中，賺了一九六，〇〇〇，〇〇〇萬元；就是百分之十二；而克雷斯勒在七七〇，〇〇〇，〇〇〇萬元（比福特要少七八，〇〇〇，〇〇〇萬元）的銷售中，賺了五一，〇〇〇，〇〇〇萬元，就是差不多百分之七。各公司是永遠盛衰不定的，但是一個公司的衰退，時間這樣長而變化這樣大的，在美國工業史中，還找不出其他的例子。要是福特公司是公有的，成羣的股東老板無疑地早要興師來嗚嗚要求調換經理人員了。

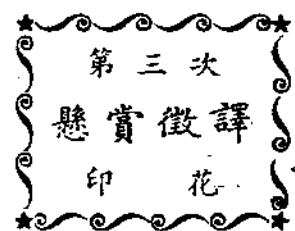
這並不是說福特公司的經濟情形不好。在一九二〇年到一九二六的幾年中，亨利福特的贏餘總額達達龐大的六五五，〇〇〇，〇〇〇萬元。他把這筆贏餘的大部分放回公司中，這樣，即使僅僅不賺錢，它差不多可以永久維持下去，就是遭到大損失，大概也可以維持好幾年。但是，和它競爭的都是管理得法的公司，在這一點上，福特很明顯地不是。的確，亨利福特並不想把他的公司管理得和別的公司一樣。他想完全憑他一個人來管理。除了總經理愛特塞爾而外，沒有人有固定的銜頭；就組織可以限定職務和授予權力的意義來講，它沒有組織。有個熟悉的人這樣說過：「一百個人可在一天雇用你，而後一天會有另外一百個人來辭掉你。」公司中的任何一個可以算得上的人，都把他的大部份光陰消磨在他認為亨利福特喜歡的事情上面，而他認為亨利福特不喜歡的事情，就避開不做。常有人把福特工作人員的一生，譬做印第安的繩索戲法，演員爬到頂上以後，就隨身不見了。底特律充塞著從福特「辭職」出來的工作人員，他們把高度才能用來和它競爭。底特律人觀察到，愛特塞爾要不是亨利的兒子，他也早已「辭職」了。



Had Henry Ford been right all the time, his technique would have been above criticism, just as it was when he first built the Model T and demonstrated the potentialities of mass production. But he apparently overlooked the extent to which the emphasis in the auto business passed from production to sales. The story of Ford's trouble with dealers has been told over and over, and every auto buyer is aware of the tenacity with which Ford shunned the six-cylinder motor and other features that competition has exploited so successfully. In 1936, as the result of dealer demand, he promised to build a six, but shortly after Edsel died he abandoned the idea. His integrity was incredible; he seemed to regard the concept of sales appeal as somehow indecent; and his less-dignified and more sales-conscious competitors walked away with the business. His rejoinder is famous; he said he didn't care. But everybody in the auto business knew better. Henry Ford did care. He wanted the Ford to be first more than anything else in the world—but it had to be *his* Ford, made *his* way.

(To be Continued)

假如亨利福特始終沒有過失，他的技術是未可厚非的，正如他初次製造T型汽車和證明大量生產的効力時那樣。但是汽車業的重點從製造轉移到銷售，這個轉數的程度他顯然忽略了。福特和商人之間爭執的事情，曾經再三被人談起。每一個汽車買家都曉得他的頑固，他猜忌六汽缸汽車以及其他競爭所利用得非常有効的特點。一九三六年，由於商人要求的結果，他應允製造一種六缸的汽車，但是在愛特塞爾過世不久以後，他就打消這個主意。他的忠直是難以置信的；他好像把推銷手段的觀念認為總有點不正當；和他競爭的人並不這樣嚴正而都從推銷着想，生意就被他們帶走了。他的答辯是有名的；他說並不介意。但是汽車業中每一個人都知道得更清楚些。亨利福特確是有所顧慮的。他希望福特第一比世界上任何別的事情都急切——但是它必須是他的福特，走他的路。（未完待續）



### Medicine's Newest Wonder Drug

(Continued from Page 138)

fulfilled that promise. An indication of the widespread faith in streptomycin is the fact that Merck & Company is building a \$3,000,000 plant to produce the drug, and 20-odd other chemical and pharmaceutical manufacturers are also preparing to manufacture it.

In some respects, production of the new drug poses the same problems posed by penicillin. The microbes are grown in big tanks or in glass bottles, where they feed on a shallow layer of nutrient broth. As they grow, they drop their drug, streptomycin, into the liquid. It is then extracted by laborious chemical processes.

It will be at least a year before the drug can be generally available. And, since the microbe secretes the drug in such miserly amounts, it is almost sure to be expensive.

(承第一三八面)

的，有一件事實，便是謀克公司正在建築來製造這藥的一所價值美金三百萬元的廠房，其次便是還有二十來家的化學廠及藥廠也在準備製造這種藥品。

在某幾點看來，製造這種新藥的難題也就正如製造配尼西林的一樣。微生物在龐大的缸內或玻璃瓶中生長，用淺淺一層的營養液來培養着。它們一面滋長，一面將它們的藥——灰鏈絲菌素——滴落在那營養液裏。然後用極繁雜的化學方法來將這藥提出。

至少亦要一年這藥方才可以普遍應用。由於那微生物的藥素分泌量是這樣地吝嗇，那末它的價值就幾乎必定是昂貴的了。

## 第三次懸賞徵譯

請將下列英文論文一篇譯成中文：

### How to Stay Young

YOUTH is not a time of life—it is a state of mind; it is a temper of the will, a quality of the imagination, a vigor of the emotions, a predominance of courage over timidity, of the appetite for adventure over love of ease.

Nobody grows old by merely living a number of years; people grow old only by deserting their ideals. Years wrinkle the skin, but to give up enthusiasm wrinkles the soul. Worry, doubt, self-distrust, fear and despair—these are the long, long years that bow the head and turn the growing spirit back to dust.

Whether seventy or sixteen, there is in every being's heart the love of wonder, the sweet amazement at the stars and the starlike things and thoughts, the undaunted challenge of events, the unfailing childlike appetite for what next, and the joy and the game of life.

You are as young as your faith, as old as your doubt; as young as your self-confidence, as old as your fear; as young as your hope, as old as your despair.

So long as your heart receives messages of beauty, cheer, courage, grandeur and power from the earth, from man and from the Infinite, so long you are young.

When the wires are all down and all the central place of your heart is covered with the snows of pessimism and the ice of cynicism, then you are grown old indeed and may God have mercy on your soul.

中華郵政登記證為第一類新聞紙類第五七號  
本刊已向社會局呈請登記中

#### 應徵辦法：

- (一) 參加者以大中學生為限，來稿須由校方蓋章證明。
- (二) 須附本期之「懸賞印花」(在第一四三面上)。
- (三) 來稿限於三十五年三月廿五日截止，本外埠概以郵戳日期為憑。
- (四) 來稿請附姓名，地址及印鑑，掛號寄交上海甘世東路一八五號藝文書局「名著選譯」月刊編輯部收。
- (五) 此次懸賞徵譯，錄取五名，准予第廿二期(四月號)揭曉。  
第一名，五千元；第二名，三千元；  
第三名，二千元；以上均另贈本刊全年一份。第四名，贈本刊全年一份；  
第五名，贈本刊半年一份。

### 名著選譯月刊

Current Magazine Articles

主 編：劉 龍 光

編 輯：程 祖 坦  
沈 福 璋

發行人：林 鶴 欽

發行所：藝 文 書 局

- (一) 河南路四六〇號
- (二) 林森中路四五八號
- (三) 甘世東路一八五號

卅五年二月二十日出版  
每册五百元。全年五千元