

南京圖書館

芬蘭之一切



〔上〕 芬蘭大總統克利奧及其夫人



〔上〕 芬蘭之蒸氣浴

〔下〕 芬蘭青年所嗜之蒸氣浴



名著選譯月刊！

藝文印刷月刊！

小說月刊！

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- 【三】 藝文印刷月刊：藝術與科學之精華

THE

War With Nazi Germany

(From "Illustrated London News" Nov. 11, 1939)

CYRIL FALLS

對德戰爭的知己知彼

蔡安平譯

THE mobilisation of 1914 provided Germany with one of the most formidable military machines to be found in the history of warfare. It was strong in numbers, comprising 50 active divisions, 32 reserve divisions, and Ersatz and Landwehr formations amounting to the equivalent of 15 divisions more. For a mass army, however, it was of high physical quality, because all available men had never been called up for training, and there were therefore no weaklings in its ranks. The composition was very sound, if rarely brilliant. The staff work was efficient and competent, the regimental and battalion leadership was remarkably good; the administrative services were well organised, especially those of the railways, which may be described as superb. The corps of officers, largely aristocratic, though containing a strong middle-class element, was a race apart, but one which repaid its privileges and prestige by hard work and devotion to duty. The under-officers were first-class, thousands of them being fully capable of commanding platoons and, after some experience of warfare, even companies, though only a fraction could ever hope to rise above the rank of sergeant-major. The rank and file, far from tenderly treated — as witness those unpleasant barracks with sleeping-bunks in tiers — was well trained, thrusting in attack and steady in defence. The artillery was rather less skilful than that of the French, and the field-gun was not a genuine quick-firer like the "seventy-five"; but there was ample compensation in the superior strength of the heavy artillery and in the greater number of howitzers of all calibres. Perhaps the most remarkable and valuable quality of the Army was its uniformity — a notable achievement in view



一九一四年的動員，使德國擁有戰史中所僅見的這可畏的軍事機械之一。這一個機械的人數方面是相當驚人的，計有現役軍部五十二個，後備軍部三十二個，另外還有人數達十五萬以上 Ersatz 和 Landwehr 部。雖然無論如何，這一個機械的品質方面並非一個龐大的裝軍部，也可以算是優異的，因為德國從來沒有把一支可以推測的人力都召集加以訓練，所以行在中並沒有羸弱的人。司令官階級的執行，既敏手能操縱準確，但亦不失為健全；參謀部的工作，謹慎而適當，團部亦常能出領導，特別出色；行政服務也很良好，特別是鐵路的行政，可以說是盡善盡美。軍官階大半是貴族，裏面雖包括強有力的中等階級份子，但是一個自成一派的階級；但這一個軍官階，對於工作而志於嚴守，足以抵償它所享的貴族的特權和威信。下級軍官都是第一流的人材；其中的數千人對於指揮小隊人馬，完全能責任愉快，而在戰爭中獲得了若干經驗之後，雖一連之衆，也能夠指揮若定；雖然他們之中祇有一小部份，或有升任軍曹長以上職位的希望。全體士卒，待遇雖惡劣——可以從他們密密陣陣排列着床位的令人不快的營房中見之——訓練卻很不錯，勇於進攻而穩於防守。炮隊的技能，較之法國人稍遜一籌，而他們的野戰炮並不是像法國「七十五式」那樣的一個純正的速射炮；但重炮隊的實力之優越和各種口徑的榴彈炮之為數較多，儘足以抵償這一種欠缺。德國陸軍的最顯著而最有價值的特性，大概是他的劃一性；這是一種值得注意的成就，因為巴威利亞、薩克森尼和胡頓姆堡都有牠們各自的國民軍，而巴威利亞甚至有牠自己的陸軍部（所以德國陸軍的劃一性更覺難能可貴）。他是一個純一的陸軍，整個軍隊的品質方面彼此分不出高下來。在一九一四年的德國陸軍中，找不出惡劣的隊伍，一直到後來戰爭將近結束的時候，其中若干纔沾染了共產黨人的毒而蔓延起來。

of the fact that Bavaria, Saxony and Wurttemberg had their own national forces and Bavaria had even its own War Ministry. It was a homogeneous Army, level in quality throughout. Bad German formations were unknown in 1914, and not common until some became tainted with the Bolshevist mildew towards the end of the war.

I shall not speak here of the achievements of the German Army in 1914-18; all who possess the most cursory knowledge of that war know that they were such as to merit the pride of any nation. But I shall make mention of one characteristic which had a certain effect upon the future. The Germans did not produce a single outstanding commander. Even Falkenhayn, in his brief Rumanian campaign, can scarcely be regarded as such because the superior quality of his troops made the result a foregone conclusion. Others were competent, but one and all of them were run by their staffs. Mackensen might hold the limelight, but Seeckt, in the wings, was the man who really counted; Leopold of Bavaria might exercise supreme command in the East, but he did exactly what Max Hoffmann, in the most respectful manner, told him to do. These men and a score of other brilliant staff officers held all the strings in their hands. The German Army did everything at the bidding of staff officers. It was an evil system, if only because the commanders always knew the troops and their capacities better than the staff officers, whereas it was the latter who took the vital decisions. There is reason to believe that it still survives to some extent.

After its return to Germany the old Army dissolved. To combat the anarchy and, in many districts, the revolutionary movements which followed defeat, bodies of volunteers were then enrolled. They accomplished their task easily enough, frequently defeating largely superior forces of rebels, themselves mainly disbanded soldiers and sailors. From these volunteers was formed the *Reichswehr*, the miniature

這裏我不想說及德國陸軍在一九一四年到一九一八年的各種成就；凡是對於那次大戰稍有認識的人，都知道那些成就是值得任何一個國家的自豪的。但我將提起一個特點，這一個特點對於將來具有某一種影響。德國在當時並沒有產生過一個傑出的司令官。甚至福爾根罕，在他簡短時期的羅馬尼亞戰役中，也難以被認為是一個傑出的司令官，因為他的軍隊在品質上的優越，早已預定了他的結局。他的司令官職，但他們一律都由他們的參謀部運籌調節。麥根森可以稱為此中翹楚，但真正建功的人卻是在兩翼軍中的西克脫；巴威利亞的柳保爾可以說是在東線戰場上執行最高的指揮職權，但他的發號施令，卻是格登着梅克斯霍夫門的極其慎重的命令。這些人和其他許多才資卓越的參謀官，都是幕後的牽線人。德國陸軍對於各事，都秉承參謀官的命令而行。司令官對於他們所率的軍隊和軍隊的能力，所知道的總是多於參謀官所知道的，而一切重要的決定，卻反操之於參謀官之手；如果單從這一理由來說，這就是一個不良的制度。我們可以相信這種制度，到現在仍舊多少還存在着。

舊陸軍回到德國之後就解散了。爲了要消弭國內的混亂及遏止戰敗後許多地方上所起的革命運動起見，於是各種志願兵的集團都登記起來了。這些志願兵，很輕易地完成他們的使命，屢次擊敗大部份較其優越的叛軍，他們本身多半是被遣散的兵士和水手。從這些志願兵中，成立了德國的「陸軍警察」，這就是凡爾賽和約規定德國僅許設立的一萬名人數的小型陸軍。這一個軍隊是上面所說的西克脫將軍的產物，

army of 100,000 men which was all that was permitted to Germany by the terms of the Treaty of Versailles. This force, the child of the General von Seeckt mentioned above, was composed of long-service volunteers, the cream of the younger officers and men of the old Army. Under the able guidance of Seeckt and his lieutenants, it was kept out of politics and admirably trained. Experience with weapons such as aircraft, heavy artillery and tanks, forbidden by the Treaty, was acquired by the secret despatch of detachments for training with the Red Army. The *Reichswehr* at first treated the National Socialist movement with contempt, General von Brauchitsch being prominent in his opposition to the Nazi S.S.; but it was out-manoeuvred by the heel. The Nazis found the process easy, because both parties had one very important goal—that of rearmament and conscription—in common. Thus Seeckt's little model army useless for offence and of small value except as a nucleus even in defence against the French Army, passed away, though not without bequeathing something of value to its successor. The wheel turned full circle and the German Army was reformed approximately on the same scale and system as the Army of 1914.

Yet if the Hitlerian Army began the war of 1939 in possession of armament and equipment immensely superior to those of the Imperial Army in 1914, it suffers from certain disadvantages by comparison with the latter. The lack of training of the classes which were not called up before the Treaty of Versailles had been repudiated can hardly be considered very serious, except in the somewhat unlikely event of a major campaign against France and Britain taking place before next spring. We hope to train tens of thousands of efficient soldiers in the same period. The shortage of officers is graver, because the young German, for all his high military qualities, does not take to command as readily as the young Briton. Again, the educational level of the subaltern officers is inferior to that

服役多年的志願兵、青年軍官的精銳和舊陸軍的士兵所組合而成。在西克脫和他的副官等幹練的領導之下，這一個軍隊置身於政治之外而受到令人欽慕的訓練。對於凡爾賽和約所禁止的武器像飛機、重炮和坦克車，他們也獲得使用的經驗，由於秘密地遣派分隊去和紅軍在一起受訓練。「陸軍警察」對於國社主義的運動，最初加以鄙視，恩勞吉志是反對納粹黑衫軍的最著名之一人；但結果「陸軍警察」終於被制服而屈膝。納粹黨人發見他們的進展，並不費力，因為當時雙方有一個很重要的共同目標——重整軍備和徵兵。這樣，西克脫的這一枝小型的模範陸軍，既不能作進攻之用，而甚至以之抵禦法國的陸軍，除了作為一種核心之外，也沒有多大的價值，於是就此消滅了，雖然牠也有一些有價值的東西，遺留給那繼之而起的軍隊。時序變易，恢復舊觀，德國的陸軍差不多已恢復一九一四年一樣的規模和制度。

希特勒的陸軍發動一九三九年的戰爭，即使有遠勝於一九一四年德帝國陸軍的軍備和配置，但和後者相比，究有若干不利的地方。在凡爾賽和約尚未否認之前，德國有幾個等級的人並沒有被召來受訓練；這一部份人的缺乏訓練，尚難認為很嚴重的問題，除非明春和英法發生大規模的全面戰爭，這似乎不見得會實現的。我們（英國）在這同一時期內，希望能訓練數萬名有效率的兵士。德國的比較嚴重的問題是軍官的人數不足，因為德國青年，雖具有優越的軍事特質，却不像英國青年那樣的指揮若定。還有，下級軍官的教育水準也較二十五年之前為低，因為他們所由出身的學校，已在希特勒的政權之下退步了。行伍出身的將校，仍舊還不錯，但總沒有從前那樣好。雖然，德國的陸軍在今日仍是一個可畏的敵手，若把他的實

of twenty-five years ago, because the schools from which they issue have deteriorated under the regime of Hitler. The N. C. O. is good still, but not quite what he was. Nevertheless, the German Army is still to-day a redoubtable foe, whose military virtues it were folly to underrate.

The tactical doctrine with which it is animated is derived from the theories of Seeckt, and is perhaps better suited to his miniature force, with its superlative standard of training, than to a great national army. It also appears to have been touched by that restless, reckless and arrogant spirit which is part of the Nazi heritage. A superb army while things go well, one feels; and then one asks, but how if things go wrong? In one particular the tradition goes much further back than either the Nazis or General von Seeckt. It goes back to Field Marshal von Moltke: training which will ensure that every officer, from General to subaltern, takes not only a sound decision in emergency, but also the decision which every other officer would take in his place, so that uniformity of doctrine runs right through the Army; outside and beyond that, an astonishing liberty of action, an urgent invitation to initiative. Decentralisation is to be practised, as practised it was in Poland, to a degree unknown in the French Army or in our own. Training, it is hoped, will provide a form of insurance against disastrous errors, but an error will be forgiven more readily than inaction. Risks must be taken, because he who risks nothing will win no victories. Reconnaissance, by aircraft and, where conditions admit, by tanks, motorised cavalry, even horsed cavalry, and detachments of infantry, will provide the necessary security and liberty of action. Fire power, quickly developed and crushing in volume, is more important than manoeuvre in the development of the attack. Mislead, mystify, screen yourself in camouflage, in smoke; strike suddenly and violently as though from behind a screen. And this phase of the doctrine extends from the realm of tactics to that of strategy and above that to the

力估量得太低，實在是不智的。

今日德國陸軍所藉以為激奮的戰術主義，起源於西克脫的理論，而這種主義大概適合於西克脫的具有最高訓練標準的小型軍隊，而不太適合於一個龐大的全國陸軍。並且德國陸軍似乎已沾染了納粹黨傳襲物的一部份，就是那種暴躁、鹵莽和傲慢的精神。有人覺得在一切順利的時候，這確是一個上等的陸軍；但有人要問了，如果事情不順利的話，那末怎樣呢？在特殊的一點上，這個傳統的主義，其歷史遠在納粹黨或西克脫將軍之前。它的根源溯於腓特烈大帝；一種訓練，使每一個軍官，上至總司令，下至部屬，非但在緊急的時候能當機立斷，並且他所採取的決定，要和任何別個易地而處的軍官所將採取的決定一樣，務使整個的陸軍中，貫徹著一種主義的劃一性；此外還有一種令人驚異的行動自由，一種自出心裁的需求。分權制度的實行，猶如在波蘭一樣，其程度不是在法國的陸軍或我們英國的陸軍中所見得到的。訓練的目的在於供給一種避免重大錯誤的保障，但錯誤若和懈怠比較起來，更多原諒的餘地。冒險是必需的，因為不冒險的人不會得到勝利的。偵察敵情，若利用飛機，並在可能範圍內利用坦克車、摩托車騎兵或甚至馬隊騎兵、及小隊步兵，都足以保障必要的安全和行動的自由。在攻擊的進展中，迅速展開而攻勢兇猛的火力較之調兵遣將更為重要。把自身遮蔽在濃烈的煙幕中，使對方虛實莫辨，捉摸不定，如墜五里霧中，然後突然猛烈出擊，一如飛將軍自天而降。現在那主義的變遷，已從戰術的境界伸展到戰略的境界，又從而伸展到政策的境界。在其上的是那個說慌、宣傳、甘言引誘和惡聲譴責的政權。「『皇家的方舟』在那裏？」這一個問題，初看起來似乎無關於軍事的戰術，但事實上可以說這是納粹德國用以開釐的一種哲學方法的要素。

realm of policy. At the top is the system of lies, of propaganda, of cajolery and vituperation. The insistent question "Where is the 'Ark Royal'?" many not at first sight appear to be related to military tactics, but it is, in fact, part and parcel of the method, one might say, of the philosophy, with which Nazi Germany wages war.

How such an army would fare against what the Germans themselves call "equal-born" forces can only be matter for speculation. The risks taken by the tanks and armoured cars in the Polish campaign, when they pushed forward with no support but that of aircraft, would have led to disaster against a better-equipped foe, but in such a case more prudent methods would probably have been employed. There are many hard-headed men among the German command, and it is probable that foreign reports speak truth in representing that these soldiers have restrained Hitler from an attack on the Maginot Line. To stand up to a German assault, the defensive weapons wherewith the French and British Armies are provided are entirely adequate if effectively used. Defence is largely a question of training and morale. If they are satisfactory, there should be no reason to fear modern German offensive tactics.

這樣的一個陸軍，遇到德國人自己所稱做「天生平等」的軍隊（指英法），其結果將如何，只有付之度了。在波蘭戰役中，他們以坦克車和裝甲車向前推進，除飛機以外，別無掩護；這種冒險，當時如果遇到配備較優的敵手，結果一定不堪設想。但假使真的遇到那樣敵手的話，他們或許早已會採取比較謹慎的戰術了。在德國先進的司令官當中，雖然有不少狡猾精明的人；外國消息說希特勒之所以不向馬奇諾防線進攻，就是聽了這一班軍人的勸阻，這大概是實在的話。要抵禦德軍的攻擊，英法陸軍現在所有用以防守的武器，只要運用得得法，已完全足用了。防守的事，大部份是一個訓練和士氣的問題。如果訓練和士氣能令人滿意，那末我們對於現代化的德軍進攻的戰術，就無需用其恐懼了。

譯文比較

各人有各人的「譯」風：一篇原文若由十位譯員分別逐譯，結果定會產生出十篇大同小異的譯文。如果將這十篇譯文列在一起而加以比較，這是一樁很有趣味的的事情。我們特約十位朋友，分別把下列原文逐譯出來，現在將他們的十篇譯文按期披露於此。

(甲) 原文

On March 12th of this year, when millions of Austrians were suddenly informed that they had been "restored" to the German Reich, the sudden change from democratic government to dictatorship had a startling effect. You could actually see it in the streets of Vienna. The ordinary people have been depressed, flattened out by the new regime. They used to speak as they liked. Vienna was the home of political jokes, and the Viennese were the most delightful and expansive people in the world. Now constraint has come over them, chilled them, frightened them.

(接第六百十四頁)

Where Are The Promises Men Live By?

From "The Reader's Digest" November, 1939

By Mark Sullivan

人類所賴以生存的約言何在？

唐宗炎譯

WHAT is the matter with the world? Why does it seem that civilization is deteriorating into bloodshed and barbarism?

There is no simple answer, of course. The best one can do is to trace single threads of an extremely tangled web. And there is one thread which, it seems to me, warrants particular examination; there is one series of recent events so similar that the very repetition seems to make a pattern of high and somber significance.

Few will deny that one important factor in civilization is ethics, or that the moral fabric of our civilization is held together by faith—faith slowly built up by the long observance of honor among men and among nations, the conscientious fulfillment of promises.

Promise-breaking by individuals cures itself—people just stop relying on the faithless ones. But when nations break promises, the individual cannot protect himself. He is helpless, and his helplessness leads to the kind of frightened apprehension that today we see all about us.

Some of the promise-breaking has, indeed, been unavoidable. But innocence of intent does not lessen the harm done to the world's sense of security. Avoiding, then, discussion of intent, let us look at the bare record.

In 1914, Germany was under promise to respect the neutrality of Belgium. It was the most solemn of promises, a written contract signed by Germany, Britain and France. That promise Germany broke. "Just for a scrap of paper, Britain is going to war," was the German view.

The violation of one promise thus launched the World War and the War

這個世界的癡結何在？文明似乎在退化爲屠殺和野蠻，這是什麼緣故呢？

對於這些問題，當然不能作一個簡單的答案。我們所能做到的，祇有從一團糾纏不堪的亂麻中探求線索。在我看來，其中有一根線索足供我們詳加研究：最近發生了許多相似的事件，都是如出一轍，所以這一再的重演彷彿在做製一種不可差以毫釐的範型。

很少的人會否認倫理學是文明中的一大要素，或否認我們的文明在道德上的組織是由信用維繫而成。這一種信用是由人與人和國與國之間的互相遵守——本於良心的履行約言——而慢慢造成的。

個人的失約，已經自行停止蔓延——人們正停止信賴那些沒有信用的人了。但當國家違約的時候，個人就無法自庇。他變爲荏弱無助，而他的荏弱無助就導致了今日在我們四周所熟見的那種憂懼。

有幾次違約，確是無法避免。但它的意志之率真卻並不能減少它對於世界的安定心的貽害。所以，意志如何，我們暫置不論，不妨來看看下面的赤裸裸的紀錄。

在一九一四年，德國曾經和人訂約，允許尊重比利時的中立。這是由德英法三國簽訂的條約，可算是約言中最鄭重的了。可是，它終被德國破壞了。「就爲了這一張『紙片』，（當時德國宰相伯特曼和爾味 Herr von Bethman-Hollweg 稱國際條約的用語——譯者註）英國在預備戰爭了。」這是德國的見解。

這樣，一個約言的違犯，就引起了世界大戰。隨

started a chain of promise-breaking.

President Wilson, speaking for the Allies, made a promise to the German people. He told them that if the German people would unseat the monarchical and military caste of rulers, the Allies would make a peace in which there would be "no annexations, no contributions, no punitive damages."

Relying upon that promise, the German people asked for an armistice. Wilson, replying in behalf of the Allies, specifically incorporated his Fourteen Points and his "subsequent addresses" into the Armistice contract. But when the Peace Conference met at Versailles, the Allies, especially Lloyd George and Clemenceau, would not let Wilson live up to his promise. Lloyd George wanted to "make Germany pay the cost of the war." And he and Clemenceau had secret promise to Italy, inconsistent with Wilson's to Germany.

To that second link in the chain of promises broken we can trace the conditions that most distress the world today.

Another of Wilson's promises to the Germans was to set up "a general association of nations... for the purpose of affording mutual guarantees of political independence and territorial integrity to great and small states alike." Wilson did set up the League of Nations. But his promise had included, by implication, that America would join. That promise the American Senate, for good or ill, would not let Wilson keep.

The League of Nations was an attempt at world peace by mutual promises entered into by 55 of the world's 63 nations. These promises the world presently saw broken—conspicuously by Japan, when she seized Manchukuo; by Italy when she seized Abyssinia. These and other breaches reduced the League toward impotence.

Further destroying the world's faith in promises; the Nine-Power Pact was broken by Japan in China; the Kellogg-Briand pact of 56 nations was broken by nations

着大戰，又來了一連串的毀約行動。

美國總統威爾遜，曾代表協約國，和德國人民訂立約言。對德國人民表示，祇要他們能奪取統治者的君主的和軍人的地位，協約國方面就願意創造一個「沒有兼併，沒有征斂，沒有賠償損失」的和平。

德國人民信賴着這個約言，就要求停戰。威爾遜則代表協約國，把他的十四條原則和他的「善後演說」逐一編入停戰協定中，作為答覆。可是，和平會議在凡爾賽開會的時候，協約國方面，尤其是英國的路易喬治和法國的克雷孟梭，卻不許威爾遜遵奉他的約言。路易喬治要「使德國償付戰爭的整個代價。」他和克雷孟梭也早已和意大利訂立密約，以與威爾遜對於德國的約言相抗。

對於這個毀約鏈鎖的第二個關鍵，我們可以追溯到使現世界深陷於痛苦的最大原因來了。

威爾遜對於德國的另一個約言，是組織一個「普遍的國際聯合會，其宗旨為交互保證政治的獨立和領土的完整，無論國之大小，都是一視同仁。」威爾遜就此創立國際聯盟。但在他的約言中，曾暗示美國也將加入。可是，美國參議院卻無論如何不讓威爾遜奉守這個約言。

國際聯盟是想以全世界六十三個國家中的五十五個國家相互簽字的約言，來促進世界的和平。可是，這些約言不久就被人發現破壞了——很明顯地是日本在強佔「滿州國」這時候和意大利在強佔阿比西尼亞的時候所破壞。這些和其他的毀約案件使國際聯盟漸陷於無能為力的地步。

進一步破壞人類對於約言的信用的，是日本在中國所撕毀九國公約，和那些以武力強佔土地的國家的撕毀由五十六個國家簽訂里凱洛格白里安公約——它

that seized territory by arms—waging war without declaring war, to avoid technical breach of treaty. By 1939, every kind of promise made to assure peace was in ruins.

Faithlessness has actually become a cult. Great nations baldly teach their youth that any lie, any false promise is blameless if uttered to advance the interests of the state. Nor is this mere doctrine; it is practiced. One pledge after another has been contemptuously broken—no need even to recite the examples, so recent and so notorious are they. So low has sunk the credit of the pledged word that it has led to spectacles perhaps unparalleled in history. Germany repeatedly and solemnly assures the world that it has no intention of violating the neutrality of Holland or of Belgium. The only effect of these reiterated pledges is to make Holland and Belgium increasingly apprehensive.

Out of the Great War arose another group of promises, solemnly made, confidently relied upon, briefly lived up to—but today broken, all but one.

America had loaned money to the Allied nations. After the war a parade of distinguished foreign officials came here and made agreements to pay these debts in annual installments. Thirteen nations made the promises. But nation after nation defaulted until today only Finland, the smallest country, with the smallest debt, continues to pay.

Last to default was Britain, in 1933. The greatest commercial power in the world, the nation that had largely built up the fabric of business and commerce which depends upon faith in promises, announced that it was unable to honor its contract.

Further links in the deadly chain were the broken promises of nations to their own people. When men wished to express the superlative of security, they used to say, "As safe as the Bank of England." But in 1931, the shocked world heard Britain say it must suspend its promise to

們都是不宣而戰，以免形式上的違反條約。到了一九三九年，所有各種保證和平的約言都被摧毀淨盡了。

不守信用這件事，已為人們所尊崇了。許多堂堂大國，都公然教導它們的青年男女：祇要他們的動機在於增進國家的利益，那末，任何謊話、任何虛偽的約言，都是無可責難的。這不僅是說說，而且還見諸事實。許多誓言都相繼被人無足輕重地破壞了——他們都是新近發生的事情，而且又是劣跡昭著，有目共鑒，還用得着舉些例子出來嗎？誓言的信用已墮入不可自拔的深淵，以致造成了這種可說歷史上從未有過的怪現狀。德國一再鄭重向世界人士保證，說它沒有侵犯荷蘭中立或比利時中立的野心。這些一發再發的誓言的唯一影響，祇使荷蘭向比利時傾軋而已。

由於第一次世界大戰，另外產生了一批約言，它們都是鄭重地訂立着，忠誠地信賴着，簡略地遵奉着。——可是，到了現在，又被人破壞了。所得倖存者，僅一而已。

美國曾借款給協約國。戰事結束後，有一隊著名的外交官員到美國來，訂立按年償債的條約。訂約的共有十三國。可是，一國一國都相繼背盟。直到現在，祇有負債最少的最小國家芬蘭仍在繼續償付。

最後違約的是英國，時在一九三三年。這個世界上最大的商業國，它的大規模的商業網的組成，有賴於約言的信用，也竟宣布不能遵奉它的契約了。

在這個致命的鏈鎖中，另外還有一種關鍵，那就是世界各國對於它們自己國民的失約。在從前，人們要表達一種極端穩妥的意思的時候，他們常說：「和英國銀行一樣可靠。」但在一九三一年，這個動盪的世界，竟聽見英國說，它必須停止它的約言，不再以

pay gold to holders of British currency.

America remained a solitary rock in a world-wide sea of broken promises for a time. But a year and a half after Britain, our government announced it would no longer pay in gold. Millions of holders of government bonds who had been promised that they would be paid in gold dollars of a certain weight and fineness were now told that they would not be paid on gold at all, but in devaluated paper dollars; and that the dollars they already owned were now worth a 40 percent less weight of the gold they could no longer get.

Upon the average American, the succession of broken promises fell in a series of impacts, each more disquieting than the last. Breaches of the promises of nations to nations were terrible, but they were distant. The breaking of promises by governments to their peoples came closer to individuals.

Presently, however, came breaches that touched individuals still more intimately. In the early 1930's, employes of states, cities and towns—teachers, firemen, policemen—who considered the regular receipt of their pay checks to be as certain as the sunrise had "payless paydays." Presently private institutions failed to live up to sacred and intimate obligations. Men saw life insurance companies suspend for a time their promises to give to all policyholders upon demand the loan value which they had contracted to give. The companies could not help themselves, but the damage to men's faith was none the less for that. Men saw banks fail to live up to their promises to repay money which depositors had entrusted to them.

By early 1933, hardly anywhere in the world was there any promise having public importance that remained intact, or that men felt sure about.

This chain of broken promises had a cumulative quality, a quality of automatic self-expansion. The process is like the spread of one of those weeds which send out runners, each runner rooting where it

現金付給持有英國通貨的人了。

在一個廣及全球的毀約的大海之中，美國一時變成了一塊孤立的礁石。但在英國之後一年半，美國政府宣稱，它將不再支付現金了。數百萬持有公債券的人們，本來政府允許他們兌換某種重量和某種成色的金幣的，現在他們接到消息，根本不能兌換現金，而祇能換取貶價的紙幣了；他們也聽到，他們原有的金幣，現在也比他們不能再得的現金重量少值百分之四十了。

這種相繼被人破壞的約言，給予一般的美國人以一連串的嚴重打擊，每一次都比前一次更為騷動不安。國與國之間的違犯約言，是夠悲慘的。但它們對於個人的關係並不密切。政府對於它們國民的失約，則對於個人的關係，比較得密切了。

然而不久，卻發生了對於個人關係更為密切的違犯約言。那是在二十世紀三十年代的初期。美國各地方的職員——教師，救火員，警察——到了領薪的日子，還是無薪可領；在以前，他們認為都可以按期領薪，和日出一樣的無容疑慮。不久，私人設立的各種機關，不能履行神聖的和密切的義務了。人壽保險公司對於憑票付給各保戶以他們所允予付給借的借款價值的約言，也一時被人發現擱置而不實行；原因是它們不能自助自給，但話雖如此，它們對於人類的信用，卻仍是貽害無窮。許多銀行對於付還存款的約言，也有人發現它們不在遵奉了。

到了一九三三年初，世界上簡單沒有一個公共重要性的約言，還保持着原封不動，或者還得着人們的信仰。

這些相繼被人破壞的約言，有一種日積月累、自動蔓延的性質。它蔓延的過程，正好像是一種生着纖弱枝的野草，每一枝碰到了地面，就在那裏生起根來

touches the ground and becoming a new center of baneful growth.

This relation of cause and effect between one broken promise and the next does exist, but even if it did not, even if this long succession of disappointments and disillusionments had been merely a series of isolated incidents, the effect would be equally devastating to man's faith, to his sense of security.

It is not too much to say, as Harry Scherman does in the title of his recent book, that promises are what men live by. Honored promises are the static basis of civilization and they are also its dynamic motor. Civilization cannot move forward without this sense of confidence.

How may faith be restored? How may the world get back on the track?

It is not enough that new promises be made. It is not even enough that new promises be kept for a time. They must be kept for a long time. Before men can again live serenely, with a sense of confidence in the promises made by governments and nations, those pledges must be lived up to for decades. The sense of security we had before 1914 was generations in the making. Before we can create it again, we shall need to travel a long road and, I fear, a rough one.

，而變成了滋生雜草的中心。

連續被人破壞的兩個約言之間，確有因果的關係存在；但是，縱使他們沒有因果的關係存在，縱使這些連綿不已的失望和驚覺，祇是一組各自獨立的事件，其結果也將使人類的信用和他的安定心受到同樣的損害。

如果我們說，約言是人們所賴以生存的東西，（正如哈利施休曼在他近作的書名中所示），也並不過甚其詞。受人尊崇的約言確是文明的基礎，同時也是它的動力。沒有這一種信心，文明就不能長是進步。

我們如何可使信用復萌？如何可使世界重上軌道？

締結新的約言是不夠的。它們必須長時間地被人奉守。在我們重得安居樂業、忠實信任政府和國際間所訂立的約言之前，那些誓言必須被遵守如幾十年。我們在一九一四年以前所有的安定心，已久在製造中了。在我們獲得這種安定心之前，我們還得要長途跋涉，而我深怕我們所走的路是崎嶇險巇的而不是康莊大道呢。

Der Tag

卜 士 良

名著選譯月刊第203頁2段7行：——

"On every one of these neat underground desks, ready against Der Tag, were three sharpened pencils in a tray . . . soft, medium and hard."

今試譯如下：——

「在這地下室中每張整潔的辦公桌上，準備着來日空襲危急時應用的，是三枝盛在盤中的，已修得銳利了的鉛筆……一枝軟鉛的，一枝軟硬鉛的，一枝硬鉛的。」

這裏 Der Tag 係「來日」的意思，原作者沿用此德文，正是欲表示德人的準備戰爭的處心積慮！不過在譯文方面還須加以明確的形容，才能表達原作者的用意。我亦見到譯此句的人，或誤解原意，或誤解鉛筆為桌子。

The "Cooperative" Movement in the U. S. A.

From "Sales Management", Nov. 1939

By Raymond Bill

美國的合作社運動

周郁荃譯

These are the nine questions people are most frequently asking about the distribution of goods through "cooperatives"—and this article supplies the answers.

1. Why do people join cooperatives?
2. Is the movement growing?
3. What kinds of products have the largest distribution through cooperatives?
4. In what geographic centers is the movement strongest?
5. What of farmers' cooperatives? Are
6. Do cooperatives make profit?
7. From what sources do cooperatives buy?
8. What new development and evidences of expansion are to be found in the movement?
9. Do cooperatives constitute a serious threat to other forms of business enterprise?

WHY Do People Join Cooperatives? Mainly to save money. By pooling their resources, a group of consumers may buy at lower prices and enjoy certain other advantages, such as control of quality. The purpose of marketing and producers' cooperatives is also to make and save money for members. Cooperatives are expanding their activities, to the mutual benefit of the different types of associations concerned in the movement.

There's a trend toward unification and overlapping: A farmers' marketing group may also buy certain merchandise for its members; a consumer group may ally itself with a producer organization, such as a bakery.

One cannot study the cooperative movement without noting the zeal of many of

關於由合作社分配貨物，下面這九個問題是一般人所常常問起的，茲文特逐一加以解答：

- 一、人們為什麼要參加合作社的組織？
- 二、合作社運動在發展中嗎？
- 三、由合作社分配的，以那幾種產物為最多？
- 四、合作社運動就地理上言，以何處為最發達？
- 五、農民合作社的情形怎樣？它們在進步中嗎？
- 六、合作社賺錢嗎？
- 七、合作社從何處購買貨物？
- 八、在合作社運動中可有什麼新的發展，或有什麼膨脹的跡象可尋嗎？
- 九、合作社對於其他形式的商業，構成一種嚴重的威脅嗎？

人們為什麼要參加合作社的組織？主要的目的是在節省金錢。因為合作社是由一羣消費者自己集資組織的，他們向合作社購買貨物價錢可以比較便宜，並可享受某種其他的利益，例如對於貨物品質的管制。配給合作社和生產合作社的目的亦不外乎替社員賺錢及省錢。合作社現在正在推廣它們的活動，其目標為聯絡與這一運動有關的各種不同性質的合作團體，以謀相互間的利益。

合作社現有一種趨向統一和複疊的趨勢：一個農民配給合作集團同時可以替它的成員買入某種商品；一個消費合作集團可以和一個生產團體相聯合，例如麵包製造所之類是。

如不注意合作社許多社員的熱情，對於合作運動

its members. There's no doubt that it serves as a "cause" and satisfies an emotional need in a certain type of individual. Some of its proponents regard it as the "middle way" of economic salvation from Communism and Fascism. If this doctrine spreads, it will probably attract more members. But to become a really potent factor in the American economic system, it must achieve the purpose for which the movement was founded—that of saving money for its members.

Estimates of the amount of the nation's retail business done through cooperatives range from 1 to 2%—which is either high or low, depending upon the point of view of the observer.

Is the Movement Growing? Yes. Though far stronger abroad than in the U. S., it is steadily growing here. Latest comprehensive study by the Department of Labor covers 1936, when, according to the Department's census, there were 3,600 cooperative retail associations, with 677,750 members doing an annual business of \$182,685,000; and 529 service associations (providing medical care, housing, electricity, etc.), with 155,293 members, and an annual volume of \$5,015,000. This does not include telephone associations, credit unions, insurance associations and some other miscellaneous organizations.

In the Public Affairs pamphlet, "Cooperatives in the U. S.—a Balance Sheet," the statement is made: "In the United States, the sales for all consumers' cooperatives in 1938 probably did not exceed \$500,000,000. Total retail sales for 1938 are not available, but they were \$49,000,000,000 in 1929. This would indicate that cooperatives are not doing more than 1 or 2% of the total business of the country. The ratio is much higher, however, for farmers. At least 12% of all farm purchasing is done through cooperatives."

Though store associations form the major part of the movement, producer and wholesale associations are growing in importance. The Department of Labor reports that there is probably greater

的真實意義就不會明白。這是無疑的，合作運動在某一類型的人是一種「主張」用以滿足某種感情上的需要的。有些提倡合作運動的人，認為合作運動是一種中庸辦法，挽救現代經濟，以免趨向共產主義與法西斯主義兩極端。如果這種學說傳播開去，多半可以吸引更多的合作社社員。但在美國的經濟制度中，合作社要成為真正有力的因素，必須完成合作運動所由發起的那個基礎目的，即為社員節省金錢。

全國的零售業由合作社經營的，估計大約在百分之一到百分之二的範圍以內；至於這個數目是高還是低，那要看觀察者的觀點如何而定了。

合作運動在發展中嗎？是的，在發展中。合作運動在國外雖然遠比在美國為盛，但在此地不斷地發展。勞工部最近的詳細調查，是於1936年；那一年，據勞工部的國勢調查，全國共有3600個零售合作社，社員677,750人，全年營業額為182,685,000元；又有529個服務協會（供給醫藥，居所，電氣等等），會員155,293人，年營業額5,015,000元。電話合作社，信用組合，保險合作社，以及其他若干種類的合作社，尚不包括在上述數目之內。

據公共事業小冊子「美國合作社一覽」所載，1938年美國全國消費合作社的銷售總額不出5萬萬元。1938年美國全國的零售總額雖無統計可以徵引，但在1929年為490萬萬元。從這兩個數字可以看出，美國合作社的營業總額和全國的營業總額相比，當不出百分之一到百分之二的範圍以外。但農民合作社的營業比率比較這個要高得多：全國的農村購買由合作社經手的至少要佔到12%。

消費合作商店雖為構成合作運動的主要部分，但生產和批發合作社的地位正在日趨重要。據勞工部報告，在現今美國的合作努力中，其相互間的差異性，

diversification in cooperative effort today than at any time in the history of the movement in the U. S.

Here are examples of individual growth, taken from financial and operating statements of four associations:

	Total Sales (1929)	Total Sales (1937)
Central Cooperative Wholesale	\$1,755,000	\$3,356,000
Consumers Cooperative Assn. of Kansas City	2,008,000	3,894,000
Midland Cooperative Assn.	1,751,000	3,696,000
Ohio Farm Bureau Cooperative Assn.	1,900,000	8,475,000

What Kinds of Products Have the Largest Distribution Through Cooperatives? In the Middle-West, the cooperative movement attained its greatest strength through the distribution of petroleum products. Some associations have their own blending plants. In August, at Philipsburg, Kans., the cornerstone was laid for the world's first co-op oil refinery.

In the Department of Labor's 1936 study, it was found that distributive associations reporting membership included on their rolls nearly 500,000 persons. The greatest single group of cooperators was in the gasoline and oil associations, accounting for 50.6% of the whole number. Store associations, ranking second, had 40.5% of the total. (The two often overlap. A retail store, selling groceries, might also operate a curb pump, a service or bulk station, and have its own tank trucks.)

Of 1,782 cooperatives reporting, 851 were store associations, 693 were petroleum associations. The latter were found almost wholly in the Mississippi Valley states. Of the 851 store associations, 256 handled groceries; 200, general merchandise; 313, farm supplies.

Petroleum associations also made the best showing in making patronage refunds to their members. Slightly more than 48% of the whole number of distributive associations reporting returned patronage refunds. Petroleum associations accounted for 47.8% of the total amount returned;

，容或比較過去任何時期為甚。

下表係根據四個合作社的財政及營業報告，以示合作社個別發展之例：

	銷售額 (1929年)	銷售額 (1937年)
中部批發合作社	1,755,000元	3,356,000元
堪薩斯消費合作社	2,008,000元	3,894,000元
密特蘭合作社	1,751,000元	3,696,000元
俄亥俄農業局合作社	1,900,000元	8,475,000元

由合作社分配的以那些種類的產物為最多？在中西部，合作運動於石油產物分配方面盡力最多。有幾家合作社已自設有石油混合工廠；今年八月間在堪薩斯州的菲立普斯堡地方，世第一家合作石油提煉工廠已經奠基了。

據勞工部1936年的調查，分配合作社報告載於它們會員名簿中的會員數，將近五十萬人。其中以汽油煤油合作社這一集團的人數為最多，計佔全數的50.6%；消費合作商店居第二位，計佔全數的40.5%。（這兩種合作社是常常重複的：一個出賣食品雜貨的零售商店，又可以兼營汽油事業，有添油站，控制噴筒，送油車等設備。）

在上述勞工部調查的1782個分配合作社裏面，有851個是消費合作商店，693個是石油合作社。後者幾乎全部在密士失必河流域諸州。在851家合作商店中，有256家買賣食品雜貨；200家買賣一般商品；313家買賣農村日常必需品。

石油合作社於發還社員顧客回紅方面，其所示成績又為最佳。在上述1782個合作社中，發還顧客回紅的約佔全數48%略強。石油合作社所給回紅計佔全部回紅金額的47.8%。石油合作社有62.6%給付回紅；消費合作商店為38.4%。每一社員的平均回紅，合作商店為13.42元，石油合作社為13.87元。

62.6% of those reporting made refunds, compared to 38.4% of the store associations. Average refund per member from the store was \$13.42; from the petroleum associations, \$13.87.

Where Is the Movement Strongest, Geographically? In rural areas. More than three-fourths of the cooperatives studied by the Department of Labor in 1936 were in communities of less than 5,000, and 72% of total cooperative business was done by them.

The movement is strongest in the North Central states, but has made headway in New England and the Middle Atlantic states, and on the Pacific Coast. In general, the petroleum associations are strongest in the Mississippi Valley states. Bakery societies are strongest in the East. In a survey of 2,601 farmers' cooperatives in 1936, made by the Farm Credit Administration, 1,565 were in ten states—all in the Middle West, except New York.

What About Farmers' Cooperatives? Are They Forging Ahead? Do They Advertise? What Do They Buy? In the U. S. cooperatives have reached their greatest development in rural areas. More than three-fourths of the cooperatives surveyed by the Department of Labor in 1936 were in communities with less than 5,000 population. In the Public Affairs pamphlet, "Cooperatives in the U. S.—a Balance Sheet," it is stated: "The Farm Credit Administration estimates that 2,600 farmers' purchasing cooperatives with 900,000 members, purchased \$35,000,000 worth of supplies in the 1937-1938 season. This represented a gain of about 10% in business over the previous year."

In a 1936 survey by the Farm Credit Administration, 2,601 farmers' cooperatives were studied. Their principal activity was purchasing, and they were divided:

Independent Associations.....	1,037
Members of Federations	1,328
Federations	55
Subsidiaries	181

Total..... 2,601

就地理上言，合作運動以在何處為最盛？在農村區域。據勞工部1936年調查，有四分之三以上的合作社是設在人口不滿五千的鄉村裏面的，它們的營業佔全國合作社總營業額的72%。

合作運動雖然以在中北諸洲為最盛；但在新英格蘭，中部大西洋諸洲，及太平洋沿岸一帶，合作運動亦大有進步。一般地說，石油合作社以在密士失必河流域諸洲為最盛，麵包製造合作社以在東部諸州為最盛。農村放款局1936年所調查的 2601 家農民合作社，其中有 1565 家是設在中西部的，除紐約州外，都是在中西部的。

農民合作社的情形怎樣？它們在前進中嗎？它們登廣告嗎？它們買些什麼？在美國，合作社以在農村區域內為最發達。據勞工部1936年調查，四分之三的合作社是設在人口不滿五千的鄉村裏面的。公共事業小冊子——「美國合作社一覽」——其中有這樣的記載：「農村放款局統計，2600家農民購買合作社（共有社員900,000人），在1937—1938年度購入糧食用品總值35,000,000元。此項數字表示它們的營業比較上年增加10%」。

農村放款局1936年的調查，包括2601家農民合作社。它們的主要活動是購買，並可區分為下列各類：

獨立合作社.....	1,037
合作聯合會會員.....	1,328
合作聯合會.....	55
附屬性質的合作社.....	181

總計.....2,601

Of these, 1,057 named petroleum products as the principal commodity handled; 490 operated feed stores.

Ten states (except New York, all were in the Middle-West) had 1,565 of the 2,601 associations surveyed. (This does not include 4,227 marketing associations which also did some purchasing.) Missouri led with 246 associations; Wisconsin came next with 195; Minnesota and Illinois followed closely, with 190 and 186. But the number of associations in a state is not necessarily an index of cooperative purchasing. Volume in Illinois amounted to nearly \$24,000,000; in Missouri, to nearly \$21,000,000. But Ohio, ranking 10th in number of associations (with 93) accounted for only slightly less than \$100,000 below Missouri's total.

It is interesting to note that, though net volume in feed and flour business is considerably greater (\$116,100,000) than that in petroleum products (\$73,299,000) the profit and patronage return on the latter were much higher.

	Gross Margin	Other Income	Expenses	Net Gain
Feed Stores	9.6%	.6%	7.6%	2.6%
Petroleum Assns.	21.8	1.3	15.3	7.8

In an analysis of the Farm Credit Administration's figures in the July, 1939, issue of "Consumers' Cooperation" (published by the Cooperative League of the U. S. A.), an analogy is drawn between the size of patronage return and volume of business of a given association: "The average purchases per patron in petroleum associations was \$116 and the average return per patron was \$7. The advantage of volume is indicated by the fact that the average patronage return was \$1 in petroleum associations having volumes of less than \$10,000 and \$14 in associations having volumes of \$400,000 and over."

Of the 1,477,370 patrons of the 2,610 associations studied, only 770,862 were members. "Consumers' Cooperation,

在上述2601家合作社當中，有1057家以石油產物為買賣主要商品；490家專營食物買賣。

在上述2601家購買合作社中，十州（除紐約外，都是在中西部的）共佔1565家。（兼營少數購買的4227家配給合作社不包括在上述數字之內。）密蘇里州有246家，居第一位；威斯康星州195家，居第二位；明尼蘇達州190家，伊利諾斯州186家，居第三第四位。但各州合作社的多寡不一定代表合作購買額的大小。伊利諾斯州的合作購買額將近24000000元；密蘇里州，將近21000000元。而俄亥俄州，以合作社社數（93家）言，位居第十，但其合作購買額不過比密蘇里州略少十萬元，位居密蘇里州之次。

這是一樁頗堪玩味的事：食物及麵粉的營業淨額（\$116,100,000元）雖然比較石油產品的營業淨額（\$73,299,000元）要大得多，但後者的贏餘及顧客回紅，其比率遠比前者為高。

	毛利	其他收入	開支	淨利
食物商店	9.6%	.6%	7.6%	2.6%
石油合作社	21.8%	1.3%	15.3%	7.8%

美國合作總會出版的「消費合作社」專號，分析1939年7月農村放款局的調查數字，指出某一合作社的營業額與顧客回紅大小間的比例關係：「在石油合作社每一顧客的平均購買額為116元，每一顧客的平均回紅為7元。其營業額在一萬元以下者，每一顧客的平均回紅為1元，在40萬元以上者，每一顧客的平均回紅為14元：可見營業愈大則回紅愈多。」

農村放款局所調查的2601家合作社，共有顧客是1477370人，其中社員僅佔770862人。「消費

commented on this condition: There is plainly a great deal of education to be done in getting those already patrons of cooperatives to become members, as there is of cooperatives to become members to federations." Highest percentage (65) of members was among patrons of feed stores lowest (37) was among patrons of stores selling mixed supplies. Of the patrons of oil cooperatives, 51% were members.

Cooperative marketing is widely practiced by farmers. The Farm Credit Administration estimates that in 1936 total sales by all farmers' cooperatives amounted to approximately \$2,750,000,000 (net sales to \$2,099,830,000). Dairy products, with net sales aggregating \$500,000,000, headed the list of commodities handled.

Cooperatives do advertise. Over a seven-year period, from 1930 through 1936, 30 marketing associations studied by the Farm Credit administration reported total advertising expenditures of more than \$22,000,000, a yearly average of \$3,175,561. Heaviest spending was in 1930-31, when it amounted to more than \$4,000,000. During the period studied, their advertising expenditures averaged 1.7% of their net sales f.o.b. shipping point.

Do Cooperatives Make Profits? Most of them do. According to the Farm Credit Administration, about four-fifths of the retail cooperatives reported profits in 1937

Of 1,531 distributive co-ops reporting in the Department of Labor's 1936 survey, only 139 sustained losses, in the amount of \$117,597; and 1,392 made a saving of \$7,644,689. Of this, \$3,585,916, or almost half, was earned by the petroleum associations. Net savings of store associations were \$2,298,336. Best showing was in California, where 34 associations (all kinds) earned a profit of \$1,252,577 for members.

Not all profits are converted into patronage returns, as members sometimes vote to turn them into new equipment or expansion activities. Of the group studied by the Department of Labor, 48% of the distributive associations reported patronage

合作社專號論這一情形說：「要使這些已經成為合作社顧客的人成為合作社社員，猶如使合作社成為合作聯合會的會員，此事顯然地還得在教育方面多多努力。」社員在顧客中所佔比率，以食物商店為最高，計65%；出售雜貨的商店為最低，計37%；煤油合作社為51%。

合作配給，各地農民多管之。據農村放款局統計：1936年全國農民合作社的總銷售額約為2,750,000,000元（淨銷售額約2,099,830,000元）。牛乳產品的淨銷售額合計500,000,000元，在各種商品的銷售額中居第一位。

合作社登廣告嗎？據農村放款局調查，自1930至1936年間，報告共支出廣告費用22,000,000元以上，每年平均支出3,175,561元；其中以1930—31年度支出為最多，計在4,000,000元以上。在上述期間內，它們的廣告費用平均佔淨銷售額（除去運費）的1.7%。

合作社賺錢嗎？大多數的合作社是賺錢的。據農村放款局調查，零售合作社大約有四分之三在1937年是賺錢的。

據勞工部1936年調查，在1531家分配合作社中，祇有139家是虧錢的，共計虧錢117,597元；其餘，392家共獲利7,644,689元。其中3,581,916元為石油合作社的贏餘；消費合作商店的淨贏利為2,298,336元。在加利福尼亞州，三十四家合作社（包括各種類）共獲利1,252,577元，成績最佳。

合作社的贏餘並不全部轉化為顧客回紅；社員們有時贊成以贏餘購買新設備，或作擴張營業之用。在前述勞工部調查的分配合作社中，給付顧客回紅的約佔全數48% 其中有853家開列回紅金額，合計約

refunds for 1936. Nearly \$5,000,000 was returned by 853 associations that specified amounts; 85 others reported returning dividends of from 1½ to 17%, but did not state amounts. Petroleum associations made the best showing, 62.6% making refunds; 38.4% of the store associations paid dividends. Refunds are not always paid in cash; since many associations are undercapitalized, members of ten vote to pay dividends in shares of stock.

The Department of Labor Bulletin No 659 cites unusually good records of some associations. "Although the margins in the grocery business are small, some of these local associations have an enviable record of saving to their members. A number of those for which reports for 1936 were returned had returned patronage refunds to their members of the depression. One Nebraska association returned refunds every year since its organization in 1916, amounting to \$108,398. An outstanding Ohio organization established in 1908 has had sales totaling \$7,645,224, on which patronage refunds aggregating \$259,334 have been returned; and this in spite of the fact that it is located in the coal fields where unemployment and general economic disorganization have been rife."

Associations numbering 393 reported that they pay refunds to non-members, as well as to members. Thirty-six paid in cash; 270 in credits toward purchase of membership stock; and six in merchandise or shares.

From What Sources Do Co-ops Buy?

Less than two decades ago consumers' co-operatives knew what it was to experience difficulty in finding sources from which to buy. It was for this reason that some groups also became producers. The establishment of oil blending plants is a case in point. Today the business of the co-ops is courted, and manufacturers have been known to submit samples again and again in an effort to attain the high quality standards of the associations, and especially of the wholesale groups.

5,000,000 元；其餘85家報告發還紅利自1½%至17%。但未開列金額。石油合作社成績最佳，給付回紅的計佔全數62.6%；消費合作商店有38.4%給付紅利。回紅不一定以現金支付；因為有許多合作社的資本是不足額的，社員們往往贊成按照股數分派紅利。

勞工部659號公報，內中載有若干合作社非常良好的記錄。「雜貨營業的贏利雖少，但這些地方性質的合作社，其中有幾家關於分配社員紅利的記錄却令人羨慕不止。據1936年所收到的報告，有幾家雜貨合作社在世界經濟不景氣的那幾年中，繼續給付顧客回紅，未嘗間斷。內布拉斯加州有一家合作社，自從1916年成立以來，每年給付顧客回紅，合計已達到\$108,398元。俄亥俄州有一家著名的合作社，成立於1908年，過去銷售額合計為7,645,224元，顧客回紅合計為259,334元。這家合作社位於產煤區域，過去那地方失業流行，一般經濟情形極為紊亂，這家合作社能不受影響，尤為難得。

有393家合作社報告說：它們給付非社員的回紅與社員一律。36家以現金給付；270家給與存款單據為購買社員股票之用；6家以商品作價給付，或以股票給付。

合作社從何處購買貨物？在十七八年前，消費合作社為覓取購買來源備感種種困難。若干消費合作社後來又兼營生產合作，就因為這個理由。石油混合工廠的設立就是其中的一個例子。現在合作社的營業為各方所寵愛，製造家已經曉得拿他們的樣品一次又一次地送請合作社鑑定，冀能達到合作社所規定的最高品質標準——尤其是批發合作社所規定的標準。

According to the Department of Labor survey, of 1,605 associations reporting 23.2% bought none of their supplies from cooperative sources, and 14% bought all their supplies from such sources. Of those reporting 53% bought at least half of their stocks from cooperative wholesalers or producers. It must be remembered that many items carried in the average grocery store are not yet available through cooperative sources; and that some store associations are located at considerable distances from them.

What New Developments or Evidences of Expression Are There in the Movement? There are indications that cooperators are beginning to realize their strength and to try their wings in new ventures. Examples:

Establishment of first cooperative refinery in U. S., now under construction at Phillipsburg, Kans. The refinery and a 70-mile gathering pipeline connecting it with near-by oil fields will cost approximately \$700,000. It is expected to use 3,000 barrels of crude oil a day, to have an output of 11 carloads of refined fuels and three or four carloads of locomotive fuel oil a day. It is hoped that it will supply about 40% of the refined fuel needs of the 440 local co-ops that make up Consumers Co-operative Assn., of which it is a subsidiary.

Adoption of chain store methods: Midland Cooperative Wholesale, which supplies gas and oil to associations in Minnesota and Wisconsin, recently added groceries, to be distributed through a new chain of 18 stores. The unique feature of the plan is the method of organization, the local store being the retail department and the grocery department of Midland the wholesale department of the same institution — Co-op Stores, Inc. Cooperators in the 18 communities represented raised the funds necessary to establish their own stores and to pay for their share of the financing of their own wholesale department. The experiment is being watched with interest by cooperators throughout the U. S.

據勞工部調查，在1605家合作社當中，終對不向合作社方面購買貨物的計佔23%；所有貨物完全從合作社方面買來的計佔14%。其中53%至少有一半貨物是從批發合作社或生產合作社購買來的。在普通雜貨商店裏面買賣的貨物，有許多種至今還不能從合作社方面購得；而且有許多合作商店的所在地點與批發或生產合作社距離頗遠，無法向它們購買貨物：這兩點是應該指出的。

在合作運動裏面，可有什麼新的發展或膨脹的跡象？現在有種種徵象可以說：合作團體已開始覺察到它們自己的力量，並企圖展開它們的活動，從事於各種新的冒險。例如：

第一家石油煉煉工廠。這家工廠在堪薩斯州的菲立普斯堡地方，目下正在建造之中，有一條長達七十英里的取油管，與附近油田相連接，其全部建築費約需七十萬元。這家工廠預計每天需用原油三千桶，每天能生產煤油十一卡洛，及車用汽油三四卡洛。這家工廠可望能供給440家地方合作社所需煤油的40%——這440家地方合作社聯合組成消費合作協會，上述石油提煉工廠為其附屬工廠。

連環商店方法的採用：密特蘭批發合作社，本來專以汽油煤油供給在明尼蘇達及威斯康星二州的合作社，近來增加食品雜貨，由十八家新設的連環商店分配。其特點在於組織方法與眾不同：各地商店為零售部，而密特蘭總社的雜貨部即為同一組織——合作聯合商店——的批發部。在十八個鄉村裏面的合作社各自籌集必要的經費以開設它們自己的商店，並分擔總店批發部的經費。上述試驗，美國全國的合作團體正在密切加以注意。

Educational program: The strength of the movement lies largely in the degree to which its members are imbued with the cooperative spirit. The cooperative league of the U. S. A. and its five regional leagues are constantly working to disseminate knowledge of the principles of cooperation. Pamphlets and periodicals are published, speakers are furnished upon request, and educational courses are sponsored. Of particular interest is the work being done in training store managers.

More efficient business methods: A cooperative is only as strong as its members. In the past, many associations have died because of poor management. There have been plenty of instances of faulty book-keeping, and one group gave its members substantial refunds that were later discovered to have been incorrect. Leaders of the movement are aware of this weakness, and associations are being urged to use the same efficient methods employed by profit-making organizations. Centralized auditing service has been available since 1936. The National Society of Cooperative Accountants has 50 members from 16 states and represents 15 cooperative auditing services or departments. At their fourth annual meeting in June, one of the subjects discussed was the advisability of adopting uniform operating statements.

Do Cooperatives Constitute a Serious Threat to Other Forms of Business Enterprise? The volume of business transacted through American cooperatives is small—both when compared to that of cooperatives in a number of European countries and when compared to the total volume of retail business in the U. S.

For various reasons, it is unlikely that the amount will ever reach unduly large proportions in this country. It is certainly unlikely to do so within the near future. For one thing, there's the inertia of the average shopper, which makes him buy from conveniently located outlets. Cooperative stores, which must save money on rent, are rarely to be found in congested

教育計劃：合作運動力量的強弱多半繫於合作社社員所感受的合作精神的多寡。美國合作總會和它的五處分會正在不斷工作，傳播關於合作原理的智識。出版小冊子及期刊，應邀出發演講，並擔任各種教育課程。關於合作店員的訓練工作尤特別注意。

營業方法的改進：合作社的發達與否，全視其社員能力而定。過去有許多合作社因管理不善而致消滅。帳目記載錯誤過去會有不少的例子：某合作社給與社員很多的顧客回紅，但後來發現並沒有賺到那些錢。合作運動的指導者們現在已知道這一弱點，多數合作社被迫採用普通營利機關所使用的有效方法。集中查帳服務已於1936年起實行。全國合作會計師協會有五十個會員，包括十六州，代表十五個合作查帳服務團體或機關。本年六月間他們開第四次年會，議題之一，為勸告各合作社採用劃一形式的營業報告書。

合作社對於其他形式的商業，構成一種嚴重的威脅嗎？美國合作社的營業額，無論與歐洲若干國家的合作社營業額相比，或與美國全國的零售營業額相比，其數量都是非常小的。

因種種的理由，美國合作社的營業額似乎不會達到很高的比率；在最近的將來尤其不會。一則：平常購物人都有一種惰性，喜歡向就近的商店購物，不願麻煩；而合作商店必須在房租上省錢，少有開設在熱鬧地帶的。再則：美國人已有這樣的一種心理，以為商店門面漂亮內部佈置精雅的必定不錯；合作社現在雖已漸漸明白炫耀門面和佈置貨物的價值，但決不能

busy shopping areas. Moreover, Americans have been conditioned to expect attractive store fronts and interior fixtures. While the co-ops have become increasingly aware of the value of display and well-arranged stocks, they can scarcely hope to compete with a large proportion of privately owned retail outlets.

In addressing members of the National Retail Hardware Association last July, Arthur B. Gunnarson, of the U. S. Chamber of Commerce pointed out that the total volume of consumers' cooperatives is "probably between 1% and 1½% of the total retail business done in the United States. This means that for every \$1,000 of business done through established retail channels, cooperatives do less than \$15. Although the sales volume of cooperatives has been increasing slowly during recent years, the ratio of this volume to retail sales volume as a whole has shown no appreciable increase, and there is no reason to believe that it will."

望其與私人所有的大部分的零售商店相競爭。

去年七月間美國商會的貢那孫向國家零售鐵器合作社社員演說，他指出消費合作社的總營業額「大概佔全國零售總營業額的1%到1½%；這個就是說，全國零售營業每千元當中，消費合作社所佔不及十五元。近幾年來，合作社的銷售額雖然在慢慢地增加，但對於全國零售總額的比率並不見有什麼增加，而且也沒有理由可以相信它將來會增加的。」

譯文比較【續】

(乙)譯文

(A) 一九三八年三月十二日，當數百萬奧國人民忽然得悉了「德奧合併」的消息之後，這個從民治政府到獨裁制度的突然轉變，就產生了一個驚人的影響。這種影響，在奧京維也納的街上，你可以實地見到。一般民衆，在新政體壓制之下，都已顯着沮喪的神氣了。他們是一向言論自由的。維也納原是政治笑話的故鄉，維也納人是世界上最可喜最舒暢的人民。現在束縛已臨到他們的身上了，使他們掃興了，恐慌了。

(B) 本年三月十二日數百萬奧國民衆得知他們已歸服了德政府。此種突然由民主制一變而為獨裁制的變動實產生了驚人的影響。在維也納街道上就可以確實見到。一般民衆已被這新政體壓抑而變為沉鬱。他們向來慣於隨便談論的；維也納城本是侈談政治的中心，維也納民衆也是世界上最快樂最寬懷的人民。現在種種束縛臨頭了，使他們驚訝而戰慄。

(C) 在今年三月十二日，當數百萬奧國人民突被告知已經「歸復」德國政府的時候，奧國的民主政治忽變為獨裁制度，因以發生了驚人的效果，這情形可在奧京維也納各街道中體驗出來。奧京的平民處在新的制度下，都表現着沮喪和屈服的模樣。他們在往常對於言論是自由的，奧京這地方本是政治家的舞台，而奧京的居民又是世界上最愉快而具着發展性的人民，但是他們現時受着政治的縛束，使他們戰慄和恐懼。

(D) 在今年（按即一九三八年）三月十二日那天，當百萬的奧地利人忽然知道他們歸復在德國治理之下的時候，經過從民主政體到獨裁政體的劇變，形成了一種驚人的結果。這種事實，你在維也納街上確能見到。普通人民受了新政體的洗禮感到憂悶不樂。他們平常要講什麼就講什麼；因為維也納地方原來是製造政治笑料的場合，維也納的人民原來是世界上最快活和最浪費不過的人民。現在呢，束縛却臨到他們，沮喪他們，驚嚇他們。

（接第六百廿五頁）

THE TANKS ARE COMING

(From "Current History" December, 1939)

By DOM WHARTON

坦克車策動了

廖廷輔譯

THE TANK is a Frankenstein's monster which threatens to turn on its creators.

The tank was designed to get the attack out of the trenches; it has caused more digging in. The Siegfried and Maginot lines are what they are largely because of tanks. The tank overpowered machine guns only to spawn anti-tank guns. It cleared paths through barbed wire only to beget anti-tank obstacles. Obstacle-builders waste time and materials, increasing the problem of supply. It took 5000 to 12,000 man-hours to dig a mile of anti-tank ditches.

These things complicate the task of British, French and German commanders alike until all of them may well wish the caterpillar-tread tractor back in the Illinois cornfields whence it crawled. But the Allies—so proud of their great surprise in 1916—have particular reason to wish they had never invented the tank.

The Germans, who last time had no tanks until too late, this time have incomparably the most—a huge fleet estimated at 6000 machines—and growing. That is roughly twice the French tank strength at the outset of the war, and the British, like the Americans, still count their tanks merely by hundreds. Only the Germans have much recent tank experience—gained in the Spanish war, in Austria, in Czechoslovakia. Above all, in Poland.

It was the spectacle of Poland which astounded the world with its revelation of the terrible power of mechanized armies. Their lightning maneuvers, outflanking the Poles, striking hammer blows in the most unexpected places, demonstrated that the tanks of 1939 are as different from the last

坦克車是一種反使創造者遭受威脅的怪物。*Shelley 夫人所著 Frankenstein 小說中之主要人物，係一研究生理學者，營了數一怪物而賦以生命。其後此怪物能力漸充，終至以怨報德而加害於其創造之主。

坦克車的固有目的，在於應戰時能離壕溝而進襲；但結果反造成了更多的戰壕。齊格斐和馬奇諾防禦的所以如此建築，欲防止坦克車的襲擊。坦克車能制勝機關鎗，但却有平射砲的發明以克之。牠可以掃除電網，闖徑進攻；但結果又產生了防止坦克車的障礙物，建築此類障礙物，工程浩繁，所費時間和材料為數至鉅，是以供給問題亦隨之而加重。蓋欲掘一英哩的防止坦克車的戰壕，需五千至一萬二千人的時間。

這些事情，使英法德三國軍事領袖的任務更趨紛繁。他們甚至願那如幼虫般蠕行的環帶牽引車，依然留在意大利的玉米田中，但協約國方面，雖在一九一六年對於這新奇的戰具，深自得意，却另有特殊的原因，切願從未有此項發明。

*按此種機器在美國供耕田之用。當歐戰時，英國某軍官見而異之，乃據其構造之原理而發明坦克車。

德國人在前次大戰中直至後來纔有坦克車，但現時却有無匹的數量。他們龐大的坦克車隊，估計起來約在六千架左右，並且繼續在增造。這大約要比大戰開端時法國坦克車的力量加上一倍。而英國和美國一樣，為數尚不過數百輛。不唯如此，僅德國人在近來才獲有使用坦克車的經驗——如在西班牙戰爭中，以及對奧地利、對捷克、尤其波蘭的侵略，無不以坦克車為利器。

波蘭戰爭之所能使世界震駭，即在機械化部隊可怖的威力。他們穩步迅如雷擊的策動，側擊波軍的兩翼，在其最不防備的地方，予以猛烈的襲擊。這種戰術昭示着一九三九年的坦克車與前次大戰中行動遲緩的怪物，已迥然不同；恰如現時的新式飛機，較之一

war's lumbering monstrosities as are the new planes from the cloth-and-wire "flying coffins" of 1918.

Speed is the major difference—and better armor. Twenty, twenty-five miles an hour across country instead of the creeping three or four of the World War tanks. The United States has tanks today which have hit 60 on the highways. The wide end runs and deep thrusts of the German tank divisions in Poland were virtually cavalry tactics. In a war of position, however, the major mission of tanks is still, as in 1916, to silence machine-gun nests so the infantry can move in. But with its new speed, the tank now does it differently.

Let us watch a tank attack. Imagine the Germans are striking through Belgium, or have found a weak spot in the Maginot line—in any case you are high in the air, looking on. You will not be able to see it all, for one of the new lessons is to use tanks in mass, not fritter them away in dribbles on minor objectives. The Germans say never use less than a brigade—400 to 450 tanks. The French say 100 to each mile of front. The United States Army agrees, and this autumn decided to take tanks from divisions and pool them as planes are pooled in our GHQ air force.

A tank attack implies a major offensive directed at an objective worth a tremendous price. So here the Germans are hammering on a 50-mile front. The tank attack is to be rammed through a 12-mile sector of that front. That calls for ten Panzer divisions, 4000 tanks. But 4000 tanks are too many to watch even from high aloft. We'll watch one half-mile slice.

It is dawn, misty. All night tanks have been massing in the German rear, the roar of their motors purposely drowned by planes. Tank commanders have been studying maps; yesterday some of them were visiting the front lines afoot, spotting tank traps, impossible terrain—steep banks, say, or a thicket of trees too big to bowl over. They take their posts in the tanks, with shutters closed. Now they are moving into assault positions behind low

九一八年的舊式機，有懸殊之別。

速度為主要的異點，而鐵甲亦較以前精良。世界大戰時的坦克車，行動迂緩，每小時僅三四英里，但現時已增至二十至二十五英里。美國今日有一種坦克車，速度甚高，在公路上每時能行六十英里。再如德國在波蘭的坦克車隊，其衝鋒和突擊，簡直與騎兵的戰術毫無稍異。當陣地戰時，坦克車的主要任務，雖和一九一六年那時一樣，在抑制機關鎗的施威，俾步兵得以前進；但現在既有了新的速度，牠的任務就和往昔不同了。

我們不妨從旁觀察坦克車的進攻。假想德國人正欲突破比利時的障地，或在馬奇諾防線上發現一弱點。在任何情形下，我軍之防禦固守，却未必都能窺見；因坦克車最新式的使用方法係集合的襲擊，而非分散陣線以迎擊次要之目的物。這種集合，德國人謂至少須有一旅的力量——即四百至四百五十架坦克車。法國人以為一英里的戰線非一百架不克奏功。而現在美國的陸軍亦以此說為然；因而在今年曾決定將各師團中的坦克車，抽出集成大隊，正如航空總部對於飛機的佈陣一樣。

坦克車的襲擊，包括對着一個值得重大犧牲的目標，予以主力的進攻。所以德國人在這裏正向着五十英里的前線進擊。他們的坦克車，即將在這前線上衝破一個十二英里的地域。這樣的突擊，需十師團——即四千架坦克車——的力量。但因我們即自高處亦不能盡入眼簾，所以只可把視線限於半英里內的地帶。

這是黎明的時候，烟霧漫空。在德國陣地的後面，坦克車已通宵集合，馬達的巨聲特用飛機掩蔽之。此時坦克車的指揮官早把地圖詳細研究。有數位曾於日昨視察前線，偵知坦克車陷阱的所在地和其他不可通過的地域——譬如不易爬越的陡崗或叢林。他們在坦克車中各就位置後，窗子拉下，待機而動。此時德國的炮兵已向着法國的炮隊和平射炮的位置開始轟擊，並對着意想中法國的瞭望處拋擲烟幕彈。同時德國

knolls. And now the German artillery has opened upon French artillery and anti-tank gun positions; some shells are being thrown at likely French observation points; German attack planes are in the air and the tanks are coming.

You see them, down there, little swift-moving beetles with low silhouettes—elusive targets. They are doing 15 miles an hour over rough ground, sweeping through the tank corridors formed by hill folds, taking advantage of cover much as infantry does. This is the first wave, perhaps 25 tanks in our sector, staying 50 yards apart, kicking up a dust storm which merges with the battle smoke.

They're medium tanks, 15 to 20 tons each, with armor thick enough to stop machine-guns. One or two tanks are picked off by anti-tank guns. Another runs into a field of buried mines and is blown to bits. Another, turning too sharply, throws its track. Another is blasted skyward by a large shell. These losses were foreseen. The survivors keep coming, ignoring tank losses, ignoring opposing infantry and machine-gun nests, ignoring anti-tank guns. This first wave is breaking through for the French artillery area two to three miles in the rear; in 10 minutes the tanks are there, cruising around and around, circling like hornets gone mad, their 20 tons crushing French materiel, their machine guns mowing down French artillerymen, their heavy guns potting the batteries themselves.

Meanwhile the second wave sweeps forward. You see the same cruising you've just watched, but in a different area. The second wave is clearing out anti-tank guns, The third wave cleans out machine-gun nests. Light tanks this time—six, eight, ten tons. They have more speed and you grow dizzy watching them turn their crazy circles. Now comes the infantry, close behind.

You notice that the German tanks are forming in columns and speeding back toward their own lines. They're not being forced back. They're heading for

的戰鬥機在上空掩護。恰在這當兒坦克車策動了。

我們向下一望，但見那覆在地上的小甲蟲的暗影行動迅速——確是不易瞄準的目標。他們在起伏不平的地面上，每小時可行十五英里，這時正在岡阜間掃蕩而進，其利用掩護一如步兵。此乃第一次進攻。在我們這部份大約有二十五輛，相距各五十碼。當其前進時，飛沙揚塵，烽烟匝地，打成一片渾沌。

這些都是中號坦克車，每輛重約十五至二十噸，鐵甲的厚度足使機關槍失其效力，其中有一二輛被平射炮擊毀了。另有一輛誤觸地雷，立即炸成粉碎。更有轉彎過急而傾倒於地者，或被巨彈所中而翻入空際者。但這些損失，早已料及。其倖免者仍繼續前進，不顧坦克車的損失，不顧迎頭挺進的步兵和排列的機關槍，更不顧平射炮的射擊。這第一次的進襲，目的在打開一條路，準備再攻二三英里後面的法國炮兵陣地。大約在十分鐘內，坦克車馳至彼地，四處逡巡，猶如狂蜂。他們二十噸的重量，輾毀法國的軍需品；他們的機關槍向法國的砲兵掃射；他們的重砲也對着敵方的砲位施行轟擊。

同時有第二次的襲擊疾進掃蕩。我們見其在這不同的陣地上作同樣的逡巡。這次進攻的目標，在於掃除平射炮的障礙。至第三次時，則利用六噸、八噸或十噸的輕坦克車，以肅清排列的機關槍。這些坦克車的速度更高，而其發狂地在陣地上盤迴，令人眩目。恰在此時，踵接而至的便是步兵了。

這時德國的坦克車，忽列成縱隊，駛返自己的陣地。但他們却並非被追而回的，乃直向着預定的地點集合，俾可藏匿或把受損的鋼甲加以修理。他們的歸

predesignated assembly points where they can hide and lick their steely wounds. Their return routes were selected before the attack, to keep them from running down their own infantry. The parks were so carefully chosen you can't spot them.

But look—here are fresh tank battalions coming up, 3 waves, like the three you've been watching. They are heading for the second French defensive position 10 miles to the rear, a second hammer blow before the first has lost its momentum. This time support comes from the air rather than from the artillery. On the tank sector alone the Germans unloose 600 bombers and 500 attack planes. That means 90 planes on our half-mile front, so let's get out of their way and down into one of the German tanks.

It weighs 20 tons, has five machine guns, a 37 mm. gun and a crew of six in coveralls like garage mechanics. They wear helmets like football players' to keep their skulls from being cracked in the lurching, pitching inferno. The going is rough, like broncobusting. The men are cramped, hot, uncomfortable. They can't see much—paint the whole windshield of your car black save for a slit one by three inches and you'll have an idea of what a tank driver is up against. They fear gas because when they have to don masks, they can see even less and they are even more uncomfortable. The driver is manipulating two sets of gears plus other instruments. Above the roar of tank he hears only the guns. The tank commander, sitting in a turret a little above and behind him, has to signal directions by a tap of the hand on the right or left shoulder. When the commander begins firing the 37 at a pillbox, he nudges signals to the driver with his feet. The commander has one eye glued to a telescopic sight, both ears covered with radiophones. He talks with planes, artillery posts, other tanks. Before the attack, reconnaissance had spotted the enemy's passive defenses: steel rails placed vertically in concrete bases; concrete and steel pyramids four to six feet high; tele-

路，在進攻前早已擇定，以免衝倒自己的步兵。

但瞧哪！這裏復有一大隊的主力坦克車，和剛才所見的一樣，共有三批，正蜂擁而來，直向十英里後面的法軍防地。這第二次的進擊，須在第一次攻勢尚未消滅以前，並且須側重空軍的掩護而不重砲兵。單在坦克車部份的陣地上，德國策動了六百架轟炸機和五百架戰鬥機，這就是說在半英里的陣線上，總共有九十架飛機在上空協助。但此刻我們不妨離開陣地，且把德國的坦克車加以約略的研究。

車重二十噸，裝置五支，三十七響口徑砲一尊，駕駛員六人穿着和汽車機械師相似的服裝，他們戴着一種酷似足球員所戴的帽盔，使在這烟焰迷漫危機四伏的掙扎中的腦殼不致被震裂。坦克車的進行，顛簸震盪，猶如村童之試騎野馬；是以內部的人必須緊扣着，並且空氣又熱，所以極感不適。不唯如此，車中僅留着一線曙光，所以視線所及又狹又暗。你若把汽車上的遮風板完全塗黑，祇留下三吋寬的一條縫隙，你便可略為領會坦克車駕駛員的處境了。他們很怕毒氣。當戴上了防毒面具的時候，他們的視線更不自由，因而愈感不適。開車者能純熟地使用兩套聯動機和其他器械。除坦克車的猛吼外，他祇聽見砲聲。坦克車的指揮官坐在開車的後面較高的座位上，用手輕擊他的左右肩，以指示坦克車的進退。他若欲發射那三十七響口徑砲的時候，就用足輕觸開車者的肘部。這位指揮官的一只眼睛，緊貼着那架描準望遠鏡，兩耳罩着無線電聽筒，一面指揮，一面與飛機、砲位和別架坦克車互相通話。進攻以前，早經過一番偵察工作，測知敵方防禦物的所在地——如鋼骨水泥基礎上直豎的鋼條，四五呎高的鋼骨水泥壘，深插地下的電話桿和砍上的樹木等。在最後一分鐘的時候，指揮官警告前面的地雷區域——埋成一種不規則的行列，深約三四呎，在一英里的陣地上，為數連

phone poles driven deep into the ground; felled trees. Now at the last minute the commander is warned of a mine field, irregular rows three or four deep, 2000 to a mile of front. The tank doesn't worry about machine guns, except as molten lead from bullets may splash through slits into eyes. In our own experiments, machine guns have hit a tank 2000 times without damage.

But what the tank man does fear is the anti-tank gun, a highly mobile, easily aimed piece firing probably 15 shots a minute under battle conditions. Its 1½-inch projectile, emerging from the muzzle at a speed of 1800 miles an hour, can knock this tank off at ranges up to 1000 yards—if it hits at the right angle.

But the French infantryman doing this is not the English, French and Russian campaigns bred tall stories of infantrymen destroying tanks by crawling up behind them with hand grenades tied to bottles of gasoline. Theoretically, the grenades explode, setting fire to the gasoline. Actually, all these tricks are over-emphasized. Tanks were not correctly employed in Spain; the crews were inexperienced—you need as much experience in tanks as you do in planes—and the brass-hats ignored the principle of use *en masse*. Finally, many tanks were early German models, most of them slow, with little or no rear-end observation.

The French infantryman you're watching is up against vastly improved machines, expertly handled. His rifle isn't worth a hoot against them and he can't stalk them from the rear with hand grenades. But experiments have shown that tanks can roar across infantry foxholes without cracking the crouching soldier's head. So your poilu lies low in his foxhole, lets the tanks go by without drawing their fire, and then cuts loose on the oncoming infantry. He's attempting to break up the teamwork between tanks and troops, much as a half-back tries to dodge interference and hit the man with the ball.

But he doesn't succeed. As you observed

二千之多。除了鎗彈的鏽鏽有從隙縫中濺入眼睛的危險之外，坦克車對機關槍却毫無忌憚。在我們的試驗中，曾用機關槍對坦克車射擊二千餘發，但結果絲毫無損。

但坦克車最畏懼的是平射炮——一種行動迅疾容易瞄準目標的利器，在戰態下每分鐘可放十五發。牠的一吋半長的彈丸從炮口射出，每小時的速度達一千八百英里。且在一千碼的範圍內，若發彈的方向與坦克車適成直角，無不應聲而倒。

但法國步兵的行動怎樣呢？波蘭、西班牙和阿比西尼亞的戰事中，曾產生了許多誇言：謂步兵爬在坦克車的後面，用手榴彈縛上汽油瓶，向坦克車拋擲而毀滅之。理論上，手榴彈爆炸時立即燃着汽油；但實際上，這些巧計未免過甚其詞。確實的情形，乃是西班牙戰爭中的坦克車使用失當，駕駛員且毫無經驗，（駕駛坦克車所需的經驗並不較駕駛飛機為少）而那輩軍事指揮官更不諳利用集合的原理。最後，有許多坦克車是舊式的德國坦克車，行動遲緩，又無尾端測望的設置。

法國的步兵面迎着這些使用熟嫻的精良武器，他們自不虛發一顆無謂的子彈，而又不能用手榴彈從後面阻其前進。但軍事上的實驗已顯示着坦克車開過步兵的『狐穴』時，蹲伏洞內的兵士可安然無恙。所以那法國步兵便臥伏不動，聽任坦克車過去而不發一彈，然後一躍而出，以謀堵截迎頭挺進的步兵，使不能與坦克車互相聯絡；恰如足球中的中衛，一面須避去旁來的干涉，另一方面又要狙擊那位盤球的球員。

可是那位法國步兵，並未能如此成功。你在高坐

from the air, the German infantry came in with the third wave, occupied the ground, prepared to help keep the attack rolling. More infantry followed the second set of tank waves and night falls with a great gap in the French lines—a gap 12 miles wide. An entering wedge.

Of course, it may never go so smoothly—if, indeed, it happens at all. But if the war turns into a war, if it is finally fought on land, this is the role military experts think the tanks might play.

Naturally, any attack implies possible counter-attack, and here the tank is a potent weapon after the enemy has lost momentum or over-reached himself. The French send tanks across in waves, but they do not try to take one big, deep bite. They work step by step.

Aviation's role in tank defense is mainly reconnaissance, forestalling surprise. It is possible for planes to disrupt a tank attack by bombing the tanks in their assault positions. Planes can also try to catch tanks in their parks. But tanks are easy to hide! In prewar maneuvers, Royal Air Force planes spent an entire futile day trying to discover a brigade of tanks concealed in the woods. And when tanks are deployed or moving they are poor air targets. At Fort Benning, Ga., 10 old tanks were lined up in the brush alongside a road, as if scurrying from planes. Nine attack ships were brought over from Maxwell Field, shown the tanks, and then allowed to come back for a low-flying attack. The planes dropped 180 thirty-pound bombs and scratched only one of the tanks.

Perhaps the present war will evolve new defensive methods against tanks. But if Allied inventiveness fails in this, then the tank's birth was a tragic error. Already it has given aid and comfort to the enemy.

觀戰，祇見德國的步兵隨着第三次進攻又在湧集而來了。他們佔據陣地後，準備協助進襲，使攻勢不稍停止。第二回坦克車總攻後，又有一批步兵，踵接而至。所以當黑夜來臨的時候，法國的陣線上已被突破寬達十二英里的地域。這是一個嵌入的楔形。

當然，即使確有這樣的遭遇，事實也未必如此簡單。這次戰爭如果真的擴大，要在陸地上一決勝負，則以上所述便是軍事專家想像之中坦克車所將擔負的任務。

很自然的，進攻以後常包含着反攻的可能。當敵方的攻勢無可逞威或衝鋒越度的時候，坦克車就成為最有威力的武器。法國的坦克車也是一批一批的策動；但他們却按步而進，從不作大規模深入敵陣的嘗試的。

坦克車防衛戰中，偵察飛機的偵察預防突擊。當坦克車進攻時，空軍可進行轟炸，協助切斷後方前後的聯絡。飛機並可偵知坦克車的停車場所而予以襲擊。但坦克車是極易藏匿的。在戰前的演習中，英國皇家空軍的飛機欲發覺匿於森林中的一隊坦克車，曾費了整天的工夫而仍歸徒然。再者，當坦克車展開陣線或行動時，自空中瞄準，恆不易中的。在美國喬治亞省的本寧炮壘，十輛舊坦克車排列在叢林中的路旁，扮着倉皇逃避飛機追擊的樣子。隨後從馬克斯威爾飛機場派出九架戰鬥機，示以坦克車的所在地，於是聽其開始低空的襲擊。這些飛機一共投擲三十磅重的炸彈一百八十枚，却祇有一輛坦克車略受微傷。

或許目前的戰爭中將發明新的防衛方法，以對付坦克車的猖獗，但假如協約國在這點上不能有所成功，那末坦克車的誕生確係一樁可慘的錯誤；因為牠已使敵人獲得幫助而高枕無憂了。



The Wireless Of The Wilds

From "Magazine Digest," November, 1939

By FULAHN

非洲荒野中的無線傳報

嚴安孚譯

FROM the days of Livingstone, explorers and hunters trekking the African wilds have told many strange tales of the mysterious way in which backveld savages pass on news from one kraal to another, often over vast distances.

That the big signal-drums had a voice in this mysterious message-sending was obvious; for, as Livingstone said, 'as soon as one leaves a kraal the drums begin to talk.' Today, as you trek from one kraal to another, across long stretches of lifeless veld, over mountain ranges or through uninhabited forest, without seeing a scul; but as sure as fate the distant kraal will know you are coming.

From the Congo comes a remarkable story of this savage wireless of the wilds. A well-known Kenya settler was on a motor tour through the Congo, and stopped his car in a stretch of forest to go after some game, leaving his native servant to guard the car. When the settler returned the boy had disappeared and, as this wild forest stretch is notorious for lion and leopard, not to mention a local cannibal clan, the settler was much perturbed. He drove on to the nearest kraal and told the headman. 'Well,' said the worthy, 'we will send a drum message along the trail to keep watch for him. All the kraals between here and Bungussu will know of your loss before nightfall.' The settler did not believe that. Bungussu was 500 miles away.

The headman went to the kraal where Gudugudu, the village drum, 'lived.' It was a long drum, hollowed from six feet of tree-trunk with a big gap down its middle, hideously carved like an enormous

從魯文史東的時代起，在非洲荒野探險和射獵的人們已講過許多奇異的故事，關於那班土人怎樣用一種神祕的方法，將消息從一個村落傳遞到另一個村落，往往越過很大的距離。

在這種神祕的傳信中，他們所用的很大的信號鼓必有一種言語在內，那是很明顯的事；因為，猶如魯文史東所說過的，「有人離開一個村落的時候，那信號鼓便立刻開始談話了。」今日，當你從一個村落到另一個村落的時候，你游歷過許多杳無人煙的叢林帶，或越過山脈，或穿過沒有人居住的樹林，而見不到一個人影；但是，的確確，那遙遠的村落却會知道你來了。

關於這種荒野裏的「無線電報」比屬剛果有一隻奇特的故事。在肯雅居住的一個頗有名聲的殖民，駕着汽車在剛果旅行，將車停在一帶樹林中而去追逐獵物，留住和他同國籍的僕人在看守汽車。那個殖民回來的時候，僕人竟已不見了，於是這個殖民便大起恐慌；因為這一帶荒野樹林是有名的獅豹出沒之所，更不必說當地的一種食人的種族了。他就駕着汽車到最近的一個村落去，把這事對那村長說明。那村長說道，「好的，我們發出一條信號鼓的傳報，沿路傳遞，以便提防着他。在薄暮之前，從這裏到彭格蘇之間的各村落都會知道你走失了一個僕人之事。」那殖民不相信會有這麼一回事，彭格蘇有五百英里之遠呢。

那村長走到一個村落裏去，那個村鼓「軋軋軋」便住在那裏。所謂村鼓是一隻長形的鼓，用一株六呎長的樹幹挖空而成，一個大的裂口陷入一半之深，

human mouth. 'The spirit of Gudugudu lives in that drum,' said the headman. 'He is our ancestral chief. He is great juju; the folk of all the kraals tremble at his voice. He will take. Come, see his wife!' In a neighboring hut was another enormous drum, crudely carved in the figure of a woman. 'This is Guvandovandi, the chieftainess,' proudly explained the headman. He clapped his hands; and women drummers, each with several curiously carved drumsticks of different sizes and shapes, came running. The drums began to talk.

The following morning the settler set off in his car. A long way down the road he caught up his 'boy' trudging along on the Bungussu track. Some villagers had found him, fed him, put him on the trail (he had lost himself in the forest when the settler went hunting), and told him, 'The drum says your master is coming in his snorting-cart on this Bungussu trail, and he will soon pick you up.'

Two days later the settler and his boy drove into Bungussu. The Belgian district officer there greeted the settler: 'Are you the white man who lost his servant in the forest? We had a message through about you three nights ago!'

In something less than three hours that drum-talk had swept through one of the vastest, wildest forests in Africa, over mountain and marsh and through bushveld; and arrived that same night at the district officer's town, 500 miles away!

For a long time it was thought that the African drummers must have devised some mysterious sort of Morse Code to transmit their messages, but that is not so. The drums actually talk words. This is not as extraordinary as it might seem, for nearly all Africans who use talking drums speak a syllable language. This is, their words are made up of simple sounds linked together, and it is these syllables that the notes of the great drums mimic. The whole language is composed of about a hundred syllables arranged in different ways. Not all are used on the drums, but

刻成可怖的形狀，像一隻巨大的人口。那村長說道，「軌達軌達的神靈便住在這鼓裏，他是我們祖先的首領。他很有威靈；各個村落裏的人聽了他的聲音，都會不寒而慄。他會說話。來，看看他的太太去！」在附近的一間茅舍裏，另有一隻巨大的鼓，粗略地刻成一個婦人的形像。村長得意地解釋道，「這是女首領軌凡獨凡第。」他拍着他的手；於是一班女鼓手，各人帶着一根雕刻奇特大小式樣不一的鼓棒，奔着過來。兩隻鼓便開始發言了。

第二天早上，那個殖民駕着汽車動身了。駛了好長的一段路；他忽然望見他的童僕，沿着到彭格蘇去的一條路上，緩緩地在走着。事前有幾個村民已把他找到，給他吃了一些東西，~~放在~~當那童僕失蹤的時候，~~林中失蹤~~（途），並對他說道，「那信號鼓說，你的主人已駕着鼻裏噴氣的車，沿着這條到彭格蘇去的路而來了，他不久就會把你帶去的。」

二天後，這個殖民和他的童僕已到了彭格蘇。那裏的比利時地方官迎着這位殖民說道；「你可是在樹林裏走失了僕人的白種人嗎？我們在三天前已經接到關於你的消息了！」

那信號鼓的發言，在不到三小時之內，已遍及了非洲最大最荒的樹林區之一，越過了山谷和沼澤，穿過了叢林；而在同日的晚間，到達了五百英里之外的地方官的鎮上。

在過去的好久一個時期內，有人以為非洲的鼓手一定有一種神祕的摩爾斯電碼來傳達他們的消息；但其實並不是這樣的。那些信號鼓確實會說話的。這並沒有什麼特別的神祕性，原來凡是用信號鼓的非洲人，幾乎都是講一種綴音的言語。那就是說，他們所講的話是把簡單的連聲音合在一起而成，而那信號大鼓的音節就是摹倣這些綴音。他們的全部言語，由於大約一百個綴音依着不同的方法拚合而成。信號鼓並沒有用到全部的綴音。但信號鼓可以敲出許多音節和諧音來，以傳達任何必需的聲音。鼓面上的橡皮做成的「整調器」、蠟燭和松香，鼓裏面的環、鈴和皮帶，

a great many notes and chords can be struck to get any required sounds. 'Tuners' of rubber, wax, resin, fixed to the drumheads, rings, bells and thongs inside the drums and special drumsticks of different kinds of wood, each producing a distinctive sound, are all used by skilled drummers.

But what baffles the white man is that nearly all drum-talk is sent in a sort of conundrum-talk as well. Not long ago a shifty kraal headman, who was 'wanted' for being mixed up in cattle-looting, was heard drumming out this message to a brother rogue in another kraal: 'A colobus monkey has a pawful of unhusked rice; make it giddy in the grass.' What he was saying was: 'A white policeman is on his way with a handful of native askaris (unhusked rice in to-day's talk); make him lose his way in the bush.' Needless to say, the talk-drummers, who are always special men, attached to the chief or headman, and who hand on the secrets to their kinsmen in a kind of 'azz-band-witch-doctor-secret-society,' understand all these secret sentences, in much the same way as a merchant at home knows special business cable-codes.

In nearly all tribes the chief's kraal has its renowned talk-drum, often regarded as a god, or at least the abode of a spirit; and most of the headmen in the larger kraals throughout the chief's lands have their drums and drummers.

Hence the amazing speed with which news is passed on, for the drummers are always on the alert for the voice of the chief's big drum. In the backveld one sometimes meets men with no ears. They are nearly always ex-drummers who missed a message. 'Off with his ears!' was the penalty, for the chief's view was that the drummer's ears were no good anyway if he did not use them! His job is to hear the first murmur of the call-sign. Each kraal has its call-sign, just like a subscriber on the telephone, or a wireless station.

Thus the call-sign of Chief Shekulu's

還有各種不同的木質製成的特種鼓棒，分別發出一種各不相同的聲音。這些都是精熟的鼓手所用的器具。

但是白人所莫明其妙的，就是信號鼓所發的一切話，幾乎都是一種謎語似的。不久之前，有一個鬼計多端的村長，他因參加打劫家畜而被通緝，有人聽見他把下面的一條鼓報，發給另一村落裏的同黨：「一隻長尾的獅子，爪中滿握着未去殼的米；把牠眩暈在草地上。」他所說的意思是，「一個白種人警察帶了幾個當地的壯漢，（未去殼的米，簡直諷而近虐！）正在途中；把他迷失在叢林中。」不用說，那班鼓手都是專門的人，傾向於他們的首領或村長，而把這秘密傳給一種「歌舞和巫醫的祕密社會」裏的親族。他們都明白這些祕密的字句，彷彿像我們國內的商人知道特種商業電碼一樣。

差不多所有的部落中，首領的村落總有一具說話的鼓，往往以神視之，至少亦以神靈的居處視之；而那首領全部轄地的比較大的村落中的村長，大多數都有信號鼓和鼓手。

所以消息的傳達有那樣驚人的速度。原來那些鼓手隨時在注意着那首領的大鼓的聲音。在草原的地方，有時可以遇見沒有耳朵的人。他們大概都是以前曾錯過了一個鼓報的舊鼓手。「把他的耳朵割去！」是他們所受的罰令，因為首領的見解以為一個鼓手如果不用他的耳朵，那末他的耳朵便用不着了！鼓手的職務在於諦聽那呼號的最初的翁翁之聲。每一個村落有它的呼號，恰似電話或無線電台的呼號標談一樣。

譬如說首領希柯魯的村落的呼號是一個特殊的「

kraal is a peculiar *terrumptitty-tat-tat-blam-blam-tat-tat* repeated three times. So when Mungungu, the great drum there, began to talk, one heard first that call; then came, three times, the call-sign of the kraal that old Shekulu wanted, say, Msengi's kraal, which was some eight miles down the valley. His call-sign was *Murrmshwa! Murrmshwa!* just like that on the drums. Old shekulu's drummer would rumble that out, and right away would come back the answering call from Msengi's. Then would follow the message, whatever it was; say, *Chu-i lo-ngo-la kunko-nko nu-kwi!* (the leopard is coming to the big hill). And Msengi's drummer knew just what that meant, i.e. the district officer, blandly nicknamed 'the leopard,' was on his way to Chief Shekulu's, and headman Msengi had better wash his face and pull his socks up and put in an appearance! Then, after the message, Msengi's drummer would send a rumble of acknowledgement, a formal tattoo-roll of respects to Chief Shekulu, and then Shekulu's drummer would give the 'switch-off' signal, a peculiar flat, shatter-sounded note made by bringing the open fingers down on the quivering drumskin.

Not only does the kraalsman use drums for his own purposes—to send out dance invitations, give warning of lions, issue orders of chiefs, and so on—but he often 'broadcasts' white men's doings, and astounding though it sounds, there are many remarkable instances of the jungle-talk-drums broadcasting white men's news before even the white men themselves had heard a word of it. The classical instance is when Gordon was slain at Khartoum; the news was bazaar-talk in Mombasa, Kilwa and Tabora, more than 2,000 miles to the south, on the following day! More recently, King George V's death was talked of in central African kraals before the official news of it got through to the district officers, some of whom first heard it through their kraalsmen.

For those long-distance messages not only drums but, in some tribes, whistles

得淪姆滴滴——答——答——勃拉姆——勃拉姆——答——答」的聲音，連續反覆三次。所以，當那個村落的大鼓門根格開始說話的時候，人先聽到上述的自己的呼號！然後又聽見老希柯魯所要的那個村落的呼號，也是三次。譬如說，他要姆生琪的村落，那是在山谷之下約八英里之遠。姆生琪的呼號是茂爾姆——希華！茂爾姆希華！鼓上也正是這樣。老希柯魯的鼓手會打出這樣的呼號，而姆生琪的鼓手也會馬上打出回號來。於是跟着就來了一條鼓報，不拘是什麼樣的；譬如，却——依，洛——岳——拉——，古——谷——谷，牛——克威！（那豹向着大山來了）。姆生琪的鼓手馬上就明白這鼓報的意思，就是那綽號叫做「豹」的地方官，一路向着首領希柯魯的村落來了，所以村長姆生琪最好洗洗臉、拉上襪子，而整衣來見！於是在這鼓報之後，姆生琪的鼓手會發出陣表示此種呼號的鼓聲，像一種響亮的鼓聲，像一種響亮的鼓聲，像一種響亮的鼓聲；然後希柯魯的鼓手發出「熄燈」的鼓號，那是一種特殊的單調而裂聲的音節，把伸開的手指按在震動的鼓皮上打出的。

非洲村落裏的人不但把信號鼓作為他自己部落內部之用——發送舞蹈的請帖，發出獅子的警告，傳佈首領的命令等等——而且還時常「廣播」白種人的動作。這事說來似乎令人驚奇，但那裏確有不少顯著的例子，在白種人自己還沒有聽到隻字之前，莽叢中的信號鼓已把他們的消息廣播無遺了。古遠的例子如戈登在卡託姆地方之被殺；到了第二天，南部二千餘英里以外的蒙姆貝薩、吉爾華和泰鮑拉等處，都把這件命案作為市上談話的資料了！更近的如英王喬治五世的薨逝，官方消息還沒有達到地方官之前，中非的村落裏都在談論這件事了，而有幾個地方官，還是從他們村落裏的人那裏，先得到這一個消息呢。

關於長途傳報，有若干部落不僅用信號鼓，還用各種鳴笛和號角來傳達消息。有一首至少有六百年歷

and horns of different kinds are used to pass on news. A native love-song, at least 600 years old, tells the drummers to 'beat on the buffalo-horn' and then to signal out the praises of a love-lorn chief's girl friend. The message runs, 'Never was seen such a fair maiden, like a blossom in sunshine . . . ' and so on. In these days of love-sick wireless crooners, it is startling to think that 600 years ago savages in Darkest Africa were 'broadcasting love-songs like Bing Crosby! But they were; and still are, for the drums often talk of love. The hour after sunset is the best time for drum-talk. The birds are silent, the insects' hum is stilled, and the jackals have not yet begun to yelp. Far off in the distance one hears the pulse of a drum; and then from out the depths of the bush comes an answering muffled call. They range round the wireless of the wilds are at their mysterious work.

史的本地情歌，叫那班鼓手「打在水牛角上」，然後打出一個失戀的首領對他的女友的贊詞。那傳報中有「這樣美麗的少女從未見，恰似太陽光中的一枝花」等語。在現在無線電中歌唱低調以寄相思的時代裏，想像到六百年前黑非洲的土人之「廣播」像平克勞斯貝那樣的情歌，這是何等驚人的事。但他們確曾這樣做過，而現在仍這樣做，原來他們的信號鼓時常在談情說愛的。在夕陽西斜以後，是藉鼓談情的最佳時間。這時候，飛鳥不語，蟲聲未起，而胡狼也還沒有開始嗥叫。在遼遠的地方，就可以聽到鼓聲的震動；然後，隱悶的答號，來自暮夜的深處。那些荒野「無線電報」的奇人，正在從事於他們的神秘工作。

譯文比較【續】

(E) 在今年（即去年）三月十二那天，成千成萬的奧地利人，忽然接到一個報告說，他們已經回到日耳曼帝國的懷抱裏去了。這種突然的變化，——後民主政府變成獨裁政治——當然引起令人驚奇的影响。你可以看到維也納街市中實際的情況。一般的人，都顯着頹唐而懷喪的神情，都為着新的政制而發怔。他們一向總是愛說什麼便說什麼，維也納一向總是談論政治的場所；並且維也納人士，也是世界上最快樂而最奢華的人民，現在束縛是降臨到他們的身上了，使他們沮喪，使他們駭怕。

(F) 本年三月十二日，當幾百萬的奧國人突然得到他們已「重歸」德國的報告時，這種從民主政府到獨裁的倏忽轉變，引起了一種可驚的影响。我們可以見之于維也納的街頭，普通的百姓已被新鮮的制度壓服了。以前他們是喜講什麼就講什麼，維也納是拿政治作笑談的老家，住在維也納的是世界上最快樂最放蕩的人。現在壓迫已加上了他們的身體。使他們沮喪，使他們恐怖。

(G) 一九三八年三月十二日，成千累萬的奧地利人，突然接着「回到」德意志統治下的報告，這民主政府轉為獨裁者的迅速變化，與他們一個很大的刺激。這種情形，你在維也納的街道上，可當場目睹：一般的奧人因新統治而沮喪和消沉。維也納是政治談話的大本營，維也納人又是世界上最會尋樂和奢侈的人，他們愛說什麼說什麼；現在拘束加在他們頭上，使他們寒悚和驚慌。

(H) 本年三月十二日，成千萬的奧地利人民，突然聽說他們已被「交還」於德意志國家了，這個從德謨克拉西政府（民主政治的政府）改做狄克推多制度（獨裁政治制度）的倉猝變化，發生出一種駭人的效果。此點你可以在維也納街道上實實在在地看到，平民百姓給這個新的政體弄得消沉和遲鈍了。他們先前慣於隨心所欲的講話。維也納是談笑政治的老家，維也納市民便是世界上頂頂令人可喜頂頂放佚不羈的人民。現在，束縛罩住他們。折磨他們，恫嚇他們。

(I) 今年三月十二日那天，幾百萬奧地利人民突然得到報告，說是他們已經「復歸」於德國統治之下了。由民主政體轉為獨裁政體的突變，產生了一個驚人的影响。這種影响，你可以在維也納的街道上真切地看到。普通的人民都被這新政體弄得非常抑鬱頹喪。因為他們是慣於自由自在地談論的。維也納原是政治家們諧謔說笑的地方，而維也納人呢，更是世界上最愉快最富於感情的人們。現在，重重的壓迫和束縛已壓倒了他們，使他們寒心而驚惶失措了。

I LOVE CATS

余愛貓

From "Magazine Digest," November, 1939
By WILLIAM LYON PHELPS

鄭異以譯

I CANNOT remember the time when any cat, no matter how humble in origin and social station, failed to arouse in me breathless adoration. Even the dirtiest alley cat was an object of worship.

Of all domestic animals the cat is the most beautiful and most graceful. His anatomy is precisely adapted to his needs; and although he takes only a hundredth as much athletic exercise as a dog, he is always in perfect condition. Whoever saw a housemaid exercising a cat? There is no other beast who from a position of absolute relaxation can spring with accuracy and with no preliminary motion. The cat does not have to wind up like a baseball pitcher, or get 'set'; he transmutes potential energy into kinetic energy with no visible effort.

When a cat aims at the top of a fence or the surface of a table he usually succeeds at the first effort, unlike the dog, who will try and continue to try long after the impossibility of attainment has been demonstrated to a spectator. The cat's economy of effort is as remarkable as his judgment of distance; you cannot persuade him to try for any mark beyond his reach. The cat catches birds on the ground by outguessing them and by a final spring faster than flight; but if the bird has risen in the air, the cat makes no attempt at pursuit, which he knows to be futile and undignified. But the dog will run after flying birds to the limit of exhaustion.

The amazing activity of the cat is delicately balanced by his capacity for relaxation. Every household should contain a cat, not only for decorative and domestic values, but because the cat in quiescence

體質瘦弱，不善遊人之貓，未有不引余之傾心鍾愛者。雖至巷中最污穢之一頭，亦為心儀之對象。

在一切家畜中，貓為最美，而儀態最佳。其全身之組織，適合需要；雖其運動，僅及犬之百一，顯殊健碩。曾有何人，目觀女傭之訓練貓乎？未有其他獸類能於絕對舒適情狀中，一躍而登。不爽毫釐而無作勢於先者。貓非若壘球投手之須回旋作態，或擺定姿勢；渠在無形中，即操運。

當貓凝神於籬頂或桌面時，一躍即登，非若犬之屢屢嘗試，卒為旁觀者親破其失敗。貓運力之經濟，與其判斷距離，同其驚奇。設有渠所不能達之目標，雖誘之亦無所用。貓捕地面之鳥，先出以端詳，乃發以速於飛翔之一躍；設此鳥已起空中，渠不復作追逐想，因知徒勞而自悔也；若犬則將奮進飛鳥，待至力竭而後已。

貓之驚人活潑，與其舒適自安，並行不悖。每家宜畜一貓，不惟備一格以為重，且因其安閒之態，將使受有刺激、緊張及痛苦之仕女藉獲慰藉。人類能解安息之道者殊渺，若輩不能定心；但貓欲少息，則不

is soothing to irritable, tense, tortured men and women. Few human beings understand the art of repose. They cannot let go. But when the cat decides to rest, he not only lies down, he pours his body out on the floor like water. It is reposeful merely to watch him.

The beauty and grace and agility of the cat's body are equalled by his intellectual and spiritual nature. It is often said by those who have no affection for cats that cats have no affection; this is a slander. They show it delicately by rubbing gently against one's ankles. One reason men have always liked dogs is that the dog flatters us with fawning servility; it is agreeable to be greeted with such demonstrations of affection. But the devotion of the dog is overpraised. What a dog wants is entertainment. He is easily bored, cannot amuse himself, and needs excitement. That he is devoted to his master is a myth as many a disillusioned master knows.

The cat has an acute mind, an inflexible will, and a patience almost divine. If the cat wishes to leave the room, he makes no fuss about it and does not annoy you with vocal importunities; he selects a position near the door. He knows that opportunities come to those who are ready. He pretends he has dismissed the matter from his mind; but when someone happens to open the door, the cat departs. His patience in hunting is one reason why he seldom returns empty-clawed. A hole in the ground will arouse terrific enthusiasm in a dog; he will bark frantically and dig vigorously; but unless something happens within five minutes his ardor cools; he goes away and forgets. If a cat decides there is game in a certain spot he does not advertise his presence; he waits for the prey to make the first move and he can outwait any other living thing.

I feel like a traitor in calling attention to the moral defects of the dog. How can I help loving a creature so demonstrative, so responsive, so affectionate? I can't. It is only my love of truth that compels me to say that in dignity and neatness the dog

惟臥下而已，且伸展其體於地板，其平如水。大可注視此物，以領受安息之趣。

貓體幹之美麗、大方、及敏捷，相等於其智慧與精神。不愛貓者恆言貓之無情感，此則天下之謬言，若輩固已嘗表示其情感於輕擦吾人脚踝之時矣。世人輒喜犬者，由於犬之搖尾乞憐，示奴性以媚人；是種情感舉止，殊合人意。但於犬之忠順，不無稱揚過度之處。犬之所欲者，食餌耳。此畜暴躁易怒，不知自娛，必激動之而後可。渠之忠於其主，殆無稽之談，此為一般明覺之主人所深悉者。

貓秉有敏銳之頭腦，不屈之意志，及若通神明之忍耐。若欲離室，毫無騷動，亦不作聲強求，致令汝厭。渠就戶旁一席地而處，而深知準備者之常獲良機焉。渠佯作腦中空無一念之狀，設有人啓戶，即行趨出。其出獵亦以忍耐之故，是以罕有失望而歸。地面一孔，足使犬類強烈奮起，狂吠猛掘，但在五分鐘內，即熱情銳減，去而置之腦後。若貓確認某處如有所獲，則不露聲色，靜待此因以一試技倆，且能伺機以攫取任何生物焉。

余喚起犬之道德上的缺點，若有宿仇者。安能捨余之愛於如是富於表情，如是富於責任心，及如是富於情感之生物乎？余不能也。平心而論，犬之莊重及清潔，實不足與貓相頡頏。犬為尋樂佳伴，欣然躍於

does not compare with the cat. The dog is a jolly good fellow; he leaps joyously upon you, places his muddy paws on your shirt front, and after swimming postpones the shaking of his frame until he is within close range. Indoors he wags his tail violently, knocking down vases and ornaments and leaving a trail of wreckage. The cat, on the other hand, springs without apparent effort to a narrow shelf covered with fragile objects and never displaces anything. His extraordinary mental and physical poise is shown by the astounding fact that he can sleep with assurance on the top of a fence only two inches broad, or far aloft on the branch of a tree.

You may love a dog but the cat commands your respect. His infinite capacity to keep still makes him good company for many quiet hours. The dog, as someone has said, is always on the wrong side of the door. Then there is the ability of the cat to entertain himself. If you leave a dog outside the front door only for a moment, while you are inside looking for something, he is in a flutter of nerves; he barks, whines, scratches in an agony of desolation. But if you kick the cat out of the house, he remains thoughtful a moment, and then resigns himself to things.

And if you wish to keep a cat you must treat him with respect. To a dog individual liberty is the last word in despair. He is happy only in slavery. Hence he sticks to a master even though he is treated badly. The more one beats him, the greater his servility. The cat is essentially free. He has never been entirely tamed. He will not stand physical ill-treatment and you must not laugh at him when he comes down from a tree, the only thing he does ungracefully.

The cat, although he has not the super smelling power of the dog, has an astonishing faculty of finding his way to the place he has chosen to reach. A man who owned a magnificent cat was told by neighbors that if he did not kill the animal by Saturday night they would do it for him; for the cat had shown a fondness for

汝身，以泥濘之爪置於汝衣，且游泳後，不即搖身去水，待至人側始爲之。在室內力搖其尾，花瓶飾件爲其擊倒，致遺一片破碎之跡。反觀乎貓，從容躍登一狹長而置有細薄物件之架，從不擾動一物。渠秉有思慮及體力之異常均衡，但觀其安心靜睡於闊僅二吋之簷頂，或高懸空中之枝際，令人驚愕不已。

汝容或愛犬，但貓能令汝敬。渠賦有無窮之鎮靜功夫，相處數小時於靜默中，殊佳伴也。據人云：犬之於戶，殊感不適，渠則在門外，汝則在門內，片刻之頃，渠即神經激擾，狂吠悲鳴，抓掘以示其桀驁；但設汝職一貓於屋外，渠一時若有所思，旋即置之。

由此觀之，汝若願畜一貓，必待之以敬。至於畜犬，則個人自由，多所牽累。犬以奴性爲喜，雖主人待之惡，亦逆隨不捨，愈打而奴性加甚。貓則怛然自由，從不能完全馴服，不受體刑。當其緣樹而下之時，姿態欠佳，汝決不可笑之。

貓之嗅覺雖不若犬，而尋覓途徑之天資，甚足驚人。昔有一人，畜一雄偉之貓，其隣人告之曰：「汝於星期六之夜，設不殺此貓，余儕將代汝爲之。」以是貓深嗜隣人之雞也。主人罔然不知所措。一友勸以攜此貓至波士頓城，置之於近斯谷蘭市場最擾攘之一隅。彼處街巷縱橫屈曲，不悉途徑者非探詢不克知所

their chickens. He was at a loss what to do. A friend advised him to take the cat to the most complicated corner in the city of Boston, somewhere near Scully Square. There the streets are so crooked and twisted that no stranger has ever found his way out without enquiry; he should leave the cat there, would never see him again, and would have no cause for worry since the place abounded in grocery shops where someone would gladly take the animal. The owner was asked a month later if he had done this and with what result. He replied, 'What a place that was! If I had not followed the cat I should never have got home.'

It is a pity that dogs take no interest in washing themselves; it would help in passing the time. It is a constant resource for a cat. If a dog is not otherwise going, he can always wash himself. To a cat self-washing is a means of cleanliness, an athletic exercise, a pastime, a fine art, a religious ritual. I have seen a cat go into a frenzy of ablution.

You can guess what a dog is thinking about and what he will do next, both of which divinations fail with the cat. The eyes of a cat do not betray his mind. He has such a patrician reserve that when he does show affection it is enormously flattering. When you want a dog to come to you instantly, you shout at him. Try that on the cat. Although many people are 'afraid of dogs,' they are really more afraid of being bitten. The uncanny and unearthly nature of the cat is shown by the fact that many brave men and women are in terror if there is a cat in the room. It is not fear of what the cat might do—it is fear of the Cat.

Alas, cats are as mortal as dogs. It may be that they have nine lives, but as a friend of mine says, it is always the ninth that they lose!

由。置貓於此，得永不復見，亦不必衷心爲之忐忑，蓋彼處雜貨舖林立，必有人樂於收留之者。一月後，人問是主，曾否照辦？其結果如何？主人曰：「彼處誠迷人哉！設余不緊隨此貓之後，余將永不得歸家矣！」

犬於沐浴，殊感乏味，顧不可憐；沐浴亦消磨光陰之一道也。貓則時時爲之。設無他事可爲，渠輒以沐浴爲事。沐浴之於貓，爲清潔之方，爲健身運動，爲娛樂，爲藝術，亦爲含有宗教意味之儀節。余曾目睹一貓，因欲入浴，而致神情緊張焉。

汝能測度犬之所思，及其所欲爲；但於貓，則兩失之。貓之目光絕不洩露其心志。貓有高貴之涵養，故其表示情感之時，殊爲豐富悅人。汝欲犬之立即近汝，可大聲叫之。試行之於貓。世人雖多懼犬，實恐爲其所噬耳。貓性之神祕及不同世俗之所在，可以一專爲證：世間賦性勇敢之士女，以室內有貓而致震懼失常者，大有其人，非懼貓之或有所爲，懼貓之異乎他物也。

嗚呼，貓之不免於一死，猶如犬然。貓有九命，可云不謬，但余之一友云：「及至第九輪迴，貓終不免於寂滅。」



"Moment in Peking"

From "New York Herald-Tribune"

「北京事變中之一幕」書評

BY MARY ROSS

樂天譯

IN YUTANG has "humbly" dedicated this novel to the soldiers of China, "who are laying down their lives that our children and grandchildren shall be free men and women." It is not, he declares in a preface, an apology for contemporary Chinese life nor an expose of it; neither a glorification of the old way of life nor a defense of the new. It is a story of the last forty years in China—the years from the Boxer Rebellion in 1900 to the present shambles of the war with Japan. Its aim, the author points out, is to show how men and women have grown up in these times, how they have learned to live with one another, "how they love and hate and quarrel and forgive and suffer and enjoy . . . and how, above all, they adjust themselves to the circumstances in this earthly life where men strive but the gods rule."

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The fates of three great families are interlocked in "Moment in Peking." One is that of Yao Sze-an, a wealthy merchant, and his brother-in-law, Feng Tse-an; one is that of Tseng Wenpo, also wealthy, representing, however, the aristocracy of the old officialdom, rather than commerce; and the third is that of New Sze-tao, in which, in both the elder and the younger generation, riches and power are reaped with ruthless greed by means of the graft that is so unfortunate an aspect of Chinese and Western political life. Especially, however, this is the story of the two fathers who were scholars and gentlemen—Mr. Yao and Mr. Tseng; of the beautiful Yao daughters—Mulan, who married Tseng Sunya, and Mochow, who married Kung Lifu; and of the Tseng sons,

林語堂很「謙卑地」把這本小說獻給中國的一般軍人，——「他們為我們子孫爭取自由而捐軀。」他在序文中宣稱，這本小說既不是同時代中國人的生活的剖白，也不是同時代中國人的生活的揭發；既不是舊式生活的諷刺，也不是新式生活的諷刺。這本小說是中國過去四十年的寫照——自一九〇〇年的義和團暴動起，至現在對日本戰爭所受的兵燹為止。著者指明出來，這本小說的目的是要表明這個時代裏，一般男女怎樣的長大成人，他們怎樣的設法去過着相互間的生活，他們怎樣的爭執和寬恕，患難和享樂……著者，他們在這天定勝人的塵世中，怎樣的調節他們自己的生活狀況。」

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三個大家庭的命運和「北京事變中之一幕」有關。一家是富商姚思安和他的妹夫馮則安；一家是曾文波，也很富有，但他是舊官僚的代表人物，而不是商界的代表人物；另一家是鍾思道，鍾家老幼兩代所獲得的財勢都是用殘忍的貪婪方法騙來的，這個在中西的政治生涯上都是很不幸的情形。但這故事所特別描寫的，是兩位父親（他們都是學者而兼紳士）——姚老爺和曾老爺，姚家的兩位千金小姐——木蘭（嫁給曾頌雅）和木草（嫁給龔禮甫），曾家的兩位少爺——敬雅和頌雅，以及少奶奶——曼妮（在敬雅病篤的時候，她嫁給曾家，過門守節。）

Chinya and Sunya, and the daughter-in-law, Mannia, who had married the eldest son on his deathbed.

The story begins with the flight of the Yao family from Peking at the time of the Boxer Rebellion, Mulan was ten at that time. Already she had the quick, clear gaze and the gift of swift decision and action that made her the darling of her father and occasioned the nickname of "Whimsy" that her husband later gave her. In the confusion of traffic and soldiers on the road the child became separated from the cavalcade of carts that bore the rest of the family and the servants, and was kidnapped by the Boxers. By chance a friend of her father, the illustrious Mr. Tseng, saw the placard that the frantic family had put up to announce her loss. He was getting the child back, and kept her at his home until her own family could come to claim her. Thus by accident, was started the train of events that went into the making of all her life, among them her love for Mannia, first her sworn sister and then her sister-in-law and her marriage to Tseng Sunya.

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While the story's approach to the intricate past patterns of Chinese family life comes thus through violence, it was through those patterns, like the patterns of an old, slow, formalized dance, that the episode was resolved and that the associations of the two families were continued. In some of the novels that Westerners have written about China there are striking pictures of the fetters of the old forms and of the violent impact upon those forms of the invasion of Western ideas and Western business. Lin Yutang, it must be remembered, is writing for the most part of people who had the protection of wealth, position, breeding and deep learning.

Looking from the inside, he is able to show how much those forms contributed, at their best, to the dignity and graciousness of living. If they were intricate, so was the pattern of family life in which several generations and sometimes both

這故事的開端，是敘述在義和團暴動的時候，姚家全體由北京逃難出來，那時木蘭年僅十歲。她已經具有敏捷而聰明的觀察力，並且遇事能夠當機立斷，而且行動迅速，可謂得天獨厚，因此她的父親特別鍾愛她，到後來她的丈夫給她一個綽號叫做「幻想」，亦由此而起。在路上因為交通的混亂和軍隊的騷擾，她竟和乘坐官眷及僕人的全隊車輛分散了，而且被義和團綁去。她父親的一個朋友，就是聲名顯赫的曾老爺，偶然看見了姚家所貼的失人招貼。他想盡方法把她尋找回來，並且留她住在他的家裏，以待姚家前來認領。她一生的生命史，竟意外地由此發動。在曾家，她和曼妮很相得，起初不過結成義姊妹，後來嫁給曾頌雅，彼此竟成了妯娌。

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這個故事雖然有力地插入複雜的中國舊式家庭生活的軌範，但是這段佳話的收場和兩家關係的連續，便是在這像古代的滯重而拘禮的舞蹈中經歷着。西洋人所寫關於中國的小說裏，有些是描寫着驚人的舊式桎梏，還有些是描寫着舊式桎梏和輸入的西方思想西方專業的劇烈衝突。我們要記着，林語堂所寫的大半是些保有財富，身份，家系以及宿學的人。

作者觀察事物的內層，確能顯示出那些方式對於尊嚴而高貴的生活，充其極，究竟具有若干程度的助力。如果那些方式是複雜的話，那末家庭生活的軌範也是複雜的，不同輩份的人，甚至妻妾之間都不得不

wives and concubines had to work out their associations within the courts of a great house. As an instance of Lin Yutang's thoughtful treatment of this subject, take the story of the elder son of the Yao family, Yao Tijen. Tijen fell into bad ways and brought shame and sorrow to his family. Though he had adopted Western dress, the story of his disintegration is not based on the criss-crossing of West and East. It is such a one as might have been written at any time in any country: the story of an overindulgent mother and a pampered son. Dr. Lin shows that, like any other social device, the old forms of etiquette were susceptible to misuse; they could not offer a complete protection against ill-will and conniving. At their best, like all true manners, they were a means of facilitating the accommodation of human beings to one another. In so doing the family patterns could provide freedom as well as beauty

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In his role as a novelist Lin Yutang gives life and motion to people and scenes such as Westerners know only through a scroll or a fan or a vase. Had his story been laid completely in the past it would have been far less difficult than the task he actually has set himself—to show how change gradually became interwoven with the lives of the generation of Mulan. Possibly, however, the most surprising aspect of the picture to many Western readers will lie in the portrayal of freedom and individuality within the older culture. Though the author is not making a case for either older or younger habits of thought and of action, he shows, for example, that there may be dignity and happiness under customs, such as arranged marriages and concubinage, which in this country are likely to be considered only in terms of fetters and ignominy. Mulan married the man her parents chose for her, though her own impulses—to which she never thought of yielding—would have led her otherwise. Granted the world in which she lived, one can hardly doubt that the parents,

在大家庭的法度範圍內維持着聯繫。林語堂之關心於這個問題，可拿姚家長子姚狄仁的故事來做證明。狄仁墮落於不良的習慣裏，而且使他的家庭蒙受了恥辱和悲傷。他雖然着了西裝，但是他的墮落之經過，並非基於東方和西方的交叉點。這樣的一段故事，也許無論何時，無論何地，可被人們寫出來：就是一個過份縱容的母親和一個被放縱的兒子的故事。林博士指出來，舊禮教很容易被人濫用，正如各種社交上的作風一樣；舊禮教對於惡念和放縱，並不能夠提供一個完全的杜絕。充其量，像一切誠意的態度一樣，舊禮教不過是使人類之間彼此易於調和的一種方法。這樣做下去，在家庭軌範上能夠產生出自由和美感而已。

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林語堂以一個小說家的地位，把生活和行動描寫出來給一般人們看，並且也把西方人們從一幅卷軸或一把扇子或一隻花瓶上所得的一鱗半爪的情形全烘托出。如果他的故事是在過去時期所創作的，那末比較他自己現時實際上所費的精力一定容易得多了——他所費的精力在於表示木蘭的一代的生活怎樣地逐漸變化而趨於複雜。然而，在西方人的眼光看來，這本生動的小說中，最驚人的景象要算是古代文化範疇中的自由和個性之描寫。作者雖然沒有描寫一種事實，涉及思想上和行動上的習慣之新舊，但他却指出在這些習慣之下的尊嚴和幸福，就像受別人支配的結婚和納妾，這二者在中國差不多祇被人視為桎梏和不名譽之名詞而已。木蘭嫁給她父母替她選擇的那個男子，雖然她自己的意志衝動——對於這個意志衝動她永不想屈服——也許會使她走到相反的途徑。僅就她的時代的環境言之，人們對於父母為兒女選擇之人之能使她獲得更大的幸福這一點，都不會發出懷疑的。

choice brought her, all in all, the greater happiness.

For these persons as for the author, the more difficult problems come as the bond of the family came to be less and less the law of life, and individual self-direction and loyalty to the nation began to take its place. For most of the men and women with whom this story deals, the self-discipline of childhood, the habits of discrimination, and the great affection which the members of a family bore one another gave them an inner security in the midst of change such as has not often characterized the parallel and far less tempestuous period in the West. Because these Chinese families are shown so simply and convincingly as human beings, it is hard to keep in mind that the ~~few~~ servants are among the few who had gardens, pearls and leisure and learning, and that the multitudes about them must often have been unsure even of existence. There must, of course, be millions of wholly different pictures of those forty years in China. Though he has chosen to write of these few, Lin Yutang succeeds in giving the picture of a heritage that one feels has meaning for a whole people.

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In the closing years of the story the great houses have gone. The sons and daughters go out to make their own homes as they marry, and the strength and drama—and doubtless also the strains—of the old family life have been largely abolished. In the final chapters the undeclared war with Japan is rising like a tide, lapping at the edges, driving the Tsengs and the Yaos and millions of others back from their cities toward the comparative safety of the interior.

"Moment in Peking" is given to the soldiers of China as a reminder of a heritage for which they are fighting, a reminder in the midst of carnage and suffering of gentleness, beauty, loyalty and, perhaps above all, of the capacity for suffering and endurance. The closing scene, in which Mulan and Sunya and their household are

對於這些人像對於作者一樣，現在發生着困難的問題了：因為家庭的桎梏之為生活的規律漸漸鬆弛，而且個人的自治心和愛國心都起而代之了。對於這個故事所描寫的多數男人和女人而言，兒童時期的自我訓練、差別待遇的習慣、以及家庭中人們的互相親愛，使他們在變動之中有了內心的保障，而在西方則沒有這樣相同的特點，也更少有這樣暴烈的時代。因為這幾個中國的家庭，在全體人類中顯得很儉樸而且很令人悅目，因此我們很難以相信他們和他們的僕人就是那些有花園、有珠玉，有閒情逸致，也有學問的人們的一部份，而且甚至難以相信他們的存在的可能。在這四十年中的中國，自然有無數的彼此完全不同的材料足資描寫。林語堂雖僅選出這幾樣材料來加以描寫，但是他對於傳統的描寫確已成功，我們覺得這個對於整個民族是有意義的。

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在這故事的最後幾年中，這幾個大家庭都已分散了。那幾個兒子和女兒結婚之後，都出去各自成家，而舊家庭生活的團結力和日常狀況——還有壓力，是無疑的——大部份被淘汰了。在最後幾章中，日本的不宣而戰的戰事突然像潮湧一般地爆發，戰事在邊境纏繞着，把曾家和姚家以及無數的人民從城市中驅逐到比較安全的內地裏去。

「北京事變中之一幕」這一本書，可以使中國軍人回憶到他們所要爭取的傳統，也可以回憶到在殺戮和荼毒之中的善良、美麗、盡忠，也許最重要者，是受苦和耐久能力。結局一幕，描寫木蘭和頌雅以及他們的眷屬由杭州逃出，可以造成將來的伏線。在路上，他們這一羣裏加入了三個孤兒和一個才誕生下來的

fleeing from Hangchow, may be taken as an earnest of the future. They had added to their party on the road three orphaned waifs and a new-born baby whose poverty-stricken parents had no hope of carrying him through that great trek alive. . . . "The baby was now a symbol to her of racial immortality, more than her jade and amber animals had ever been. . . . She had a sense of her nation such as she had never had so vividly before, of a people united by a common loyalty and, though fleeing from a common enemy still a people whose patience and strength were like the ten-thousand-li Great Wall, and as enduring."

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"Moment in Peking" is painted on a large canvas and with a glowing brush. One can feel the author's joy and pride in the cities and mountains of which he writes so lovingly, in the allusions to art and literature and customs that he makes so understandable to those who are of other traditions.

The most vivid remembrance of the book, however, will lie in its portrayal of persons, especially those of the women. The scenes and the alien ways become quite natural when, as here, one sees them through the eyes of human being so little different from ourselves.

One need not add—though it is still a matter to wonder at—that the book is written in beautiful English, not translated. It is the great fortune of the West that some one not of it has been able to look at China objectively and to show its virtues and weaknesses, its beauties and on occasion its sordidness and tragedies, as Lin Yutang here gives us his people and his country.

的嬰兒，這個嬰兒的赤貧的父母絕對沒有帶他跋涉千里的希望……。「這個嬰兒對於她，是種族連續的標記，比較玉和琥珀所製的動物還要重要……。她一向不會有過如此栩栩欲活的國家思想，她也有被普通愛國心所連結一起的民族思想，而且她雖然因為共同的敵人而逃避，她仍然還是一個像萬里長城那樣堅忍而有毅力，並且她的耐久性亦復如此。」

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「北京事變中之一幕」畫在一塊大帆布上，而且筆法非常熱烈。在他所寫的可愛的城市和小鎮上，在他所顯示的藝術、文學、科學、工藝的筆調裏，其他傳統的人們都能理解，我們都能覺得作者的愉快和得意。

然而，這本書的最生動的想像在於人的描寫，特別是幾個女人的描寫。所有風景和異國的道路都變成十分自然，我們用人類的目光去觀察牠們的時候，覺得和我們自己並沒有什麼不同。

我們不必再說——雖然這仍是一件堪以驚奇的事——這本書是用很漂亮的英文寫的，而不是翻譯的。林語堂在這兒，把他的國人和國家，描寫給我們看。沒有目擊過中國情形的西方人士，在此得以見到中國的真面目，宣示出牠的美德和弱點，牠的偉麗，而且有時也宣示出牠的鄙陋和悲哀，這是多大的幸運啊。



Why I Do Not Smoke Tobacco

(From "Health," October, 1939)

ARTHUR N. DONALDSON, M. D.

我不吸烟的原因

樂天譯

DURING Spain's recent unpleasantness, the Loyalists experienced a tobacco famine as well as a serious shortage of food. We quote from Joseph Kessel in a French newspaper: "I was traveling in a bus full of *carabineros* from the frontier town of La Junquera to Barcelona. When I lighted a cigarette, my companions visibly showed great nervous strain. Some of them, unconscious of their facial expression, began twitching their lips as though they were parched with thirst. Others clenched their teeth. Several fixed their [unintelligible] on me. In their eyes one could read [unintelligible] *idée fixe* that obsessed them.

"In Barcelona, if I smoked on the street I would be followed by well-dressed men who hoped to pick up my cigarette butt. In a country that is passionately fond of its children, adults would scrap with little tots over cigarette butts in the gutter." Thus does Kessel describe a "veritable psychosis that gripped the country on the subject of tobacco."

These people exhibited a proud stoicism that would ignore the cry of food hunger, but in the presence of tobacco, they would break down and beg for a cigarette, fight for gutter butts. Mr. Kessel asks the question, "Can it be that man is so constituted that his acquired appetites hold him in greater thralldom than those that nature has planted in him for the sustenance of his body?"

Yes, there is a veritable psychosis on the subject of tobacco, not only in Loyalist Spain, but in all the world. Tobacco creates an urge that enslaves. With opium, alcohol, cocaine, coffee, and tea, tobacco affects the nerve cells of the brain. It is shown in a peculiar cloudiness of the cell, and is produced by biochemical changes that take place in the substance

在 在西班牙近來的不安狀態中，一般共和軍中人都覺得遭着一種煙草荒，和遭着一種嚴重的食糧缺乏有同樣的情勢。我們現在引證的瑟克斯在某種法文新聞紙中所記載的一段文字如下：「我坐着公共汽車，由拉贊給刺的邊境城市到巴塞羅那，車中擠滿了陸軍警察。當我燃上一枝香煙的時候，我的同伴們顯然現出極度的神經緊張。他們之中有些人對於他們自己面部的表情並不自覺，他們的上下唇開始蠕蠕着，好像他們口渴而枯燥的樣子。還有些人緊閉着他們的牙齒。還有幾個人把他們求乞的目光釘着我。任何人在他們的眼睛中，都能夠看到一種固着的觀念，它窘困着他們」。

「在巴塞羅那，如果我在街上吸煙，必定有衣服整齊的人們跟着我，他們希望撿着我的香煙屁股。在這個熱切愛護兒童的國家裏，成年人每因溝渠裏的香煙屁股，也會和這些小寶寶們扭打起來。」因此克斯敘述一段：「西班牙全國對於煙草問題所深刻感到的真誠的心裏作用」。

這些人們炫示一種妄自尊大的禁慾主義，他們對於饑餓置之不問，但是他們在煙草之前，却會軟了半截，向人乞求一枝香煙，而且爲着溝渠裏的香煙屁股而發生爭執。克斯先生發出以下的疑問：「人類身體的構造上，後天得來的體慾對於他的束縛，更甚於使他維護身體的先天固有的體慾。那是可能的嗎？」

可能的，關於煙草問題確有一種真誠的心理作用，不但在西班牙共和軍裏是這樣的，在全世界的人們也是這樣的。煙草確能造成一種使人受其束縛的強制力。煙草和鴉片、酒精、科卡因、咖啡以及茶類一樣，確能影響到應的神經細胞。這個可以從細胞中的特殊暗澹狀態表現出來，而且是由細胞本體和上述任何一種有害的麻醉劑接觸而發生的生物化學變化而產生

of the cell on exposure to any of these damaging drugs. When the influence of the drug wears off, the cell clears and resumes its normal appearance. Now, it has been found that the degree of cloudiness produced in the cell, and the duration of this cloudiness, is an index of the habit-forming propensities of a given drug. Thus morphine, cocaine, and alcohol top the list in the order named, with tobacco and the rest following close.—The point is that our histophysiologists have proved by the microscope what you and I have found in practical life to be an incontrovertible fact, that tobacco is a narcotic drug, affecting the cells of the brain in such a way as to create a desire for more—it is a habit-forming drug. And so we offer a logical reason for passing up the "smokes."

Six Canadian insurance companies recently reported the mortality rate among nonsmokers to be 59 per 1,000 as compared with 93 per 1,000 among smokers. Again, a large American insurance company reported that 7 per 100 moderate smokers lived beyond their life expectancy, while 29 of those who rarely smoked and 41 abstainers survived their expectancy. Such a group of figures coming from impartial observers as they do should make us sit up and think a bit. We are too inclined to read of the mother who started smoking at sixteen, bore fifteen children, and died at 80; or of Uncle Joe Cannon, who outlived his threescore and ten with a cigar eternally in his mouth. Such a life story tells only one thing: the person involved was less susceptible to tobacco, less allergic to its toxic qualities, than the average individual. Again, we enter this world endowed with a given degree of reserve in every organ and tissue. This simply means that certain of us can destroy more liver substance, more stomach membrane, more kidney tubules, by our type of living than our neighbors can, and still have enough left to carry on as long as or longer than the less-favored abstemious and careful person. The longevity of a few addicts to tobacco cannot controvert the testimony of insurance statistics that point clearly to the fact that tobacco hastens death.

出來的。當這麻醉劑的力量消失的時候，那個細胞澄清了，並且恢復牠的正常狀態。現在，人們已經發現到，細胞上所產生的暗澹的程度，和暗澹的持久性，是某種麻醉劑漸漸成為嗜癮的一種表現。照上面所列的次序中，嗎啡、科卡因和酒精可以列在前面，而煙草和其他各物緊跟在後面。關於這一點，你和我的實際生活上所發見的一種無可爭辯的事實，而是由經驗生理學家用顯微鏡證明出來的：煙草是一種麻醉劑，牠傷害腦中的細胞，使其引起一種求多的慾望——這就是一種養成嗜癮的麻醉劑。因此我們貢獻一種合理的推理，去掃除這股「烏煙瘴氣」。

最大的六家保險公司最近的報告，不吸煙的保戶的死亡率每千人佔五十九，而吸煙的保戶的死亡率每千人佔九十三。又有一家很大的美國保險公司的報告，有節度的吸煙保戶中，到保壽期滿的時候，每百人只有七人生存着；但是極少吸煙的保戶，到期滿的時候却有二十九人生存着；而絕對戒煙的保戶，到期滿的時候則有四十一人生存着。公正觀察家（像他們所觀察的那樣）那裏來的這一類數字，確值得我們慎加審察一下。我們深印着一個印象：一個母親在十六歲開始吸煙，後來生了十五個兒女，而到八十歲才死；左加倫老丈的雪茄煙含在嘴裏一輩子，竟活到七十開外。這樣一個關於壽命的故事祇能夠解釋出一種理由：必定所說的人對於煙草的敏感，比較通常的個人為少，而對於煙草毒質上的後天性免疫也比較為少。再說，我們生在世上，每個器官和每個組織都賦有相當程度的餘裕。這就是說在我們的生活方式之中，有些人的肝素，胃膜和腎管之損耗，儘不妨比較其儕輩厲害些，而且仍有剩餘的力量，足以和一般得天獨薄的節制飲食和起居謹慎的人們，維持一樣的長久或更長久的壽命。少數耽溺煙草而享有高齡的人們，不足以和保險約計表的證據相抗辯，因為保險統計表明晰地指出煙草促短壽命的事實了。

If tobacco is a narcotic, a cell depressant, its injurious effects are indeed inevitable. Witness the increasing toll of heart disease. A goodly share of the cause of today's heart tragedies can, with unimpeachable scientific reasoning, be attributed to the alarming increase and universal consumption of the weed that Sir Walter Raleigh found. And it is not the wild guess of somebody's prejudiced mind that tobacco weakens vitality and reduces the powers of resistance. Statistics, for instance, show a greater incidence of gastrointestinal and respiratory diseases in smokers than in nonsmokers. Says Prof. Irving Fisher, whose judgment and scientific honesty we are compelled to respect: "It will give pause to those who smoke or contemplate smoking if they value their physical and mental alertness."

Professor Fisher might in spite of the propaganda of the tobacco interests, which aim to create the impression that tobacco is not only harmless, but positively beneficial to health. Such minor details as stomach ulcers, sudden death from coronary disease, or the amputation of a leg for gangrene seem to have been overlooked in the list of benefits and joys of cigarette smoking. The siren of the billboard who bids you light up with her tells nothing of her irritable disposition, her rancid breath, her sour stomach; of the possible disturbances of hearing, or blindness from optic nerve poisoning; of the disorders of the throat and lungs. Tobacco propagandists see no good reason to parade the skeletons of the business, for their interest is in the coin of the realm, not in your future health and mine. We shall examine some of the interesting physiology of this tobacco business.

The discomfort in the region of the stomach interpreted as hunger is caused by contractions and spasms of this hollow organ; we know this because we have a way of recording and thus visualizing the movements of the stomach. A few long "pulls" on a pipe, cigar, or cigarette will promptly quiet these contractions. Thus, you see, the discomfort of hunger may be

如果煙草是一種麻醉劑，又是一種減少細胞官能的止痛劑，那末牠會害的結果一定是不可避免的。就拿心臟病的逐漸增加率來證明吧。在今日心臟病的大部份的原因，依照不可指摘的科學理論，都可以歸諸煙草的驚人的增加和普遍的消耗，這個是瓦特勞勒爵士所已經發見過的。並且在一些執有成見的人們的心中，認為煙草會削弱生活力和減少抵抗力，這並不是亂猜的話。舉例來講，統計表指出吸煙者的腸胃病和呼吸器官病，比較不吸煙者為多。爾文費史教授的評語及其科學上的真確性，我們勢須加以尊重，他說：「人們若注意到他們身體上和精神上的活潑，必須要抑止吸煙或想要吸煙的念頭」。

時下一般煙草專業雖盛加宣傳，費史教授的話却是合理的，因為後者的目的，是要造成煙草不但無害而且絕對有益於健康的印象。像胃瘍、頭痛暴斃、瘻疽割膜等較小的細目，在吸紙煙的利益和樂趣中，好像被人們忽視了。廣告牌上的妖婦叫你和她一起點上香煙，絕不提及她的易怒的性情，她的惡臭的呼吸，她的發酸的胃口；也不提及妨害聽覺之可能，視神經受毒而失明之可能；也不提及咽喉和肺部的失常之可能。煙草專業的宣傳者決沒有好的理由去炫示其專業的概要，因為他們的興趣是在金錢上，而不是在你我的將來的健康上。我們現在來研究煙草專業的幾種有趣味的生理學。

胃部感着不適（所謂饑餓），是由於這個腔形器官的收縮和痙攣所致；我們知道這個，是因為我們對於胃中的移動，確有法記錄，而後可以想像在煙管、雪茄煙或香煙上深深地「抽上」幾下馬上會使這些縮收作用靜止的。這樣，你知道了，吸煙可以使飢餓得到慰藉，因此之故有些人甯願捨食物而取香煙了。這種變形的騙人方法在生理上是不智的，因為「吸煙」

relieved by a smoke, and for this reason some people reach for a cigarette rather than for food. This sort of metabolic deception is physiologically unwise, for the "smoke" quieted the hunger urge by causing sugar to be withdrawn from the liver storehouse, thus releasing available energy fuel to the blood *without itself supplying one substantial thing* to the body. In other words, it acts as a *stimulant*, a *whip*, demanding energy without paying for it. When hunger pains strike, they mean that the body is in need of food, and energy requirements should be met from without, not subdued and drawn from emergency rations within. Women attempt to reduce by the reach-for-a-smoke method. It is a fine way to be assured of an ultimate jumble of nerves, dys-pepsia, exhaustion, and other ills that follow in their train.

The internist demands that the ulcer patient stop smoking. Why? One cause of ulcer is a spasm of the tiny blood vessels in the wall of the stomach. When the blood flow to a part is impaired, proper nutrition of the muscles and membranes is impossible, and, with vitality lowered, tissue dies and ulcers form. Tobacco is one important cause of blood-vessel spasm, not only in the stomach but in the heart, in the blood vessels of the fingers, in the toes—anywhere. Particularly does it affect the tiny capillaries throughout the body.

And so we are seeing increasing numbers of men and women who are experiencing a gradual choking off of the thin capillaries so richly distributed in the toes and fingers. With little oxygen, with waste products developing faster than the impoverished circulation can carry them off, pain develops, ulcers form, fingers, toes, hands, and feet become numb. When circulation is entirely gone, amputation of the part is the only hope of saving a life. We see more of it today because more people than ever are smoking; tobacco and vascular spasm is the cause. If you question this, just spend a week's salary or more on a skin thermo-

之所以能靜止飢餓的逼迫，是由於使糖質由肝的貯藏部位裏面撤回，這樣便把有益於精力的燃料輸入血液中，而使燃料本身對於身體毫無實益。換言之，吸煙的作用是一種興奮，是一種鞭撻，需求精力而不給以代價。飢餓的痛苦發生，就是說身體上需要食物，那末，應當由外部供給以能生精力的必需品，而不應當把內部所預備的食糧拿來開拓和支取。女子們往往想用吸煙的方法去減輕飢餓。那末，神經病、胃弱病、疲勞和其他病症總有一天會混合在一起地爆發了。

這內科醫生要求患着潰瘍的病人停止吸煙。這是為什麼呢？湯瘍病的一個原因，是胃壁上小血管的一時痙攣。一部份血液損傷的時候，肌肉和薄膜就不能得到正常的滋養品，而且因為生活力的降低，這一部份的組織就死亡而變成潰瘍了。煙草是血脈痙攣的一個最重要的原因，不獨在胃部，而且在心臟，在手指的血管，在足趾——在任何一部份。牠特別會使全身的最小微血管受到影響。

因此我們可以看得見成年男女患有細小微血管的阻塞病（這些微血管很濃密地遍佈在足趾和手指上）的人數逐漸增多了。養氣既缺乏，而廢物發展之速，非貧乏的血液循環之所能排除，因之發生痛苦，變成潰瘍，而手指、足趾、以及手足都變成麻木。在血液循環的效用完全失掉的時候，拯救生命的唯一希望是把這一部份割掉。我們在今日見到此種情形較多，因為吸煙的人比從前增多；煙草和脈管痙攣是其原因。假使你對於這一點發生疑問的話，你祇要化去一星期或一星期以上的薪水，用皮膚寒暑表去量一量；先測驗你皮膚上的溫度，然後吸一枝香煙。溫度一定會降低的因為皮膚上的血液供給是被截斷了，而血液供

meter; check the temperature of your skin, then smoke a cigarette. The temperature will drop because the blood supply in the skin is cut down, due to contraction of the blood vessels in the skin; tobacco in the blood has irritated the capillaries.

The coronary circulation is affected in the same way; and when the distribution of blood to a hard-working heart muscle begins to slow down because of injured blood vessels, the handwriting is on the wall! Tobacco plays an important part as a cause of angina pectoris, coronary heart disease, sudden death.

The pathology of this thing is interesting. It has recently been shown that arteries, large and small, have their walls nourished by capillaries in the blood-vessel wall. This being the case, the health of the artery depends upon the health of the tiny capillaries nourishing its wall. Spasm or obstruction of these tiny servants means malnutrition and degeneration of the wall of the artery. This is probably the background of the most common blood-vessel disease,—arteriosclerosis,—which is distinctly due to the various toxic agencies that are associated with high blood pressure and vascular injuries. Tobacco ranks high among these agencies.

As a physician and surgeon, I naturally have seen the deleterious effects of tobacco on the human mechanism. Do I want to bring upon myself the maladies incident to its use? Do I want to suffer as I've seen others suffer? But aside from the physical discomfort I would bring upon myself by indulging in a harmful habit, there is an even stronger reason for my abstinence: I am morally pledged to preserve to the best of my ability the wonderful body the Creator has entrusted to my keeping, and to do my part to build up the physical, mental, and spiritual morale of those who have a right to look to me for an example in clean living.

These are the reasons why I do not use tobacco in any form, and why I will ever use my influence against it.

給的被截斷是由於皮膚上的所有血管收縮了；血液中的煙氣已經刺激着所有的微血管。

頭部血液循環所受影響也是這樣；血液之流至刻苦工作着的心臟肌肉上，開始漸漸展緩下來，因為血管已經受了傷，這就是兇兆了！煙草是咽喉痛、頭上部心臟病和暴卒的主要原因。

這件事情的病理，是耐人尋味的。最近證明出來說是大小動脈的外壁都有賴於血管外皮上的微血管的滋養，這是因為動脈的健康端賴於滋養牠的外壁的細小微血管的健康。微血管的痙攣或障礙。就是動脈外壁的營養不足和衰頹。這個大半是最普通血管病——動脈硬結——的背景，而動脈硬結顯然是由於高血壓和各種毒素所致。以及脈管受傷很有聯帶關係的。在這些毒素裏面，煙草佔着很高的位置。我既然是一個內外科醫生，自然已經見過煙草對於人體結構上的毒害的結果了。我願意使我自己因吸煙而致病嗎？我願意像我看見別人那樣的受着痛苦嗎？但是我的戒煙，除却身體感受痛苦的理由之外，（那種痛苦是我自己耽溺於一種有害的習慣而得來的）還有一個更充分的理由：我在道德上發誓，要盡力保留上帝所付託給我的神祕的身體上面的最優越的性質，並且要盡我的本分去造成一種身體上、心知上和精神上的風氣，使一般以我為法的人過着清白的生活。

這些就是我不吸任何一種煙草的理由，也就是我平日盡力反對煙草的理由。

Lord Halifax

(From "The Atlantic," November 1940)

By CARL TOACHIM TRIEDRICH

哈里法克斯勳爵

俞 允 詠 譯

THIS is not the first time Lord Halifax has been in a 'tough spot.' He, more than any other member of the present British Cabinet, has had to struggle with integral nationalism as a challenge to the British Empire. Halifax faced what appeared to many a hopeless task when in 1926 he went to India, then seething with the agitation for *Swaraj*. How could he guide India towards a constitutional government under which the clashing outlook and interests of maharajahs and peasants, Brahmins and untouchables, Hindus and Mohammedans, might live in peace? For only under a free constitution would India be able to achieve the full Dominion status held out to her as the goal of her political evolution during the dark days of the first World War.

So far, Britain had been defeated. Mahatma (the Great Soul) Gandhi had galvanized the Hindu masses with his doctrine of passive resistance and non-cooperation. His teaching was inspired by a deep religious enthusiasm which the British had found it nearly impossible to cope with. Irish violence had been bad enough; but then, one could feel superior to it. Gandhi's moral challenge touched the British in their most vulnerable spot, for the British people are rather sensitive to moral appeals. It was clear to many thoughtful Englishmen that the gauntlet thrown down by the Indian mystic could not be allowed to lie on the ground if the ideal of the Christian polity was to remain intact. Here was a task demanding a real statesman.

What did Halifax, then Lord Irwin, do upon his arrival in India? Within a few days he sent for Gandhi. Gandhi was not very enthusiastic: what use could there be

里法克斯勳爵處身「困難境地」之中已不是這一次了。他和現任英國內閣別的議員不同，他有應付印度全面民族運動的艱難工作——印度國家主義者向英國挑戰，全要哈里法克斯勳爵去掙脫。一九二六年，他到印度的時候，自治運動正沸騰全國，當時許多人都以為這是無可奈何的事了，但哈里法克斯却毅然就之。他怎能導印度入立憲政體而使利害衝突的大君和農民，婆羅門階級和下民階級，印度教徒和回教徒仍得安定生活呢。因為印度要獲得在第一次大戰亂世時英國許她為政治進化之標的的自治領地位，必須採取立憲政體。

英國至今是失敗的。摩哈德曼（大聖之意）甘地已把他的消極抵抗和不合作主義深深灌入印度民衆頭腦中，使他們大為激動。他的說法是由于一種熱誠的意識所激起的，這幾使英國人無法與之匹敵。愛爾蘭的叛動已夠利害的了，可是英國人在心理上還受到了。甘地是在道德上向英國挑戰，這才恰巧擊中了英國的弱點，原來英國人是易于為道德上的呼籲所感動的。許多聰明的英國人都看到：若要保持英國的基督徒政體，那末印度這種通家既起而挑戰，自不能置若罔聞。此種艱難的工作就需要一個真正的政治家。

哈里法克斯勳爵（那時還是厄爾文勳爵）到了印度取何步驟？他到印度沒多天就召見甘地。甘地並不十分熱切：因為和一個英國統治階級的人物談話能談

in his talking to one of the British ruling class? One long afternoon they spent together. Nobody but Gandhi and Halifax knows what was said. But at the end of that talk Gandhi felt confidence. 'Whatever the differences between Lord Irwin and myself,' he is reported to have said, 'the new Governor-General is a man I can trust to tell me what he thinks.' And although the constitution which was eventually agreed upon was far from meeting the highest expectations, it is generally admitted that the bold humanity of Lord Irwin's approach to the situation had made the settlement possible.

'Halifax was one of the better Conservative M. P.'s,' a political wiseacre told me; 'you know, one of those decent fellows who everybody liked, because he was first and foremost a gentleman.' This gentility had not, however, prevented him from signing the famous demand of the 200 Conservative M. P.'s for a sharper peace in 1919. Perhaps he merely followed the crowd. Whatever the facts, his political judgment does not appear in too favorable a light. I do not believe in digging skeletons out of closets. But the Versailles policy has contributed so much to our present troubles that every public figure must, to some extent, be tested by his attitude toward its wisdom. Halifax, for better or worse, joined in demanding harsher terms. Some critics of his public career suggest lack of firmness. I believe that these critics are mistaken.

Halifax is, of course, to the manner born. He belongs to a distinguished family who have been in the inner circle of Britain's governing class throughout the nineteenth century. Married to the daughter of the fourth Earl of Onslow, he has four children. His home ground is Hickleton Hall, Doncaster, which was acquired by his grandfather in 1829. The viscounts are not descendants of the marquess who played such a notable role in the Glorious Revolution. There seems me a curious resemblance between the present lord and the

出些什麼來呢？他們兩人在一起長談了整個下午。談話的內容除甘地和哈里法克斯勳爵自己之外，至少沒有一個人知道。可是談話終了，甘地就覺得哈里法克斯勳爵可以相信得。據說甘地曾說過，「無論厄爾文勳爵和本人有何不同，我總以為這位親總督所說都是真話，可以相信得。」雖然後來協定的立憲政體和當初的期望相差甚遠，不過衆信若非厄爾文勳爵勇敢的人性，還不能得以解決呢。

有個多言的政論者對我說，「哈里法克斯勳爵是保守黨議員中較好的一個。你得知道，他是衆人相信的一個好人，因為他最主要的原是個君子人呢。」雖是君子，然而在一九一九年二百個保守黨議員會御簽署主張凡爾賽和約條約應苛刻的著名要求中他也簽着名。或許他也只跟着大衆而已。不過無論事實如何，他的政見總嫌明確。我不相信說出他的錯處。可是凡爾賽政策給予今日世界的糾紛如是之多，所以每個當道的大人物都可從他認為這政策是否聰明所取的態度而測驗他的政見了。哈里法克斯勳爵既參加主張要提出較苛刻的條件，他就不復有所改變。有些人批評他的政治生涯，說他缺乏堅定。我以為這些批評家的見解是錯誤的。

哈里法克斯對所任職位自然是很稱職的。他原出顯貴之門，祖先在十九世紀中一向是英國統治階級的裏圈人物。他娶了翁斯羅第四伯爵的女兒，生了四個孩兒。他的家園是在洞卡斯忒的希克爾頓大廈，是他祖父在一八二九年得了的。哈里法克斯數代子爵不是榮譽革命時候的顯宦哈里法克斯侯爵的後裔。不過，在我看來，現在這位子爵和十七世紀那位著名的大臣似乎相像得使人奇怪——那位大臣兼備自衛的力量和妥協的能力：他「左右」着當時的榮譽革命。因為這兩個人物雖同樣有嚴格的紀律，但大家都不贊成絕對

celebrated seventeenth-century leader who combined strength of conviction with the ability to compromise: he 'managed' the Glorious Revolution. For, though both have firm principles, they both dislike the fanaticism of fundamentalists. The present Lord Halifax is probably as strongly attached to the code of the real gentleman as anybody, but, like all gentlemen, hates to insist upon it. If you have it, you need not be told, and if you don't, talking about it won't do any good.

It goes almost without saying that Halifax went to Eton and Oxford, where in due course he received his degree with highest honors in modern history at Christ Church. As an undergraduate he did highest honor work which earned him a scholarship at All Souls College, where he took his M. A. and where he is now a Fellow. Ever since, Halifax has shown an abiding interest in education. His second ministerial post was the presidency of the Board of Education; after his return from India he resumed that office and became also Chancellor of Oxford University. Though a great honor, this office does not, like an American university presidency, carry with it the task of running the institution, but merely requires representing the university before the government and presiding at the numerous ceremonial occasions. The Chancellorship of Oxford is, however, indicative of Halifax's eminently acceptable quality.

He is devoted to the public service in keeping with the idea of *noblesse oblige*. Indeed, quite a few friends assert that Halifax has no political ambitions. He certainly is no man burning with the passion to succeed and dominate the world. On the contrary, he loves farm and country. When, in talking with him, I mentioned our life on a farm in Vermont, he said quietly, convincingly: 'You are lucky.' But how can Halifax be entirely indifferent to politics, seeing that he has been active in it ever since his return from the war?

Is there not a cult of indifference to office in all popularly governed countries? Sir Edward Grey, Baldwin, and many

的墨守舊規。現在的哈里法克斯勳爵也許是極守真正的君子人的規矩的，可是他正和別的君子人一樣，厭惡有意堅守。假使你有君子人的規矩，那末你是不用講得；反之，你若沒有規矩，那末講講也無補于事。

哈里法克斯勳爵是上伊頓公學和牛津大學的，這幾無疑議。他在牛津的基督教堂學院循序進修，卒以優等得現在史科學位。在萬聖學院肄業時，他以最優等成績獲得了一筆獎學金，後來又得文學碩士學位，現在他是該學院的研究員。從那時起，他就一向對教育發生很深的興趣。他第二任總長職位就是教育部長；從印度回來之後就任，同時兼牛津大學的總長。雖然這是極大的榮譽，但大學總長的職位和美國的大學校長一樣，並不負主持學校之職，只不過在和政府接觸時代表學校，再在舉行許多典禮時做個主席而已。然而哈里法克斯勳爵能任牛津大學總長足證他有受人歡迎的特質。

他懷着位高者應負責任的信念，致力於公務。雖然很有些朋友說他沒有政治上的野心。他當然不是渴求成功而統馭全球的人。相反地，他愛農村和鄉野。當我和他談話的時候，說起我在威爾滿的農村生活，他就恬然確言：「你真幸運。」可是哈里法克斯既從大戰回來就在政界活動，他那能完全對政治冷漠呢？

是否在一切民主政體的國家中大家對公務都抱着一種冷漠的態度呢？葛彙爵士，包爾溫，以及其他許多大員都以此聞名，而且我們在新英格蘭和瑞士，甚

others have had this reputation, and we find the same atmosphere in New England and in Switzerland, even in France. After all, a man in the position of Halifax, socially and economically, can do what he wants, and the opportunities for public service outside politics are numerous. Does not this 'indifference' to office mean that a man has the ability to sublimate his immediate drive for power up to the point where it appears in the rational garb to doing what ought to be done? Such people want power without knowing it; they do not see clearly that wanting to do 'right' means wanting to do what you *think* is right, which is a highly effective form of the will to power, for it enables its possessor to achieve a measure of detachment which is impossible for a man who strives merely for the crude insignia of power: office. Harold Laski wrote, when he discussed Winston Churchill's entry into the Chamberlain Cabinet in August, 'I doubt whether Lord Halifax would make this an issue. For he is the kind of man who would not push forward a policy of which, from the angle of power, he might well himself be the beneficiary; that, for him, is part of the necessary code of a gentleman in politics, Laski, whatever you think of his political views, is acknowledged to be one of the shrewdest judges of men in British politics.

* * *

But, as with John Halifax, Gentleman, the roots of Halifax's code of behavior reach farther down than conventionality. He is a sincerely religious man, having grown up in surroundings of great piety. Of his father, outstanding leader of High Church Anglicanism in his day, it was said by his biographer, J. G. Lockhart, 'There was another Lord Halifax of whom it is almost impossible to write. This was neither the ecclesiastical statesman, who had more statecraft than most modern ministers and more theology than most bishops, nor yet the perfect host at Hickleton. It was a man who knelt morning after morning at the altar, on the threshold of another world more real to him than the world seen by

至法國，也都見有這種情形。到底一個社會上經濟上有哈里法克斯爵士這樣的地位，自可隨心所欲；除政界之外，他可圖發展的機會正多着。是否所謂對政治「冷漠」就是說一個人可以把他的登龍的本事昇華到擇其應幹之工作中，以露頭角的地步呢？這種人要權力而不知自己在求權力；他們殊不知所謂要幹「應幹」之工作者就是要幹他們自以為「應幹」的工作的意思，這原是意志力的一種有力方式，因為這使這種人獲得一些客觀的眼光，那倒不是只求無意識的地位——公務——者可以輕易獲得的。名教授拉斯基在討論八月間邱吉爾入張伯倫內閣的時候，這樣說，「我想哈里法克斯爵士對此總不至爭論。因為他不是一個要推行一種政策以增高自己權力的人物；在他認為政界的君子是應該如此的。」不問你以為拉斯基的政見如何，他總是被認為評論英國政界人物最精明的一個。

正像約翰哈里法克斯爵士 [Dinah Maria Mulock 所著小說中的主角] 一樣，哈里法克斯爵士的舉止規矩之根並不只在於傳統。他是一個真心崇信宗教的人，從小就生長在虔誠的環境中。他的爸是當時高派英格蘭教著名的領袖人物，在羅卡特為他所撰的傳記中曾這樣說：「哈里法克斯爵士的另一面是很難寫述的。既不是一個比大多新派大臣更精明，比大多主教更通神學的教會政治家，又不是希克爾頓十足的孟嘗君。他這人只是自早至晚跪在聖壇之前，將跨入他眼裏比凡人眼裏的現世界更真實的另一世界之門。」

the mortal eye.'

The younger Lord Halifax is also an Anglican by profound conviction. Like his father before him, and like Archbishop Lang, he dreams of the unification of Christendom under one single and indivisible church. In his student days he wrote a biography of John Keble. Later, after the war, he contributed to a volume edited by Lord Lloyd, entitled *The Great Opportunity* and devoted to these problems of church unity. But, whereas many Englishmen speak of Archbishop Lang with a bit of a sneer, they stress Halifax's complete integrity. It is, of course, notorious how close are the ties between the Church and the Conservative Party. There was a story told me at Oxford of Lang protesting to one of the brusque Oxford dons about a painting made of him, exclaiming that it made him look like a proud and scheming prelate. 'Which of the two adjectives,' the don retorted, 'does your Grace object to?' The distrust of Lang has to some extent injured Halifax's standing with independent observers; for the Archbishop was an important figure in the group of dyed-in-the-wool imperialists who have, quite misleadingly, been called the 'Cliveden set.'

Cliveden, the country seat of the Astors, was much less important, architecturally speaking, than All Souls College at Oxford. All Souls, it will be remembered, is the unique 'college' in which there are no students, but just 'fellows': prominent men of affairs with a penchant for sitting around after dinner over a glass of port and hatching 'broader lines of policy.' Halifax was not exactly a member of the Cliveden set, but he is a Fellow of All Souls and has been closely associated with the Archbishop. The Cliveden group—which also included Dawson, the editor of the *London Times*; Lord Lothian, the new ambassador to the United States; the Marquess of Londonderry; and, of course, the Astors—were in 1934-1935, partly as the result of the skillful diplomacy of Herr von Ribbentrop, won over to the idea of supporting the Nazis: Hitler would smash Bolshevism and

小哈里法克斯勳爵也是一個篤信英格蘭教的教徒。像他上面的爸，也像蘭格大主教，他的夢想着基督教徒在單一的不可分的教會之下統一起來。在他求學時代，寫過一本神學家約翰基布爾的傳記。後來，在戰後，他也投稿到勞合勳爵「指行政官 George Amrose Lloyd」編輯的一本刊物，那刊物名叫「良機」，專談教會統一問題。雖然有許多英國人說起格蘭主教總有鄙意，他們對哈里法克斯勳爵的完善人格却未敢忽視。教會和保守黨之間的關係何等密切自然是盡人皆知的。我在牛津曾聽得人家告訴我這樣一回故事：牛津大學有個教授替格蘭大主教繪了一幅畫像，蘭格乃認為把他畫成了個驕傲又機詐的教士，提出抗議。這位教授便反駁道：「那末閣下對那一個形容詞不以為然呢？」一般「文不信」對於中立的觀察家眼中哈里法克斯勳爵的立場有些不利，因為這大主教是一羣本色帝國主義者中的首要人物；這一羣人被稱為「克萊武教之羣」，這名稱很是不妥。

克萊武教是阿斯忒貴族的別墅，在建築上說來遠不及牛津的萬聖學院。萬聖學院，有一點倒要請記着，是唯一的只有研究員而沒有學生的學院；這些研究員都是社會名人，都有飯後捧杯葡萄酒圍坐着談論國家大事的癖好。哈里法克斯勳爵其實並非真是克萊武教羣中之一，他乃是萬聖學院一個研究員，只不過和那大主教交往甚密。克萊武教之羣——其中還包括倫敦泰晤士報的主筆陶遜，駐美新使羅提安勳爵，倫敦德利伯爵，以及當然的阿斯忒貴族——在一九三四年至一九三五年之間，大半是由於德國里賓特羅甫外交手腕之靈巧，為德方拉攏，懷起贊助納粹主義的思想：希特勒要打倒布爾塞爾主義以挽救歐洲文化的沒落。克萊武教羣中有一個人「通風」希特勒，告以英國政府願意默認德國佔領萊茵區的一個重要份子（默認德國佔領萊茵區是年來英法外交上的致命大錯），另有一人竟保證墨索里尼汽油制裁可以無虞，倫敦泰

rescue European civilization. One member of the group played a vital part in 'tipping off' Hitler on the British Government's willingness to acquiesce in the occupation of the Rhineland (the crucial error in the recent diplomacy of France and England), another reassured Mussolini in the matter of oil sanctions, and the *London Times* accompanied the recurrent lungings and plungings of Herr Hitler last year with the reedy tunes of appeasement under the editorial guidance of Dawson.

Well, they all know today that their approach was completely, utterly wrong; for I suspect that those who still had some doubts, when I was in England this summer, speedily dropped them when they learned of the Communazi Pact. (It should be said in passing, since so many reports talked of the great surprise this pact occasioned, that the substance of the negotiations between Hitler and Stalin was well known in London and Paris, and that the Franco-British efforts in Soviet quarters were by no means unrelated to what was being discussed between Berlin and Moscow.) And since they all know and are now paying the frightful price of mortal combat, it behooves us to set it down as part of the tragedy of human folly which is always with us. Are not our Borahs and Beardes trying to do us a similar service? They too will bring us into the war by their smart manoeuvres to 'keep us out.'

What is important today is that at least some of the members of this group were animated by religious as well as political feelings. In our day of psychoanalysis and economic determinism such motives are highly suspect with the sophisticated, and justly so in many instances. But when one comes to assess an individual personality, such 'higher' motives (the *id* of the Freudian lingo) indicate a capacity of genuine devotion and sacrifice. They also can become the foundation for relentless and firm pursuit of a goal which is believed in as sanctified by its divine nature. A stubborn strength is the result, even in otherwise conciliatory personalities,

晤士報則在希特勒幾次三番橫衝直撞的時候，在陶遜主筆指不發緩和英國國內所起的反應的論調。

到今日之下，他們已經全知道所取途徑根本大錯；因為今夏我在英國有許多仍有懷疑的人們一聽得德蘇簽了協定馬上醒悟自己的錯誤。（報章既對這協定所引起的大驚擾刊載了許多消息，所以這裏應該附帶提一筆：希特勒和史太林之間的談判內容，倫敦巴黎方面已知之頗詳，並且英法在蘇俄的活動也以德俄二國間所討論的問題為依據。）既然我知道這一點，却又不惜駭人的代價在作決死之戰；我們正可指此是我們人類千古演着的愚蠢的悲劇之一幕。我們的普拉及俾爾德之輩不也要替我們同樣做這一套嗎？他們用種種妙法要想使我們「不牽入戰禍」而結果還是把我們帶進了大戰中。

現在重要的是；這一羣人中至少有幾個不僅是被政治上的感觸所激動，且也是被宗教所激動着，在我們講究精神分析和經濟定數論的時代裏，這種心理的動機是飽經世故的人所大大懷疑的，就在別種情形之下也是如此，但是在估計個人的個性時，這種「超凡」的動機（在夫拉德的術語中叫做 *id*）表示着有忠誠和犧牲的氣質。這種動機能成為追求敬聖的神聖目標的堅毅決心的基礎。結果可使縱然在別的方面都和調的人產生了一種百折不撓的力量，並且對看來絕對是罪惡的力量儘意排斥，不共戴天。善該塞大事攻擊無立場的「自由黨」人，說他們什麼東西都容忍；我想他準沒有注意到格蘭斯頓（William Ewart Glad-

and an uncompromising rejection of the forces which appear to be evil in an absolute sense. Bcrjese has superbly castigated the colorless 'liberal' who is tolerant of everything; he has, I think, failed to take account of the grim and bulldoggy fierceness of a Gladstone when aroused.

The attachment of Halifax to the Christian way of life cannot, in my opinion, be overemphasized at this time. He knows, as does everyone who has looked Hitlerism in the face, that the Nazis mean to exterminate Christianity and its ways from the face of the earth. With ruthless determination they have combated it in all its manifestations in German and international life within their reach. Whether it is the Jews, the Czechs, the Poles, or even Hitler's own countrymen, if they happen to block his path, they are persecuted with a ferocity unequalled in the history of Western civilization. It may seem a puzzle that Christian, conservatives should have been tempted to use such a movement as a tool; but we must remember that Hitler accompanies every act of violence with hysterical shrieks about the victim's unprovoked attacks upon him, as well as suave assurances to all bystanders that this victim is positively the last prey he means to feast upon. For a time these tactics somehow convinced conservative Christian gentlemen. The main reason, as hinted before, was their abhorrence of Bolshevism, which they credited with conduct similar to that of Hitler. It is impossible to appreciate the British conservative's position without reminding oneself continually of this horror of Bolshevism, the *cauchemar de Moscou*, as Paris calls it. This is no place to enter upon the merits of that issue. As a fear, it worked. Whatever one may think of the industrialization of Russia, the Communists' 'war against God' was unquestionably a spectre to pious Anglicans.

It is, in my opinion, highly significant that Lord Halifax, who as Lord Irwin made such strong efforts to conciliate the Indian nationalists, particularly Gandhi, showed

stone, 英國大政治家, 自由黨領袖) 發起火來的兇狠可怕。

哈里法克斯勳爵和基督教生活方式的聯繫, 我的意思在這個時刻很甚注意。他和任何洞悉希特勒主義內幕的人們一樣, 知道納粹黨要撲滅基督徒及其教義, 使之不復存在世間。他們意志已決, 不顧仁慈地對德國境內任何基督教活動以及其勢力範圍的國際生活橫加阻礙。無論是猶太人, 是捷克人, 是波蘭人, 或者甚至是希特勒本國的人民, 只要對希特勒政策的推行有所妨礙, 就要倍受迫害。其毒辣之程度歐洲文化史上所得未曾見。不過基督教的保守黨人竟會利用希特勒的納粹運動去推行他們的政策, 似乎總是個謎; 但是我們須記着: 希特勒每行一次兇, 必陪之以神經病樣的狂喊, 說是受害者無端向他攻擊, 同時又和露地向旁人保證, 說是這迫害者決計是落在我手裏的最後一個了。有一段時候, 這套把戲不知怎的竟會使保守黨的基督君人們相信。主要的原因, 已如上述, 是他們對布爾塞維克主義的憎惡; 他們認為布爾塞維克的行為和希特勒同出一轍。我們若不時常想起巴黎所謂「莫斯科之魔」的布爾塞維克主義的恐怖, 那就難能了解英國保守黨所取立場。此處不是叫我們論這回非的是非的地方。不過布爾塞維克主義用以恐嚇, 確能致效。無論你對蘇俄的實業化作如何想, 但是共產黨的「打倒上帝」無疑是虔誠的英格蘭教徒所大忌的。

在我看來, 哈里法克斯勳爵當時以厄爾文勳爵實格瑪力和印度國家主義者妥協, 尤其是甘地, 可是對共產黨人絕不寬恕。這位高尙的勳爵對印度要求自

no mercy towards Communists. Where the noble Lord was leaning over backward in the fierce contest with *Swaraj*, he proceeded with high-handed determination against the Soviet-Communist activities in India. His arrival coincided with the Communist International's decision to enter upon agitation in India in earnest. Its plans for work were described in some detail at the third meeting of the International (1924) in Moscow by one Solomon Lozowski. Just as in China, revolutionary Communism did not get under way until European agitators took it in hand. Almost simultaneously with Halifax there arrived several young British Communist organizers, who, with support from Moscow, commenced to build up an effective organization. The information on their activity is rather scanty. American students of India's political problems are inclined to say that it is difficult to distinguish clearly between Communists and Nationalists. They are both united in their hostility toward British rule. Still, Lord Halifax's policy was evidently directed toward splitting them apart. His repeated assurances to India that full Dominion status was being envisaged as the end of her political evolution were accompanied by uncompromising suppression of Communism. In such efforts the British authorities would, of course, have the hearty support of the well-to-do in India, especially of the rulers of the native states, many of them typical Oriental despots in their respective realms.

Since the arrival of the European leaders had been followed by a wave of strikes and union agitation, Lord Irwin soon proceeded to counteract their efforts by arrests and imprisonment. But unlike China, where the Kuomintang under Chiang Kai-shek's leadership decided to fight Communism, India saw its Nationalist leaders continue collaboration with Russia. Mahatma Gandhi, while not himself a Communist, always retained a measure of sympathy for those of his collaborators who were, because he felt in them the great

治的運動取讓步的態度，但對印度境內蘇維埃共產黨的活動採取手段鎮壓。他到印度的時候，恰巧共產國際決定要認真參加印度的民族運動。工作計劃是在一九二四年莫斯科舉行共產黨國際第三次大會時一個名叫羅索斯基的所擬定的，內容相當詳細。正像在中國一樣，共產革命一定要有外國煽動家加入其間才得有所發展。幾乎和哈里法克斯動員同時，有幾個英國共產黨青年組織家來到印度。他們受莫斯科方面支持要建起一個有力的組織來。他們行動很是詭秘。美國人研究印度政治問題，常要說共產主義者和國家主義者之間很難明白區別。他們都是團結着要推翻英國的統治的。然而哈里法克斯動員的政策顯然要把這二種份子劃分開來。他屢次向印度保證政治進化的結果是獲得自治領地位，已經在望，同時他却排斥共產黨主義，加之壓制。在這樣努力之下，英國當局自能獲得印度中上等階級人士之熱誠擁護，尤其是當地各部落的首領；這些首領有許多還是他們區域中典型的東方霸王呢。

既然這些歐洲的煽動家一到印度隨之發生了嚴重的罷工和工會暴動，厄爾文動員就報之以逮捕和拘禁。但是不像中國國民黨在蔣介石領導之下決意要打倒共產黨〔現在中國已告統一，原作者所述情形顯然和現中國不符。——譯者按〕，印度却眼看着他們的國家主義者的領袖人物繼續和蘇聯合作。甘地自己雖非共產黨人，但他對他同志中有共產黨人很表同情，因為他覺得他們有幫助窮苦大眾的熱心。這種傾向的根源是在於印度隸屬英國的事實，所以厄爾文總督以為若要轉變這種傾向惟有讓印度自治，使其領袖不得不

urge to help the masses of the abject poor. This tendency, undoubtedly noted in the fact that India remained subject to British Imperial rule, could only be deflected, so the Governor-General thought, if self-government would force the Indian leaders to face their own internal problems squarely. Lord Irwin made it his task to stress, again and again, the British determination to see India one of the great Dominions. At home, Lord Birkenhead threw out, at the same time, his provocative challenge to the Indian Nationalists to make a constitution which would secure popular approval. Indian efforts to meet this challenge failed, primarily because of the bitter antagonism between Hindus and Moslems.

Lord Irwin knew, it seems, that such a hide-and-peek game was no solution to the Indian problem, that a real effort would have to be made to help the Indians toward a sound constitutionalism. Hence the idea of the Round Table Conference. For after the Indian All-Parties Congress had struggled in vain to draft a constitution for all India in 1928, while the Conservative Party had sent a Parliamentary Commission headed by Sir John Simon to report on self-government in India, — a procedure which strongly antagonized Indian national sentiment because no Indian was put on the Commission, — Lord Irwin proposed a Conference in London where, around a table, an agreement on the vital issues might be reached. But he encountered serious difficulties in the execution of this will-intentioned proposal. For while die-hard Conservatives at home, led by Winston Churchill, continuously assailed the conciliatory policy for which he labored, the more radical Indian Nationalists demanded an explicit commitment on the part of Britain for immediate Dominion status. That was in 1928, and it seems that Gandhi had to conciliate even more extreme elements who ridiculed the British Government's declarations and demanded complete independence. It goes without saying that Lord Irwin, try as he

嚴正地去應付他們自己國內的問題。厄爾文勳爵因之再四竭力申言英國決意要使印度成為大自治領之一。同時英國國內柏肯黑德勳爵 (Frederick Edwin Smith) 也激發印度國家主義立憲，以為必能獲得普遍贊許。印度極欲響應這一激，可是終於失敗，主要的原因是因為印度內部的印度教徒和回教徒強烈內訌所致。

似乎在厄爾文勳爵看來，這種不公平的玩意總非謀解決之策，助成印度建起個健全的立憲政體必須切實用一分力。因此來了召開圓桌會議的念頭。因為一九二八年印度各黨聯合大會竭力主張要為全印度憲法起草而終告失敗，同時保守黨則派了一個國會團由西門爵士領導上英國政府去報告印度自治的情形——此舉引起印度全國大為不滿，因為國會團裏沒有半個印度人——之後，厄爾文就建議要在倫敦召開一個會議，希望在這會議中把這問題的主要爭點能夠解決。但是他這好意的建議遭困難未能實現。因為一面英國國內的保守黨在邱吉爾領導之下不斷向他推行的妥協政策攻擊，一面印度有些激烈的國家主義者要求英國方面對於是否有意使印度立刻成為自治領的問題予以明白表示。那是一九二八年間的事，當時似乎甘地對於甚至更激烈不顧英政府通令，要求完全獨立絕對份子也必得攜手，厄爾文勳爵雖努力不懈，自不能使英國如此讓步，尤其因為回教徒和當地藩王一樣拒絕接受任何對他們的權利沒有相當保障的建議。

might, could not secure such a concession from Britain, more particularly since the Moslems, as well as the native princes, refused to collaborate in any project that did not adequately protect their rights.

It would be useless pretense to attempt to unravel the infinite complexities of the Indian constitutional issue here; enough has been said to show that Halifax sought with stubborn persistency to find a compromise solution and give the Indians their rightful place within the Commonwealth of Nations. A British scholar and administrator, a cautious Scotchman who has known Halifax well for many years, told me that the Indian experience nearly broke Halifax's spirit and health. If we now detect at times a touch of weary resignation in his speeches and in his voice, I think we are justified in recalling his separate efforts to find a 'right' way out of the jungle of Indian national and religious passions. We may not agree with him in all that he said or did, but doubt his sincerity we cannot. This realization probably led Gandhi to make his memorable reply to one who had questioned the sense of trying to cooperate with the British at all: 'I noncooperate with evil, I do not noncooperate with good. . . . If the Viceroy ask me today to go to him to discuss things of importance for the country on a footing of equality, I will go barefooted, and still defend my noncooperation.' A most eloquent testimony to Halifax's statesmanship.

Still, Halifax did not succeed. The Round Table Conference met, and the second meeting was attended by the Nationalist leaders, after Halifax had concluded a statesmanlike truce with Gandhi in the spring of 1931, Nationalist agitation having reached a climax of violence in 1930. Gandhi had addressed an ultimatum to Halifax on March 12 of that year demanding immediate Dominion status, and when the Viceroy remained silent Gandhi proceeded to civil disobedience by marching to the sea to boil salt water and thus defy the government's salt monopoly. British authorities observed the utmost restraint, but when open violence occurred all of Gandhi's

至此印度立憲問題已複雜得無法解決；哈里法克斯勳爵冀求妥協解決，願使印度在國際間得有應得之地位，上面所說已足證他不曲不撓，煞費苦心。有個謹慎的蘇格蘭學者兼行政官和哈里法克斯勳爵在還有年，他告訴我說哈里法克斯在印度備受辛苦，幾乎損壞他的精神和康健。假如我們覺得他的演說裏常帶一些消極的意味，我想我們該回想到在印度國家和宗教狂熱中拼命尋求「正確」解決的努力。我們或可不贊同他的所說所作，但不能對他的赤誠有所懷疑。甘地也許也感到這一點，所以有次有人根本懷疑和英國合作是否有意思，甘地便說，「我和罪惡不合作，我不與善良不合作。……假使總督今天叫我去和他在平等的立場上討論國家大事，我自然就赤了腳去，不過我還是不放棄我的不合作主義。」這是關於哈里法克斯勳爵政治之才的有力口碑。

不過，哈里法克斯並沒有成功。一九三〇年國家主義者的民族運動達於極點，一九三一年哈里法克斯和甘地訂下了政治家式的協定，後來圓桌會議開會第二次會議時國家主義者的領袖人物才出席。在一九三〇年三月十二日甘地曾發最後通牒給哈里法克斯勳爵，要求即刻給予自治領地位；當時總督守着緘默，甘地便採取和平抵抗，向海邊進發去燒鹹水，對政府的食鹽專賣權挑戰。英國當局知道情勢緊張已極，但當五月五日公開的暴動的時候，甘地的黨人全部被捕。然而在五月十二日哈里法克斯勳爵又申言英國政府決意要促成印度的自治領狀態。甘地和他的同志那次的和平抵抗使他們「斷送了參加建設印度將來進化」

associates were arrested on May 5. Still, on May 12, Halifax reiterated the British Government's determination to work toward Dominion status for India. Censuring Gandhi and his friends for the civil disobedience campaign, whereby they 'rejected a unique chance to play a constructive part in the evolution of India's future,' he warned them that disobedience would postpone progress. By November, 47,000 Nationalists were serving prison terms under martial law.

I mention this fact because it shows that Halifax clearly displayed a capacity to meet force with force when the occasion seemed to him to warrant it. It is, of course, true that the British authorities could maintain themselves, because the divergent elements of India's farflung masses distrusted each other more than they did the British. The experience was grueling. At one point Nationalists almost murdered the Governor-General by dynamiting a train in which he was going to Delhi to meet Gandhi and his associates. But though Halifax was stern in dealing with violence, yet he retained his equanimity and readiness to come to a peaceful settlement. After having got the situation well in hand, he offered a truce to Gandhi in order to enable him to participate in the Round Table Conference and thus to collaborate in the evolution of the future of India. A happy omen, perhaps, for things to come. It is of vital importance for the British Government to retain a measure of detachment so that it will be ready to deal fairly and generously with representatives of the German people, provided they are willing to renounce Hitlerism—that is, the use of threats and force for the settlement of international disputes.

作唯一良機」，哈里法克斯勳爵判了他們徒刑還警告他們：叛變徒延擱進化而已。到十一月為止，已有四萬七千國家主義者在軍法之下監禁獄中。

我所以提起這回事實，要表示哈里法克斯勳爵在必要時顯有以武力制武力的能力。英國當局的立場自然能夠穩固，因為印度千萬民衆之間有些利其心理的份子自相猜忌，比之對英國還要利害。哈里法克斯勳爵在印度是飽受風霜的了。有一次，哈里法克斯勳爵乘火車往德里去會甘地和某某同志，被某某主義者中途埋了炸藥行刺，幾乎結果了他的性命。雖然哈里法克斯勳爵對付暴動的手段很是嚴厲，然而他仍能持着鎮定和誠摯的態度終得和平解決。把這局面鎮定以後，他就和甘地訂立協定，使他可以參加圓桌會議，共同合作以促進印度將來的政治進化。這也許是個令人欣慰的好兆。英國政府極宜讓印度稍持獨立，這樣英政府可以在德國代表願意放棄希特勒主義而不用恐嚇和武力解決國際糾紛的原則下，和他們好好地開會談判。

(To be Continued)



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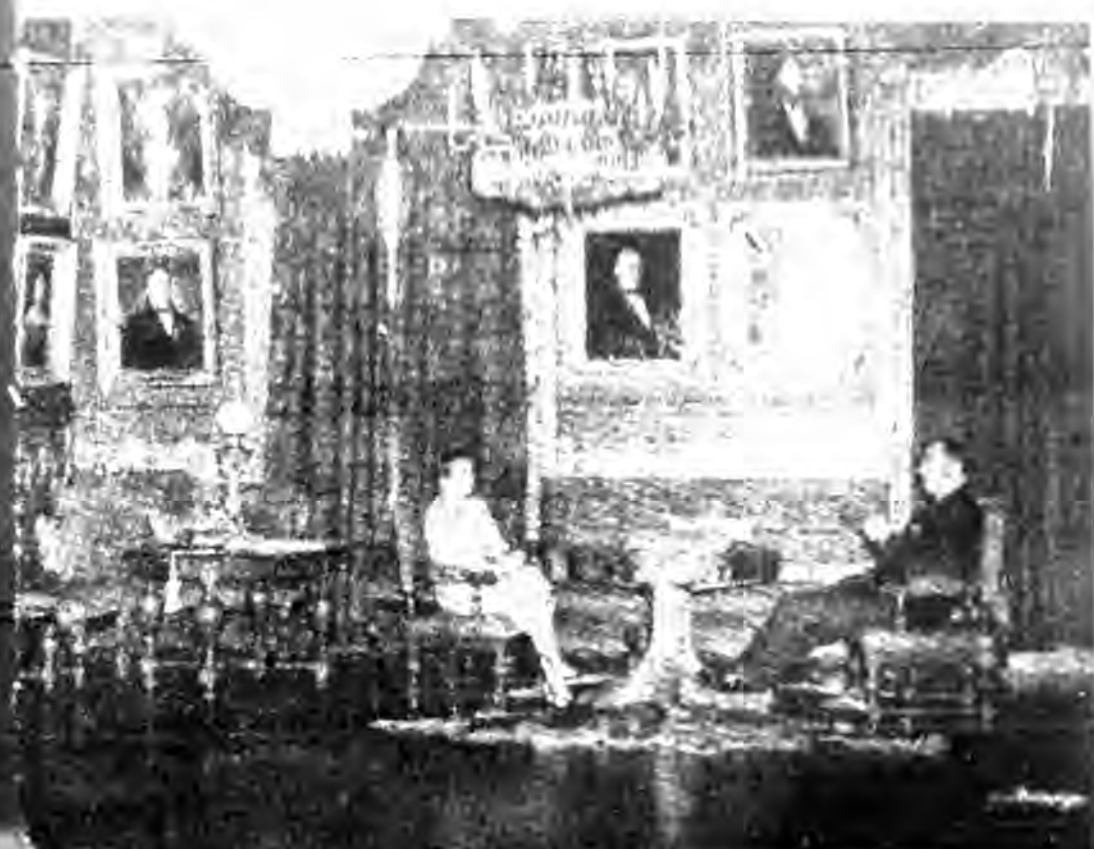
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四分之一	二十元	十元

封底面 一百元 五十元 廿五元

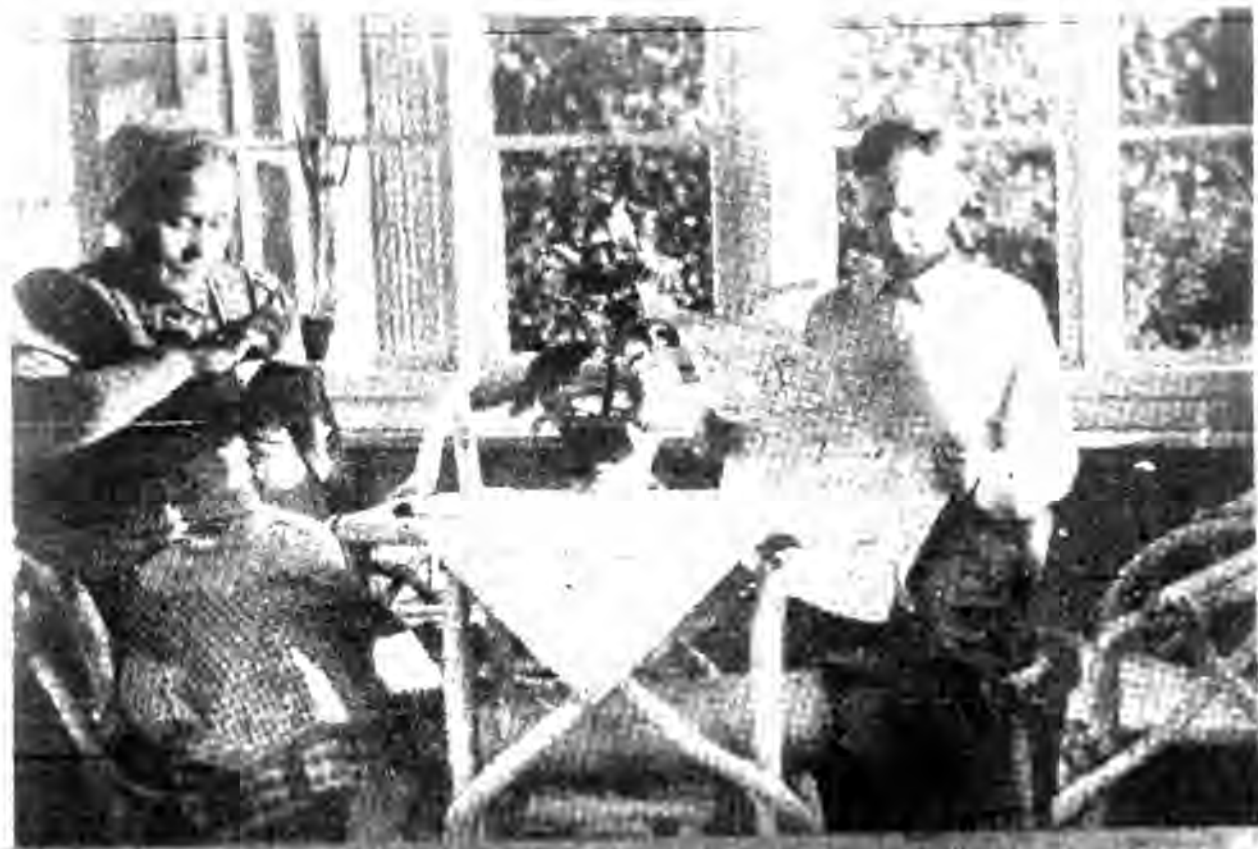
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一號數
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三原寄
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