

國立中央圖書館



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# 高中近代英文選

SELECTED READINGS IN  
MODERN ENGLISH

(FOR SENIOR MIDDLE SCHOOLS)

孟子厚選注

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開明書店印行



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## 編輯大意

- 一 本書依照高級中學現行英語課程標準編輯。
- 二 本書采選歐美近代名著及報章誌雜所載之時文，或富有民族意識，或有關品德修養，或含有文學及科學意味。
- 三 本書共分六部：(1) 散文七篇；(2) 論文十四篇；(3) 演說五篇；(4) 故事五篇；(5) 書信及公文十篇；(6) 國際公約三篇。
- 四 本書每部均按其文字深淺排列，使讀者得以循序漸進。
- 五 本書每篇之後附有下列各項：
  1. Note: 載明作者傳略，或本文出處，使讀者認識該文之作家及其背景。
  2. Vocabulary: 較難之單字及成語，均用中文註釋，以便讀者自修。
  3. Exercise: 就本文重要各點設題發問，使讀者對於所讀有更深切之認識。
- 六 本書可供高中補充教材及學生自修之用。

070807



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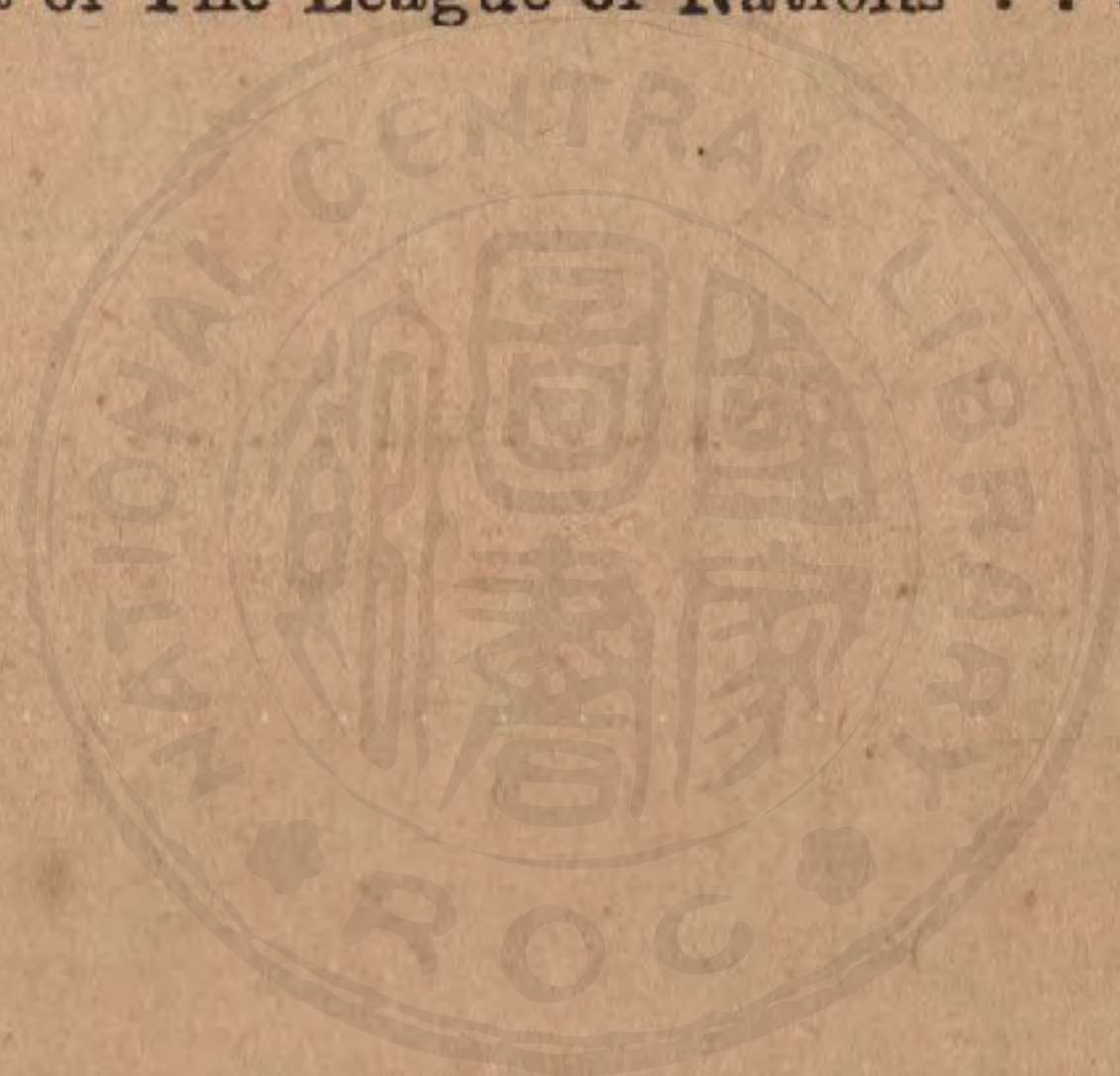
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# I. PROSE

( 1 )

## Advice to a Young Man

ROBERT JONES BURDETTE

Remember, *my son*<sup>1</sup>, you have to work. Whether you handle a pick or a pen, a wheel-barrow or *a set of books*<sup>2</sup>, digging ditches or editing a paper, ringing an auction bell or writing funny things, you must work. If you look around you will see the men who are the most able to live the rest of their days without work, are the men who work the hardest. Don't be afraid of killing yourself with overwork. It is beyond your power to do that *on the sunny side of thirty*<sup>3</sup>. They die sometimes, but it is because they quit work at six p.m., and don't go home until two a.m. It's the interval that kills, my son. The work gives you an appetite for your meals; it lends solidity to your slumbers; it gives you a perfect and grateful appreciation of a holiday.

There are young men who do not work, but the world is not *proud of*<sup>4</sup> them. It does not know their names, even; it simply speaks of them as "old So-and-so's boy." Nobody likes them; the great, busy world doesn't know that they are there. So find out what you want to be and do, and take off your coat and

*make a dust in the world*<sup>5</sup>. The busier you are the less harm you will be *apt to*<sup>6</sup> get into, the sweeter will be your sleep, the brighter and happier your holidays, and the better satisfied will the world be with you.

## NOTE

BURDETTE, ROBERT JONES (1844— ), an American journalist and humourist, formerly editor of the Burlington, Iowa, "Hawkeye."

## VOCABULARY

<sup>1</sup> my son 青年人

<sup>2</sup> a set of books 帳簿

<sup>3</sup> on the sunny side of thirty 三十歲以前

<sup>4</sup> proud of 引以自豪

<sup>5</sup> to make a dust in the world

成立事業於世

<sup>6</sup> apt to 易於

## EXERCISE

1. Memorize the lesson.
2. Translate it into Chinese.

(2)

## I'm One of the Twenty

CHIANG TSO CHOU

It was on the tenth of March that we were sent forward from *Tung Chow*<sup>1</sup>. The night before we went,

a farewell prayer-meeting was held for us. We all prepared to make a supreme sacrifice for our country. Ten thousand voices, all in harmony, rose from us *in response to the meeting's call*<sup>2</sup>. It was the first time that I joined the *national war*<sup>3</sup> although I have been a soldier for eight years. So I felt glad in having the chance to fight against Japan and to serve China, my Fatherland. That night we were all happy. None of us was thinking at all of the terrible events so *near at hand*<sup>4</sup> and imagining the sordid details and horrors of war. Some prepared for the march of next morning; others wrote to their homes to arrange their personal affairs. I also wrote to my friend in my native country to whom I wished to leave my belongings.

About seven o'clock next morning, we started. On the way we met fleeing inhabitants carrying bundles and trundling bags to seek their safety. All were silent and worn-out as they passed by us. After twenty-four hours of marching on foot we reached the vicinity of *Hsifengkou*<sup>5</sup>. The cracks of the guns were heard. Just as we hurried up to relieve our comrades, our fellow-countrymen who were suffering under the fire, the soldiers of General *Wan Fu-lin*<sup>6</sup>, were retreating from the city like an ever-increasing steam. The Japanese flag was hung over the city. We knew we were too late! The city had been captured by the Japanese

troops already. We stopped and erected *defence works*<sup>7</sup> to keep them *from*<sup>8</sup> advancing. The Japanese airplanes circled over our heads dropping a few bombs and flew away.

In the evening, the Japanese launched an assault on us with their *field guns*<sup>9</sup> and *tanks*<sup>10</sup>. We kept silent at the beginning. When they approached *within the range of*<sup>11</sup> our shoots, we emerged from our entrenchments and gave them a severe *counter-attack*<sup>12</sup>. After one hour of hard fighting the enemy was repulsed.

Next day, we adopted a new military plan. The colonel was there with a copy of the ministerial in his hand and he called out to us, "Who wishes to join the *Dare-to-Die Corps*<sup>13</sup> to-night!" In a moment every arm was raised: there was but a single cry, I do! I do! Every one knew that it would be *nine chances of death to one of life*<sup>14</sup>, but no one liked to remain behind. I saw an old comrade of our division who argued with the colonel because he was refused to go. We, altogether five hundred, were admitted to join the corps. Before we departed, *General Soong*<sup>15</sup>, the Commander of the Army, shook hands with each of us and gave us the order, "Forward till death!"

At ten o'clock that night, we swung out of the trenches, stripped bare to the waist, big swords in hand. We marched forward silently without speaking a word.

Our company was to assail the rear of the enemy by a *circuitous route*<sup>16</sup>. We could hear the singing and laughing of the Japanese soldiers as they thought no Chinese would dare to invade them. When we approached them, talking and laughing suddenly stopped. "Who are you? Give us your *pass-words*<sup>17</sup>," the front guards shouted out in their native tongue. We did not answer them but rushed forward. The night was clear and we could see that several Japanese soldiers held their guns toward us. Suddenly, three guns opened fire close beside us. Then their guns opened *in full blast*<sup>18</sup> to halt our attack. But it was in vain. We were too near them. *Owing to*<sup>19</sup> the night, the Japanese, unaware of our strength, became panic-stricken. The machine-guns and hand grenades began to fire. Noises increased in volume. The situation became confused. Two of our soldiers were killed while another comrade next to me had fallen by my other side. Yet I was untouched. Four Japanese heads were cut off by my sword. I remember I had the head of the second one torn off. He ran a few steps more while the blood spouted from his neck like a fountain. A young Japanese soldier shuddered under my sword. His face became pale; his helmet had fallen off. He buried his head in his hands, kneeling down before me, and begging for life.

While I was thinking that I had done my duty and that I would be satisfied even if I were killed, I fell down on the ground. At first I was a little stunned. Then I tried to rise up, but in vain, as I could scarcely lift up my right leg. My trousers was covered with blood. I felt it. I began to understand that I was wounded. I raised my head but I could see no living figures around me. I was alone. Many Japanese corpses without heads and hands lay beside me. There were also some wretched creatures whose legs still shivered *in the last agony of death*<sup>20</sup>. With my right hand I got hold of my sword. But alas! what was the use of trying to move with a wounded leg.

I could hear with almost startling distinctness the words of our captain, shouting in his clear high voice, "Forward, Forward!" As for me, to advance was equally impossible. If a Japanese were there he could easily make an end of me. I was just thinking about what I could do next when a man suddenly stumbled into my *crater*<sup>21</sup>, and I was removed to the rear.

As a result to the counter-attack, thousands of Japanese were either killed or wounded. We captured many guns, tanks and a large quantity of *ammunition*<sup>22</sup>. But, of the 500 men of the Dare-to-Die Corps those who came back alive were too few—only twenty, I'm one of the twenty.



## NOTE

CHIANG TSO CHOU (姜作周), a student of Nan-kai University in 1932.

This selection is taken from the "English Supplement of Nankai Biweekly." It is an account of a wounded soldier of the 29th Route Army whom he visited in the military hospital.

## VOCABULARY

- |                                    |   |
|------------------------------------|---|
| 1 Tung Chow 通縣(舊名通州)               | 12 counter-attack 逆擊                                |
| 2 in response to ~'s call 應~<br>之命 | 13 Dare-to-Die Corps 敢死隊                            |
| 3 national war 國與國的戰爭              | 14 nine chances of death to one of<br>life 九死一生 [元] |
| 4 near at hand 逼近                  | 15 General Soong 宋將軍(此指宋哲)                          |
| 5 Hsifengkou 喜峯口                   | 16 circuitous route 繞道                              |
| 6 Wan Fu-lin 萬福麟                   | 17 pass-words 口令                                    |
| 7 defence works 防禦工事               | 18 in full blast 爆發                                 |
| 8 to keep ~ from 阻止                | 19 owing to 由於,因 [待斃]                               |
| 9 field guns 野砲                    | 20 in the last agony of death 呻吟                    |
| 10 tanks 坦克車 [內]                   | 21 crater 猛烈爆彈轟擊而成之孔穴                               |
| 11 within the range of 在~範圍之       | 22 ammunition 軍火                                    |

## EXERCISE

1. By whom was this story written?
2. When were the soldiers sent forward from Tung Chow?
3. What is a national war?
4. Were the soldiers glad to serve China, their fatherland?
5. When did they start?
6. What did they do when they knew they were too late?

7. How many soldiers were admitted to join the Dare-to-Die Corps?
8. Describe the counter-attack of the Dare-to-Die Corps.
9. What were the results of this battle?
10. How do you feel when you have read this story?

( 3 )

## Fighting in the Chapei Hell

CHARLIE CHAN

Since many people in Shanghai know of me and my work at the front, I venture in this story *to set forth*<sup>1</sup> my experiences of fighting in the Chapei Hell. I am not a regular army man, but a plain citizen of Shanghai, employed in peaceful times by a local concern. The commercial establishment where I worked *went out of*<sup>2</sup> business, following the outbreak of hostilities. There was no buying, no selling, every business man looking gloomily at the crisis, the end of which was so far away. I had previously *enrolled in*<sup>3</sup> the *merchant volunteer corps*<sup>4</sup> of Shanghai, better known in Chinese as *Pao Wei Tuan*<sup>5</sup>, which *came into being*<sup>6</sup> in many cities after Mukden was taken by the Japanese on September 18, 1931. During the four months, I had learned to drill, handle the rifle properly, to toss hand grenades, and

even to operate the machine gun. I had never seen war, except that *on the screen*<sup>7</sup>. I had never seen men killed, nor blood spilled. Without experience whatsoever, I went to war to defend my country.

### Machine Guns, Hand Grenades

At first the volunteer corps were not wanted by the regular 19th Route Army then stationed in Chapei against the Japanese. On insistent request we were incorporated into the front line of defence. On the fourth day of the "war" I took up my post with four others at the front, at the end of *Paoshan Road*<sup>8</sup>, a Chinese street running into the *Settlement*<sup>9</sup> where the Japanese operated. We had two machine guns, a good supply of hand grenades, several rifles behind a *sandbag barricade*<sup>10</sup>.

The Japanese marines were facing us, about fifty yards away, also behind a sandbag barricade. In the day they made no attack. Our strict order was "repulse them when come, but never attack." For an attack in the first place was not intended, and in the second place it would involve international complications, as the Japanese were in the *International Settlement*<sup>11</sup>. From our loophole we could see truck-loads of Japanese troops, munitions and provisions driving at top-speed inside the Settlement. One comrade of ours

stretched out his head over the barricade to gain a better view of the movement opposite. "Bang" came the rifle fire from the Japanese line. Luckily, the bullet whizzed past his ear and missed him. We put our hats on our rifles and stuck them above the sandbags. Bang, bang, bang, came many shots. One shot actually went through my hat.

Later, we saw tin caps above the opposite barricade. We also let loose a volley of rifle. Whether we hit the men or only the caps we never came to know. The exchange of casual rifle fire was the only occupation of the day. The Japanese like to do things in the night, in pitch darkness.

### A Sleepless Night

For us it was a sleepless night, keeping watch as we did for Japanese attack at any moment. There were *reinforcements*<sup>12</sup> sent to our front line, our defence force totalling fifteen men already. There were several rear lines, with additional reinforcements in much larger detachments within short distances. We went to sleep *by turns*<sup>13</sup>, really half awake, when men from the rear came to release us for a few hours. The Japanese had their good night's rest, and they rested assured that no Chinese attack on their Settlement base could be possible.

All was quiet on the front, save a few *random shots*<sup>14</sup> disturbing the stillness of the night. The night *were on*<sup>15</sup>, and it was near daybreak. We saw dimly dark figures hovering in the distance. We heard *motor trucks*<sup>16</sup> rattling on the pavement. Suddenly, the opposite barricade opened. Rifles in hand, fingers on the trigger, the fifteen guards were alert, watching the movement of the foes. Through the open space dashed five *armoured cars*<sup>17</sup>. Rifle firing rent the air. A volley of machine gunfire came pouring into our line. The machine guns mounted on the armoured cars swept the street, while dark forms rushed after the cars to charge our barricade.

We retaliated. All hands went into action. Our machine guns vomited a volley of steel bullets. Rifle shooting being too slow for the action, hand grenades were thrown into the charging enemies. We saw them fall one by one, and then in large numbers, as our machine guns swept from left to right. Where the hand grenade exploded several men fell. One grenade hit the wheel of the nearest armoured car, which blocked the route of ingress of the four units behind. The enemies crawled on the ground like snails, hid underneath and behind their armoured cars, took shelter behind telegraph poles, the green post box, and almost any hiding place afforded by the walls. From

those points of vantage they shot at us. Their machine guns on the armoured cars rang out an incessant *rat-tat-tat*<sup>18</sup>. Our sandbags absorbed all the bullets of the night. The fighting continued, one hour, two hours—it was soon daylight. We were still behind our barricade, aiming, shooting, defending the vast country. Japanese dead and wounded littered the foreground. Four armoured cars returned, and one damaged remained before us as token of Japanese failure. The retreating enemies dragged back some of their casualties as they were removed to the rear. The defence was reinforced.

We felt warm and excited, the grip of winter notwithstanding. We felt terribly hungry, a curious experience. I turned back to look at my companions, who shared the winter chill of the night with me. There were many more than the original fifteen sentries. Hundreds had come to our rescue at the first sound of battle. Some of the original fifteen and some late-comers too had fallen dead or wounded. But the *nerves were so geared up*<sup>19</sup> that the gruesome scenes before and behind us gave us no fright.

#### A Lull in Hostilities

During the *lull of hostilities*<sup>20</sup> the dead and wounded were removed to the rear. The defence was

reinforced. Our force was now much stronger, with better equipment and more machine guns. In the day, the Japanese made several attacks, but were all successfully repulsed. From many vantage points, on housetops, inside shop windows and dark alleys, some of our soldiers fired, so that the Japanese were quite puzzled as to whence the *stray bullets*<sup>21</sup> came. There were many skirmishes, but for nights and days we held our line, invincible, impregnable and invulnerable.

I watched my comrades fall, wounded, carried away, died. Such was life! My hatred for the Japanese overcame all my soft feelings of sympathy and fear. The dying did not shriek, the wounded did not cry. The men, or rather the boys, met their fate in silence, a silence so noble that to bear it was in itself a glorious *feat*<sup>22</sup>. I say the boys, because the majority of the 19th Route Army as well as other Chinese armies are youngsters still *in their 'teens*<sup>23</sup>. I sat down. There was no firing. Even random shooting had ceased for a short spell. In the alleyways yonder surged a body of struggling humanity, women, children and even men in their *prime of life*<sup>24</sup>, for safety somewhere beyond the range of guns.

I mused. I reflected on many things. Why should life be so dear, so precious to the refugees, running *pell mell*<sup>25</sup> to the foreign concession? I forgave the

women and children. But, men, strong men in their thirties and forties had no excuse to run with their lives. I looked at my companions, all brimming with youth. Yes, I am many years their senior. In China, the grown up people belong to the last generation, who must die and pass away. The new generation, these boys in the trenches, will rise to lead the country to a new era.

Many days passed behind the sandbag barricade. Our routine every day was interspersed with rifle-shooting, machine-gunning and *gramophone-playing*<sup>26</sup>. There was nothing to do between the time of firing. One boy, Ah Leung, *hailed from*<sup>27</sup> Shan San, Canton, was fond of music, and brought a portable victrola. Arms and munitions continued to arrive from our headquarters, and food provisions, delicacies, contributed by our *civilian population*<sup>28</sup> in Shanghai, came pouring into our redoubt. After all, life in the war front was quite enjoyable. Armed battle is the most exciting game there is on earth, if equal advantages are given on both sides. In the Shanghai "war" the advantages were not equal. The Japanese could penetrate our line, but we could not move into the Settlement. So, often when the greatest excitement was on, we were forced to halt operations to watch with helplessness the retreat of our enemies.



I think *Herr Remarque*<sup>29</sup> was quite wrong when he wrote "*All Quiet on the Western Front*<sup>30</sup>." The screen version exaggerates the war scene still more. You hear the piteous wail of the wounded soldiers. The wounded always forget their wounds and pain on the field. They don't wail. At least, the Chinese boy soldiers don't. As to devastation of property, we were eye-witnesses of like scenes as on the screen, only more real and extensive.

#### Armoured Cars Break Through

Once, in the night, our line was broken through by the Japanese *blue-jackets*<sup>31</sup>. Under cover of the night many stormed our barricade. Our machine guns and all arms *went into action*<sup>32</sup>. Many enemies must be killed, although we could not see, as all lights went off before the advance was made. Some blue-jackets were evidently sent to remove our sandbags. Without our noticing, an opening was made in our barricade, through which armoured cars dashed in at full speed, their machine guns firing in all directions.

Our detachment, evidently reinforced at the sound of rifle fire, kept on resisting. Our hand torchlights lighting up the ground we immediately rebuilt our redoubt amidst a raid of bullets. Many Japanese had already got in. It was a *hand to hand fight*<sup>33</sup> now,

bayonets, pistols, hand grenades answering the purpose. It was so dark that one was uncertain whether he might not shoot at his own comrades. Luckily for us, the Japanese blue-jackets wore white leg-covers to match their uniforms. Dimly, we could see the white moving objects, the legs of our enemies, and at them we fired. My machine gun post was in a snug corner. A bullet penetrated through my coat, scratched my skin, but I felt no pain.

Our *Big Sword Corps*<sup>34</sup> came. They were detailed to the front by the headquarters on hearing that a hand to hand fight was in progress. I must explain our Big Sword Corps, because it is not found in the modern army. It is a medieval force, employing primitive swords, as you find in Roman history. Stripped to the waist, barefooted, these naked envoys of death swore never to return whenever they were sent forth. Armed with a huge sword, with a pistol and many hand grenades hanging around his waist, the Big Sword is a combination of modern and primitive soldier. His face is smeared with black grease, hair in disorder, and whenever he kills an enemy he puts his blood on his own face and body. His very sight is frightful even to his own men.

These Big Swords came. To avoid gunfire they rolled on the ground. They too distinguished their

enemies by the white leg-covers and by the simple method of feeling. They stretched their left hands to feel. When they felt tin caps, woolen uniforms, leather outfits, down went their swords. Sometimes they rolled on the ground to cut the white legs. The Japanese are infinitely well clothed and well protected, as compared with the Chinese soldiers, whose only armour is their love of fatherland.

Meanwhile, the armoured cars, numbering five, were doing damage behind our line. With a hand grenade we wrecked the wheel of the last car, thus blocking the way of retreat for all the cars. Bending low, almost rolling, we approached the cars in complete darkness, our flashlights occasionally lighting up the ground. Some fell before reaching their objects. At last we got to the cars. We climbed up. The machine guns mounted on the cars could not be bent to shoot at us. We were safe. Into the narrow holes our pistol shots went, bang, bang, bang. The drivers, the machine-gunners were shot and killed. These ghastly vehicles of death were put out of commission. We captured them all. They were within our front line.

### **Japanese are Repulsed**

The morning dawned. The Japanese were repulsed. They had gone behind their barricade, fifty yards

away. We looked at each other. When a head, a helmet or anything came above the opposite sandbags, it became the target of our fire. When we stood up to wave hands at them, they also shot. I could count fifty dead bodies before and behind us; some legs still shivered in the last agony of death. The Japanese suffered more casualties, they being attackers and more exposed. Our Big Swords had done a good job. Many Japanese corpses were without heads, some without hands, legs mutilated *in all sorts of all ways*<sup>35</sup>. We had heard that the Japanese marines and armed civilians bayoneted our women and children on North Szechuan Road, inside the Settlement, in most violent and revolting manners. Thousands were thus killed, shot and then cremated inside the Japanese park to remove traces of their atrocities. Naturally, the scene before us gave us satisfaction and even happiness.

By now my ability in manipulating the machine gun became recognised, after much actual training and practice at the front, I was ordered to look after some lonely nest on high. Our military plan had been changed. *In addition to*<sup>36</sup> the front line defence, we were to build as many isolated machine gun posts as possible. These posts were to be on elevated points like housetops, second and third storey windows, so that we could better look after the advance of our foes.

My nest was in a dilapidated structure, dirty and ugly. But, because of the filth and damage I could operate unseen and undetected. There were other posts like mine. The Japanese never did find out where we were. When they charged, their attention was centered at the front line barricade. They could not see me, not even the point of my gun. The Japanese were facing me in the south. But on my west I could command a good view of the deserted Boundary Road, the intersection line of Chapei and the Settlement. Once the busy thoroughfare of all rail-bound passengers and tourists was now the silent path of death. At a junction point further west was a strong redoubt, guarded not by the Japanese nor the Chinese, but by the neutrals of the Settlement. I could see the changing of the guards, their buttons and bayonets shining in the winter sun. At first the *S. V. C.*<sup>37</sup> men, foreign merchant volunteers of the Settlement, were stationed there. Then came the *Scottish Highlanders*<sup>38</sup>, with their beautiful kilts. At last came the Americans, hefty men from the 31st Infantry. All the different companies came by turn. Days wore on.

### The American Doughboys

It was with the American doughboys that I first cultivated mute comradeship. They watched me

operate the machine gun. They saw the enemies fell. When the shooting was over, they would clap their hands and wave at me. I waved back. We smiled. The distance between us was only about a hundred feet, but I felt it was infinitely shorter. When the Scots<sup>39</sup>, the *Lincolnshires*<sup>40</sup> and the S. V. C. men came, they all did the same thing. They threw packages of *Chesterfield*<sup>41</sup>, chocolates, candies at me. They shouted at me "Charlie Chan." I am not Charlie nor Chan, but I like the name. It can be shouted at the top of one's voice. Every morning we waved a good morning to each other. We could not converse with each other; the street of death that separated us was the boundary not only between Chapei and the Settlement, but between war and peace, perhaps also between east and west.

Most of the time I was alone in the nest, the lone sentinel aloft. Sometimes my men would bring me some bowls of rice, tins of preserved food. Sometimes they would come and talk. When the firing had ceased, the boys would slip away into the street below to gather the cigarettes and sweets thrown to us by our western comrades. I in turn threw some steel helmet captured from the Japanese to the neutral redoubt as souvenirs of the Shanghai "war," of which the international guards of the Settlement were unwilling witnesses. Once I threw a tin of preserved *bamboo shoots*<sup>42</sup>

at them. There was a great havoc, they mistaking it for a bomb, but much fun followed.

### Orderly Withdrawal

For exactly a month and four days we held our lines at the Chapei front, losing not an inch of Chinese territory. Suddenly, on March 3, we received an order of general withdrawal. We were much bewildered. It was an orderly general withdrawal on all fronts, for reasons we have not yet found out. Some said our line at *Woosung*<sup>43</sup>, *Kiangwan*<sup>44</sup> and *Liuho*<sup>45</sup> had sustained great damages as a result of continued cannonading from big howitzers and from 14-inch guns from war vessels. Failing to engage us in the open field of battle, the Japanese had resorted to heavy batteries and long range guns, annihilating all the villages and cities from Shanghai to Woosung and westward. Indiscriminate bombing from airplanes is another advantage of the Japanese army and navy, creating havoc in the rear of the Chinese line by destroying civilian houses and lives.

One report has it that the withdrawal was ordered because of an extensive plan of our military operations, calculated to bring the Japanese away from their Settlement base, when flanking and enveloping movements could be made. But, whatever the reason was, we withdrew, quietly, orderly.

Now, I am stationed at *Huangtu*<sup>46</sup>, underneath an old stone bridge, still with my machine gun. There has been a cessation of hostilities for some day. And I begin to wonder. I wonder whether Manchuria can be regained. I wonder what has become of many of my boy comrades, whether dead or alive like myself, or receiving treatment in the hospitals. I wonder how those doughboys are getting on; whether they are still throwing cigarettes and chocolates?

## NOTE

The writer who had served as a volunteer in the Shanghai War, was then nicknamed CHARLIE CHAN. This selection is taken from "North China Star" for April 10, 1932.

## VOCABULARY

- |   |   |
|---|---|
| <sup>1</sup> to set forth 陳述              | <sup>16</sup> motor trucks 運輸摩托車          |
| <sup>2</sup> to go out of 停止              | <sup>17</sup> armoured cars 裝甲汽車          |
| <sup>3</sup> to enroll in 投軍 [義勇軍, 商團]    | <sup>18</sup> rat-tat-tat 不斷的鎗聲 [壯起]      |
| <sup>4</sup> merchant volunteer corps 商人  | <sup>19</sup> nerves were so geared up 膽量 |
| <sup>5</sup> Pao Wei Tuan 保衛團             | <sup>20</sup> lull of hostilities 停止交鋒    |
| <sup>6</sup> to come into being 成立        | <sup>21</sup> stray bullets 流彈            |
| <sup>7</sup> on the screen 銀幕之上           | <sup>22</sup> feat 功業                     |
| <sup>8</sup> Paoshan Road 寶山路             | <sup>23</sup> in 'teens 十幾歲               |
| <sup>9</sup> Settlement 租界                | <sup>24</sup> prime of life 壯年            |
| <sup>10</sup> sandbag barricade 砂袋障壁      | <sup>25</sup> pell mell 混亂 [遺]            |
| <sup>11</sup> International Settlement 公共 | <sup>26</sup> gramophone-playing 以留聲機消    |
| <sup>12</sup> reinforcements 援軍 [租界]      | <sup>27</sup> to be hailed from 來自        |
| <sup>13</sup> by turns 輪流                 | <sup>28</sup> civilian population 紳商民衆    |
| <sup>14</sup> random shots 流彈             | <sup>29</sup> Herr Remarque 雷馬克 (德國小說家)   |
| <sup>15</sup> to wear on 悠然而逝             |   |



- |  |                              |
|--|------------------------------|
| 30 "All Quiet on the Western Front" 小說名(中譯“西線無戰事”) | Corps 上海萬國商團                 |
| 31 blue-jackets 海軍兵士                               | 38 Scottish Highlanders 蘇格蘭兵 |
| 32 to go into action 開始行動                          | 39 Scots 蘇格蘭人                |
| 33 hand to hand fight 短兵相接, 交手戰                    | 40 Lincolnshires 林肯郡人        |
| 34 Big word Corps 大刀隊                              | 41 Chesterfield 吉士牌香烟        |
| 35 in all sorts of all ways 形形色色                   | 42 bamboo shoots 竹筍          |
| 36 in addition to 除~之外, 加之                         | 43 Woosung 吳淞                |
| 37 S. V. C. = Shanghai Volunteer                   | 44 Kiangwan 江灣               |
|  | 45 Liuho 瀏河                  |
|  | 46 Huangtu 黃渡                |

## EXERCISE

1. Was the War in Shanghai a glory to China?
2. Whose army was then stationed in Chapei?
3. Was Charlie Chan a regular army man then?
4. Where did he take his post at the front?
5. Describe the attack of the Japanese at daybreak.
6. Describe the Japanese attack in the night.
7. Describe the Big Sword Corps.
8. For how long did they hold the lines at the Chapei front?
9. Did they lose any territory?
10. Why did they withdraw from Chapei?

## (4)

The Watchword<sup>1</sup> of Columbus

H. B. GRAYBILL

There is an English poem<sup>2</sup> which tells about the first voyage of Columbus. He was seeking a way to

India and China but he found America. The poem says that his forward-looking spirit gave America a watchword but the watchword is good also for the lands Columbus was seeking when he found America. That watchword was "On! Sail on!"

A few great men in the time of Columbus, a little over hundred years ago, thought earth was round but no one had dared try to sail around it. Most of the people laughed at the idea, and when anyone proposed to sail straight out from the shore, they said it would be dangerous. It would be dangerous not because one could not find the way back—for the compass had been invented not long before and was *in use*<sup>3</sup>—but because one might reach *the edge of the earth*<sup>4</sup> and go off over it. They were afraid of evil spirits of strange winds and great storms, of lack of food and failure of courage.

At last Columbus determined to try it, to go directly west *on the winds*<sup>5</sup> that blew straight out from Africa, in hope of reaching the lands which he believed were on the opposite side of the world.

He found it difficult to persuade anybody to give him the ships and then to persuade sailors to go with him. At last he got ships and crews and *boldly pushed on*<sup>6</sup> across the ocean.

The wind carried them straight out, away from the shore. Day and night it blew west, always strong and

always west. Day after day on they sailed, out and away from home, and not a bit of land did they see, not a sail, not a bird, not a sign of land.

The sailors began to say: "We are going too far. There is no end to the sea. We can never return. The wind blows only out, and never back."

They became afraid to go on *any longer*<sup>7</sup>. They told the officers they would not go. They made the officers also afraid. They were almost ready to fight. They sent an officer to Columbus to ask him to turn back.

Columbus answered, "Sail on, and on, and on!"

Again and again the officer came, with white face and shaking voice, and said: "This sea is strange and dangerous. The winds are wild. We are *out of the reach* even of<sup>8</sup> God. Let us turn back now before it is too late."

Columbus said, "Sail on, and on, and on!"

Then he stood alone on the deck at night and watched the west, hoping, hoping, as he sailed on through another night. Suddenly he saw a light! It was land! He had found the New World because he had gone on and on and on.

So, the poem says, that is the New World's watchword, "On, on, on." Shall China not take this watchword too?

## NOTE

H. B. GRAYBILL was formerly professor of education and principal of the middle school, Lingnan University.

## VOCABULARY

- |   |   |
|---|---|
| <sup>1</sup> watchword 標語,口號                                    | <sup>5</sup> on the winds 乘風,迎風         |
| <sup>2</sup> an English poem 此指 Joaquin Miller 所作 "Columbus" 一詩 | <sup>6</sup> boldly pushed on 奮勇前進      |
| <sup>3</sup> in use 通行  | <sup>7</sup> any longer 再               |
| <sup>4</sup> the edge of the earth 海角天涯                         | <sup>8</sup> out of the reach of 爲~所不能及 |

## EXERCISE

1. Who was Columbus?
2. Tell the story of how Columbus discovered America.
3. What was his watchword?
4. What lesson do you learn from this?

( 5 )

## The Chinese Declaration of Rights

*In view of*<sup>1</sup> the fact the China must necessarily *play an important part*<sup>2</sup> in the *deliberations*<sup>3</sup> of the Conference *with reference to*<sup>4</sup> the political situation in the Far East, the Chinese *delegation*<sup>5</sup> has thought it proper that they should take the first opportunity to state certain general principles which, in their opinion, should guide

the Conference in the determinations which it is to make. Certain of the specific applications of the principles which it is expected that the Conference will make, it is our intention later *to bring forward*<sup>6</sup>, but at the present time it is deemed sufficient simply to propose the principles which I shall presently read.

In formulating these principles, the purpose has been kept steadily in view of obtaining rules *in accordance with*<sup>7</sup> which existing and possible future political and economic problems in Far East and the Pacific may be most justly settled and *with due regard to*<sup>8</sup> the rights and legitimate interests of all the powers concerned. Thus it has been sought to harmonize the particular interests of China with the general interests of all the world.

China is anxious to play her part not only in maintaining peace, but in promoting the material advancement and the cultural development of all the nations. She wishes to make her vast natural resources *available*<sup>9</sup> to all *peoples*<sup>10</sup> who need them, and *in return*<sup>11</sup> to receive the benefits of free and equal intercourse with them. *In order that*<sup>12</sup> she may do this, it is necessary that she should have every possible opportunity to develop her political institutions in accordance with the genius and needs of her own people. China is now contending with certain difficult problems which necessarily arise

when any country makes a radical change in her form of government.

These problems she will be able to solve if given the opportunity to do so. This means not only that she should be freed from the danger or threat of foreign aggression, but that, *so far as*<sup>13</sup> circumstances will possibly permit, she be relieved from limitations which now *deprive her of*<sup>14</sup> autonomous administrative action and prevent her from securing adequate public revenues.

*In conformity with*<sup>15</sup> the *agenda*<sup>16</sup> of the Conference the Chinese Government proposes for the consideration of and adoption by the Conference the following general principles to be applied in the determination of the questions relating to China:

1. (a) The Powers engage to respect and observe the *territorial integrity*<sup>17</sup> and *political and administrative independence*<sup>18</sup> of the Chinese Republic. (b) China upon her part is prepared to give an undertaking not to *alienate*<sup>19</sup> or lease any portion of her territory or *littoral*<sup>20</sup> to any Power.

2. China, being *in full accord with*<sup>21</sup> the principle of the so-called *Open Door*<sup>22</sup>, or *equal opportunity*<sup>23</sup> for the commerce and industry of all nations having treaty relations with China, is prepared to accept and apply it in all parts of the Chinese Republic without exception.

3. *With a view to*<sup>24</sup> strengthening mutual confidence and maintaining peace in the Pacific and the Far East, the Powers agree not to conclude between themselves any treaty or agreement directly affecting China or general peace in these regions without previously notifying China and giving to her an opportunity to participate.

4. All special rights, privileges, *immunities*<sup>25</sup>, or *commitments*<sup>26</sup>, whatever their character or contractual basis, claimed by any of the Powers in or relating to China, are to be declared, and all such or future claims not so made are to be deemed *null and void*<sup>27</sup>. The rights, privileges, immunities, and commitments now known or to be declared, are to be examined with a view to determining their scope and validity and, if valid, to harmonizing them with one another and with the principles declared by this Conference.

5. Immediately, or as soon as circumstances will permit, existing limitations upon China's political, jurisdictional, and administrative freedom of action are to be removed.

6. Reasonable, definite terms of duration are to be attached to China's present commitments which are without time limits.

7. In the interpretation of *instruments*<sup>28</sup> granting special rights or privileges, the well-established principle

of construction that such grants shall be strictly construed *in favor of*<sup>29</sup> the grantors is to be observed.

8. China's rights as a neutral are to be fully respected in future wars to which she is not a party.

9. Provision is to be made for the peaceful settlement of international disputes in the Pacific and the Far East.

10. Provision is to be made for future conferences to be held from time to time for the discussion of international questions relative to the Pacific and the Far East, as a basis for the determination of common policies of the *Signatory*<sup>30</sup> Powers in relation thereto.

## VOCABULARY

- |                                      |  |
|--------------------------------------|--|
| <sup>1</sup> in view of 因,由於         | <sup>17</sup> territorial integrity 領土完整                         |
| <sup>2</sup> to play a part 盡其職守     | <sup>18</sup> political and administrative independence 政治與主權的獨立 |
| <sup>3</sup> deliberation 思考         | <sup>19</sup> to alienate 讓與                                     |
| <sup>4</sup> with reference to 關於    | <sup>20</sup> littoral 海濱之地                                      |
| <sup>5</sup> delegation 代表團          | <sup>21</sup> in accord with 與~相符                                |
| <sup>6</sup> to bring forward 提出     | <sup>22</sup> Open Door 門戶開放                                     |
| <sup>7</sup> in accordance with 依據   | <sup>23</sup> equal opportunity 機會均等                             |
| <sup>8</sup> with regard to 關於       | <sup>24</sup> with a view to 爲欲                                  |
| <sup>9</sup> available 有益的           | <sup>25</sup> immunities 特免,特許                                   |
| <sup>10</sup> peoples 民族             | <sup>26</sup> commitment 委託                                      |
| <sup>11</sup> in return 作爲報答         | <sup>27</sup> null and void 無效                                   |
| <sup>12</sup> in order that 爲,因要     | <sup>28</sup> instruments 文件(如契約,令狀等等)                           |
| <sup>13</sup> so far as 至若           | <sup>29</sup> in favor of 幫忙                                     |
| <sup>14</sup> to deprive (one) of 剝奪 | <sup>30</sup> signatory 簽字的                                      |
| <sup>15</sup> in conformity with 根據  |  |
| <sup>16</sup> agenda 條款              |  |



## EXERCISE

1. When and where was the Conference held?
2. Why was it held?
3. Why did the Chinese delegation give this Declaration?
4. How many principles does the Chinese Government propose? Tell some of them.

(6)

## Sunrise

JEAN BAPTISTE CAMILLE COROT

Come, see what a charming day the *landscape painter*<sup>1</sup> has! He rises early, at three o'clock in the morning, before the sun. He goes off to sit at the foot of a tree; he looks; he waits. At first he sees nothing in particular. Nature is like a white *canvas*<sup>2</sup> with vague masses outlined upon it. Everything is hazy; everything trembles in the little fresh breeze of dawn.

Bing! the sky brightens. . . . The sun has not yet torn away the mist which hides the fields, the valley, the hills on the horizon. . . . The silvery night mists still climb above the cool green grasses. Bing! . . . bing! . . . A first ray of the sun . . . a second ray of the sun. The little flowers seem to wake up, joyous. . . . Each has a quivering dew-drop of its own. The leaves stir in the *chill breath*<sup>3</sup> of the morning. . . . Beneath the foliage,

birds are singing, invisible; it seems as if their songs were the prayer of the flowers. *Cupids*<sup>4</sup> with butterfly wings seem to be flying over the fields, and the tall grasses bend in waves beneath them. . . .

The painter can see nothing; everything is there. All the landscape is behind the thin veil of mist, which rises . . . rises . . . rises, inhaled by the sun, and, still rising, reveals the *silver blade of the river*<sup>5</sup>, the meadows, the trees, the cottages, the flying distance. The painter sees all the landscape that at first he could only divine.

Bam! the sun has risen . . . bam! the peasant at the end of the field with his cart drawn by two oxen! . . . Ding, ding! the bell of the old sheep that leads his flock! . . . Bam! Everything glows; everything burns, everything is *bathed in a full light*<sup>6</sup>, a light still pale and caressing. The background, simple and harmonious, loses itself in the infinite sky, beyond the dense blue air . . . the flowers lift their heads . . . the birds fly here and there. A country-man on a white horse rides into a *sunken road*<sup>7</sup>, out of sight. The little rounded willows seem *to strut*<sup>8</sup> about on the banks of the river.

It is *adorable*<sup>9</sup>! and he paints . . . and he paints. And O the beautiful chestnut cow up to its body in the wet grasses! He must paint that. . . . *Crac*<sup>10</sup>! there it is!

## NOTE

JEAN BAPTISTE CAMILLE COROT (1796—1875) was a famous French landscape artist, who loved to paint trees, water and animals seen in the silvery light of early morning. This selection shows how he looked at outdoor things. “Bing,” “bam,” and “crac” are words used to show that a change has taken place in the appearance of the landscape and a little row of dots to show that a change is still going on.

## VOCABULARY

- |  |  |
|--|--|
| <sup>1</sup> landscape painter 風景畫家                    | <sup>6</sup> to be bathed in a full light 浴於純潔之日光中 |
| <sup>2</sup> canvas 畫布                                 | <sup>7</sup> sunken road 低陷的路                      |
| <sup>3</sup> chill breath 輕寒之微風                        | <sup>8</sup> to strut 高視闊步                         |
| <sup>4</sup> Cupid 有翼的小愛神(指蝴蝶)                         | <sup>9</sup> adorable 可崇拜的                         |
| <sup>5</sup> the silver blade of the river 河之銀色白刃(喻河面) | <sup>10</sup> crac 感歎詞                             |

## EXERCISE

1. Did you ever see a beautiful sunrise?
2. When did the painter go off for the sunrise?
3. What are like Cupids?
4. Why could not the painter see anything at first?
5. What were behind the veil of mist?
6. Whom did the painter see in the morning?
7. Who was near him when he was painting?
8. Describe the setting of the sun.

( 7 )

## Poor Richard on Industry and Frugality

BENJAMIN FRANKLIN

Friends and neighbors, the taxes are indeed heavy. If those *laid on*<sup>1</sup> by the government were the only ones we had to pay, we might more easily discharge them; but we have many others, much more grievous to some of us.

We are taxed twice as much by our idleness, three times as much by our pride, and four times as much by our folly; and from these taxes the commissioners cannot *ease*<sup>2</sup> or deliver us, by allowing an abatement. However, let us hearken to good advice, and something may be done for us; "God help them that help themselves."

It would be thought a hard government that should tax its people one-tenth part of their time, to be employed in its service; but idleness taxes many of us much more, if we reckon all that is spent in absolute sloth, or in doing nothing, with that which is spent in idle employments, or in amusements that *amount to*<sup>3</sup> nothing. Sloth, by *bringing on*<sup>4</sup> diseases, absolutely shortens life. "Sloth, like rust, consumes faster than labor wears, while the key often used is always bright."

“Dost thou love life? then do not squander time, for that’s the stuff life is made of.”

How much more than is necessary do we spend in sleep, forgetting that “The sleeping fox catches no poultry” and that “There will be sleeping enough in the grave.” “If time be of all things the most precious, wasting time must be the greatest *prodigality*<sup>5</sup>,” since we are told, “Lost time is never found again; and what we call time enough, always proves little enough.” Let us then be *up and doing*<sup>6</sup>, and *doing to the purpose*<sup>7</sup>; so, by diligence, shall we do more with less perplexity.

“Sloth makes all things difficult, but industry makes all easy;” and “He that rises late must trot all day, and shall scarce overtake his business at night,” while “Laziness travels so slowly that Poverty soon overtakes him.” “Drive thy business, let not that drive thee;” and “Early to bed and early to rise makes a man healthy, wealthy, and wise.”

If we are industrious, we shall never starve; for “At the working man’s house, Hunger looks in but dares not enter.” Nor will the bailiff or the constable enter; for “Industry pays debts, but despair increases them.” “Diligence is the mother of good luck,” and “God gives all things to industry; then plough deep while sluggards sleep, and you will have corn to sell and to keep.”

Work while it is called to-day, for you know not how much you may be hindered to-morrow. "One to-day is worth two to-morrows" and further, "Have you somewhat to do to-morrow? Do it to-day!" If you were a servant, would you not be ashamed that a good master should catch you idle? "If, then, you are your own master, be ashamed to catch yourself idle!"

When there is too much to be done for yourself, your family, your country, and your gracious king, be up by *peep of day*<sup>s</sup>! Let not the sun look down and say, "Inglorious here he lies." Handle your tools without mittens! remember that "The cat in gloves catches no mice."

'Tis true there is much to be done, and perhaps you are weak-handed; but *stick to*<sup>9</sup> it steadily, and you will see great effects; for "Constant dropping wears away stones;" and "By diligence and patience the mouse ate in two the cable," and "Little strokes fell great oaks."

Methinks I hear some of you say, "Must a man afford himself no leisure?" "Employ thy time well, if thou meanest to gain leisure;" and "Since thou art not sure of a minute, throw not away an hour." Leisure is time for doing something useful; this leisure the diligent man will obtain, but the lazy man never; so that "A life of leisure and a life of laziness are two things."

Do you imagine that sloth will afford you more comfort than labor? No! for "Trouble springs from idleness, and grievous toil from needless ease." "Many, without labor, would *live by their wits*<sup>10</sup> only, but they'll break for want of stock;" whereas industry gives comfort, and plenty, and respect.

"*Fly*<sup>11</sup> pleasures and they'll follow you;" "The diligent spinner has a large web;" and, "Now I have a sheep and a cow everybody bids me good morrow." But with our industry we must likewise be steady, and settled, and careful, and oversee our own affairs with our own eyes, and not trust too much to others; for

"I never saw an oft-removed tree,  
Nor yet an oft-removed family,  
That throve so well as those that settled be."

"Three removes are as bad as a fire." "Keep thy shop, and thy shop will keep thee." "If you would have your business done, go; if not, send."

"He that by the plough would thrive,  
Himself must either hold or drive."

"The eye of the master will do more work than both his hands." "Want of care does us more damage than want of knowledge." "Not to oversee workmen is to leave them your purse open."

"If you would have a faithful servant, and one

that you like, serve yourself." "A little neglect may breed great mischief," "For want of a nail the shoe was lost; for want of a shoe the horse was lost; for want of a horse the rider was lost, being overtaken and slain by the enemy: all for want of a little care about a horseshoe nail."

If you would know the value of money, go and try to borrow some; for "He that goes a borrowing, goes a sorrowing," and indeed so does he that lends to such people, when he goes to *get it in*<sup>12</sup> again.

"Fond pride of dress is, sure, a very curse:  
Ere fancy you consult, consult your purse."

And again, "Pride is as loud a beggar as want, and a great deal more saucy." When you have bought one fine thing, you must buy ten more, that your appearance may be all *of a piece*<sup>13</sup>. "'Tis easier to suppress the first desire, than to satisfy all that follow it."

And it is as truly foolish for the poor to ape the rich, as for the frog to swell in order to equal the ox.

"Great estates may venture more,  
But little boats should keep near shore."

'Tis, however, a folly soon punished; for "Pride that dines on vanity, sups on contempt;" and "Pride breakfasted with Plenty, dine with Poverty, and supped with Infamy."



*After all*<sup>14</sup>, of what use is this pride of appearance, for which so much is risked, so much is suffered? It cannot promote health or ease pain; it makes no increase of merit in the person; it creates envy; it hastens misfortune.

“What is a butterfly? *At best*<sup>15</sup>  
He’s but a caterpillar drest,  
The gaudy fop’s his picture just.”

What madness must it be *to run into debt*<sup>16</sup> for these superfluities? We are offered, by the terms of this vendue, six months credit; and that, perhaps, has induced some of us to attend it because we cannot spare the *ready money*<sup>17</sup>, and hope now to be fine without it.

If you cannot pay at the time, you will be ashamed to see your creditor; you will be in fear when you speak to him; you will make poor, pitiful sneaking excuses, and *by degrees*<sup>18</sup> come to lose your veracity, and sink into base, downright lying; for “The second vice is lying, the first is running into debt;” and again, to the same purpose, “Lying rides upon debt’s back,” whereas a freeborn man ought not to be ashamed or afraid to see or speak to any man living.

But poverty often deprives a man of all spirit and virtue. “’Tis hard for an empty bag to stand upright.” What would you think of that prince, or the government, who should issue an edict forbidding

you to dress like a gentleman or gentlewoman, *on pain of*<sup>19</sup> imprisonment or servitude?

Would you not say that you are free and have a right to dress as you please, and that such an edict would be a breach of your privileges, and such government tyrannical? And yet you are about to put yourself under such tyranny, when you run into debt for such dress. Your creditor has authority, at his pleasure, to deprive you of your liberty, by confining you in jail for life, or to sell you for a servant, if you should not be able to pay him.

When you have got your bargain, you may perhaps think little of payment; but "Creditors have better memories than debtors;" and "Creditors are a superstitious set, great observers of set days and times." The day comes round before you are aware, and the demand is made before you are prepared to satisfy it; or, if you bear your debt in mind the term which at the first seemed so long, will, as it lessens, appear extremely short. Time will seem to have added wings to his heels as well as his shoulders. "Those have a short *Lent*<sup>20</sup>, who owe money to be paid at *Easter*<sup>21</sup>."

Then since "The borrower is a slave to the lender, and the debtor to the creditor," disdain the chain, preserve your freedom, and maintain your independency. Be industrious and free; be frugal and free.

## NOTE

BENJAMIN FRANKLIN (1706—1790) was an American statesman, scientist, and author. His “Poor Richard’s Almanac” and “Autobiography” are among the most popular of his writings.

## VOCABULARY

- |                                |   |
|--------------------------------|---|
| 1 to lay on 徵收                 | 13 of a piece 與之一致                          |
| 2 to ease 使輕快                  | 14 after all 究竟,究之                          |
| 3 to amount to 等於              | 15 at best 充其量,至多                           |
| 4 to bring on 釀成,惹起            | 16 to run into debt 欠債                      |
| 5 prodigality 浪費               | 17 ready money 現錢                           |
| 6 to be up and doing 活潑而敏捷;忙   | 18 by degrees 逐步                            |
| 7 doing to the purpose 作得中肯    | 19 on pain of 違則受~之罰                        |
| 8 peep of day 黎明               | 20 Lent 四旬齋(復活節前四十日之齋,爲基督在曠野禁食之紀念)          |
| 9 stick to 抱定                  | 21 Easter 耶穌復活節(自三月二十一日或二十二日起算滿月後之第一星期日舉行之) |
| 10 to live by one’s wits 賴一己之機 |   |
| 11 to fly 避免                   |   |
| 12 to get in 收                 |   |

## EXERCISE

1. Memorize all the proverbs mentioned here.
2. Translate them into Chinese.

## II. ESSAYS

( 8 )

### Heroism

C. C. EVERETT

Persons who are brave in a good cause are called heroes. I suppose there has never been a country or a time which had not its heroes.

It would be a great mistake to think that the names of all the heroes are written in history. There have been many *heroic*<sup>1</sup> lives which have been humble and unknown, but which *deserve*<sup>2</sup> the admiration of the world just as much as those that have been more famous. They perhaps sometimes deserve our honour more, because those who *lived them*<sup>3</sup> knew that they should never receive honour from men. After a battle men *celebrate*<sup>4</sup> the deeds of the leaders in the fight; but there has been just as much bravery among the *privates*<sup>5</sup> whose names are never heard out of their own little *circle*<sup>6</sup>, and *the fortune of the day*<sup>7</sup> depended as much upon their courage as upon the ability of the general in command.

There is one danger in reading stories of heroic lives. They may make us feel as if we were heroes,

when perhaps there is little that is heroic in our lives. We think what we would do *if some great occasion offered*<sup>8</sup>, and *it does not occur to us*<sup>9</sup> that we are cowards in the little occasions that meet us any day. A boy, for instance, walks along the street, thinking of the knights, the stories of whose exploits he has been reading. He wishes that he could have lived in these old times, and thinks what a brave knight he would have been, how he would have protected oppressed ladies, and would have fought the cruel false knights *in the face of*<sup>10</sup> any odds. As he thinks about all this, he sees a boy *tip over*<sup>11</sup> the table of a poor apple woman by the sidewalk, and then run away and *jeer at*<sup>12</sup> her from a little distance. Now the boy that was dreaming pities the poor woman, and would like to stop and help her pick up her apples; but he does not, for he is afraid that he shall be laughed at. He feels very angry with the boy that played the cruel trick, and would like to punish him; but he is afraid that the other might prove to be the stronger. So he passes on, and gives no sign of the pity or the anger that he feels. I hope, however, that he does not imagine himself any longer to be a brave knight of the olden time, for he has shown that he is nothing but a weak and a coward!

## NOTE

DR. CHARLES CARROLL EVERETT (1834—1902) was a New England minister, famous for the clearness of his thought. This selection is taken from a little book entitled "Ethics for Young People."

## VOCABULARY

- |   |   |
|---|---|
| <sup>1</sup> heroic 英雄的                                 | <sup>8</sup> if some great occasion offered<br>假使遇到大的機會 |
| <sup>2</sup> to deserve 應得                              | <sup>9</sup> it does not occur to us 我們並不想到             |
| <sup>3</sup> lived them 過英雄的生活 (them<br>指 heroic lives) | <sup>10</sup> in the face of 不顧, 不拘                     |
| <sup>4</sup> to celebrate 慶祝                            | <sup>11</sup> to tip over 推倒                            |
| <sup>5</sup> private 兵卒                                 | <sup>12</sup> to jeer at 嘲笑                             |
| <sup>6</sup> circle 範圍                                  | 「運  |
| <sup>7</sup> the fortune of the day 勝負的命                |   |

## EXERCISE

1. Who are heroes?
2. Are the names of all the heroes written in history?
3. Why do the unknown heroes sometimes deserve our honour more?
4. Does a victory solely depend upon the ability of the general in command?
5. What is the danger in reading stories of heroic lives?
6. Can we do heroic deeds on the little occasions that meet us any day?
7. Do you want to be a hero?
8. Memorize the whole lesson.

( 9 )

**Athletic Games**

SIR JOHN LUBBOCK

All work and no play is *proverbially*<sup>1</sup> admitted to make Jack a dull boy. If the work is indoor work it will also *tend*<sup>2</sup> to make him a *delicate*<sup>3</sup> boy and a weak man. Games are *by no means*<sup>4</sup> loss of time. They are important in developing the body, and especially the upper part,—the arms and the chest, which many of our ordinary *avocations*<sup>5</sup> tend rather to contract than to expand.

Games not only keep a man in health, but give him spirit for his work; they teach him how *to get on with*<sup>6</sup> other men: to give way in trifles, to play fairly, and push no advantage too far.

They give moral, as well as physical, health; daring and endurance, qualities which are not to be found in books, and no teaching can give. Many of the best and most useful lessons of public schools are those which the boys learn in the playground. Only let games be the *recreation*<sup>7</sup>, not the business, of life.

## NOTE

SIR JOHN LUBBOCK (1834—1913) was an English archeologist, and man of science, financier, and author

He studied at Eton and entered into banking business with his father. In 1900 he was made the first Baron on Avebury. He wrote many books on science. Among his works, "Ants, Bees, Wasps" is well-known.

## VOCABULARY

- |                                      |                                    |
|--------------------------------------|------------------------------------|
| <sup>1</sup> proverbially 衆所共知, 成爲諺語 | <sup>5</sup> avocation 副業          |
| <sup>2</sup> to tend 傾向              | <sup>6</sup> to get on with 和睦, 相投 |
| <sup>3</sup> delicate 脆弱             | <sup>7</sup> recreation 娛樂         |
| <sup>4</sup> by no means 斷不          |                                    |

## EXERCISE

1. What is proverbially admitted to make Jack a dull boy?
2. What kind of boy will indoor work tend to make?
3. Are games by any means loss of time?
4. What can games teach a man?
5. What can they give?
6. Memorize the lesson.

( 10 )

## Choice of Companions

WILLIAM MAKEPEACE THAYER

A good companion is better than a fortune, for a fortune cannot purchase those elements of character which make companionship a blessing. The best com-



panion is one who is wiser and better than ourselves, for we are inspired by his wisdom and virtue to noble deeds. Greater wisdom and goodness than we possess lifts us higher mentally and morally. Says *Felltham*<sup>1</sup>: "He that means to be a good *limner*<sup>2</sup> will be sure to draw after the most excellent copies, and guide every stroke of his pencil by the better pattern that lies before him; so he who desires that the table of his life may be fair will be careful to propose the best examples, and will never be content till he equals or excels them."

"Keep good company, and you shall be one of the number," said *George Herbert*<sup>3</sup>, and nothing can be more certain. "A man is known by the company he keeps." It is always true. Companionship of a *higher order*<sup>4</sup> is powerful to develop character. Character makes character in the *associations of life*<sup>5</sup> faster than anything else. Purity begets purity, like begets like; and this fact makes the choice of companions in early life more important, even, than that of teachers and guardians.

It is true that we cannot always choose all of our companions. Some are thrust upon us by business and the social relations of life. We do not choose them, we do not enjoy them; and yet, we have to associate with them *more or less*<sup>6</sup>. The experience is not altogether

without compensation, if there be principle enough in us to bear the strain. Still, in the main, choice of companions can be made, and must be made. It is not best or necessary for a young person to associate with "*Tom, Dick, and Harry*," without forethought or purpose. Some fixed rules about the company he or she keeps should be observed. The subject should be uppermost in the thoughts, and canvassed often.

Companionship is education, good or bad; it develops manhood or womanhood, high or low; it lifts the soul upward or drags it downward; it *ministers to*<sup>8</sup> virtue or vice. There is no half-way work about its influence. If it ennobles, it does it grandly; if it *demoralizes*<sup>9</sup>, it does it devilishly. It saves or destroys lustily. Nothing in the world is surer than this. Sow virtue, and the harvest will be virtue. Sow vice, and the harvest will be vice. Good companions help us to sow virtue; evil companions help us to sow vice.

The celebrated teacher, Dr. Arnold, was wont to make leaders of his best and brightest boys, by impressing upon them the *elevating influence*<sup>10</sup> of good companionship. In this way a few of his most reliable pupils gave character to the whole school. It was a part of their *curriculum*<sup>11</sup> to conduct so as to influence all to do well. By being good companions, they made the school a model.

## NOTE

WILLIAM MAKEPEACE THAYER (1820—1898), born at Franklin, Mass., was an American author. He was a prolific writer, producing works on a considerable variety of subjects.

The above selection is taken from "Ethics of Success" which contains many valuable moral lessons of this kind.

## VOCABULARY

- |   |  |
|---|--|
| <sup>1</sup> <b>Felltham</b> (1602—1667) 英國作家       | <sup>6</sup> <b>more or less</b> 多少,幾分         |
| <sup>2</sup> <b>limner</b> 繪畫家                      | <sup>7</sup> <b>Tom, Dick, and Harry</b> 指任何人  |
| <sup>3</sup> <b>George Herbert</b> (1593—1633) 英國詩人 | <sup>8</sup> <b>ministers to</b> 有助於~          |
| <sup>4</sup> <b>a higher order</b> 高尚性              | <sup>9</sup> <b>to demoralize</b> 敗壞德性         |
| <sup>5</sup> <b>associations of life</b> 社會         | <sup>10</sup> <b>elevating influence</b> 提高的力量 |
|   | <sup>11</sup> <b>curriculum</b> 課程             |

## EXERCISE

1. Why is a good companion better than a fortune?
2. What did Felltham say about a good companion?
3. What did George Herbert say about a good companion?
4. Describe Dr. Arnold's method of teaching.
5. Can you find a similar school here in China?

( 11 )

## Companionship of Books

SAMUEL SMILES

A man may usually be known by the books he reads as well as by *the company he keeps*<sup>1</sup>; for there is

a companionship of books as well as of men; and one should always live *in the best company*<sup>2</sup>, whether it be of books or of men.

A good book may be among the best of friends. It is the same to-day that it always was, and it will never change. It is the most patient and cheerful of companions. It does not *turn its back upon*<sup>3</sup> us in times of adversity or distress. It always receives us with the same kindness; amusing and instructing us in youth, and comforting and consoling us *in age*<sup>4</sup>.

Men often discover their *affinity*<sup>5</sup> to each other by the love they have each for a book—just as two persons sometimes discover a friend by the admiration which both have for a third. There is an old proverb, “*Love me, love my dog*<sup>6</sup>.” But there is more wisdom in this: “*Love me, love my book.*” The book is a truer and higher bond of union. Men can think, feel, and sympathize with each other through their favorite author. They *live in him*<sup>7</sup> together, and *he in them*<sup>8</sup>.

“Books,” said *Hazlitt*<sup>9</sup>, “*wind into*<sup>10</sup> the heart; the poet’s verse *slides in*<sup>11</sup> the current of our blood. We read them when young, we remember them when old. We read there of what has happened to others, we feel that it has happened to ourselves. They are to be had everywhere cheap and good. We breathe but the air of books.”

A good book is often the best *urn*<sup>12</sup> of a life *enshrining*<sup>13</sup> the best that life could think out; for the world of a man's life is, for the most part, but the world of his thoughts. Thus the best books are treasuries of good words and golden thoughts, which, remembered and cherished, become our constant companions and comforters. "They are never alone," said *Sir Philip Sidney*<sup>14</sup>, "that are accompanied by noble thoughts." The good and true thought may in times of temptation be as an angel of mercy purifying and guarding the soul. It also enshrines the germs of action, for good words almost always inspire to good works.

Books possess an essence of immortality. They are *by far*<sup>15</sup> the most lasting products of human effort. Temples and statues decay, but books survive. Time is *of no account*<sup>16</sup> with great thoughts, which are as fresh to-day as when they first passed through their author's minds ages ago. What was then said and thought still speaks to us as vividly as ever from the printed page. The only effect of time has been *to sift out*<sup>17</sup> the bad products; for nothing in literature can long survive but what is really good.

Books introduce us into the best society; they *bring us into the presence of*<sup>18</sup> the *greatest minds*<sup>19</sup> that have ever lived. We hear what they said and did; we see them as if they were really alive; we sympathize

with them, enjoy with them, grieve with them; their experience becomes ours, and we feel as if we were *in a measure*<sup>20</sup> actors with them in the scenes which they describe.

The great and good do not die even in this world. *Embalmed*<sup>21</sup> in books, their spirits walk abroad. The book is a living voice. It is an intellect to which one still listens. Hence we ever remain under the influence of the great men *of old*<sup>22</sup>. The *imperial*<sup>23</sup> intellects of the world are as much alive now as they were ages ago.

#### NOTE

SAMUEL SMILES (1812—1904) was an English writer, born at Haddington, Scotland, December 23. He studied medicine at the University of Edinburgh and began practice at Haddington at 20. He subsequently gave up his profession to assume the editorship of the *Leeds Times*. In 1838 appeared his "Physical Education," and in 1857 a "Life of George Stephenson." His "Self-help," practical talks to young men, has been translated into score of languages and won him wide popularity. The series of works that brought him an LL. D. from Edinburgh included "Character," "Thrift," "Duty" and "Life and Labour" and "Lives of the Engineer" which formed his most solid contribution to the world of literature. He died on April 16, 1904.

#### VOCABULARY

<sup>1</sup> the company he keeps 他結交之人

<sup>2</sup> in the best company 在上流交際場中

- <sup>3</sup> to turn one's back upon 背棄  
<sup>4</sup> in age 晚年  
<sup>5</sup> affinity 心性相似;愛力  
<sup>6</sup> "Love me, love my dog." 愛人及其犬;愛屋及烏  
<sup>7</sup> to live in him 與他生同感表同情  
<sup>8</sup> he in them 意即他的聲譽思想將載於書中永垂不朽  
<sup>9</sup> Hazlitt, William (1778—1830) 英國文學家及批評家  
<sup>10</sup> to wind into 紆曲而入  
<sup>11</sup> to slide in 滑入  
<sup>12</sup> urn 貯蓄器  
<sup>13</sup> enshrine 保有  
<sup>14</sup> Sir Philip Sidney (1554—1586) 英國詩人,小說家及批評家  
<sup>15</sup> by far 頗,殊  
<sup>16</sup> of no account 無關重要  
<sup>17</sup> to sift out 篩出,細心挑出  
<sup>18</sup> to bring ~ into the presence of 置在~前面  
<sup>19</sup> greatest minds 大人物  
<sup>20</sup> in a measure 稍,有幾分  
<sup>21</sup> embalmed 永存  
<sup>22</sup> of old 昔日  
<sup>23</sup> imperial 偉大

## EXERCISE

1. Who was Samuel Smiles?
2. Why is a man usually known by the books he reads?
3. How can we discover a true friend?
4. What are the advantages of reading good books?
5. What do you think is immortal in the world? Why?
6. Why is that we ever remain under the influence of the great men of old?

( 12 )

## The Chinese Written Language and the Education of the Masses

Y. T. CHANG

Confronting everyone of us is the great problem whether or not the Chinese written language is suitable

for the education of the masses. This problem involves four fundamental questions, which we shall discuss *in detail*<sup>1</sup> as we go on. The *conservatives*<sup>2</sup> among our people consider our written language as a preserver of our national spirit, and insist on retaining it in its present form under any condition and *at all costs*<sup>3</sup>; while the *radicals*<sup>4</sup>, true to their spirit, strongly advocate abolishing and replacing it merely *on the ground that*<sup>5</sup> it is too hard for the common people. The proposal to preserve our written language in its ancient purity on the one hand, and that of its abolition on the other are questions which claim our first consideration. During the present age of intense struggles for survival, the value of an instrument must be gauged not only absolutely, but also relatively; *so in addition to*<sup>6</sup> the above problems we must also turn our attention to the question whether or not our written language can be advantageously preserved when compared with the western languages. But the discussion of these three questions, fundamental as they are, contributes nothing substantial to the welfare of our people unless supplemented by proposals to simplify our language *so as to*<sup>7</sup> make it suitable for the education of the masses. *In short*<sup>8</sup>, we find ourselves now *face to face*<sup>9</sup> with four questions: Is our written language worthy of being preserved? Can it be advantageously preserved? Is it



really responsible for the ignorance of our people in time past? And how can it be simplified?

There are many good reasons why our written language is to be deemed worthy of being preserved. Although it itself is not our national spirit, yet in it we find the beautiful literature of ours, in it we learn the philosophical thoughts of our ancestors, and from it we gather the moral conception and golden doctrines of our great teachers and sages. In short we find in it inspirations of the past and the glory of our civilization. To translate them into another language with their expressiveness, their sublimity, their true sense, and their beauty unimpaired, takes centuries, and can be said now to be a practical impossibility. So to abolish our written language will inevitably mean to injure our civilization. Besides serving as an all-important factor for the transmission of thought, a written language also serves to maintain a nation's unity, especially that of ours. There are divergent theories concerning how states were formed, yet all *sociologists*<sup>10</sup>, disputants as they are, seem to agree that societies can only exist where a common tie prevails. A nation is nothing but a sovereign social group, where similarities and common interests must exist so as to bind its members together. Generally speaking, the most potent similarities and common interests in a

nation are found in its religion, tradition and custom, spoken language, and literature. But in China, we do not have unity of faith—*Buddhism*<sup>11</sup>, *Taoism*<sup>12</sup>, *Mohammedism*<sup>13</sup>, flourish *side by side*<sup>14</sup> with *Confucianism*<sup>15</sup>, *Christianity*<sup>16</sup>, and what not; as to tradition and custom, they vary in different localities—the most common thing in one is considered to be outlandish in another; and as to dialects, it takes several generations for distinguished linguists to learn them all. So these three factors, instead of serving as all-important *cohesive*<sup>17</sup> forces of a nation, tend to sever our national bond. The only thing tends to unite the Chinese people is their written language, which is fortunately uniform throughout the country. *Thanks to*<sup>18</sup> our written language we still have the same inspirations as those which fired our remote ancestors thousands of years ago. It is thanks to our written language that *in spite of*<sup>19</sup> those severing factors which we have just mentioned, we have been able to unite ourselves in face of the most trying and humiliating encroachments from our neighboring and sister countries. Great as its force was in the past, its force will be greater in the future. Can we then *dispense with*<sup>20</sup> the only unifying factor we possess?

But “*survival of the fittest*<sup>21</sup>” is always *the law of nature*<sup>22</sup>: if our written language is not fitted for the

present age, no matter how serviceable it has been in the past, we should abolish it. So we have to turn our attention to the question whether or not it is fitted for the present age. To answer this question is to compare our written language with the western languages. There are two chief systems of languages in the world, namely, the phonetic and the symbolic; to the former belong most of the western languages and to the latter, the Chinese. The spelling of the one and the immediate comprehensiveness of the other are their respective advantages. But many of our people consider our language as inferior to the western languages on the grounds that our language, which does not have an alphabetic system, is very inconvenient for many modern purposes, and that as our written and spoken languages are different, our "mass education" is thereby hindered. The first reason really arises through our own ignorance. In the *Han Dynasty*<sup>23</sup>, when Buddhism came into China, the phonetic system was introduced along with it. Our ancestors borrowed the idea of the *Sanscrit*<sup>24</sup> and adopted thirty-six alphabets. The reasons why they lost the use of it were that these thirty-six characters, then the alphabets, were poorly chosen and could not be used conveniently, and that the teachers at that time did not realize the need of alphabets. To say we have

no alphabets is to expose our ignorance. The only thing for us to do is to analyze and rediscover these alphabets and to modify them to suit modern purposes. How this can be effected we shall see presently. As to the differences between our written and spoken languages, it is due to the practice of our people, who, for some reason or other, departed from the old custom of using the same language both in writing and in speaking. This custom existed before the Han Dynasty, during which period the art of writing probably became so highly developed that it was imperative to separate the written from the spoken languages. If we want to unify these two languages, all we have to do is to abandon all highly literary expressions from the written language, which will make it as near to the spoken language as possible.

In addition to the above-mentioned objections to our written language, it has always been said that it is too difficult to master, and hence it is responsible for the failure of the education of the masses in the past. Such an objection seems to be weighty; but a careful examination of facts will reveal to us that it is not so. The number of words in our languages is far less than that of any other languages. Our dictionary contains only forty thousand words, and for common usage three thousand words are quite sufficient. Even

for printers like the Commercial Press and the Chung Hua Book Co., the two leading publishing *concerns*<sup>25</sup> in China, seven thousand words are more than sufficient for all purposes. No one who has any experience in our old method of teaching can fail to realize that it is *due to*<sup>26</sup> the inefficiency of teaching more than anything else that popular education has so far failed. Under the old system of education, every pupil wasted no less than six or seven years in memorizing verbally the *Classics*<sup>27</sup> and only after these long, tiresome, and dreadful years was he taught the meaning of the Classics and allowed to compose original themes. Thus we can readily see how much energy was wasted and how little results accomplished. It is then clear that our written language is not responsible for the backwardness of our "mass education." What is responsible to a large measure for this backwardness, is the antiquated methods of teaching and the unfavorable form of government, for under a monarchical system, the rulers, desiring *to take advantage of*<sup>28</sup> the ignorance of their subject, were opposed to the education of the people, whose duty, like that of soldiers, was "not to reason why", "but to do and die." In other words, so far we have not tried to have any popular education; so it would be rash to *ascribe to*<sup>29</sup> our written language as the cause

of popular ignorance.

Much has been said in defending our written language, and it is time for us to devise some means to modify and simplify it, for it is obviously defective in many respects. *First of all*<sup>30</sup>, we should introduce a suitable alphabetic system, for our symbolic system, while immediately comprehensive, cannot be written except from memory. Towards this end there have been many proposals made, the most satisfactory of which, *so far as I know*<sup>31</sup>, is that of *Mr. Chang Tai-yen*<sup>32</sup>, who chose fifty-eight sounds as basis, which are divided into twenty-two vowels and twenty-six consonants. As the Chinese language is *monosyllabic*<sup>32</sup>, a combination of two sounds will be sufficient to represent a character. Once a student has mastered these fifty-eight words and the various rules of combining them, which are by no means very difficult, he will get off *swimmingly*<sup>34</sup> in spelling and pronunciation, for we can print the two alphabets of a word by its side so as to save a great deal of memorizing work.

*Alongside with*<sup>35</sup> the introduction of alphabets is the unification of the written and spoken languages. In order to do this our written language must be divided into two groups—literary and common. To the former will belong all the Classics, which are intended for those who specialize in literature and may

be prescribed to students in High Schools and Colleges. The latter is to be made as plain as ordinary speeches, avoiding all classical expressions and *allusions*<sup>36</sup>. By so doing, not only is the beauty of our literature preserved, but the simplification and standardization of our language also secured.

Thus much for the language itself. A few words more must be said about punctuations. We have three kinds of punctuation, namely, the point, which is equivalent to comma, the circle and the triangle, each of which is equivalent to a full-stop. But *as a rule*<sup>37</sup> we did not until very recent times use these symbols extensively, and as consequence ambiguity and confused interpretation arise. To remedy such evils, we must enforce the use of punctuation and, as we do not have enough signs, we must either introduce foreign systems as some of our students advocate, or manufacture signs for ourselves so as to make our language more accurate and scientific.

As an efficient and accurate written language is the only medium which we have to educate our vast population, whose educational status has a direct and important effect upon the salvation of China and upon her future development and greatness, I recommend my suggestions, and these are but suggestions, to the earnest consideration of my countrymen.

## NOTE

This article written by Y. T. CHANG, is selected from "The Chinese Students' Monthly."

## VOCABULARY

- |                           |                                 |
|---------------------------|---------------------------------|
| 1 in detail 詳細            | 20 dispense with 停止,廢棄          |
| 2 conservatives 保守者,守舊者   | 21 survival of the fittest 適者生存 |
| 3 at all costs 不問如何       | 22 the law of nature 自然定律       |
| 4 radicals 急進者            | 23 the Han Dynasty 漢代           |
| 5 on the ground that 爲~之故 | 24 Sanscrit 古梵語                 |
| 6 in addition to 除~之外     | 25 concerns 商店,公司               |
| 7 so as to 俾得以            | 26 due to 因,由                   |
| 8 in short 一言以蔽之          | 27 Classics 經書                  |
| 9 face to face 面對面,直接     | 28 to take advantage of 利用      |
| 10 sociologist 社會學家       | 29 to ascribe to 歸之於            |
| 11 Buddhism 佛教            | 30 first of all 第一              |
| 12 Taoism 道教              | 31 so far as I know 至若我之所知      |
| 13 Mohammedism 回教         | 32 Mr. Chang Tai-yen 章太炎先生      |
| 14 side by side 並肩        | 33 monosyllabic 單音的             |
| 15 Confucianism 儒教        | 34 swimmingly 順利                |
| 16 Christianity 基督教       | 35 alongside with 並行            |
| 17 cohesive 黏結的           | 36 allusion 暗示,典故               |
| 18 thanks to 爲~之故         | 37 as a rule 通常                 |
| 19 in spite of 雖          |                                 |

## EXERCISE

1. What is the great problem that confronts every one of us?
2. What are the four fundamental questions this problem involves?
3. Why is our written language to be deemed worthy of being preserved?
4. What are the chief religions prevailing in China?



5. What are the two chief systems of languages? and to which does our language belong?
6. Can our written language be advantageously preserved? If so, how?
7. What are responsible for the backwardness of our "mass education"?
8. To simplify written language, what should we do first of all?
9. What is the means devised by Mr. Chang Tai-yen?
10. How many kinds of punctuation do we have? Name them.

( 13 )

## The Hand

GEORGE WILSON

In many respects the organ of touch, as embodied in the hand, is the most wonderful of the senses. The organs of the other senses are passive: the organ of touch alone is active. The eye, the ear, and the nostril stand simply open: light, sound, and fragrance enter, and we are compelled to see, to hear, and to smell, but the hand selects what it shall touch, and touches what it pleases.

It puts away from it the things which it hates, and beckons towards it the things which it desires, unlike the eye, which must often gaze *transfixed*<sup>1</sup> at horrible

sights from which it cannot turn; and the ear, which cannot escape from the torture of discordant sounds; and the nostril, which cannot protect itself from hateful odors.

Moreover, the hand cares not only for its own wants, but, when the other organs of the senses are rendered useless, takes their duties upon it. The hand of the blind man goes with him as an eye through the streets, and safely *threads*<sup>2</sup> for him all the devious way: it looks for him at the faces of his friends, and tells him whose kindly features are gazing on him; it peruses books for him, and quickens the long hours by its silent readings.

It ministers as willingly to the deaf; and when the tongue is dumb and the ear stopped, its fingers speak eloquently to the eye, and enable it to discharge the *unwonted*<sup>3</sup> office of a listener.

The organs of all the other senses, also, even in their greatest perfection, are *beholden*<sup>4</sup> to the hand for the enhancement and the exaltation of their powers. It constructs for the eye a copy of itself, and thus gives it a telescope with which to *range*<sup>5</sup> among the stars; and by another copy on a slightly different plan, furnishes it with a microscope, and introduces it into a new world of wonders.

It constructs for the ear the instruments by which it is educated, and sounds them in its hearing till its powers are trained *to the full*<sup>6</sup>. It plucks for the nostril the flower which it longs to smell, and distills for it the fragrance which it covets. As for the tongue, if it had not the hand to serve it, it might abdicate its throne as the Lord of Taste. In short, the organ of touch is the minister of its sister senses, and *without any play of words*<sup>7</sup>, is the handmaid of them all.

And if the hand thus munificently serves the body, not less amply does it *give expression to*<sup>8</sup> the genius and the wit, the courage and the affection, the will and the power of man.

Put a sword into it, and it will fight for him; put a plow into it, and it will till for him; put a harp into it, and it will play for him; put a pencil into it, and it will paint for him; put a pen into it, and it will speak for him, plead for him, pray for him.

What will it not do? What has it not done? A steam engine is but a larger hand, made to extend its powers by the little hand of man! An electric telegraph is but a long pen for that little hand to write with! All our huge cannons and other weapons of war, with which we so effectually slay our brethren, are only *Cain's*<sup>9</sup> hand made bigger, and stronger, the bloodier!

What, moreover, is a ship, a railway, a lighthouse, or a palace; what, indeed, is a whole city, a whole continent of cities, all the cities of the globe, nay, the very globe itself, *in so far as*<sup>10</sup> man has changed it, but the work of that giant hand, with which the human race, acting as one mighty man, has executed its will!

When I think of all that the human hand has wrought, from the day when *Eve*<sup>11</sup> put forth her erring hand to pluck the fruit of *the forbidden tree*<sup>12</sup>, to that dark hour when the pierced hands of *the Saviour of the world*<sup>13</sup> were nailed to *the predicted*<sup>14</sup> *tree of shame*<sup>15</sup>, and of all that human hands have done of good and evil since, I lift up my hand and gaze upon it with wonder and awe. What an instrument for good it is! What an instrument for evil! and all the day long it never is idle.

There is no implement which it cannot wield, and it should never in working hours be without one. We unwisely restrict the term "handicraftsman," or hand-worker, to the more laborious callings; but it belongs to all honest, earnest men and women, and is a title which each should covet.

For *the Queen's*<sup>16</sup> hand there is the scepter, and for the soldier's hand the sword; for the carpenter's hand the saw, and for the smith's hand the hammer; for the farmer's hand the plow; for the miner's hand the

spade; for the sailor's hand the oar; for the painter's hand the brush; for the sculptor's hand the chisel; for the poet's hand the pen; for the woman's hand the needle.

If none of these or the like will fit us, the felon's chain should be round our wrist, and our hand on the prisoner's *crank*<sup>17</sup>. But for each willing man and woman there is a tool which they may learn to handle; for all there is the command, "Whatsoever thy hand findeth to do, do it with thy might."

### NOTE

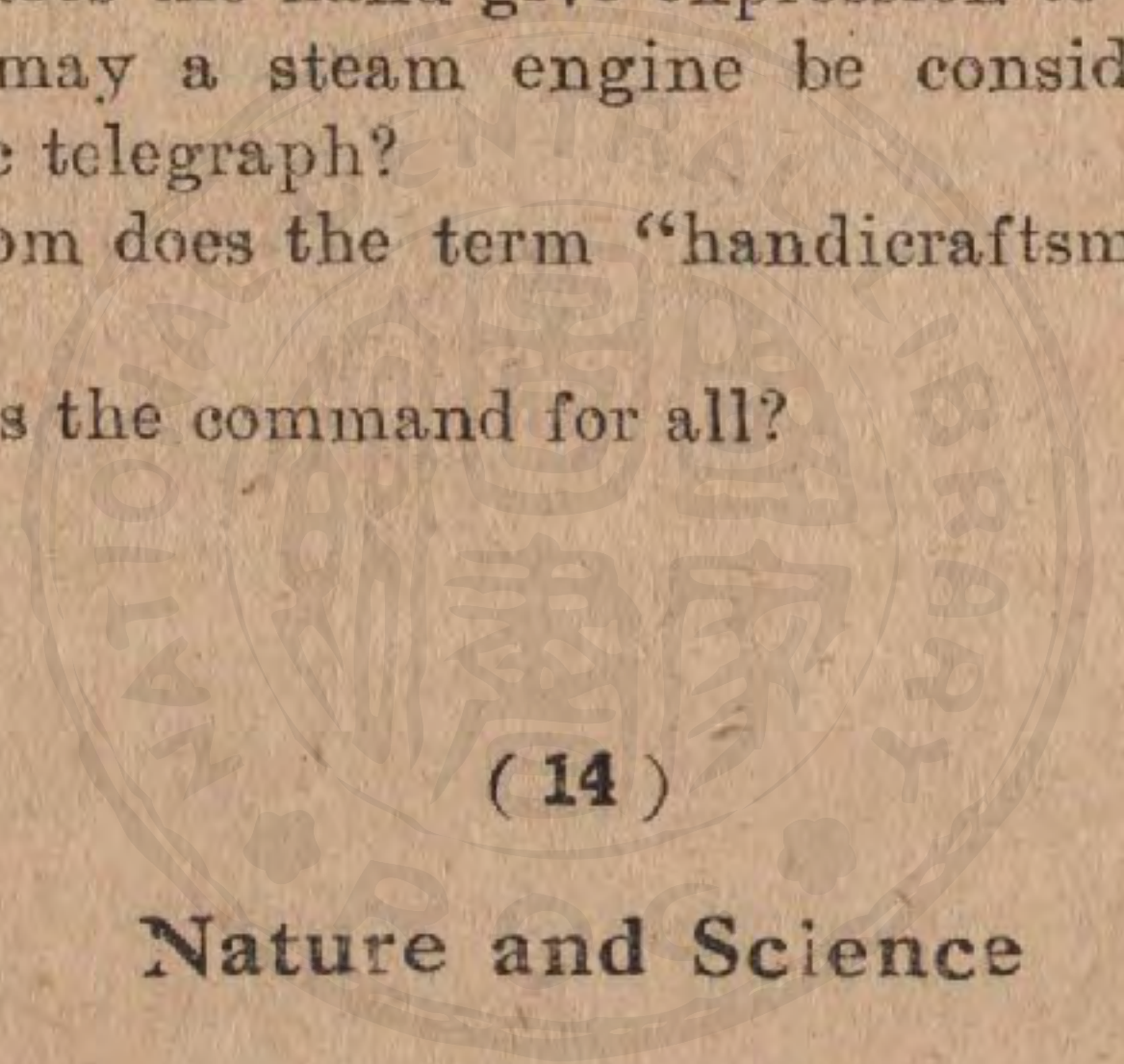
GEORGE WILSON (1818—1859), a Scottish scientist and author, was the younger brother of Sir Daniel Wilson. In 1855 he became professor of technology at Edinburgh University. He published many scientific, biographical, and other works of an important and popular character.

### VOCABULARY

- |   |   |
|---|---|
| <sup>1</sup> transfixed 呆立不動              | <sup>11</sup> Eve 夏娃 (亞當之妻, 人類之母)                           |
| <sup>2</sup> threads 穿過                   | <sup>12</sup> the forbidden tree 伊甸園中之禁樹                    |
| <sup>3</sup> unwonted 不慣                  | <sup>13</sup> the Saviour of the world 救世主, 耶穌              |
| <sup>4</sup> beholden 荷恩於                 | <sup>14</sup> predicted 預言                                  |
| <sup>5</sup> range 遊歷                     | <sup>15</sup> the tree of shame 指耶穌被釘的十字架                   |
| <sup>6</sup> to the full 充分, 悉            | <sup>16</sup> the Queen 指 Queen Victoria (1819—1901) 維多利亞女王 |
| <sup>7</sup> without any play of words 實情 | <sup>17</sup> crank 一種刑具                                    |
| <sup>8</sup> give expression to 表示        |   |
| <sup>9</sup> Cain 該應 (亞當長子, 曾殺其弟 Abel)    |   |
| <sup>10</sup> in so far as 在如此程度          |   |

## EXERCISE

1. In what respects does the hand differ from the eye? from the ear? and from the nostril?
2. How does it take upon it the duties of the eye? and of the ear?
3. How does it increase the power of the eye? and of the ear?
4. What does the hand give expression to in man?
5. What may a steam engine be considered? and an electric telegraph?
6. To whom does the term "handicraftsman" properly apply?
7. What is the command for all?



( 14 )

## Nature and Science

T. H. HUXLEY

A great many of the things *brought to our knowledge*<sup>1</sup> by our senses, such as houses and furniture, carriages and machines, are termed artificial things or objects, because they have been shaped by the art of man; indeed, they are generally said to be made by man. But a far greater number of things owe nothing to the hand of man, and would be just what they are if mankind did not exist—such as the sky and the

clouds; the sun, moon and stars; the sea with its rocks and *shingly*<sup>2</sup> or sandy shores; the hills and dales of the land; and all wild plants and animals. Things of this kind are termed natural objects, and to the whole of them we give the name of Nature.

Although this distinction between nature and art, between natural and artificial things, is very easily made and very convenient, it is needful to remember that, *in the long run*<sup>3</sup>, we owe everything to nature: that even these *artificial objects*<sup>4</sup>, which we commonly say are made by man, are only *natural objects*<sup>5</sup>, shaped and moved by men; and that in the sense of creating, that is to say, of causing something to exist which did not exist in some other shape before, man can make nothing whatever. Moreover, we must recollect that what men do *in the way of*<sup>6</sup> shaping and bringing together or separating natural objects, is done *in virtue of*<sup>7</sup> the powers which they themselves possess as natural objects.

Artificial things are, in fact, all produced by the action of that part of nature which we call mankind; upon the rest.

Among natural objects, as we have seen, there are some that we can *get hold of*<sup>8</sup> and *turn to account*<sup>9</sup>. But all the greatest things in nature and the *links of cause and effect*<sup>10</sup> which connect them, are utterly

*beyond our reach*<sup>11</sup>. The sun rises and sets; the moon and stars move through the sky; fine weather and storm, cold and heat, alternate. The sea changes from *violent disturbance*<sup>12</sup> to glassy calm, as the winds sweep over it with varying strength or die away; innumerable plants and animals *come into being and vanish again*<sup>13</sup>, without our being able to exert the slightest influence on the *majestic*<sup>14</sup> *procession*<sup>15</sup> of the series of great natural events. Hurricanes ravage one spot; earthquakes destroy another; volcanic eruptions *lay waste*<sup>16</sup> a third. A fine season scatters wealth and abundance here, and long drought brings *pestilence*<sup>17</sup> and famine there. In all such cases, the direct influence of man *avails him nothing*<sup>18</sup>: and, as long as he is ignorant, he is the mere sport of the great powers of nature.

But the first thing that men learned, as soon as they began to study nature carefully, was that some events take place in regular order and that some causes always *give rise to*<sup>19</sup> the same effects. The sun always rises on one side and sets on the other side of the sky; the changes of the moon follow one another in the same order and with similar intervals; some stars never sink below the horizon of the place in which we live; the seasons are more or less regular; water always flows down hill; fire always burns; plants grow up from seed and yield seed, from which like plants grow up



again; animals are born, grow, reach maturity, and die, age after age in the same way. Thus the notion of an *order of nature*<sup>20</sup> and of a *fixity in the relation of cause and effect*<sup>21</sup> between things gradually entered the minds of men. So far as such order prevailed, it was felt the things were explained; while the things that could not be explained were said to have *come about by chance*<sup>22</sup>, or to happen by accident.

But the more carefully nature has been studied, the more widely has order been found to prevail, while what seemed disorder has proved to be nothing but complexity, until at present, no one is so foolish as to believe that anything happens by chance, or that there are any real accidents, *in the sense of*<sup>23</sup> events which have no cause. And if we say that thing happens by chance, everybody admits that all we really mean is that we do not know its cause or the reason why that particular thing happens. Chance and accidents are only *aliases*<sup>24</sup> of ignorance.

#### NOTE

THOMAS HENRY HUXLEY (1825—1895) was a great scientist, but he was also a master of the English prose and one of the greatest of nineteenth century essayists. His chief interest was the study of biology and his achievements along that line are widely recognized.

## VOCABULARY

- |  |   |
|--|---|
| 1 to be brought to our knowledge<br>爲我們所知道 | again 生與死   |
| 2 shingly 多砂礫的                             | 14 majestic 莊嚴  |
| 3 in the long run 畢竟                       | 15 procession 進行之程序                                       |
| 4 artificial objects 人造物                   | 16 to lay waste 毀壞  |
| 5 natural objects 自然物                      | 17 pestilence 瘟疫  |
| 6 in the way of 關於                         | 18 to avail (one) nothing 對某人無<br>能爲力;於彼無用,不合用            |
| 7 in virtue of 憑~之力                        | 19 to give rise to 產生                                     |
| 8 to get hold of 握住                        | 20 order of nature 自然現象之規律                                |
| 9 to turn to account 利用                    | 21 fixity in the relation of cause<br>and effect 因果關係之不變性 |
| 10 links of cause and effect 因果之<br>環鏈 「及  | 22 to come about by chance 偶然發<br>生                       |
| 11 beyond (one's) reach 非人力所能              | 23 in the sense of 依~而言                                   |
| 12 violent disturbance 怒濤                  | 24 aliases 別號   |
| 13 to come into being and vanish           |   |

## EXERCISE

1. Distinguish the artificial objects from natural objects.
2. What does it mean that in the long run, we owe everything to nature?
3. Mention the things in nature which are utterly beyond our reach.
4. As soon as men began to study nature what was the first thing that they learned?
5. Do you believe that there is anything which happens by chance?

( 15 )

## On Reading

NOAH PORTER

In reading, it is well to propose to ourselves definite ends and purposes. The more distinctly we are *aware*

*of*<sup>1</sup> our own wants and desires in reading, the more definite and permanent will be our learning. Hence it is a good rule to ask ourselves frequently, "Why am I reading this book?" or, "Why am I reading it at the present time rather than at any other?" The answer may be that it is convenient; that the book happens to be *at hand*<sup>2</sup>; or that we read to *pass away*<sup>3</sup> the time. Such reasons are often very good, but they ought not always to satisfy us. Yet the very habit of asking these questions, however they may be answered, will help in calling ourselves to *account for*<sup>4</sup> our reading.

To read with a definite object before us imports a greater interest to the contents of any book. Any one is *conscious of*<sup>5</sup> this who reads a story with the purpose of repeating it to an absent friend; or an essay with the design of using its facts or arguments in a debate; or a poem with the object of remembering and reciting its finest passages. Indeed, one never learns to read effectively until he learns to read in such a spirit.

The private history of all self-educated men shows that they were not only earnest but select in their reading, and that they selected their books *with distinct reference to*<sup>6</sup> the purposes for which they used them. Indeed, the reason why self-trained men so often surpass men who are trained by others, in the effectiveness and success of their reading, is that they

know for what they read and study, and have definite aims and wishes in all their dealings with books.

Another good rule is this—always have some solid reading in hand, some work or author which you carry forward from one day to another, or from one hour of leisure to the next, with persistence, till you have finished what you have undertaken.

The writer once called upon one of the greatest of modern travellers at an early hour of the day. It was after breakfast, and though he had but a few minutes to spare, he was sitting with a book in hand—a book of solid history, which he was perusing day after day. He remarked: “This has been my habit for years, in all my wanderings. It is only by reading in this way that I can overcome the distraction of my attention, as strange persons and strange scenes present themselves before me from day to day.”

If several subjects seem to us equally important and interesting, we should take them in order, and give to each for the time our chief and perhaps our exclusive attention. “One thing at a time” is a good rule for all activity.

Most topics admit of the use of a considerable variety of books, each supplementing the others. For example, if we are reading the history of *the Great Rebellion* in England, we should read, if we can, not

a single author only, as *Clarendon*<sup>8</sup>, but half a dozen or more, each of whom writes from his own point of view, and supplies what another omits.

But, besides the formal histories of the period, there are various novels, the scenes and characters of which are placed in those times, such as *Scott's*<sup>9</sup> "Woodstock<sup>10</sup>;" there are also diaries, such as those of *Evelyn*<sup>11</sup>, *Pepys*<sup>12</sup>, and *Burton*<sup>13</sup>; and there are memoirs, such as those of Colonel *Hutchinson*<sup>14</sup>. There are poems, such as those of *Andrew Marvell*<sup>15</sup>, *Milton*<sup>16</sup>, and *Dryden*<sup>17</sup>. There are also hundreds of political tracts and pamphlets referring to the period.

We name these various classes of books, not because we would advise every one to read all these books, or even all these classes of books, *as a matter of course*<sup>18</sup>, but in order to illustrate how great is the variety of books and reading matter that may be grouped around a single topic.

Every person must judge for himself how long a time he can bestow upon any single subject, or how many and various are the books regarding it which it is wise to read; but of this every one may be assured, that it is far easier, far more agreeable, far more economical of time and energy, to *concentrate the attention upon*<sup>19</sup> a single subject at a time than to extend it to half a score, and that six books read in succession upon

a single topic are far more interesting and profitable than twice as many which treat of distinct and unrelated topics.

### NOTE

NOAH PORTER, born at Farmington, Conn., studied at Yale, was a congregational pastor 1836—1846, then became professor of Moral Philosophy at Yale, and in 1871—1886 was president of the University. Among his numerous works are “The Human Intellect” (1868), “Books and Reading” (1870), “Moral Science” (1885), “Kant’s Ethics,” etc.

### VOCABULARY

- |   |   |
|---|---|
| 1 aware of 知曉   | 12 Pepys, Samuel (1632—1703) 英國日記家                |
| 2 at hand 在手邊   | 13 Burton (1577—1640) 英國哲學家及作家                    |
| 3 to pass away 消耗                                       | 14 Hutchin’son, Colonel John (1616—1664) 英國一清教徒軍人 |
| 4 to account for 解釋                                     | 15 Marvell, Andrew (1621—1678) 英國詩人及雜品作家          |
| 5 conscious of 感覺                                       | 16 Milton, John (1608—1674) 英國詩人 「詩人              |
| 6 with reference to 關於                                  | 17 Dryden, John (1631—1700) 英國                    |
| 7 The Great Rebellion 英國反對查理第一之內戰                       | 18 as a matter of course 自然                       |
| 8 Clarendon, Edward Hyde, Earl of (1608—1674) 英國大法官及歷史家 | 19 to concentrate the attention upon 對於～專心        |
| 9 Scott, Sir Walter (1771—1832) 蘇格蘭的小說家及詩人              |   |
| 10 “Woodstock” 小說名 「作家                                  |   |
| 11 Evelyn, John (1620—1703) 英國                          |   |

### EXERCISE

1. What should we propose to ourselves in reading?
2. Why do we read a story? an essay? a poem?
3. In what spirit should we learn to read?
4. How do self-trained men read?

5. What are the two rules for reading?
6. In what way did the great traveller overcome the distraction of his attention?
7. What should we read if we are reading the history of the Great Rebellion in England?
8. Why is it advisable to concentrate one's attention upon a single subject at a time?

( 16 )

## Work and Play

UPTON SINCLAIR

In discussing the important question of exercise there is one fundamental fact to begin with: that our present civilization divides men sharply into two classes, those who do not get enough exercise, and those who get too much. Obviously it would be folly to make the same recommendations to the two classes.

I begin with those who get too much exercise. They include a great number, probably the majority of those who do the manual work of the world. They include the farmers and the *farm-hands*<sup>1</sup>, who work from dawn to sunset, and sometimes by lantern light. They include also the farmers' wives, the kitchen slaves of whom the old couplet tells:

“Man's work ends from sun to sun,  
But woman's work *is done*<sup>2</sup>.”

I am aware that men have worked that way for countless ages, and yet the race is still surviving; but I am aware also that men wither up with rheumatism, and contract *chronic diseases*<sup>3</sup> of the kidneys and the blood vessels, *consequent upon*<sup>4</sup> *the creation of greater quantities of fatigue poisons than the body can regularly eliminate*<sup>5</sup>.

I have very little interest in the past, and none whatever in finding fault with it. My purpose is to criticize the present for the benefit of the future, and therefore I say that modern machinery and the whole development of modern large-scale production make it absolutely unnecessary that women should *slave*<sup>6</sup> all their waking hours in kitchens, or that men should slave all day. I say it is monstrous folly that men should work *for twelve-hour stretches*<sup>7</sup> in steel mills, and for ten and eleven hours in factories and mines. *Organized labor*<sup>8</sup> has adopted the slogan, "Eight hours for work, eight hours for sleep, eight hours for play"; but my slogan is "Four hours for work, four hours for study, eight hours for sleep, and eight hours for play."

I know, and am prepared to demonstrate to any thinking man, that modern civilization can produce, not merely all the necessities, but all the comforts of life for every man, woman and child in the community, by the expenditure of four hours a day work of the



adult, able-bodied men and women. So to all the wage slaves of the factories and mines, the fields and the kitchens, I say that too much exercise is what is the matter with you, and what you need is to get off in a quiet nook in the woods and read a good novel, not merely for a few hours, but for a few months, until you *get over*<sup>9</sup> the effects of capitalist civilization. I know that not many of you can get away as yet, but I urge you to insist upon getting away, to fight for the chance to get away.

And now for people who do not get enough exercise. In the armies of *King Cyrus*<sup>10</sup> it was the law that every man was required to sweat once every twenty-four hours, and that is still the law for every business man and office worker and writer of books. 'There is no substitute for it and there is no health without it. I have heard Dr. Kellogg say that the modern woman *sends out*<sup>11</sup> her health with her washing, and I have heard the leisure class ladies at the Sanitarium discuss this cryptic utterance and wonder what he meant by it. I know that there is use telling leisure class ladies what exercise at the washtub would do for their abdomens and backs. I will only tell them that unless they can find some kind of vigorous activity which keeps them in a free perspiration for an hour or two each day, they will never be really well, and will never

bear children without agony and abortion.

For myself, I have found that the minimum is three or four times a week. Unless I get that much hard exercise I am soon in trouble. So my advice to the business man is to take off his coat and collar and turn out and help his truckman; my advice to the *white collar slave*<sup>12</sup> is to get a part-time job, and dig ditches the rest of the time. To the man who has cares which pursue him, and likewise to the ardent student and brain-worker, I say that they should find, not merely exercise, but play. The distinction between the two things is important. There can be play that is not exercise, for example cards and chess; and, there can be exercise that is not play. What you must have is something that is both play and exercise; something that not merely causes your heart to beat fast, and your lungs to pump fast, and your sweat glands to throw out poisons from your body, but something that fully occupies your mind and gives your higher brain centers a chance to relax.

When I was a boy, I was fond of all kinds of games, I was a good tennis<sup>o</sup> player, and in the country an incessant hunter and fisherman. When on the city streets we boys could not find any other game to play, we would get up on the roofs of the houses and throw *clothes-pins*<sup>13</sup> and snow-balls at the "*Dagoes*"<sup>14</sup>. Working

in the nearby excavations; so we had the fine game of being chased by the "Dagoes", with the chance, real or imaginary, of having a knife stuck into us. But then, as I grew older, and became aware of the pain and misery of the world, I lost my interest in games, and for ten years or so I never played; I did nothing but study and write. So my health *gave way*<sup>15</sup>, and I had the problem of restoring it, and I spent some twenty years wrestling with this problem, before I thoroughly convinced myself on the point that there can be no such thing as sound and permanent health without a certain amount of play.

I don't think there is any kind of hard physical work I failed to try, in the course of my experiments. I rode horseback, and took long walks and climbed mountains, and swam, and dug gardens, and chopped down whole groves of trees and cut them up and carried them to the fireplace. I have done this work for a whole winter in the country, several hours every day, and it has done my health no good to speak of; have been ready for a breakdown at the end of it. The reason is that all the time I was doing these things with my body, I was going right on working my brain. While I was swimming or climbing a mountain or galloping on horseback, I was absorbed in the next chapter of the book I was writing, so that I

literally did not know where I was. I would make up my mind that I would not think about my work, and would make desperate efforts not to do so; but it was like walking along the edge of a slippery ditch—sooner or later I was bound to fall in, and go floundering along; unable to get out again!

And the same thing applies to all gymnastic work. I have experimented with a dozen different systems of exercises, and with all kinds of *water treatments*<sup>16</sup>; I have used dumb-bells and *Indian clubs*<sup>17</sup> and *Swedish gymnastics*<sup>18</sup>, *MacFadden's exercises*<sup>19</sup> in bed, and the *Yogi breathing exercises*<sup>20</sup>, and more kinds of queer things than I can remember now; but for me there is only one solution of the problem, which is to have an antagonist. It may be a deer I am trying to shoot, or some trout I am trying to lure of their holes; it may be some boys I am trying to beat at football or *hockey*<sup>21</sup>, or it may be the game I know best and find most convenient, which is tennis. If it is tennis, then it has to be someone who can make me work as hard as I know; for if it is someone I can beat easily, *why*<sup>22</sup> before I have been playing ten minutes, I am busily *working out*<sup>23</sup> the next chapter of a book, or answering letters I have just got in the mail.

Recently I *came upon*<sup>24</sup> a book, "The Psychology of Relaxation," by Dr. Patrick, in which the theory of

this is *set forth*<sup>26</sup>. Civilized man is working his higher brain centers more than his body can *stand*<sup>26</sup>; his brain is running away with him, absorbing a constantly increasing share of his energies. True relaxation is only possible where the higher brain centers are lulled, and the back lobes of the brain brought into activity. One of the means of doing this is alcohol, and that is why through the ages all races of men have craved to get drunk. There is a method which is harmless, and does not break down the system, and that is play. When we become really interested in play, we are as children, or as primitive man; we do all the things that our race used to do many ages ago; we hunt and fight, we *pit* our wits *against*<sup>27</sup> the wits of our enemies, and struggle with desperation to *get the better of*<sup>28</sup> them. If our play is physical play, if we are absorbed in a game or bodily contest, then we are exerting and developing all those portions of us which civilization tends to atrophy and deaden.

#### NOTE

UPTON SINCLAIR (1878— ) is an American socialistic writer. His works are numerous, among which "The Jungle" ("屠場"), "King Coal" ("石炭王"), "Oil!" ("煤油"), "100%" ("密探") have all been translated into Chinese.

The above selection is taken from his "Book of Life".

## VOCABULARY

- |  |                                     |
|--|-------------------------------------|
| 1 farm-hand 受雇於農家之勞動者  | 14 Dago (slang) 屬於西班牙, 葡萄牙或意大利世系之人  |
| 2 is never done 永無已時   | 15 to give way 毀損                   |
| 3 chronic disease 痼疾, 慢性症  | 16 water treatments 指游泳等            |
| 4 consequent upon 因爲, 由於   | 17 indian club 一種體操所用之棒             |
| 5 the creation ~ regularly eliminate 勞苦使人體內產生疲倦毒素 (fatigue poison), 如不得相當休息使之消除, 則足以爲害身體 | 18 Swedish gymnast cs 瑞典體操          |
| 6 to slave 作苦工   | 19 MacFadden's exercises 費唐氏體操      |
| 7 for twelve hours stretches 一連十二個鐘頭   | 20 Yogi breathing exercises 瑜珈式呼吸運動 |
| 8 organized labor 勞動團體   | 21 hockey 一種曲棍球戲                    |
| 9 to get over 恢復   | 22 why 那麼                           |
| 10 King Cyrus 古波斯國王  | 23 to work out 籌劃, 打算               |
| 11 to send out 遣出, 逼出  | 24 to come upon 偶然見到                |
| 12 white collar slave 白領奴隸 (指普通職員或店員之類)  | 25 to set forth 詳述原委                |
| 13 clothes-pin 晒衣之夾  | 26 to stand 經得起                     |
|  | 27 to pit ~ against 使~與~對敵          |
|  | 28 to get the better of 克服, 取勝      |

## EXERCISE

1. Into what two classes does our civilization divide men?
2. Who get too much exercise?
3. What does the old couplet tell?
4. What slogan has organized labor adopted?
5. What is Sinclair's slogan?
6. What was the law in the armies of King Cyrus?
7. What is Sinclair's advice to the business man? to the white collar slave? to the ardent student and brain-worker?
8. Tell the distinction between play and exercise.
9. What games was Sinclair fond of, when he was a boy?
10. What games did he take when he grew older?

( 17 )

**Observation, Experiment and Reasoning**

T. H. HUXLEY

No line can be drawn between common knowledge of things and scientific knowledge; nor between common reasoning and scientific reasoning. In strictness all accurate knowledge is science; and exact reasoning is scientific reasoning. The method of *observation*<sup>1</sup> and *experiment*<sup>2</sup> by which such great results are obtained in science, is *identically*<sup>3</sup> the same as that which is employed by every one, every day of his life, but refined and rendered precise. If a child acquires a new toy, he observes its *characters*<sup>4</sup> and experiments upon its *properties*<sup>5</sup>; and we are all of us constantly making observations and experiments upon its properties; and we are all of us constantly making observations and experiments upon one thing or another.

But those who have never tried to observe accurately will be surprised to find how difficult a business it is. There is one person in a hundred who can describe the commonest occurrence with even an approach to accuracy. That is to say, either he will omit something which did occur, and which is of importance; or he will imply or suggest the occurrence

of something which he did not actually observe, but which he unconsciously infers must have happened. When two truthful *witnesses*<sup>6</sup> *contradict one another*<sup>7</sup> in a court of justice, it usually turns out that one or other, or sometimes both, are confounding their *inferences*<sup>8</sup> from what they saw with that which they actually saw. A swears that B picked his pocket. It turns out that all that A really knows is that he felt a hand in his pocket when B was close to him: and that B was not the thief, but C, whom A did not observe. Untrained observers mix up together their inferences from what they see with that which they actually see in the most wonderful way; and even experienced and careful observers are in constant danger of falling into the same error.

Scientific observation is such as is at once full, precise, and free from unconscious inference.

Experiment is the observation of that which happens when we intentionally bring natural objects together, or separate them, or in any way change the conditions under which they are placed. Scientific experiment, therefore, is scientific observation performed under accurately known artificial conditions.

It is a matter of common observation that water sometimes freezes. The observation becomes scientific when we ascertain under what exact conditions the



change of water into ice *takes place*<sup>9</sup>. The commonest experiments tell us that wood floats in water. Scientific experiment shows that, in floating, it displaces its own weight of the water.

Scientific reasoning differs from ordinary reasoning in just the same way as scientific observation and experiment—that is to say, it strives to be accurate; and it is just as hard to reason accurately as it is to observe accurately.

In scientific reasoning general rules are collected from the observation of many *particular cases*<sup>10</sup> and when these general rules are established, conclusions are *deduced*<sup>11</sup> from them, just as in everyday life. If a boy says that “marbles are hard” he has drawn a conclusion as to marbles in general from the marbles he happens to have seen and felt and has reasoned in that *mode*<sup>12</sup> which is technically termed *induction*<sup>13</sup>. If he declines to try to break a marble with his teeth, it is because he consciously, or unconsciously, performs the *converse operation of deduction*<sup>14</sup> from the general rule “marbles are too hard to break with one’s teeth.”

You will learn more about *the process of reasoning*<sup>15</sup> when you study Logic, which treats of that subject in full. At present, it is sufficient to know that the laws of nature are the general rules respecting the behaviour of natural objects, which have been collected from

innumerable observations and experiments; or, in other words, that they are inductions from those observations and experiments. The *practical*<sup>16</sup> and *theoretical*<sup>17</sup> results of science are the products of deductive reasoning from these general rules.

Thus science and common sense are not opposed, as people sometimes fancy them to be, but science is perfected common sense. Scientific reasoning is simply very careful common reasoning, and common knowledge grows into scientific knowledge as it becomes more exact and complete.

The way to science then lies through common knowledge; we must extend that knowledge by careful observation and experiment, and learn how to state the results of our *investigations*<sup>18</sup> accurately, in general rules or laws of nature; finally, we must learn how to reason accurately from these rules, and thus arrive at *rational explanations of natural phenomena*<sup>19</sup>, which may suffice for our guidance in life.

## VOCABULARY

<sup>1</sup> observation 觀察

<sup>2</sup> experiment 實驗

<sup>3</sup> identically 如出一轍地

<sup>4</sup> character 性質

<sup>5</sup> property 本質

<sup>6</sup> witness 證據

<sup>7</sup> to contradict one another 互相

<sup>8</sup> inference 推理 [矛盾]

<sup>9</sup> to take place 發生

<sup>10</sup> particular case 各個的事實

<sup>11</sup> to deduce 推演, 演繹

<sup>12</sup> mode 程式

<sup>13</sup> induction 歸納法	<sup>17</sup> theoretical 理論的
<sup>14</sup> converse operation of deduction 演繹法中名詞的换位	<sup>18</sup> investigation 精細的研究
<sup>15</sup> the process of reasoning 推理的	<sup>19</sup> rational explanations of natural phenomena 自然現象之合理的解釋
<sup>16</sup> practical 實際的	上歷程

## EXERCISE

1. What is common observation? scientific observation?
2. What is experiment? scientific experiment?
3. What is the difference between scientific reasoning and ordinary reasoning?
4. Are science and common sense opposed?
5. Where does the way to science lie?

(18)

## Liberty and Restraint

JOHN RUSKIN

Wise laws and just *restraints*<sup>2</sup> are to a noble nation not chains, but *chain mail*<sup>2</sup>—strength and defence, though something, also, of an *encumbrance*<sup>3</sup>. And this necessity of restraint, remember, is just as honorable to man as the necessity of labor. You hear every day greater numbers of foolish people speaking about liberty, as if it were an honorable thing; so *far from being that*<sup>4</sup>, it is, on the whole, and in the broadest sense, dishonorable, and an *attribute*<sup>5</sup> of the lower

creatures. No human being, however great and powerful, was ever so free as a fish. There is always something that he must or must not do; while the fish may do whatever he likes. All the kingdoms of the world put together, are not half so large as the sea, and all the railroads and wheels that ever were, or will be invented, are not so easy as fins. You will find, on fairly thinking of it, that it is his Restraint which is honorable to man, not his Liberty; and, *what is more*<sup>6</sup>, it is restraint which is honorable even in the lower animals. A butterfly is much more free than a bee; but you honor the bee more, just because it is *subject to*<sup>7</sup> certain laws which fit it for orderly *function*<sup>8</sup> in bee society. And throughout the world, of the two abstract things, liberty and restraint, restraint is always the more honorable. It is true, indeed, that in these and all other matters you never can reason finally from the abstraction, for both liberty and restraint are good when nobly chosen; and both are bad when they are basely chosen; but of the two, I repeat, it is restraint which characterizes the higher creature, and betters the lower creature: and, from the ministering of the archangel to the labor of the insect,—from the poisoning of the planets to the gravitation of a grain of dust,—the power and glory of all creatures, and all matter, consist in their obedience, not in their

freedom. The sun has no liberty—a dead leaf has much. The *dust*<sup>9</sup> of which you are formed has no liberty. Its liberty will come—with its *corruption*<sup>10</sup>.

### NOTE

JOHN RUSKIN (1819—1900), art critic and philosopher, was born on February 8, 1819, London, where his father was a wealthy wine merchant, his mother a devout woman of puritanic ideas. His famous works are “Modern Painters,” “The Seven Lamps of Architecture,” and “The Stones of Venice.”

The above selection is taken from his lectures entitled “Sesame and Lilies.”

### VOCABULARY

<sup>1</sup> restraint 約束

<sup>2</sup> chain mail 鎖子鎧

<sup>3</sup> encumbrance 阻礙, 牽累 [同]

<sup>4</sup> far from being that 與彼大不相

<sup>6</sup> attribute 一種特性

<sup>6</sup> what is more 再者

<sup>7</sup> subject to 順從

<sup>8</sup> function 行動, 本分

<sup>9</sup> dust 質點

<sup>10</sup> corruption 腐爛

### EXERCISE

1. Is liberty an honorable thing according to Ruskin?
2. Why was there no human being ever so free as a fish?
3. Why do we honor a bee more than a butterfly?
4. In what do the power and glory of all creatures and all matter consist?

( 19 )

**Book and Reading**

JOHN RUSKIN

All books are divisible into two classes: *the book of the hour*<sup>1</sup>, and the books of all time. Mark this distinction—it is not one of quality only. It is not merely the bad book that does not last, and the good one that does. It is a distinction of species. There are good books for the hour, and good ones for all time; bad books for the hour, and bad ones for all time. I must define the two kinds before I go farther.

The good book of the hour, then,—I do not speak of the bad ones—is simply the useful or pleasant talk of some person whom you cannot otherwise converse with, printed for you. Very useful often, telling you what you need to know; very pleasant often, as a sensible friend's present talk would be. These *bright*<sup>2</sup> accounts of travels; good-humored and witty discussions of question; lively or *pathetic*<sup>3</sup> story-telling in the form of novel; firm fact-telling, by the real agents concerned in the events of passing history;—all these books of the hour, multiplying among us as education becomes more general, are a peculiar possession of the present age: we ought to be entirely thankful for them,

and entirely ashamed of ourselves if we make no good use of them. But we make the worst possible use if we allow them to *usurp the place of*<sup>4</sup> true books: for strictly speaking, they are not books at all, but merely letters or newspapers in good print.

Our friend's letters may be delightful, or necessary, to-day: whether worth keeping or not, is to be considered. The newspaper may be entirely proper at breakfast-time, but assuredly it is not reading for all day. So, though *bound up in a volume*<sup>5</sup>, the long letter which gives you so pleasant an account of the inns, and roads, and weather last year at such a place, or which tells you that amusing story, or gives you the real circumstances of such and such events, however valuable for occasional reference, may not be, in the real sense of the word, a "book" at all, nor in the real sense, to be "read."

A book is essentially not a talked thing, but a written thing; and written, not with a view of mere communication, but of permanence. The book of talk is printed only because its author cannot speak to thousands of people at once; if he could, he would—the volume is mere multiplication of his voice. You cannot talk to your friend in India; if you could, you would; you write instead: that is mere *conveyance*<sup>6</sup> of voice. But a book is written, not to multiply the

voice merely, not to carry it merely, but to *perpetuate*<sup>7</sup> it. The author has something to say which he perceives to be true and useful, or *helpfully*<sup>8</sup> beautiful. So far as he knows, no one has yet said it; so far as he knows, no one else can say it. He is bound to say it, clearly and *melodiously*<sup>9</sup> if he may; clearly, *at all events*<sup>10</sup>. *In the sum of his life*<sup>11</sup> he finds this to be the thing, or group of things, manifest to him;—this, the piece of true knowledge, or sight, which his share of sunshine and earth has permitted him to seize. He would *fain*<sup>12</sup> set it *down*<sup>13</sup> for ever; engrave it on rock, if he could; saying, “This is the best of me; for the rest I ate and drank and slept, loved, and hated, like another; my life was as the vapor, and is not; but this I saw and knew; this, if anything of mine, is worth your memory.” That is his “writing”; it is, in his small human way, and with whatever degree of true inspiration in him, his *inscription*<sup>14</sup>, or *scripture*<sup>15</sup>. That is a “Book.”

Perhaps you think no books were ever so written? But, again, I ask you, do you at all believe in honesty, or at all in kindness? or do you think there is never any honesty or benevolence in wise people? None of us, I hope, are so unhappy as to think that. Well, whatever bit of a wise man’s work is honestly and benevolently done, that bit is his book, or his piece of



art. It is mixed always with evil fragments—ill-done, *redundant*<sup>16</sup>, affected work. But if you read rightly, you will easily discover the true bits, and those are the book.

Now, books of this kind have been written in all ages by the greatest men,—by great readers, great statesmen, and great thinkers. These are all at your choice; and Life is short. You have heard as much before;—yet, have you measured and *mapped out*<sup>17</sup> this short life and its possibilities? Do you know, if you read this, that you cannot read that—that what you lose to-day you cannot gain to-morrow? Will you go and gossip with your housemaid, or your stable-boy, when you may talk with queens and kings; or flatter yourselves that it is with any worthy consciousness of your own claims to respect, that you jostle with the hungry and common crowd for *entrée*<sup>18</sup> here, and audience there, when all the while this *eternal court*<sup>19</sup> is open to you, with its society, wide as the world, *multitudinous*<sup>20</sup> as its days, the chosen and the mighty, of every place and time? Into that you may enter always; in that you may take fellowship and rank according to your wish; from that, once entered into it, you can never be an *outcast*<sup>21</sup> but by your own fault; by your *aristocracy*<sup>22</sup> of companionship there, your own *inherent*<sup>23</sup> aristocracy will be assuredly tested,

and the motives with which you strive to take high place in the society of the living, measured, as to all the truth and sincerity that are in them, by the place you desire to take in this company of the Dead.

### NOTE

The above selection is also taken from John Ruskin's lectures entitled "Sesame and Lilies."

### VOCABULARY

- |                                     |                            |
|-------------------------------------|----------------------------|
| 1 the books of the hour 無永久價<br>值之書 | 12 fain 樂意                 |
| 2 bright 生動的                        | 13 to set down 筆之於書        |
| 3 pathetic 動人哀憐                     | 14 inscripti n 銘, 銘刻之物     |
| 4 to usurp the place of 奪~之位        | 15 scripture 銘             |
| 5 bound up in a volume 裝訂成冊         | 16 redundant 冗長, 逾量        |
| 6 conveyance 傳達                     | 17 to map out 詳繪於圖上        |
| 7 to perpetuate 使不朽                 | 18 entrée 進出之自由            |
| 8 helpfully 有用                      | 19 eternal c urt 永久之宮院(指書) |
| 9 melodiously 悅耳                    | 20 multitudinous 衆多        |
| 10 at all events 不論如何               | 21 outcast 流氓              |
| 11 in the sum of his life 在他一生      | 22 aristocracy 貴族          |
|                                     | 23 inherent 內在的            |

### EXERCISE

1. Into what two classes are books divisible?
2. What are the books of the hour?
3. What is the chief characteristic of books of the hour?
4. What distinguishes the book of all time from the book of the hour?
5. How can we keep company with the great minds of the past?

( 20 )

## The Delights of Books

SIR JOHN LUBBOCK

Books are to mankind what memory is to the individual. They contain the history of our race, the discoveries we have made, the *accumulated*<sup>1</sup> knowledge and experience of ages; they *picture*<sup>2</sup> for us the marvels and beauties of nature; help us in our difficulties, comfort us in sorrow and in suffering, change hours of weariness into moments of delight, store our minds with ideas, fill them with good and happy thoughts, and lift us out of and above ourselves.

There is an *Oriental*<sup>3</sup> story of two men; one was a king, who every night dreamt he was a beggar; the other was a beggar, who every night dreamt he was a prince and lived in a palace. I am not sure that the king had very much the best of it. Imagination is sometimes more vivid than reality. But, however this may be, when we may not only (if we wish it) be kings and live in palaces, but, what is far better, we may transport ourselves to the mountains or the seashore, and visit the most beautiful parts of the earth, without fatigue, inconvenience, or expense.

Many of those who have had, as we say, all that this world can give, have yet told us they owed much

of their purest happiness to books. *Ascham*<sup>4</sup>, in "*The Schoolmaster*<sup>5</sup>," tells a *touching*<sup>6</sup> story of his last visit to *Lady Jane Grey*<sup>7</sup>. He found her sitting in an *oriel window*<sup>8</sup> reading *Plato's*<sup>9</sup> beautiful account of the death of *Socrates*<sup>10</sup>. Her father and mother were hunting in the park, the hounds were in full cry, and, their voices came in through the open window. He expressed his surprise that she had not joined them. "But," said she, "I wish that all their pleasure in the park is but a shadow to the pleasure I find in Plato."

*Macaulay*<sup>11</sup> had wealth and fame, rank and power, and yet he tells us in his biography that he owed the happiest hours of his life to books. In a charming letter to a little girl, he says: "Thank you for your very pretty letter. I am always glad to make my little girl happy, and nothing pleases me so much as to see that she likes books, for when she is as old as I am, she will find that they are better than all the *tarts*<sup>12</sup> and cakes, toys and plays, and sights in the world. If any one would make me greatest king that ever lived, with palaces and gardens and fine dinners, and wines and coaches, and beautiful clothes, and hundreds of servants, *on condition that*<sup>13</sup> I should not read books, I would not be a king. I would rather be a poor man in a garret with plenty of books than a king who did not love reading."

Books, indeed, endow us with a whole enchanted palace of thoughts. There is a wider prospect, says *Jean Paul Richter*<sup>14</sup> from *Parnassus*<sup>15</sup> than from a throne. In one way they give us an even more vivid idea than the actual reality, just as reflections are often more beautiful than real nature. "All mirrors," says *George MacDonald*<sup>16</sup>, "the commonest room is a room in a poem when I look in the glass."

Precious and priceless are the blessings which the books scatter around our daily paths. We walk, in imagination, with the noblest spirits, through the most sublime and enchanting regions.

Without stirring from our fireside we may roam to the most remote regions of the earth, or *soar into*<sup>17</sup> realms where *Spenser's*<sup>18</sup> shapes of unearthly beauty flock to meet us, *Milton*<sup>19</sup> angels peal in our ears the *choral hymns*<sup>20</sup> of Paradise. Science, art, literature, philosophy,—all that man has thought, all that man has done,—the experience that has been bought with the sufferings of a hundred generations,—all are *garnered up*<sup>21</sup> for us in the world of books.

## VOCABULARY

<sup>1</sup> accumulated 積聚的

<sup>2</sup> to picture 描寫

<sup>3</sup> Oriental 東方的

<sup>4</sup> Ascham (1515—1568) 英國作家

<sup>5</sup> "The Schoolmaster" 一篇教育

<sup>6</sup> touching 動人的, 可哀的 [論文

<sup>7</sup> Lady Jane Grey (1537—1554) 英

國才女, 因篡奪王位被斬首

- <sup>8</sup> oriel window 凸窗  
<sup>9</sup> Plato (427—347 B.C.) 柏拉圖 (希臘哲學家)  
<sup>10</sup> Socrates (469—399 B.C.) 蘇格拉底 (希臘哲學家)  
<sup>11</sup> Macaulay (1800—1859) 英國作家  
<sup>12</sup> tart 菓餡麵食  
<sup>13</sup> on condition that 以~爲條件  
<sup>14</sup> Jean Paul Richter (1763—1825) 德國作家  
<sup>15</sup> Parnassus 希臘山名 (此山爲詩神聖地, 因此 Parnassus 喻意爲詩或詩之發源地)  
<sup>16</sup> George MacDonald (1824—1905) 蘇格蘭詩人  
<sup>17</sup> to soar into 飛入  
<sup>18</sup> Spenser (1552?—1599) 英國詩人  
<sup>19</sup> Milton (1608—1674) 英國詩人  
<sup>20</sup> choral hymn 和諧的詩歌  
<sup>21</sup> to be garnered up 積聚

## EXERCISE

1. What do books contain?
2. What do books picture for us?
3. Tell the Oriental story of two men.
4. What does Ascham tell us in "The Schoolmaster"?
5. What does Macaulay tell us in his biography?
6. What does he say in a charming letter to a little girl?
7. What does Jean Paul Richter say?
8. What does George MacDonald say?
9. Memorize the last two paragraphs.

( 21 )

## The Sorrows of Birds

PAUL DU CHAILLU

I love birds. They cheer us in our lonely hours, when from their bowers their songs come upon our ears and gladden our hearts.

Their melodies have often told me how happy they were, and how much one bird loved another. They are the poets of nature. Oh, little birds, I have often wondered how many sorrows you have! Pain I know you have.

The shrill cries and *plaintive*<sup>1</sup> notes I have often heard from you, have told me that your little breasts felt *the pangs of anguish*<sup>2</sup>. The hurried flights which I have often watched, have said how anxious you were.

In our northern climes, when the leaves have withered, when the cold winds blow, when the snow covers the earth, I know that you *suffer from hunger*<sup>3</sup>, and I feel sorry for you. When you come by the window, you seem to say—"Do feed me, for I am so hungry and so cold!"

I have crossed the seas, and hundreds of miles away from land, I have seen you in your *forlorn*<sup>4</sup> flight, *looking in vain for*<sup>5</sup> the way that might lead to a land where your poor little bodies and tired wings and tiny feet could find rest.

The storm and the winds had carried you away from the land where you were *accustomed to*<sup>6</sup> rejoice and sing, and taken you above the ocean on which you looked with such dread, and which is always ready to *engulf*<sup>7</sup> you. You were so tired that you had not even the strength to utter your cries.

How then I pitied you, for I thought of the days and the sleepless nights you had spent over the vast sea! How weary those little wings of yours were! How painful must have been each effort you made to support yourselves in the air! How sad must have been your thoughts, for you could see nothing to guide you to that place you longed to reach!

When the eagle, the hawk, and the falcon soar high in the sky, I know that they are your enemies. When the snake glides from branch to branch *in search of*<sup>8</sup> your nest, to destroy your offspring, I know that pain will reach your heart. When you and your mate are flying above the earth, perchance a heartless sportsman appears, with his gun to *bring you down*<sup>9</sup>.

How have I seen you follow the unfortunate one in its downward flight! How painful to hear were your cries! How you tried to arrest the poor wounded one, and how touching the scene as you soared and soared above the body of the little victim who had fallen to the ground!

So plaintive were your cries that they ought to have disarmed the ruthless hand that separated you, so that he would say to himself—"I will nevermore kill a harmless little bird, for God has given them to us to cheer, to *enliven*<sup>10</sup> the nature that surrounds us."



When night comes, and your mate does not return, how anxious and sad you seem to feel! Perhaps a cat or some wild animal has destroyed the life of your mate. How often I have heard you call for the missing one, and could detect despair in the tone of your voice!

When the young fall from the nest I have watched your anxiety, and when danger has threatened them I have seen you *brace up your courage*<sup>11</sup>; and how angry then did you look, with your little feathers all standing out as if you were ready for a fight!

When the storms had tumbled down the nest you had built with so much trouble, how distressed you seemed, and how industrious you were to build another!

So, little *birdies*<sup>12</sup>, I found that, like man, you have your joys, your cares, your troubles, and your sorrows. *The stormy billows of life*<sup>13</sup> are also for you. I love you the more for this. I wish I were a poet, so that my *lyre*<sup>14</sup> could sing song to you, and I might tell you a softer tale than that which the nightingale tells to us.

#### NOTE

PAUL DU CHAILLU (1835—1903) was the son of a French merchant and an explorer to Africa.

## VOCABULARY

- |                               |  |
|-------------------------------|--|
| 1 plaintive 悲傷                | 11 to brace up one's courage 鼓起勇氣  |
| 2 the pangs of anguish 極度痛苦   | 12 birdies "birds" 的親暱稱呼; 參看 "doggie" or "doggy" (dog), "lassie" (lass), "sonny" (son), etc. |
| 3 to suffer from hunger 缺乏食物, | 13 the stormy billows of life 人生的波瀾  |
| 4 forlorn 失望 [受餓]             | 14 lyre 一種弦琴, 古時用以奏歌者 (按 "lyric" 即由此字變來)   |
| 5 to look for 尋求              |  |
| 6 to be accustomed to 慣於      |  |
| 7 to engulf 吞下                |  |
| 8 in search of 尋求             |  |
| 9 to bring down 打下            |  |
| 10 to enliven 使有生氣            |  |

## EXERCISE

1. Why do you love birds?
2. What have their melodies told us?
3. What have their shrill cries and plaintive notes told us?
4. When do they suffer from hunger in our climes?
5. What are their enemies?
6. When danger threatens the young birds, what do they do?
7. When the storms tumble down the nest, what do they do?
8. What do they have?

### III. SPEECHES

( 22 )

#### To Arms

LOUIS KOSSUTH

Our *fatherland*<sup>1</sup> is in danger<sup>2</sup>. Citizens, *to arms*<sup>3</sup>! to arms! Unless the whole nation rise up as one man to defend itself all the noble blood already shed is in vain. People of *Hungary*<sup>4</sup>, will you die under the exterminating sword of the *Russians*<sup>5</sup>? If not, defend yourselves. Will you *look on*<sup>6</sup> while the *Cossacks*<sup>7</sup> of the far north *tread under foot*<sup>8</sup> the bodies of your fathers, mothers, wives, and children? If not, defend yourselves. Will you see a part of your fellow-citizens sent to the wilds of Siberia made to serve in the wars tyrants, or bleed under the murderous *knout*<sup>9</sup>? If not, defend yourselves. Will you behold villages *in flames*<sup>10</sup>, and your harvests destroyed? Will you die of hunger on the land which your sweat has made fertile? If not, defend yourselves.

#### NOTE

KOSSUTH (LAJOS) LOUIS (1802—1894), Hungarian statesman, patriot, revolutionist, was born at Monok, Zemplin, on Sept. 19, 1802, and died in Turn on March 20, 1894.

His body was taken to Pest, where he was buried amid the mourning of the whole country.

This speech was given when the Austrians tried to suppress Hungary by the aid of Russia, as he demanded Parliamentary government for Hungary.

### VOCABULARY

- |                                |                                     |
|--------------------------------|-------------------------------------|
| <sup>1</sup> fatherland 祖國     | <sup>6</sup> to look on 旁觀          |
| <sup>2</sup> in danger 在危險中    | <sup>7</sup> Cossacks 哥薩克人(以騎兵著稱)   |
| <sup>3</sup> to arms 武裝起來,準備戰鬥 | <sup>8</sup> to tread under foot 蹂躪 |
| <sup>4</sup> Hungary 匈牙利       | <sup>9</sup> knout 俄國撻犯之鞭           |
| <sup>5</sup> Russians 俄國人      | <sup>10</sup> in flames 著火          |

### EXERCISE

1. By whom was this speech given?
2. When was this speech given?
3. Give a short speech to your countrymen who are under aggression of the Japanese.
4. Memorize the speech.

( 23 )

## Welcome Address to the League Inquiry Commission<sup>1</sup>

LIN SEN

Gentlemen, I have the honour, as President of the National Government of the Chinese Republic, to

*extend a hearty welcome*<sup>2</sup> to you as members of the *League of Nations*<sup>3</sup> to visit China as well as to the distinguished visitors from Japan who are with us this evening.

The *mission*<sup>4</sup> on which you come to China is of supreme importance, not only because a preliminary step is now taken leading to the restoration of *normal conditions*<sup>5</sup> in the three northeastern provinces so that the Chinese authorities in that region may resume their functions and the Chinese people there may continue their *pursuits and occupations*<sup>6</sup>, but also for the reason that the establishment of justice and peace as international moral standards will forever prevent the recurrence in other parts of the world of such unfortunate events as have occurred in different parts of China for a period of more than six months.

Ever since the foundation of the League of Nations which is an imperishable monument to the statesmanship and loving wisdom of a *Great American President*<sup>7</sup>, China has unhesitatingly accepted, and the National Government has unswervingly supported, its two fundamental principles, namely, to promote *international cooperation*<sup>8</sup> and to achieve *international peace and security*<sup>9</sup>. It is with deep interest that the Chinese people have watched the progress made by the League of Nations as a bulwark of peace and as a medium of

cooperation among its different members. The National Government, on many occasions, has *availed itself of*<sup>10</sup> the assistance of the experts connected with the League of Nations in the making of plans for national reconstruction and in the execution of important programmes of national *rehabilitation*<sup>11</sup>. At the same time, the great strides taken by the League of Nations in the elaboration of methods for the prevention of war and in the settlement of international disputes have gained the admiration and respect of the Chinese people for the League as a growing moral organism of the *post-war*<sup>12</sup> world and have strengthened the peace-loving tradition in this country.

Unfortunately, the events that have occurred since last September have been a great strain on the peace-loving tradition and a severe test of the principle of close international cooperation, which form the basis of China's relations with friendly nations. *In spite, however, of*<sup>13</sup> the extreme gravity of the situation and the extreme seriousness of the *consequences*<sup>14</sup> the Chinese Government and people have from the very beginning exercised the utmost self-restraint and forbearance and have unfailingly accepted the *good offices*<sup>15</sup> of the League of Nations and the United States *to bring about*<sup>16</sup> a peaceful settlement. Indeed, it is known to the whole world that ever since China placed

the dispute unreservedly in the hands of the League of Nations, she has never departed from her policy in loyally supporting the principle for which the League was founded, the achievement of international peace and security. And as you are well aware of the earnest endeavour of the Chinese Government to uphold and observe most scrupulously all the international agreements for the *maintenance*<sup>17</sup> of peace, it would be superfluous for me to enlarge upon the subject.

I venture to express the hope that with the useful assistance of the Japanese as well as the Chinese *assessor*<sup>18</sup>, the Commission will be able to make a full and frank inquiry and to cause the merits of the dispute to be established. It is my deep conviction, gentlemen, that with your profound knowledge of the Orient and your great ability and impartiality, the facts of the dispute, the investigation of which constitutes your present important mission, will be assessed and judged *in the light of*<sup>19</sup> the letter and spirit of *the Paris Pact*<sup>20</sup>, *the Nine-Power Treaty*<sup>21</sup> and *the Covenant of the League of Nations*<sup>22</sup>, and it is my firm belief that the League of Nations, with the great authority and weight it possesses through the settlement of numerous disputes in the course of ten years, will soon bring the present conflict to a satisfactory conclusion.

It is our fervent hope and wish that your mission will be *crowned with success*<sup>23</sup>, thus averting a great international crisis in the Far East and establishing a precedent for upholding certain principles which the world will be happy to follow hereafter. The Chinese people are inherently peace-loving. We have always believed that international harmony is needed to-day more than ever because antagonism and discord among nations have profited none and injured all. We want to live in peace with all nations both far and near.

In the promotion of this friendly relation, we feel, however, that international treaties to be mutually satisfactory and lasting should be based upon respect for each other's territorial and political sovereignty which is, in fact, one of the basic principles underlying the League Covenant: We believe that durable peace cannot be sustained by military force but must be founded on justice and good will.

It is in that belief that I raise my glass to *drink to your health*<sup>24</sup> and the success of your mission.

#### NOTE

The above is an address given by Lin Sen, the president of the National Government of the Chinese Republic, to League Inquiry Commission. It is taken from 'Peiping Tientsin Times', April 1, 1932.



## VOBABULARY

- |   |  |
|---|--|
| <sup>1</sup> The League Inquiry Commission 國聯調查團                | <sup>12</sup> post-war 戰後                                |
| <sup>2</sup> to extend a hearty welcome 致懇摯之歡迎                  | <sup>13</sup> in spite of 雖,不顧                           |
| <sup>3</sup> The League of Nations 國聯                           | <sup>14</sup> consequences 事態                            |
| <sup>4</sup> the mission 使命                                     | <sup>15</sup> good offices 居間調停                          |
| <sup>5</sup> normal conditions 常態                               | <sup>16</sup> to bring about 成就                          |
| <sup>6</sup> pursuits and occupations 事業                        | <sup>17</sup> maintenance 維持                             |
| <sup>7</sup> a Great American President 指威爾遜總統 (Woodrow Wilson) | <sup>18</sup> assessor 襄理                                |
| <sup>8</sup> international cooperation 國際合作                     | <sup>19</sup> in the light of 按照                         |
| <sup>9</sup> international peace and security 國際間的和平與安全         | <sup>20</sup> The Paris Pact 巴黎協定 [約                     |
| <sup>10</sup> to avail one's self of 利用                         | <sup>21</sup> The Nine-Power Treaty 九國公                  |
| <sup>11</sup> rehabilitation 復興                                 | <sup>22</sup> the Covenant of the League of Nations 國聯盟約 |
|   | <sup>23</sup> to be crowned with success 成功              |
|   | <sup>24</sup> to drink to one's health 舉杯祝福              |

## EXERCISE

1. To whom did Lin Sen extend a hearty welcome?
2. What was the mission of the League Inquiry Commission?
3. Why was the mission of supreme importance then?
4. What was Lin Sen's deep conviction then?
5. What was the fervent hope and wish of the Chinese people then?
6. Was our hope realized?
7. What are the two fundamental principles of the League of Nations?
8. In the promotion of friendly relations, what is necessary?

( 24 )

## An Appeal to Arms

PATRICK HENRY

Mr. President, it is natural for man *to indulge in<sup>1</sup>* the *illusions<sup>2</sup>* of hope. We are apt to shut our eyes against *a painful truth<sup>3</sup>*, and listen to the song of that *siren<sup>4</sup>*, till she transforms us into beasts. Is this the *part<sup>5</sup>* of wise men, engaged in a great and arduous struggle for liberty? *Are we disposed to<sup>6</sup>* be of the number of those, who, having eyes, see not, and having ears, hear not, the things which so nearly concern their *temporal salvation<sup>7</sup>*? For my part, whatever anguish of spirit it may cost, I am willing to know the whole truth; to know the worst, and *to provide for<sup>8</sup>* it.

I have but one lamp by which my feet are guided; and **that** is the lamp of experience. I know of no way of judging of the future but by the past. And judging by the past, I wish to know what there has been in the conduct of the *British ministry<sup>9</sup>*, for the last ten years, to justify those hopes with which *gentlemen<sup>10</sup>* have been pleased to solace themselves and *the House<sup>11</sup>*? Is it that insidious smile with which our petition has been lately received? Trust it not, sir; it will prove a

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—  
900.

snare to your feet. Suffer not yourselves *to be betrayed with a kiss*<sup>12</sup>. Ask yourselves how this gracious reception for our petition *comports with*<sup>13</sup> those warlike preparations which cover our waters and darken our land. Are fleets and armies necessary to a work of love and reconciliation? Have we shown ourselves so unwilling to be reconciled, that force must be *called in*<sup>14</sup> to win back our love? Let us not deceive ourselves, sir. These are the implements of war and subjugation; the *last arguments*<sup>15</sup> to which kings *resort*<sup>16</sup>.

I ask gentlemen, sir, what means this *martial array*<sup>17</sup> if its purpose be not to force us to submission? Can gentlemen assign any other possible motive for it? Has Great Britain any enemy in this quarter of the world to *call for*<sup>18</sup> all this accumulation of navies and armies? No, sir, she has none. They are meant for us: they can be meant for no other. They are sent over to bind and rivet upon us those chains, which the British ministry have been so long forging. And what have we to oppose to them? Shall we try argument? Sir, we have been trying that for the last ten years. Have we anything new to offer upon the subject? Nothing. We have *held the subject up*<sup>19</sup> *in every light of which it is capable*<sup>20</sup>; but it has been all in vain. Shall we resort to entreaty and humble supplication? What terms shall we find, which have not been already exhausted?

Let us not, I beseech you, sir, deceive ourselves longer. Sir, we have done everything that could be done, to avert the storm which is now coming on. We have petitioned; we have remonstrated; we have supplicated; we have prostrated ourselves before the throne, and have implored its interposition *to arrest*<sup>21</sup> the tyrannical hands of the ministry and Parliament. Our petitions have been slighted; our remonstrances have produced additional violence and insult; our supplications have been disregarded; and we have been *spurned*<sup>22</sup>, with contempt, from the foot of the throne! In vain, after these things, may we indulge the fond hope of peace and reconciliation. There is no longer any *room*<sup>23</sup> for hope. If we wish to be free—if we mean to preserve *inviolable*<sup>24</sup> those inestimable privileges for which we have been so long contending—if we mean not basely to abandon the noble struggle in which we have been so long engaged, and which we have pledged ourselves never to abandon, until the glorious object of our contest shall be obtained—we must fight! I repeat it, sir, we must fight! An *appeal to arms*<sup>25</sup> and to the *God of Hosts*<sup>26</sup> is all that is left us!

They tell us, sir, that we are weak—unable *to cope with*<sup>27</sup> so formidable an *adversary*<sup>28</sup>. But when shall we be stronger? Will it be the next week, or the next year? Will it be when we are totally disarmed, and

when a British guard shall be stationed in every house? Shall we gather strength by irresolution and inaction? Shall we acquire the means of effectual resistance by lying *supinely*<sup>29</sup> on our backs and *hugging*<sup>30</sup> the delusive phantom of hope, until our enemies shall have bound us hand and foot?

Sir, we are not weak if we *make* a proper *use of*<sup>31</sup> those means which the God of nature has placed in our power. Three millions of people armed in the holy cause of liberty, and in such a country as that which we possess, are invincible by any force which our enemy can send against us. Besides, sir, we shall not fight our battles alone. There is a just God who *presides over*<sup>32</sup> the destinies of nations, and who will raise up friends to fight our battles for us. The battle, sir, is not *to the strong*<sup>33</sup> alone; it is to the vigilant, the active, the brave. Besides, sir, we have no election. If we were base enough to desire it, it is now too late to retire from the contest. There is no retreat but in submission and slavery! Our chains are forged! Their clanking may be heard on the plains of Boston! The war is inevitable—and let it come! I repeat it, sir, let it come!

It is in vain, sir, *to extenuate the matter*<sup>34</sup>. Gentlemen may cry, Peace, Peace—but there is no peace. The war is actually begun! The next gale that sweeps

from the north will bring to our ears the clash of resounding arms! Our brethren are already in the field! Why stand we here idle? What is it that gentlemen wish? What would they have? Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take; but *as for*<sup>35</sup> me, give me liberty or give me death!

### NOTE

PATRICK HENRY, an American orator and patriot, was born in 1736. It has been said that with the exception of Daniel Webster alone, Patrick Henry was probably the greatest of American orators. He died in 1799, at his home in Redhill, Virginia.

This great and powerful speech was delivered by him at Richmond in 1775. It succeeded in stirring up all those present at the meeting, among whom were Jefferson and Washington, and led to the passing of a resolution to put Virginia into a state of defence.

### VOCABULARY

<sup>1</sup> to indulge in 沉溺於

<sup>2</sup> illusion 幻景

<sup>3</sup> a painful truth 至理

<sup>4</sup> siren 在海上以音樂迷航海者之女神

<sup>5</sup> part 本分, 責任

<sup>6</sup> to be disposed to 意欲

<sup>7</sup> temporal salvation 現在的拯救, 肉體的拯救

<sup>8</sup> to provide for 準備

<sup>9</sup> British Ministry 英國政府

<sup>10</sup> gentlemen 議會會員

<sup>11</sup> the House 維基尼亞州議會

- |   |  |
|---|--|
| 12 to be betrayed with a kiss 猶大 (Judas) 騙耶穌的典故 (見馬太福音二十六章, 四十九節) | 23 room 可能, 餘地                           |
| 13 to comport with 符合   | 24 inviolate 未受傷                         |
| 14 to call in 求助 「付方法   | 25 an appeal to arms 訴諸武力                |
| 15 the last argument 理屈詞窮的對                                       | 26 God of Hosts 戰神                       |
| 16 to resort to 依賴  | 27 to cope with 與~相爭                     |
| 17 martial array 列陣   | 28 adversary 仇敵                          |
| 18 to call for 需要   | 29 supinely 怠忽的, 苟安的                     |
| 19 to hold up 讓步  | 30 to hug 緊握                             |
| 20 in every light of which it is capable 在各方面的可能情形之下              | 31 to make use of 利用                     |
| 21 to arrest 阻止   | 32 to preside over 監視, 支配                |
| 22 to spurn 踢   | 33 to the strong 恃武力                     |
|   | 34 to extenuate the matter 減輕, 抹煞這問題的嚴重性 |
|   | 35 as for 至於                             |

## EXERCISE

1. What is natural for man?
2. What is the best way of judging of the future?
3. What means had the Americans tried to have their wrongs righted?
4. What new danger was threatening them now?
5. What course did Patrick Henry advise?
6. How did he support it?
7. Write out some of the sentences in this speech you like best.

( 25 )

## Napoleon's Address to His Soldiers

NAPOLEON BONAPARTE

Soldiers! You have *precipitated*<sup>1</sup> yourselves like a torrent from the *Apennines*<sup>2</sup>. You have overwhelmed

or swept before you all that opposed your march. *Piedmont*<sup>3</sup>, delivered from Austrian oppression, has returned to her natural sentiments of peace and friendship toward France. *Milan*<sup>4</sup> is yours; and all over Lombardy floats the flag of the Republic. To your generosity do the Dukes of *Parma*<sup>5</sup> and *Modena*<sup>6</sup> now owe<sup>7</sup> their political existence. The army which proudly threatened you finds no remaining barrier of defense against your courage. *The Po, the Ticino, the Adda*<sup>8</sup>, could not stop you a single day. Those vaunted ramparts of Italy proved insufficient; you traversed them as rapidly as you did the Apennines. Successes so numerous and brilliant have carried joy to the heart of your country. Your representatives have decreed a festival to be celebrated in all the communes of the Republic, *in honor of*<sup>9</sup> your victories. There will your fathers, mothers, wives, sisters, all who hold you dear, rejoice over your triumphs, and boast that you belong to them.

Yes, soldiers, you have done much; but much still remains for you to do. Shall it be said of us that we knew how to conquer, but not how to profit by victory? Shall posterity reproach us with having a *Capua*<sup>10</sup> in Lombardy? Nay, fellow soldiers! I see you already eager to cry "To arms!" Inaction fatigues you; and days lost to glory are to you days lost to



happiness. Let us, then, begone! We have yet many forced marches to make; enemies to vanquish; laurels to gather; and injuries to avenge! Let those who have sharpened the poniards of civil war in France, who have pusillanimously assassinated our Ministers, who have burned our vessels at *Toulon*<sup>11</sup>,—let them now tremble! The hour of vengeance has knolled!

But let not the people be disquieted. We are the friends of every people; and more especially of the descendants of the *Brutus*<sup>12</sup>, the *Scipios*<sup>13</sup>, and other great men to whom we look as bright exemplars. To re-establish the *Capitol*<sup>14</sup>; to place there with honor the statues of the heroes who made it memorable; to rouse the Roman people, *unnerved*<sup>15</sup> by many centuries of oppression,—such will be some of the fruits of our victories. They will constitute an epoch for posterity. To you, soldiers, will belong the immortal honor of redeeming the fairest portion of Europe. The French people, free and respected by the whole world, shall give to Europe a glorious peace, which shall indemnify it for all the sacrifices which it has borne the last six years. Then, by your own firesides you shall repose, and your fellow citizens, when they point out any one of you, shall say, “He belonged to the Army of Italy!”

## NOTE

NAPOLEON BONAPARTE (1769—1821), General and Emperor of the French, was born in Corsica.

This oration was delivered by Napoleon to the army of Italy on May 15, 1796, six days after the battle of *Lodi*<sup>16</sup>. In response to this address, the French beat back the Austrians into Austria after nearly one year of fierce fighting.

## VOCABULARY

- <sup>1</sup> **to precipitate** 突然衝下
- <sup>2</sup> **Apennines** 直貫意大利 (Italy) 半島之山
- <sup>3</sup> **Piedmont** 薩爾地尼亞 (Sardinia) 王國之一州, 先聯奧 (Austria) 以抗拿破崙, 不幸大敗, 割薩伏衣 (Savoy) 及尼斯 (Nice) 二州以和
- <sup>4</sup> **Milan** 米蘭, 即倫巴底 (Lombardy) 之京城
- <sup>5</sup> **Parma** 意大利北部之一公國, 自奧西二皇家聯姻後, 屬於西班牙 (Spain)
- <sup>6</sup> **Modena** 屬奧之一公國, 於 1796 年與 Parma 同為拿破崙之屬國, 遂得允許休戰
- <sup>7</sup> **to owe** ~ 得 ~ 胥賴
- <sup>8</sup> **the Po, the Ticino, the Adda** 意大利北部之三大河
- <sup>9</sup> **in honor of** 以表敬意, 慶祝
- <sup>10</sup> **Capua** 意大利古代最奢華之城名, 漢尼拔大將 (Hannibal) 即在此腐化: 漢尼拔征羅馬節節勝利, 迨至 Capua 過冬時為該城奢華所濡染, 故離城以後, 戰爭累次失利, 以至迦太基 (Carthage) 燬滅, 而身亦亡
- <sup>11</sup> **Toulon** 法國南部之一海軍根據地, 當 1793 年曾叛法國第一共和國政府, 立太子路易十七 (Louis XVII), 並聯合英海軍而宣布復辟
- <sup>12</sup> **Brutus, Marcus Junius** (85—42 B. C.) 紀元前羅馬共和黨首領及謀殺該撒之一人
- <sup>13</sup> **Scipio, Africanus, "The Elder"** (237—183 B.C.); **Africanus, Scipio, "The Younger"** (185—129 B. C.) 二人均為紀元前羅馬大將及執政官吏: 一曾敗迦太基大將漢尼拔於撒馬 (Zama; 一曾於二次羅馬與迦太基大戰時大敗迦太基, 並毀其城
- <sup>14</sup> **Capitol** 羅馬 Jupiter 神之廟 (在 Capitoline 山上)
- <sup>15</sup> **unnerved** 使衰弱, 無勇氣
- <sup>16</sup> **Lodi** 意大利米蘭省 (Milan) 之一城, 即 1796 年拿破崙大敗奧兵之地

## EXERCISE

1. For what purpose did Napoleon address his soldiers?
2. To what sentiments did Napoleon try to appeal in his speech?
3. Why did Napoleon take Brutus and Scipios as exemplars for his soldiers?
4. Memorize the first two paragraphs of this speech.

( 26 )

**Gettysburg Address**

ABRAHAM LINCOLN

Fourscore and seven years ago, our fathers *brought forth*<sup>1</sup> on this continent a new nation, *conceived*<sup>2</sup> in liberty, and *dedicated*<sup>3</sup> to the *proposition*<sup>4</sup> that all men are created equal. Now we are *engaged in*<sup>5</sup> a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long *endure*<sup>6</sup>. We are met on a great battle-field of that war. We have come to dedicate a portion of that field as a final resting-place for those who here gave their lives that nation might live. It is altogether fitting and proper that we should do this. But in a large sense we cannot dedicate, we cannot *consecrate*<sup>7</sup>, we cannot *hallow*<sup>8</sup> this ground. The brave men, living and dead, who

struggle here, have consecrated it far above our poor power to add or detract. The world will little note, nor long remember, what we say here, but it can never forget what they did here. It is for us, the living, rather to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us,—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion,—that we here highly resolve that these dead shall not have died in vain,—that this nation, under God, shall have a new birth of freedom,—and that government of the people, by the people, for the people, shall not perish from the earth.

### NOTE

ABRAHAM LINCOLN (1809—1865) was the 16th President of America. He delivered this speech at Gettysburg on November 19, 1863, at the dedication of the great national cemetery.

### VOCABULARY

<sup>1</sup> to bring forth 產生

<sup>2</sup> to conceive 起原, 建設

<sup>3</sup> to dedicate 極端敬重

<sup>4</sup> proposition 陳說

<sup>5</sup> to be engaged in 從事於

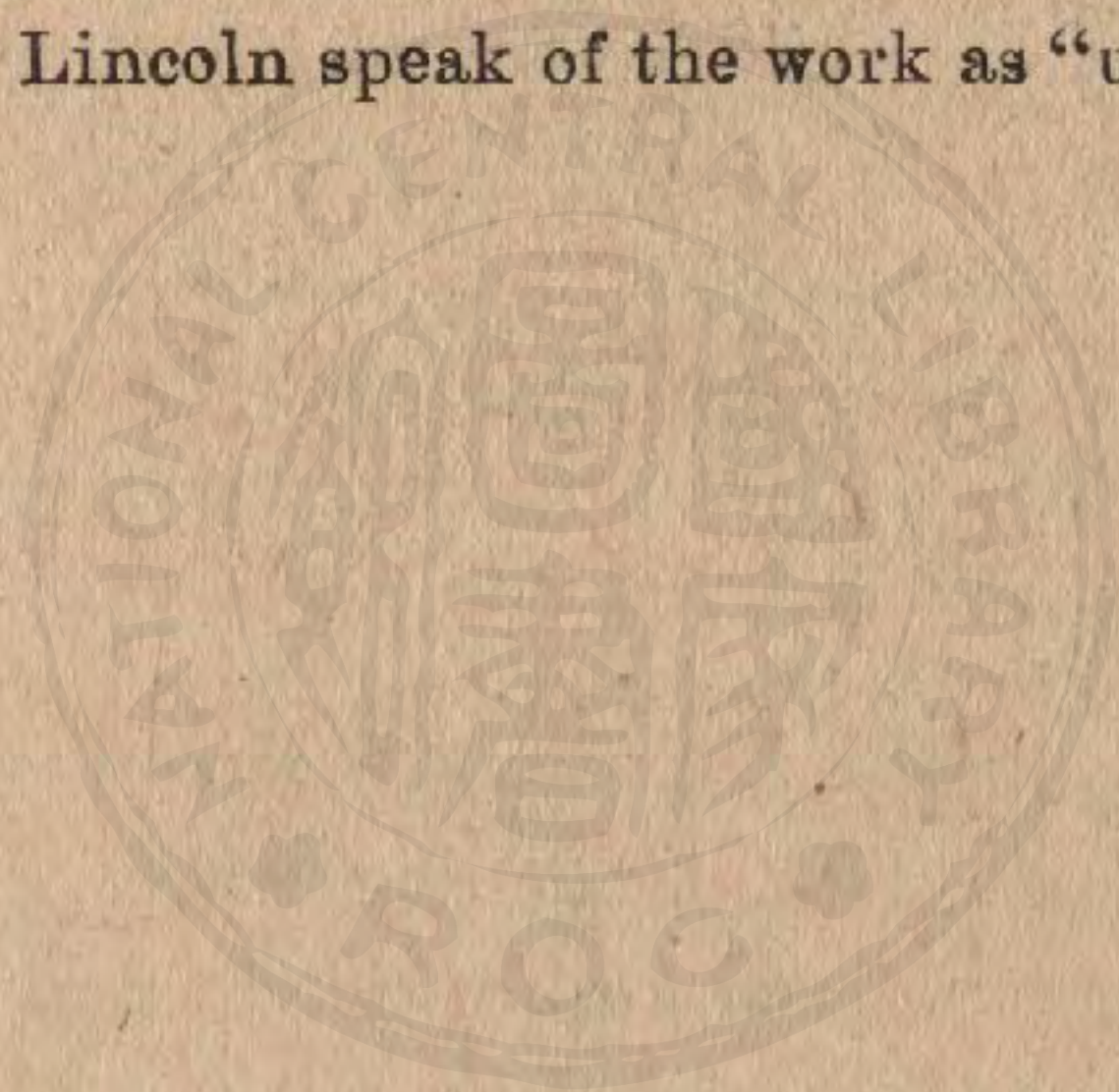
<sup>6</sup> to endure 歷久存在

<sup>7</sup> to consecrate 專用爲神聖

<sup>8</sup> to hallow 使爲神聖

## EXERCISE

1. What do we mean by "civil war"?
2. What was "the last full measure of devotion"?
3. What did the speaker wish to impress upon the minds of the people by this speech?
4. What are the different shades of meaning of the prepositions "of", "by", "for" used in the oft-repeated expression?
5. Why did Lincoln speak of the work as "unfinished"?



## IV. STORIES

( 27 )

### A Grain as Big as a Hen's Egg

LEO TOLSTOY

One day some children found, in a *ravine*<sup>1</sup>, a thing shaped like a grain of corn, with a *groove*<sup>2</sup> down the middle, but as large as a hen's egg. A traveler passing by saw the thing, bought it from the children for a penny, and taking it to town sold it to the king as a curiosity.

The king called together his *wise men*<sup>3</sup>, and told them to find out what the thing was. The wise men *pondered*<sup>4</sup> and pondered and *could not make head or tail of it*<sup>5</sup>, till one day, when the thing was lying on a window sill, a hen flew in and pecked at it till she made a hole in it, and then every one saw that it was a grain of corn. The wise men went to the king, and said:

“It is a grain of corn.”

At this the king was much surprised; and he ordered the learned men to find out when and where such corn had grown. The learned men pondered

again and searched in their books, but could find nothing about it. So they returned to the king and said:

“We can give you no answer. There is nothing about it in our books. You will have to ask the peasants; perhaps some of them may have heard from their fathers when and where grain grew to such a size.”

So the king gave orders that some very old peasant should be brought before him; and his servants found such a man and brought him to the king. Old and bent, ashy pale and toothless, he just *managed*<sup>6</sup> with the help of two crutches to totter into the king's presence.

The king showed him the grain, but the old man could hardly see it; he took it, however, and felt it with his hands. The king questioned him, saying:

“Can you tell us, old man, where such grain as this grew? Have you ever bought such corn, or sown such in your fields?”

The old man was so deaf that he could hardly hear what the king said, and only understood with great difficulty.

“No!” he answered at last, “I never sowed nor reaped any like it in my fields, nor did I ever buy any such. When we bought corn, the grains were always

as small as they are now. But you might ask my father. He may have heard where such grain grew.”

So the king *sent for*<sup>7</sup> the old man's father, and he was found and brought before the king. He came walking with one crutch. The king showed him the grain, and the old peasant, who was still able to see, *took a good look at it*<sup>8</sup>. And the king asked him:

“Can you not tell us, old man, where corn like this *used to grow*<sup>9</sup>? Have you ever bought any like it, or sown any in your fields?”

“No,” he said, “I never sowed nor reaped any grain like this in my fields. *As to*<sup>10</sup> buying, I never bought any, for in my time money was not yet in use. Every one grew his own corn; and when there was any need we shared with one another. I do not know where corn like this grew. Ours was larger and yielded more flour than present-day grain, but I never saw any like this. I have, however, heard my father say that in his time the grain grew larger and yielded more flour than ours. *You had better*<sup>11</sup> ask him.”

So the king sent for this old man's father, and they found him too, and brought him before the king. He entered walking easily and without crutches: his eye was clear, his hearing good, and he spoke distinctly. The king showed him the grain, and the old grandfather looked at it, and turned it about in his hand.



“It is a long time since I saw such a fine grain,” said he, and bit a piece off and tasted it.

“It’s the very same kind,” he added.

“Tell me, grandfather,” said the king, “when and where was such corn grown? Have you ever bought any like it, or sown any in your fields?”

And the old man replied:

“Corn like this used to grow everywhere in my time. I lived on corn like this in my young days, and fed others on it. It was grain like this that we used to sow and reap and thrash.”

And the king asked:

“Tell me, grandfather, did you buy it anywhere or grow it yourself?”

The old man smiled.

“In my time,” he answered, “no one ever thought of such a sin as buying or selling bread; and we knew nothing of money. Each man had corn enough of his own.”

“Then tell me, grandfather,” asked the king, “where was your field, where did you grow corn like this?”

And the grandfather answered:

“My field was God’s earth. Wherever I plowed, there was my field. Land was free. It was a thing no man called his own.”

“Answer me two more questions,” said the king. “The first is, Why did the earth bear such grain then, since it has ceased to do so now? And the second is, Why does your grandson walk with two crutches, your son with one, and you yourself with none? Your eyes are bright, your teeth are sound, and your speech clear and pleasant to the ear. How have these things come about?”

And the old man answered: “These things are so, because men have ceased to live by their own labor, and *have taken to*<sup>12</sup> depending on the labor of others. In the old time, men lived according to God’s law. They had what was their own, and coveted not what others had produced.”

#### NOTE

LEO TOLSTOY, the greatest writer of Russia, was born on 9th, 1828, in a patrician family, at Yasnaya Polyana. He is regarded by many as the greatest Russian that ever lived. At fifteen, he entered the University of Kazan and later the school of Eastern Languages and the school of law. Later on, he enlisted in the army as a volunteer. After his marriage he enjoyed sixteen years of happy home life, and devoted himself to the management of his country estates and the writing of books. In short, Tolstoy’s long life of eighty-two years was a struggle with the imperfect conditions of society in Russia and the world.

His whole life may be divided into three periods. In the first period he lived only for his own lust and pleasures. This came to an end at the age of 34. Then came the interest in the welfare of humanity, which married life cooled and obscured for a while. The third period and also the highest phase of his life was reached when the service of God became the motive power of his existence. His works are too numerous to be mentioned here. His best literary works are: "War and Peace," "Kreutzer Sonata," "Anna Karenina," and "What is Art". He died in 1910.

The above selection is taken from "Twenty-three Tales of Tolstoy".

## VOCABULARY

- |                                   |                                 |    |
|-----------------------------------|---------------------------------|----|
| 1 ravine 山谷                       | 7 to send for 召喚                | 〔看 |
| 2 groove 溝                        | 8 to take a good look at it 仔細察 |    |
| 3 wise man 智者(指大臣)                | 9 used to grow 常常生長             |    |
| 4 to ponder 思量                    | 10 as of 至於,關於                  |    |
| 5 can not make head or tail of it | 11 had better 最好還是              |    |
| 6 to manage to 能                  | 12 to take to 開始                |    |

## EXERCISE

1. How did the grain come to the hand of the king?
2. Did he understand what it was at first?
3. Were the wise men able to answer the question of the king?
4. Whom did he send for then?
5. Describe the first and third old men.
6. What did the first two old men say to the king?
7. What two more questions did the king ask the third?

8. How were they answered?
9. What is the lesson of the story?
10. What is the humor of it?

( 28 )

## Too Dear

LEO TOLSTOY

Near the borders of *France*<sup>1</sup> and *Italy*<sup>2</sup>, on the shore of the *Mediterranean Sea*<sup>3</sup>, lies a tiny little kingdom called *Monaco*<sup>4</sup>. Many a small country town can boast more inhabitants than this kingdom, for there are only about seven thousand of them *all told*<sup>5</sup>, and if all the land in the kingdom were divided there would not be an acre for each inhabitant. But in this toy kingdom there is a real kinglet; and he has a palace, and courtiers, and ministers, and a bishop, and generals and an army.

It is not a large army, only sixty men in all, but still it is an army. There were also taxes in this kingdom, as elsewhere: a tax on tobacco, and on wine and a poll-tax. But though the people there drink and smoke as people do in other countries, there are so few of them that King would *have been hard put to it*<sup>6</sup> to feed his courtiers and officials and to keep himself, if

he had not found a new and special source of *revenue*<sup>7</sup>. This special revenue comes from a gaming house, where people play *roulette*<sup>8</sup>. People play, and whether they win or lose the keeper always gets a percentage on the *turnover*<sup>9</sup>; and out of his profits he pays a large sum to the King. The reason he pays so much is that it is the only such gambling *establishment*<sup>10</sup> left in Europe. Some of the little German *Sovereigns*<sup>11</sup> used to keep gaming houses of the same kind, but some years ago they were forbidden to do so. The reason they were stopped was because these gaming houses did so much harm. A man would come and try his luck, then he would risk all he had and lost it, then he would even risk money that did not belong to him and lost that too, and then, in despair, he would drown or shoot himself. So the Germans forbade their rulers to *make money*<sup>12</sup> in this way; but there was no one to stop the King of Monaco, and he remained with a *monopoly*<sup>13</sup> of the business.

So now every one who wants to gamble goes to Monaco. Whether they win or lose, the King gains by it. 'You can't earn stone palaces by honest labor,' as the proverb says; and the Kinglet of Monaco knows it is a dirty business, but what is he to do? He has to live; and to draw a revenue from drink and from tobacco is also not a nice thing. So he lives and reigns,

and rakes in the money, and *holds his court*<sup>14</sup> with all the ceremony of a real king.

He has his coronation, his levees; he rewards, sentences, and pardons; and he also has his reviews, councils, laws, and courts of justice: just like other kings, only all on a small scale.

Now it happened a few years ago that a murder was committed in this toy King's domains. The people of that Kingdom are peaceable, and such a thing had not happened before. The judges assembled with much ceremony and tried the case in the most judicial manner. There were judges, and *prosecutors*<sup>15</sup>, and *jurymen*<sup>16</sup>, and *barristers*<sup>17</sup>. They argued, and at last they condemned the criminal to have his head cut off as the law directs. So far so good. Next they *submitted*<sup>18</sup> the *sentence*<sup>19</sup> to the King. The King read the sentence and *confirmed*<sup>20</sup> it. 'If the fellow must be executed, execute him.'

There was only one *hitch*<sup>21</sup> in the matter; and that was that they had neither a *guillotine*<sup>22</sup> for cutting heads off, nor an executioner. The minister considered the matter, and decided to address an inquiry to the French Government, asking whether the French could not lend them a machine and an expert to cut off the criminal's head; and if so, would the French kindly inform them what the cost would be. The letter was

sent. A week later the reply came; a machine and an expert could be supplied, and the cost would be 16,000 francs. This was laid before the King. He thought it over. Sixteen thousand francs! 'The wretch is not worth the money,' said he. 'Can't it be done, somehow, cheaper? Why, 16,000 francs is more than two francs a head on the whole population. The people *won't stand it*<sup>23</sup>, and it may cause a riot!'

So a Council was called to consider what could be done; and it was decided to send a similar inquiry to the King of Italy. The French Government is republican, and has no proper respect for kings; but the King of Italy was a brother monarch, and might be induced to do the thing cheaper. So the letter was written, and a prompt reply was received.

The Italian Government wrote that they would have pleasure in supplying both a machine and an expert; and the whole cost would be 12,000 francs, including travelling expenses. This was cheaper, but still it seemed too much. The rascal was really not worth the money. It would still mean nearly two francs more per head on taxes. Another Council was called. They discussed and considered how it could be done with less expense. Could not one of the soldiers, perhaps, be got to do it in a rough and homely fashion? The General was called and was asked:

‘Can’t you find us a soldier who would cut the man’s head off? In war they don’t mind killing people. In fact, that is what they are trained for.’ So the General talked it over with the soldiers to see whether one of them would not undertake the job. But none of the soldiers would do it. ‘No,’ they said, ‘we don’t know how to do it; it is not a thing we have been taught.’

What was to be done? Again the Ministers considered and reconsidered. They assembled a Commission, and a Committee, and a sub-Committee, and at last they decided that the best thing would be to alter the death sentence to one of imprisonment for life. This would enable the King to show his mercy, and it would come cheaper.

The King agreed to this, and so the matter *was arranged*<sup>24</sup>. The only hitch now was that there was no suitable prison for a man sentenced for life. There was a small lock-up where people were sometimes kept temporarily, but there was no strong prison fit for permanent use. However, they managed to find a place that would do, and they put the young fellow there and placed a guard over him. The guard had to watch the criminal, and had also to fetch his food from the palace kitchen.



The prisoner remained there month after month till a year had passed. But when a year had passed, the Kinglet, *looking over*<sup>25</sup> the account of his income and expenditure one day, noticed a new item of expenditure. This was for the keep of the criminal; nor was it a small item either. There was a special guard, and there was also the man's food. It came to more than 600 francs a year. And the worst of it was that the fellow was still young and healthy, and might live for fifty years. When one *came to*<sup>26</sup> reckon it up, the matter was serious. It would never do. So the King summoned his Ministers and said to them:

'You must find some cheaper way of dealing with this rascal. The present plan is too expensive.' And the Ministers met and considered and reconsidered, till one of them said: 'Gentlemen, in my opinion we must dismiss the guard.' 'But then,' rejoined another Minister, 'the fellow will run away.' 'Well,' said the first speaker, 'let him run away, and *be hanged to him*<sup>27</sup>.' So they reported the result of their deliberations to the Kinglet, and he agreed with them. The guard was dismissed, and they waited to see what would happen. All that happened was that at dinner-time the criminal came out, and, not finding his guard, he went to the King's kitchen to fetch his own dinner. He took what was given him, returned to the prison,

shut the door on himself, and stayed inside. Next day the same thing occurred. He went for his food at the proper time; but as for running away, he did not show the least sign of it. What was to be done? They considered the matter again.

‘We shall have to tell him straight out,’ said they, ‘that we do not want to keep him.’ So the *Minister of Justice*<sup>28</sup> had him brought before him.

‘Why do you not run away?’ said the Minister. ‘There is no guard to keep you. You can go where you like, and the King will not mind.’

‘I daresay the King would not mind,’ replied the man, ‘but I have nowhere to go. What can I do? You have ruined my character by your sentence, and people will *turn their backs on*<sup>29</sup> me. Besides, I have got out of the way of working. You have treated me badly. It is not fair. In the first place, when once you sentenced me to death you ought to have executed me; but you did not do it. That’s one thing. I did not complain about that. Then you sentenced me to imprisonment for life and put a guard to bring me my food; but after a time you took him away again and I had to fetch my own food. Again I did not complain. But now you actually want me to go away! I can’t agree to that. You may do as you like, but I won’t go away!’

What was to be done? Once more the Council was summoned. What course could they adopt? The man would not go. They reflected and considered. The only way *to get rid of*<sup>30</sup> him was to offer him a *pension*<sup>31</sup>. And so they reported to the King. 'There is nothing else for it,' said they; 'we must get rid of him somehow.' The sum fixed was 600 francs, and this was announced to the prisoner. 'Well,' said he, 'I don't mind, so long as you undertake to pay it regularly. On that condition I am willing to go.'

So the matter was settled. He received one-third of his annuity *in advance*<sup>32</sup>, and left the King's dominions. It was only a quarter of an hour *by rail*<sup>33</sup>; and he emigrated, and settled just across the frontier, where he bought a bit of land, started *market gardening*<sup>34</sup>, and now lives comfortably. He always goes at the proper time to draw his pensions. Having received it, he goes to the gaming tables, takes two or three francs, sometimes wins and sometimes loses, and then returns home. He lives peaceably and well.

It is a good thing that he did not commit his crime in a country where they do not grudge expense to cut a man's head off, or to keeping him in prison for life.

## NOTE

The above selection is taken from "Twenty-three Tales of Tolstoy," a collection of fairy tales and short stories written by him. "Too Dear" is an adaptation of a story by a French novelist, Guy de Maupassant.

## VOCABULARY

- |                                   |                                 |
|-----------------------------------|---------------------------------|
| 1 France 法國                       | 18 to submit 呈交                 |
| 2 Italy 意大利                       | 19 sentence (法庭的) 判決            |
| 3 Mediterranean Sea 地中海           | 20 to confirm 批准                |
| 4 Monaco 摩納哥                      | 21 hitch 障礙                     |
| 5 all told 統計                     | 22 guillotine 斷頭臺               |
| 6 to be hard put to it 進退維谷, 大感困難 | 23 to stand it 忍受               |
| 7 revenue 收入, 稅收                  | 24 to arrange 決定                |
| 8 roulette 輪盤賭(一種賭博)              | 25 to look over 披閱              |
| 9 turnover 反轉(即輸贏之意)              | 26 to come to 達~之數              |
| 10 establishment 場所               | 27 be hanged to him 表示憤懣惱煩之咒詛   |
| 11 sovereign 君主                   | 28 minister of justice 司法部長     |
| 12 to make money 賺錢               | 29 to turn one's back on 拋棄, 拒絕 |
| 13 monopoly 專賣, 專利                | 30 to get rid of 遣去             |
| 14 to hold one's court 臨朝聽政       | 31 pension 撫卹金, 養老金             |
| 15 prosecutor 檢察官                 | 32 in advance 預先, 預付            |
| 16 juryman 陪審官                    | 33 by rail 乘火車                  |
| 17 barrister 律師                   | 34 market gardening 種菜          |

## EXERCISE

1. Describe the little kingdom of Monaco.
2. What sources of revenue does the king live upon?
3. What harm did roulette do to the Germans?
4. When a murder happened in the kingdom, what did the officials do?

5. What obstacle lay on the way of executing the criminal?
6. What steps did the king take to remove the obstacle?
7. Did they succeed in killing the criminal at last?
8. Did the king think it wise to keep the criminal imprisoned for life?
9. What did he do next?
10. Was he successful in his new plan?
11. Why was the prisoner unwilling to run away?
12. What was the last settlement of the case?
13. What lesson does the story teach?

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## The Supreme Night

R. TAGORE

I used to go to the same *dame's school*<sup>1</sup> with Surabala and *play at marriage*<sup>2</sup> with her. When I *paid visits to her house*<sup>3</sup>, her mother would pet me, and setting us *side by side*<sup>4</sup> would say to herself: "What a lovely pair!"

I was a child then, but I could understand her meaning well enough. The idea *became rooted*<sup>5</sup> in my mind that I had a special right to Surabala about that of *people in general*<sup>6</sup>. So it happened that, *in the pride of ownership*<sup>7</sup>, *at times*<sup>8</sup> I punished and tormented her;

and she, too, fagged for me and bore all my punishments without complaint. The village was *wont to*<sup>9</sup> praise her beauty; but in the eyes of a *young barbarian*<sup>10</sup> like me that beauty had no glory;—I knew only that Surabala had been born in her father's house solely *to bear my yoke*<sup>11</sup>, and that therefore she was the particular object of my neglect.

My father was the land-steward of the Chaudhuris, a family of zemindars. It was his plan, as soon as I had learnt *to write a good hand*<sup>12</sup>, to train me in the work of estate management and secure a rent collectorship for me somewhere. But in my heart I disliked the proposal. Nilratan of our village had run away to *Calcutta*<sup>13</sup>, had learnt English there, and finally became the *Nazir*<sup>14</sup> of the District Magistrate; that was my life's ideal: I was secretly determined to be the Head Clerk of the Judge's Court, even if I could not become the Magistrate's Nazir.

I saw that my father always treated these court officers with the greatest respect. I knew from my childhood that they had to be propitiated with gifts of fish, vegetables, and even money. For this reason I had given a seat of high honour in my heart to the court underlings, even to the bailiffs. These are the gods worshipped in our *Bengal*<sup>15</sup>,—a modern miniature edition of the 330 millions of deities of the *Hindu*

*pantheon*<sup>16</sup>. For gaining material success, people have more genuine faith in them than in the good *Ganesh*<sup>17</sup>, the giver of success; hence the people now offer to these officers everything that was formerly Ganesh's *due*<sup>18</sup>.

*Fired*<sup>19</sup> by the example of Nilratan, I too seized a suitable opportunity and ran away to Calcutta. There I first *put up*<sup>20</sup> in the house of a village acquaintance, and afterwards got some funds from my father for my education. Thus I *carried on*<sup>21</sup> my studies regularly.

*In addition*<sup>22</sup>, I joined political and benevolent societies. I had no doubt whatever that it was urgently necessary for me to give my life suddenly for my country. But I knew not how such a hard task could be *carried out*<sup>23</sup>. Also no one showed me the way.

But nevertheless, my enthusiasm did not abate at all. We country lads had not learnt to *sneer at*<sup>24</sup> everything like the precocious boys of Calcutta, and hence our faith was very strong. The "leaders" of our associations delivered speeches, and we went *begging for subscriptions*<sup>25</sup> from door to door in the hot blaze of noon *without breaking our fast*<sup>26</sup>; or we stood by the roadside distributing hand-bills, or arranged the chairs and benches in the lecture-hall, and, if anybody whispered a word against our leader, we got ready to fight him. For these things the city boys used to laugh at us as *provincials*<sup>27</sup>.

I had come to Calcutta to be a Nazir or a Head Clerk, but I was preparing to become a *Mazzini*<sup>28</sup> or a *Garibaldi*<sup>29</sup>.

At this time Surabala's father and my father *laid their heads together*<sup>30</sup> to unite us in marriage. I had come to Calcutta at the age of fifteen; Surabala was eight years old then. I was now eighteen, and in my father's opinion I was almost past the age of marriage. But it was my secret vow to remain unmarried all my life and to die for my country, so I told my father that I would not marry before I had finished my education.

In two or three months I learnt that Surabala had been married to a pleader named Ram Lochan. I was then busy collecting subscriptions for raising fallen India, and this news did not seem worth my thought.

I had matriculated, and was about to appear at the Intermediate Examination, when my father died. I was not alone in the world, but had to maintain my mother and two sisters. I had therefore to leave college and look out for employment. After a good deal of exertion I secured the post of second master in the *matriculation school*<sup>31</sup> of a small town in the Noakhali District.

I thought, here is just the work for me! By my advice and inspiration I shall train up every one of my pupils as a general for future India.



I began to work, and then found that the impending examination was a more pressing affair than the future of India. The headmaster got angry whenever I talked of anything outside grammar or algebra. And in a few months my enthusiasm, too, flagged.

I am no genius. In the quiet of the home I may form vast plans; but when I enter the field of work, I have to bear the yoke of the plough on my neck like the Indian bullock, get my tail twisted by my master, break clods all day, patiently and with bowed head, and then at sunset have to be satisfied if I can get any cud to chew. Such a *creature*<sup>32</sup> has not the spirit to prance and caper.

One of the teachers lived in the school-house, to *guard against*<sup>33</sup> fires. As I was a bachelor, this work was thrown on me. I lodged in a thatched shed close to the large cottage in which the school sat.

The school-house stood at some distance from the inhabited portion of the town, and beside a big tank. Around it were betel-nut, cocoa-nut, and madder trees, and very near to the school building two large ancient nim trees grew close together, and cast a cool shade around.

One thing I have forgotten to mention, and indeed I had not so long considered it worth mentioning. The local Government pleader, Ram Lochan Ray, lived

near our school. I also knew that his wife—my early playmate Surabala—lived with him.

I got acquainted with Ram Lochan Babu. I cannot say whether he knew that I had known Surabala in childhood. *I did not think fit*<sup>34</sup> to mention the fact at my first introduction to him. Indeed, I did not clearly remember that Surabala had been ever linked with my life in any way.

One holiday I paid a visit to Ram Lochan Babu. The subject of our conversation has gone out of my mind; probably it was the unhappy condition of present-day India. *Not that*<sup>35</sup> he was very much concerned or heart-broken over the matter; but the subject was *such that*<sup>36</sup> one could freely *pour forth*<sup>37</sup> one's sentimental sorrow over it for an hour or two *while puffing at one's hooka*<sup>38</sup>.

*While thus engaged*<sup>39</sup>, I heard in a side-room the *softest possible*<sup>40</sup> jingle of bracelets, crackle of dress, and footfall; and I felt certain that two curious eyes were watching me through a small opening of the window.

All at once there *flashed upon my memory*<sup>41</sup> a pair of eyes,—a pair of large eyes, beaming with trust, simplicity, and girlhood's love,—black pupils,—thick dark eyelashes,—a calm fixed gaze. Suddenly some

unseen force squeezed my heart *in an iron grip*<sup>42</sup>, and it throbbed with intense pain.

I returned to my house, but the pain clung to me. Whether I read, wrote, or did any other work, I could not shake that weight off my heart; a heavy load seemed to be always *swinging from my heart-strings*<sup>43</sup>.

In the evening, calming myself a little, I began to reflect: "What ails me?" From within came the question: "Where is your Surabala now?" I replied: "I gave her up of my free will. Surely I did not expect her to wait for me for ever."

But something kept saying: "Then you could have got her merely for the asking. Now you have not the right to look at her even once, do what you will. That Surabala of your boyhood may come very close to you; you may hear the jingle of her bracelets; you may breathe the air embalmed by the essence of her hair,—but there will always be a *wall*<sup>44</sup> between you two."

I answered: "*Be it so*<sup>45</sup>. What is Surabala to me?"

My heart rejoined: "Tohay-Surabala is nobody to you. *But what might she not have been to you*<sup>46</sup>?"

Ah! that's true. What might she not have been to me? Dearest to me of all things, closer to me than the world besides, the sharer of my life's joys and sorrow,—she might have been. And now, she is so

distant, so much of a stranger, that to look on her is forbidden, to talk with her is improper, and to think of her is a sin!—while this Ram Lochan, coming suddenly from nowhere, has muttered a few set religious texts, and *in one swoop*<sup>47</sup> has carried off Surabala from the rest of mankind!

I have not come to preach a new ethical code, or to revolutionise society; I have no wish to tear asunder domestic ties. I am only expressing the exact *working*<sup>48</sup> of my mind, though it may not be reasonable. I could not by any means banish from my mind the sense that Surabala, *reigning*<sup>49</sup> there within shelter of Ram Lochan's home, was mine far more than his. The thought was, I admit, unreasonable and improper,—but it was not unnatural.

Thereafter I could not set my mind to any kind of work. At noon when the boys in my class hummed, when Nature outside simmered in the sun, when the sweet scent of the nim blossoms entered the room on *the tepid breeze*<sup>50</sup>, I then wished,—I know not what I wished for; but this I can say, that I did not wish to pass all my life in correcting the grammar exercises of *those future hopes of India*<sup>51</sup>.

When school was over, I could not bear to live in my large lonely house; and yet, if any one paid me a visit, it bored me. In the gloaming as I sat by the

tank and listened to the meaningless breeze sighing through the betel and cocoa-nut palms, I used to muse that human society is a web of mistakes; nobody has the sense *to do the right thing at the right time*<sup>52</sup>, and when the chance is gone we break our hearts over vain longings.

I could have married Surabala and lived happily. But I must be a Garibaldi,—and I ended by becoming the second master of a village school! And pleader Ram Lochan Ray, who had no *special call*<sup>53</sup> to be Surabala's husband,—to whom, before his marriage Surabala was no wise different from a hundred other maidens,—has very quietly married her, and is earning lots of money as Government pleader; when his dinner is badly cooked he scolds Surabala, and when he is *in good humour*<sup>54</sup> he gives her a bangle! He is sleek and fat, tidily dressed, *free from*<sup>55</sup> every kind of worry; he never passes his evenings by the tank gazing at the stars and sighing.

Ram Lochan was called away from our town for a few days by a big case elsewhere. Surabala in her house was as lonely as I was in my school building.

I remember it was a Monday. The sky was overcast with clouds from the morning. It began to drizzle at ten o'clock. At the aspect of the heavens our headmaster closed the school early. All day the black

detached clouds began to run about in the sky *as if making ready for some grand display*<sup>56</sup>. Next day, towards afternoon, the rain descended in torrents, accompanied by storm. As night advanced the fury of the wind and water increased. At first the wind was easterly; gradually it veered, and blew towards the south and south-west.

It was *idle*<sup>57</sup> to try to sleep on such a night. I remembered that in this terrible weather Surabala was alone in her house. Our school was much more strongly built than her *bungalow*<sup>58</sup>. *Often and often*<sup>59</sup> did I plan to invite her to the school-house, while I meant to pass the night alone by the tank. But I could not summon up courage for it.

When it was half-past one in the morning, the roar of the tidal waves was suddenly heard,—the sea was rushing on us! I left my room and ran towards Surabala's house. In the way stood one embankment of our tank, and as I was wading to it the flood already reached my knees. When I mounted the bank, a second wave broke on it. The highest part of the bank was more than seventeen feet above the plain.

As I climbed up the bank, another person reached it from the opposite side. Who she was, every fibre of my body knew at once, and my whole soul was thrilled

with the consciousness. I had no doubt that she, too, had recognized me.

On an island some three yards in area stood we two; all else was covered with water.

It was a time of *cataclysm*<sup>60</sup>; the stars has been blotted out of the sky; all the lights of the earth had been darkened; there would have been no harm if we had held converse then. But we could not *bring*<sup>61</sup> ourselves to utter a word; *neither of us made even a formal inquiry after the other's health*<sup>62</sup>. Only we stood gazing at the darkness. At our feet swirled the dense, black, wild, roaring torrent of death.

Today Surabala has come to my side, leaving the whole world. Today she has none besides me. In our far-off childhood this Surabala had come from some dark primeval realm of mystery, from a life in another *orb*<sup>63</sup>, and stood by my side on this luminous peopled earth; and today, after a wide span of time, she has left the earth, so full of light and human beings, to stand alone by my side amidst this terrible desolate gloom of Nature's death convulsion. *The stream of birth*<sup>64</sup> had flung that tender bud before me, and the flood of death had wafted the same flower, now in full bloom, to me and to none else. One more wave and we shall be swept away from this extreme point of the

earth, torn from the stalks on which we now sit apart, and made one in death.

*May that wave never come!*<sup>65</sup> My Surabala live long and happily; *girt round by*<sup>66</sup> husband and children, household and kinsfolk! This one night, standing on the brink of Nature's destruction, I have tested eternal bliss.

The night *wore out*<sup>67</sup>, the tempest ceased, the flood abated, without a word spoken, Surabala went back to her house, and I, too, returned to my shed without having uttered a word.

I reflected: True, I have become no Nazir or Head Clerk, nor a Garibaldi; I am only the second master of a beggarly school. But one night had for its brief space beamed upon my whole life's course.

That one night, out of all the days and nights of my allotted span, has been the supreme glory of my humble existence.

#### NOTE

SIR RABINDRANATH TAGORE, born in Calcutta, India, 1861, was son of M. N. Tagore. At his twentieth year of age, he went to look after his father's estate in the country where he wrote most of his early works. At the age of forty, he founded a school in Bengal. In 1912 he visited England where he translated some of his Bengali publications into English. His famous works in English are:



“The Gardener”, “The Crescent Moon”, “Mashi and Other Stories”, and “Lover’s Gift and Crossing”, etc.

## VOCABULARY

- 1 **dame's school** 女學校  
 2 **to play at marriage** 作結婚戲  
 3 **to pay visit to her house** 造訪其  
 4 **side by side** 並肩 [家  
 5 **to become rooted** 根深蒂固  
 6 **people in general** 衆人  
 7 **in the pride of ownership** 因佔  
 有而生之傲慢  
 8 **at times** 有時  
 9 **wont to** 慣於  
 10 **young barbarian** 粗野少年  
 11 **to bear my yoke** 受我之羈勒  
 12 **to write a good hand** 善書  
 13 **Calcutta** 加爾各答(印度城名)  
 14 **azir** 屬員  
 15 **Bengal** 孟加拉(印度城名)  
 16 **Hindu pantheon** 印度萬神廟  
 17 **Ganesh** 成功之施與者  
 18 **due** 應盡之分,權利  
 19 **to tire** 鼓勵  
 20 **to put up** 寄宿  
 21 **to carry on** 繼續  
 22 **in addition** 加之  
 23 **to carry out** 實現  
 24 **to sneer at** 嘲笑  
 25 **to beg for subscription** 勸捐  
 26 **without breaking our fast** 不喫  
 早飯  
 27 **provincial** 齊東野人  
 28 **Mazzini** [ma: 'tʃi: ni] 馬志尼(義  
 大利三傑之一, 1805—1872)  
 29 **Garibaldi** [gæri: 'bɔ: di] 加里波  
 的(意大利三傑之一, 1807—1882)  
 30 **to lay their heads together** 集議  
 31 **matriculation school** 中等學校  
 (預備入大學者)  
 32 **creature** 人  
 33 **to guard against** 防  
 34 **I did not think fit** 我以其不宜  
 35 **not that**=it is not that  
 36 **such that**=such a subject that  
 37 **to pour forth** 發出  
 38 **while puffing at one's hooka**  
 正在吸煙  
 39 **while thus engaged**=while we  
 were thus engaged  
 40 **softest possible** 低柔無比  
 41 **to flash upon my memory** 使我  
 立刻記憶  
 42 **in an iron grip** 其銳似鐵  
 43 **to swing from my heart-strings**  
 44 **wall** 深淵 [常掛心頭  
 45 **be it so** 即使如此,誠如所言  
 46 **but what . . . to you** 然昔者彼儘  
 可爲爾之心腹矣  
 47 **in one swoop** 一撲  
 48 **working** 思想 [而言  
 49 **to reign** 原義“統治”,此指“治家”  
 50 **the tepid breeze** 徐風  
 51 **those future hopes of India** 指  
 印度學生  
 52 **to do the right thing at the  
 right time** 及時行善  
 53 **special call** 特權  
 54 **in good humour** 快意之時  
 55 **free from** 免於 [雨之勢  
 56 **as if . . . grand display** 似有大  
 57 **idle** 無用

<sup>58</sup> bungalow ['bʌŋgəloʊ] 印度之低

<sup>59</sup> often and often 一再 〔房

<sup>60</sup> cataclysm 洪水

<sup>61</sup> to bring 致使

<sup>62</sup> neither of us . . . other's health

即寒暄語亦未及互問

<sup>63</sup> orb 天體

〔河流

<sup>64</sup> the stream of birth 生機, 生命的

<sup>65</sup> May that wave never come! 願浪勿來!

<sup>66</sup> to be girt round by 圍繞着

<sup>67</sup> to wear out 盡了

### EXERCISE

1. What idea became rooted in Tagore's mind when young?
2. What was his father?
3. What was his father's plan?
4. What was his own life's ideal?
5. For what reason had he given a seat of high honour to the court underlings, even to the bailiffs?
6. Why did he run away to Calcutta?
7. What did he do there?
8. Why had he to leave college?
9. What post did he secure after a great deal of exertion?
10. What did he think then?
11. With whom did he get acquainted?
12. What was the subject of their conversation when he called on Ram Lochan Babu?
13. Describe the pair of eyes that flashed upon his memory.
14. By what was Ram Lochan called away from his town?
15. What had happened one Monday?
16. What did he do when it was half past one in the morning?
17. As he climbed up the bank, who reached the bank from the opposite side?
18. How did they depart with each other?
19. Tell the main idea of the story in your own words.

( 30 )

**The Little Match Girl**

H. C. ANDERSEN

It was terribly cold and nearly dark on the last evening of the old year, and the snow was falling fast. In the cold and darkness a poor little girl, with bare head and naked feet, roamed through the streets. It is true she had on a pair of slippers when she left home, but they were not of much use. They had belonged to her mother, and were very large, indeed, that the poor little creature had lost them in running across the street to escape the carriages. One of the slippers she could not find. A boy *seized upon*<sup>1</sup> the other and run away with it. So the girl went on, her little naked feet blue with the cold. In an old apron she carried a number of matches, and had a bundle of them in her hands. No one had bought anything of her the whole day, nor had any one given her even a penny. Shivering with cold and hunger, she crept along, looking the pictures of misery. The snowflakes fell on her long, fair hair, which hung in curls on her shoulders.

Lights were shining from every window, and there was a fine smell of roast goose in the air, and she remembered that it was New Year's Eve. In a corner,

between two houses, she sank down and huddled herself together. She had drawn her little feet under her, but she could not keep off the cold; and she dared not go home, for she had sold no matches, and could not take home even a penny of money. Her father would certainly beat her; besides, it was almost as cold at home as here, for they had only the roof to cover them, and the wind howled through it, although the largest holes had been stopped up with straw and rags. Her little hands were almost frozen. Ah! perhapp a burning match might do some good, if she could draw it from the bundle and strike it against the wall just to warm her fingers. She drew one out—"scratch!" how it sputtered as it burned! It gave a warm, bright light, like a little candle, as she held her hand over it. It was really a wonderful light. It seemed to the little girl that she was sitting by a large iron stove, with polished brass feet and a brass ornament. How the fire burned! It seemed so beautifully warm that she stretched out her feet as if to warm them. But then the flame of match *went out*<sup>2</sup>, the stove vanished, and she had only the half-burned match in her hand.

She rubbed another match on the wall. It burst into a flame, and where its light fell, the wall became as thin as a veil, and she could see into a room of the house. The table was covered with a snowy-white

tablecloth, on which stood splendid dishes, and a steaming roast goose, stuffed with apples and dried plums. And what was still more wonderful, the goose jumped down from the dish and waddled across the floor, with a knife and fork in its breast, to the little girl. Then the match went out, and there remained nothing but the thick, damp, cold wall before her.

She lighted another match, and she found herself sitting under a beautiful Christmas tree. It was larger and more beautiful than the ones which she had seen through the glass door at the rich merchant's. Thousands of lights were burning upon the green branches, and colored pictures, like those she had seen in the *show windows*<sup>3</sup>, looked down upon it all. The little girl stretched out her hand toward them, and the match went out.

The Christmas lights rose higher and higher, till they looked to her like the stars in the sky. Then she saw a star fall, leaving behind it a bright streak of fire. "Some one is dying," thought the little girl; for her old grandmother, the only one who had ever loved her, and who was now dead, had told her that when a star falls, a soul is going up to God.

She again rubbed a match on the wall, and the light shone round her; in the brightness stood her old grandmother, clear and shining, yet kind and loving,

in her appearance. "Grandmother," cried the little one, "O take me with you! I know, you will go away when the match burns out; you will vanish like the warm stove, the roast goose, and the large, glorious Christmas tree." And she *made haste* to light the whole bundle of matches, for she wished to keep her grandmother there. And the matches glowed with a light that was brighter than the noonday, and her grandmother appeared more beautiful than ever. She took the little girl in her arms, and they both flew upward in brightness and joy, far above the earth, where there was neither cold, nor hunger, and nor pain.

In the dawn of the morning there lay the poor little girl, with pale cheeks and smiling mouth, leaning against the wall. She had been frozen to death on the last evening of the old year; and the New Year's sun rose and shone upon her! The child still sat, in the stiffness of death, holding the matches in her hand, one bundle of which was burned. "She tried to warm herself," said some one. But no one imagined what beautiful things she had seen, nor into what glory she had entered with her grandmother, on New Year's Day.

#### NOTE

HANS CHRISTIAN ANDERSEN (1805—1875), one of the world's famous writers of fairy tales, was the most popular

of Danish authors. He was the son of a poor shoemaker and had little chance of education. But his talent for poetry and wonderful singing soon brought him many friends and patrons. Among the best of his tales are "The Little Match Girl", "The Emperor's New Clothes", "The Tin Soldier," "The Snow Queen" and "The Nightingale."

### VOCABULARY

<sup>1</sup> to seize upon 攫取

<sup>2</sup> to go out 熄滅

<sup>3</sup> show window 商品陳列窗

<sup>4</sup> to make haste 趕快

### EXERCISE

1. How poor was the little girl?
2. Why did she not dare to go home?
3. What picture did the first match give her?
4. What did the second match give her?
5. What did she see when she burned the third match?
6. Tell the general idea of the story.

( 31 )

## The Invisible Robe

H. C. ANDERSEN

Many years ago there lived an emperor, who was so excessively *fond of*<sup>1</sup> grand, new clothes that he spent all his money upon them, that he might be very fine. He had a coat for every hour of the day; and just as

they say of a king, "He is in council," one always said of him, "The emperor is in the wardrobe."

In the great city in which he lived it was always very merry. Every day a number of strangers arrived there. One day two rogues came. They gave themselves out as<sup>2</sup> weavers, and declared that they could weave the finest fabric no one could imagine. Not only were their colours and patterns, they said, uncommonly beautiful, but the clothes made of the fabric possessed the wonderful quality of being invisible to any one who was unfit for the office he held, or who was hopelessly stupid.

"Those would be capital clothes!" thought the emperor. "If I wore them, I should be able to find out what men in my empire are not fit for the places they have; I could tell the clever from the stupid. Yes, the cloth must be woven for me directly." And he gave the two rogues a great deal of cash in hand, that they might begin their work at once.

Thereupon they put two looms, and pretended to be working; but they had nothing at all on their looms. They at once demanded the finest silks and the costliest gold; this they put into their pockets, and worked at the empty looms till late into the night.

"I should like to know how far they have got on<sup>3</sup> with the stuff," thought the emperor after a while.



But he felt quite uncomfortable when he thought that those who were not fit for their offices could not see it. He believed, indeed, that he had nothing to fear for himself, yet he preferred first to send some one else to see *how matters stood*<sup>4</sup>. All the people in the city knew what peculiar power the cloth possessed, and all were anxious to see how stupid their neighbours were.

“I will send my honest old minister to the weavers,” thought the emperor. “He can judge best how the stuff looks; for he has *sense*<sup>5</sup>, and no one understands his office better than he.”

Now the good old minister went out into the hall where the two rogues sat working at the empty looms.

“Mercy on us!” thought the old minister, as he opened his eyes wide. “I cannot see anything at all.” But he did not say this.

Both the rogues begged him to be kind enough to come nearer, and asked if he did not approve the colours and the pattern. Then they pointed to the empty loom, and the poor old minister went on opening his eyes; but he could see nothing, for there was nothing to see.

“Indeed!” thought he, “can I be so stupid? I never thought that, and not *a soul*<sup>6</sup> must know it. Am I not fit for my office? No, *it will never do*<sup>7</sup> for me to tell that I could not see the stuff.”

“Do you say nothing about it?” said one of the weavers.

“Oh, it is charming—quite enchanting!” answered the old minister, as he peered through his spectacles. “What a fine pattern, and what colours! Yes, I shall tell the emperor that I am very much pleased with it.”

“Well, we are glad of that,” said both the weavers; and then they named the colours and explained the strange pattern. The old minister listened attentively, so as to be able to repeat it when the emperor came. And he did so.

Now the rogues asked for more money, and more silk and gold, which they declared they wanted for weaving. They put all into their own pockets, and not a thread was put upon the loom; but they continued to work at the empty frames as before.

The emperor soon sent again, despatching another honest statesman to see how the weaving was going on, and if the cloth would soon be ready. He fared just like the first; he looked and looked, but as there was nothing to be seen but the empty looms, he could see nothing.

“Is not that a pretty piece of stuff?” asked the two rogues; and they displayed and explained the handsome pattern which was not there at all.

“I am not stupid,” thought the man; “it must be my good office for which I am not fit. It is funny enough, but I must not let it be noticed.” And so he praised the stuff which he did not see, and expressed his pleasure at the beautiful colours and the charming pattern. “Yes, it is enchanting,” he said to the emperor.

All the people in the town talked of the gorgeous stuff. The emperor wished to see it himself, while it was still on the loom. With a crowd of chosen men, among whom were also the two honest statesmen who had already been there, he went to the two cunning rogues, who were now weaving *with might and main*<sup>8</sup> without fibre or thread.

“Is that not splendid?” said the two old statesmen who had already been there. “Does not *your Majesty*<sup>9</sup> remark the pattern and the colours?” And then they pointed to the empty loom, for they thought that the others could see the cloth.

“What’s this?” thought the emperor. “I can see nothing at all. This is terrible! Am I stupid? Am I not fit to be emperor? That would be the most dreadful thing that could happen to me.” So thinking, he said aloud, “Oh, it is very pretty; it has our exalted approbation;” and he nodded in a contented way, and

gazed at the empty loom, for he would not say that he saw nothing.

The whole *suite*<sup>10</sup> whom he had with him looked and looked, and saw nothing, any more than the rest; but, like the emperor, they said, "That is pretty!" and counselled him to wear the splendid new robe for the first time at the great procession that *was presently to take place*<sup>11</sup>.

"It is splendid!" went *from mouth to mouth*<sup>12</sup>. On all sides there seemed to be general rejoicing, and the emperor gave the rogues the title of *Imperial Court Weavers*<sup>13</sup>.

The whole night before the morning on which the procession was to take place the rogues were up, and had lighted more than sixteen candles. The people could see that they were hard at work, completing the emperor's new robe. They pretended to take the stuff down from the loom; they made cuts in the air with great scissors; they sewed with needles without thread; and at last they said, "Now the robe is ready."

The emperor came himself with his noblest cavaliers; and the two rogues lifted up one arm, as if they were holding something, and said, "See! it is as light as a spider's web. One would think he *had nothing on*<sup>14</sup>; but that is just the beauty of it."

"Yes," said all the cavaliers; but they could not

see anything, for nothing was there.

“Will your imperial Majesty,” said the rogues, “condescend to put on the new robe here in front of the great mirror?”

The emperor assented, and the rogues pretended to put on him the new robe; and the emperor turned round and round before the mirror.

“Oh, how well it looks! how capitally it fits!” said all. “What a pattern! what colours! It is a splendid robe!”

“They are standing outside with the canopy which is to be borne above your Majesty in the procession,” announced the head master of the ceremonies.

“Well, I am ready,” replied the emperor. “Does it not suit me well?” And then he turned again to the mirror, for he wanted it to appear as if he contemplated his adornment with great interest.

The two chamberlains who were to carry the train stooped down with their hands toward the floor, just as if they were picking up the mantle; then they pretended to be holding something up in the air. They did not dare to let it be noticed that they saw nothing.

So the emperor went in procession under the rich canopy, and every one in the streets said, “How incomparable is the emperor’s new robe! what a train it has! how it fits him!” No one would let it be per-

ceived that he could see nothing, for that he was not fit for his office, or that he was very stupid. No royal robe had ever had such a success as this.

“But he has no robe at all!” a little child cried out.

“Just hear what that innocent says;” said the father; and one whispered to another what the child had said.

“But he has no robe at all!” said all the people at length. That touched the emperor, for it seemed to him that they were right; but he thought within himself, “I must go through with the procession.” And so he held himself a little higher, and the chamberlains held on tighter than ever, and carried the train which did not exist at all.

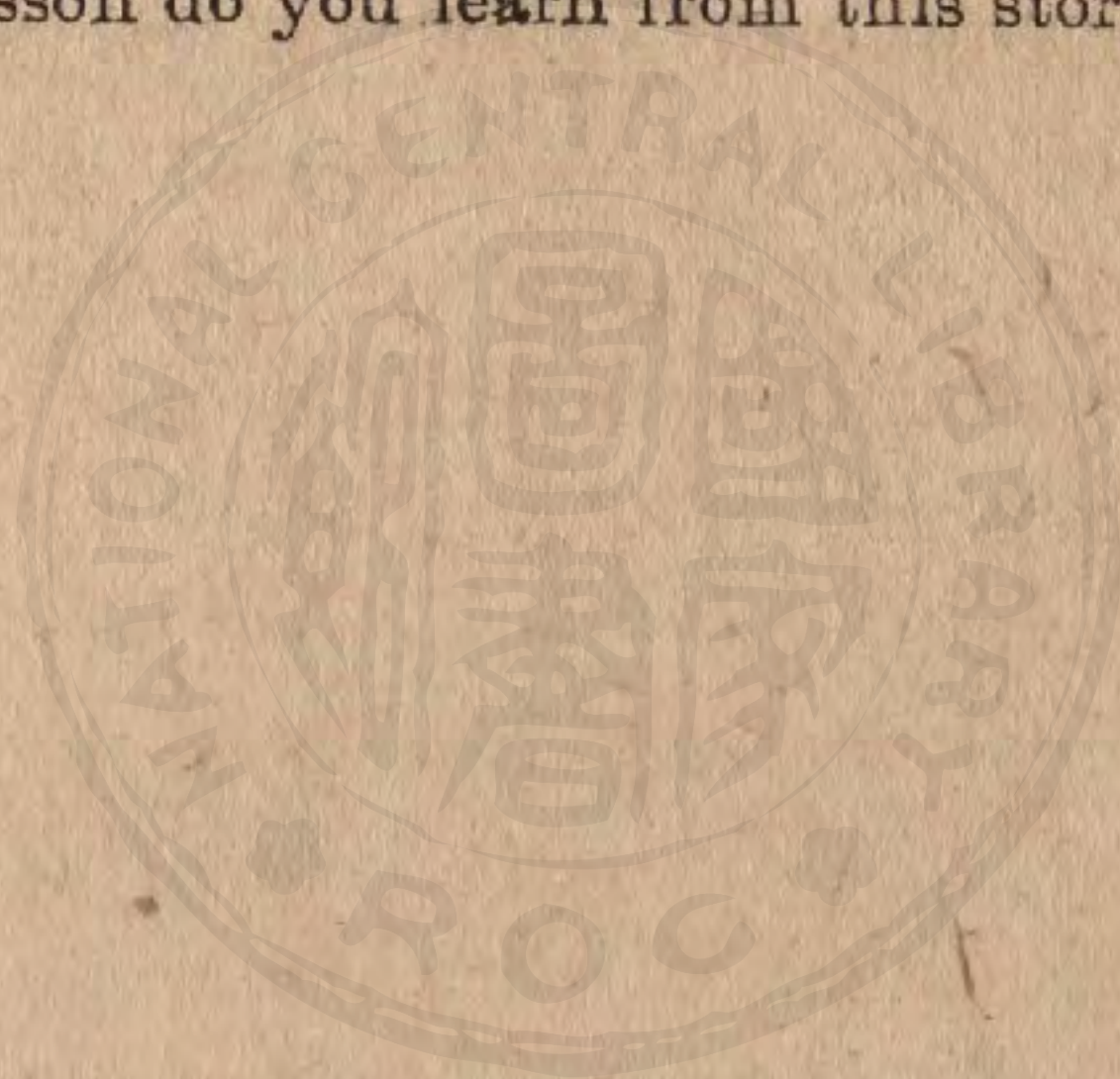
### VOCABULARY

- |                                |                                     |
|--------------------------------|-------------------------------------|
| 1 fond of 好                    | 9 Your Majesty 陛下                   |
| 2 to give one's self out as 自稱 | 10 suite 侍從                         |
| 3 to get on 成功                 | 11 was presently to take place 即將舉行 |
| 4 how matters stood 事之真相       | 12 from mouth to mouth 彼此傳說         |
| 5 sense 智慧                     | 13 Imperial Court Weavers 皇家織工      |
| 6 a soul 一人                    | 14 to have nothing on 未著一縷          |
| 7 it will never do 是絕不可        |                                     |
| 8 with might and main 竭其全力     |                                     |

### EXERCISE

1. What was the emperor excessively fond of?
2. What kind of clothes did the two rogues declare that they could weave?

3. What wonderful quality could the clothes possess?
4. How did the king think of such clothes?
5. Why did the king not go himself to see how matters stood?
6. Whom did the king send each time?
7. Did they see anything?
8. What did they say to the king?
9. What did a little child cry out when the emperor went in procession in his royal robe?
10. What lesson do you learn from this story?



## V. LETTERS AND DOCUMENTS

32 )

### Chinese Intellectuals' Appeal

#### *An Open Letter*

The following open letter was cabled to Europe and America by the undersigned soon after the occupation of Mukden by Japan on 18, September, 1931.

TO THE INTELLECTUALS OF THE WORLD,

At a time when the Chinese nation is sorely afflicted with *the greatest flood disaster*<sup>1</sup> known in recorded history and when it is making tremendous sacrifices in the suppression of communism, the Japanese Government *has the heart*<sup>2</sup> to despatch large military forces to our Northeastern provinces and along our coast. If such acts of violence perpetrated on peace-loving people are allowed *to have their way*<sup>3</sup>, the prospects for civilized humanity and all that it *stands for*<sup>4</sup> which intellectuals all over the world are making every effort to foster, are dark indeed.

Japanese military aggressiveness has long been recognised as a most serious obstacle to world peace. It is now exposing all its ferocity and ugliness. And



with the complicated interests of various Powers in China, this wholesale devastation of Chinese sovereign territory by Japanese militarism has every promise of becoming a second *Sarajevo*<sup>5</sup> case. Will enlightened humanity allow it to remain unchallenged?

*Tsai Yuan-pei*

*Wu Chih-hui*

*Li Shih-tseng*

*Cheng Ying-kuo*

*V. K. Ting*

*Oon Wen-hao*

*Li Chi*

*Hsü Tse-mou*

*Yeh Kung-cho*

*Hsieh Sho-kang*

*Chang Hsin-hai*

*Hu Shih*

### VOCABULARY

<sup>1</sup> the greatest flood disaster 指

一九三一年武漢水災

<sup>2</sup> to have the heart 如此狠心,如此

殘酷

<sup>3</sup> to have one's way 任其所爲

<sup>4</sup> to stand for 代表

<sup>5</sup> Sarajevo [sa:'ra:jevo] 城名,在 Bosnia 省,一九一四年奧皇太子及其妻即在該城被二南斯拉夫人所刺死,此事遂成爲歐戰之導火線

### EXERCISE

1. To whom was this letter addressed?
2. Why was it addressed to them?
3. Did it do any good to China? What then should China do?
4. What do you know about Sarajevo in connection with the Great War?
5. What is meant by "a second Sarajevo case"?

( 33 )

**Brazilian Note on Extrality<sup>1</sup>**

The following is the text of the note which M. Pedro Eugenio Soares, Brazilian charge d'affaires at Peiping, addressed to Dr. C. T. Wang, foreign minister, on January 27, 1930.

MONSIEUR LE MINISTRE,

*In pursuance of<sup>2</sup>* my note of May 7th last, I have the honour to inform Your Excellency that I am directed by my Government to state that they welcome with great sympathy the wishes expressed by the Chinese Government to end, as soon as possible, the restrictions *imposed on<sup>3</sup>* the exercise of jurisdiction as the result of the privileges of extraterritoriality enjoyed by certain countries, including Brazil.

As your Excellency is aware, the feelings of my country towards the Chinese people have their origin in remote days. As a matter of fact, it suffices to point out that Brazil was the first country which has recognised the republican regime in China. This constitutes, no doubt, a proof of the increased interest with which my government has been following the democratic evolution of the Chinese nation and the fulfilment of their legitimate *aspirations<sup>4</sup>*.

If such was the attitude in the past, it will not be at present the proper occasion *on our part*<sup>5</sup> to raise obstacles to the realisation of the desire of the Chinese people, as conveyed in Your Excellency's Note of April 27th, 1920.

The extraterritorial privileges which Brazil enjoys in China are the outcome of the Treaty of October 3rd, 1881 and were justified, as it is known, by the enormous differences of customs and judiciary system between the two countries, making it suitable the adoption of measures to protect the lives and property of the Brazilian citizens in China. For the same reasons, similar steps had been taken by other countries which maintained friendly intercourse with the former Chinese Empire, and later, other nations had likewise adopted the same procedure.

Brazil has never since taken any advantage of the privileged situation conferred upon her by the Treaty.

The Brazilian Government has watched with deep appreciation the endeavour undertaken by China to reform her laws and judicial organizations so that due and satisfactory protection may be accorded to the lives and property of foreigners. Therefore my Government *is prepared*<sup>6</sup>, with the collaboration of the other friendly and *interested powers*<sup>7</sup>, to enter into<sup>8</sup> negotiations with the Chinese Government for the

purpose of reaching a final agreement for the suppression of the aforesaid privileges of extraterritoriality.

I avail myself of<sup>9</sup> this opportunity to renew to Your Excellency, Monsieur le Ministre, the assurance of my highest consideration<sup>10</sup>.

(Signed) *Pedro Eugenio Soares*

His Excellency,

Dr. C. T. Wang,

Minister of Foreign Affairs,

Nanking.

### VOCABULARY

<sup>1</sup> extrality (=extraterritoriality) 治外法權

<sup>2</sup> in pursuance of 依照, 實踐

<sup>3</sup> to impose on 加於

<sup>4</sup> aspiration 希圖, 欲望

<sup>5</sup> on our part 就我國而論

<sup>6</sup> to be prepared 甚願

<sup>7</sup> interested powers 有關之列強

<sup>8</sup> to enter into 從事

<sup>9</sup> to avail one's self of 利用~, 乘~之便

<sup>10</sup> consideration 尊敬

### EXERCISE

1. What do you mean by "extraterritoriality"?
2. What was the first friendly act shown to the Republic of China by Brazil?
3. What do foreigners say to justify their enjoyment of the privileges of extraterritoriality in China?
4. What is the Brazilian government prepared to do?

( 34 )

**A Letter to His Son**

ROBERT E. LEE

You must study to be frank with the world. Frankness is the child of honesty and courage. Say just what you mean to do, on every occasion, and *take it for granted*<sup>1</sup> that you mean to do right. If a friend asks a favor, you should grant it, if it is reasonable; if not, tell him plainly why you cannot; you would wrong him and wrong yourself by equivocation of any kind.

Never do a wrong thing to make a friend or keep one; the man who requires you to do so is dearly purchased at a sacrifice. Deal kindly but firmly with all your classmates; you will find it the policy which *wears*<sup>2</sup> best. Above all, do not appear to others what you are not.

If you have any fault to find with any one, tell him, not others, of what you complain; there is no more dangerous experiment than that of undertaking to be one thing before a man's face and another behind his back. We should live, act, and say nothing

to the injury of any one. It is not only for the best as a matter of principle, but it is the path of peace and honor.

*In regard to*<sup>3</sup> duty, let me, in conclusion of this hasty letter, inform you that nearly a hundred years ago there was a day of remarkable gloom and darkness,—still known as “the dark day,”—a day when the light of the sun was slowly extinguished as if by an eclipse.

The Legislature of *Connecticut*<sup>4</sup> was *in session*<sup>5</sup>, and as its members saw the unexpected and unaccountable darkness coming on, they shared in the general awe and terror. It was supposed by many that the last day—*the day of judgment*<sup>6</sup>—had come. Some one, in the consternation of the hour, *moved*<sup>7</sup> an adjournment.

Then there arose an old Puritan legislator, Davenport of Stamford, and said that, if the last day had come, he desired to be found at his place doing his duty, and therefore moved that candles be brought in, so that the House could proceed with its duty.

There was quietness in that man's mind, the quietness of heavenly wisdom and inflexible willingness to obey present duty. Duty, then, is the sublimest word in our language. Do your duty in all things like the

old Puritan. You cannot do more; you should never wish to do less. Never let your mother or me wear one gray hair for any lack on your part.

### NOTE

ROBERT E. LEE (1807—1870), was the most distinguished American general in Confederate service. Our selection is a letter to his son, G. W. Custis Lee, when the boy was away at school.

### VOCABULARY

<sup>1</sup> to take it for granted 假定爲實

事

<sup>2</sup> to wear 耐用,經用

<sup>3</sup> in regard to 關於

<sup>4</sup> Connecticut 美國之一州

<sup>5</sup> in session 開會時

<sup>6</sup> the day of judgment 世界末日

<sup>7</sup> to move 提議

### EXERCISE

1. What is the way to be frank with the world?
2. How should we treat our friends and classmates?
3. Sum up the directions that Robert Lee gave to his son.
4. Tell in your own words the story in the last two paragraphs.

( 35 )

## Letter to Mrs. Bixby

ABRAHAM LINCOLN

Executive Mansion,  
Washington, Nov. 21, 1864.Mrs. Bixby:  
Boston, Massachusetts.

DEAR MADAM,

I have been shown in the *files*<sup>1</sup> of the War Department a statement of the *Adjutant-General*<sup>2</sup> of Massachusetts that you are the mother of five sons who have died gloriously on the field of battle. I feel how weak and fruitless must be any words of mine which should attempt *to beguile you from*<sup>3</sup> the grief of a loss so *overwhelming*<sup>4</sup>. But I *cannot refrain from*<sup>5</sup> tendering to you the consolation that may be found in the thanks of the Republic they died to save. I pray that our *heavenly Father*<sup>6</sup> may *assuage*<sup>7</sup> the *anguish*<sup>8</sup> of your *bereavement*<sup>9</sup>, and leave you only the cherished memory of the loved and lost, and the solemn pride that must be yours to have laid so costly a sacrifice upon the alter of freedom.

Yours very sincerely and respectfully,  
*Abraham Lincoln*



## NOTE

President Lincoln never refused to listen to those who appealed to him for help; he was never so taken up with the mighty affairs of the nation as to forget the humble needs of the common people; he was never so overwhelmed with his own burdens and griefs that he could not speak words of sympathy and cheer to others who were sorrowful and broken-hearted. There are many examples that show how truly noble was his soul. The above letter written to a stricken mother whom he did not know, is one.

## VOCABULARY

- |   |                                     |
|---|-------------------------------------|
| <sup>1</sup> files 順序收藏以供參考之公文, 卷宗      | <sup>6</sup> heavenly Father 天父, 上帝 |
| <sup>2</sup> Adjutant-General 副官, 參謀    | <sup>7</sup> to assuage 減除, 減輕      |
| <sup>3</sup> to beguile . . . from 使~免除 | <sup>8</sup> anguish 痛苦             |
| <sup>4</sup> overwhelming 重大            | <sup>9</sup> bereavement 喪失         |
| <sup>5</sup> can not refrain from 不禁    |                                     |

## EXERCISE

1. For what purpose did Lincoln write this letter?
2. Why was Mrs. Bixby a stricken mother?
3. Do you think that this letter was weak and fruitless in the attempt to beguile the sorrowful mother?
4. What did Lincoln pray for?
5. Memorize the whole letter.

( 36 )

## An Open Letter to Graduates

ORISON SWETT MARDEN

### *Greetings*<sup>1</sup>:

To the thousands of graduates who will soon leave school and college to take their place in the ranks of the world's workers.

You are fortunate, my young friends, beyond all your *predecessors*<sup>2</sup>. Looking backward to the world which the graduate of half a century ago faced on leaving his *Alma Mater*<sup>3</sup>, the changes that have taken place are bewildering. The record is as marvelous as any fairy tale ever invented by a *master of romance*<sup>4</sup>.

Every year brings marvelous inventions, wonderful discoveries, new exploration into the physical, mental, and spiritual *realms*<sup>5</sup>, uncovering marvels not dreamed of by science even a few years ago.

The latest scientific wonder, the wireless radio-telephone or *radio-phone*<sup>6</sup>, with which every school-boy is now familiar, will *revolutionize*<sup>7</sup> our methods of *vocal communication*<sup>8</sup>. In a very short time it will make it possible for a man speaking at one end of *this vast continent*<sup>9</sup> to be heard distinctly, without the aid of wires, at the opposite end. Nay, it is not impossible that man's voice may yet encircle the globe.

You graduates are coming out of your Alma Mater into this world of marvels prepared for you by the toil and hardships of all the generations that have preceded you. You are equipped with all the knowledge and resources they have put *at your command*<sup>10</sup>. Modern educators have done for you everything in their power to enable you to carry forward the work of your predecessors.

You are coming into the field of active life at one of the most critical periods in the world's history. The necessity for reconstruction after the World War is pressing upon our attention to-day more *insistently*<sup>11</sup> than at its *cessation*<sup>12</sup>. It gives the American graduate a greater opportunity for general service to mankind than he has ever had before, for the Old World is still looking across the oceans to the New World for the help and guidance it so sorely needs. You graduates are the coming diplomats, statesmen, presidents, bankers, inventors, discoverers, explorers, history makers of the future. What are you going to do with your opportunities and advantages?

Great advantages bring great responsibilities. You cannot *divorce*<sup>13</sup> them. Your education immeasurably increases your obligation to mankind. It is coupled with responsibilities which you cannot *shirk*<sup>14</sup> without paying the penalty of moral deterioration,—

*shrinkage*<sup>15</sup> in growth, in strength, in mentality, in usefulness, in manhood and womanhood.

The world has a right to expect that the graduate, having once faced the light and left its power, will not turn his back upon it; that he will not disgrace himself, and the institution which has opened wide for him the door of opportunity, by turning the advantages it has given him to base uses. The public has a right to expect that you will be a refining, uplifting force in the community where you reside, an inspiration to those who have not had your priceless chance to develop latent powers and possibilities. People will be justified in expecting that you will not be a slave of the narrow, *cramping*<sup>16</sup> influence of avarice; that you will not stoop to a greedy, grasping career, no matter how much money there may be in it.

As you leave your preparatory training schools to enter *the great school of life*<sup>17</sup> itself, you will find at its entrance, piled up for sale, everything that men prize and struggle for. The most alluring thing that will tempt you at this great life *mart*<sup>18</sup> will be wealth—wealth with all the power, the luxury and the satisfaction of desire that it promises. You can choose what you will buy, but your choice will determine your future happiness or unhappiness, your value to mankind and your own *rating*<sup>19</sup> as a man. Those who

choose as their ideal the accumulation of wealth, no matter how much they pile up, are of little value in helping the world along; their rating as men is never high, and they never achieve happiness, because money never fulfills the promises it makes.

You owe a great debt to the world for the priceless privileges you enjoy, and it has a right to expect something better of you than that you *swap*<sup>20</sup> your superior advantage for a selfish, greedy career. It has a right to demand that you give us generously as you have received. It needs the highest, the most unselfish service you can give. A hungry war-torn world awaits your *advent*<sup>21</sup>. "Come and help us!" it cries. Never before was there such a demand for the educated man and woman: never before such an insistent call for the trained brain, the practical disciplined mind set toward high ideas, the heart alive to generous impulses.

A great American said that no man can be content to live a *half life*<sup>22</sup> when he has once discovered that it is a half life, because the other, the higher half, will haunt him. Your superior training has given you a glimpse of the higher life. Never lose sight of your college vision, my young friends. Do not permit yourself to be influenced by the maxims of a low *sordid*<sup>23</sup> prudence, which will be dinned into your ears wher-

ever you go. Regard the very suggestion that you coin your education, your high ideals into dollars, that you lower your standards, *prostitute*<sup>24</sup> your education for power or place or political advancement by the practice of low-down, sordid methods, as an insult.

The best thing you carry from your Alma Mater is not what you now prize most, not your knowledge of the sciences, languages, literature, art; it is something infinitely more sacred, of greater value than all these; it is your aroused ambition, your discovery of yourself, of your powers, of your possibilities; your resolution to play a manly part in life, to do the greatest, grandest thing possible to you. This will mean infinitely more to you than all you have learned from books or lectures or professors.

The most precious thing of all, however, if you have made the most of your chance, is the uplift, encouragement, inspiration, which you have absorbed from your teachers, from your associations; this is the embodiment of the college spirit, the spirit of your Alma Mater; it is that which should make you reach up as well as on; give the most instead of the least of yourself to the service of your fellow-men: which should make you *aspire instead of grovel*<sup>25</sup>—look up instead of down.

Perhaps my *greatest stimulus to endeavor*<sup>26</sup> was when, after graduation, my favorite professor, in bidding me good-bye, took my hand and said, "Now, my boy, I expect to hear from you in the future; I know that the world will hear from you. I believe in you. Don't disappoint me, for I can see something in you which you do not see in yourself."

Graduates of 1923, do not disappoint your teachers; do not disappoint your fathers and mothers; do not disappoint your friends; do not disappoint the world; we all expect great things of you. We say to each one of you, what the mother of *Gambetta*<sup>27</sup> the famous Frenchman, said to her son, when, a poor boy, he left his home in the provinces for Paris, there to study at the great schools and prepare to make his way in the world.—"My boy, try to come home somebody."

"Not failure, but low aim is crime." The greatest tragedy in life is not in failing, but in not trying to do our best; in losing sight of the noble ideals we held in school or college, debasing our talents and *perverting*<sup>28</sup> our great opportunities and priceless advantages to the pursuit of low, unworthy aims.

Do honor to your training. So carry yourself before the world that everybody will see that you have something in you that is not for sale of any advantage, something which you will not coin into

dollars; that you will not gamble with your reputation nor swap your character for money, for place or power.

The greatest legacy you can leave to those dear to you, is an untarnished name, an honest reputation, a sweet memory, an honorable career. You will not be remembered and admired for the property you accumulated, or for the high position you held, but for what you were—your character, your manhood, your womanhood. What you did for others, the service you rendered the world,—these are the enduring monuments that time cannot destroy. These are the things that give real satisfaction.

On the great voyage of adventure on which you graduates are about to embark, we wish you *God-speed*<sup>29</sup>. That your voyage be happy and prosperous, and that you may “come into port grandly” is our fervent wish.

#### NOTE

DR. ORISON SWETT MARDEN, a modern American writer, was born at Thornton Gore, New Hampshire in 1850. He got his primary education at New Hampshire Grammar School. Then he studied at Boston University and received his D. Litt. degree there. Later he got his LL.D. and M.D. from Harvard University. His prominence in



the literary circle rose from his virgin work "Pushing to the Front." He died in March 1924.

Dr. O. S. Marden was the founder and the editor-in-chief of the famous magazine called "The New Success," in which he published many valuable articles to inspire young men with moral and intellectual ideals. The above letter published in 1923 was not addressed to certain individuals but to all young Americans.

## VOCABULARY

- |                            |   |
|----------------------------|---|
| 1 greeting 敬賀              | 17 the great school of life 指社會           |
| 2 predecessor 先輩           | 18 mart 市場                                |
| 3 Alma Mater 母校            | 19 rating 定等級                             |
| 4 master of romance 有名的小說  | 20 to swap 交換                             |
| 5 realm 領域                 | 21 advent 到達                              |
| 6 radio-telephone 無線電話     | 22 a half life 不美滿的生活                     |
| 7 to revolutionize 改革      | 23 sordid 卑下                              |
| 8 vocal communication 電話制度 | 24 to prostitute 賤賣                       |
| 9 this was continent 指美洲   | 25 to aspire instead of grovel 前進而不後退     |
| 10 at your command 任你指揮    | 26 greatest stimulus to endeavor 努力的最大興奮劑 |
| 11 insistently 迫切          | 27 Gambetta, Leon M. (1838—1882) 法國政治家    |
| 12 cessation 休戰            | 28 to pervert 拒阻                          |
| 13 to divorce 分離           | 29 Godspeed = May God help you            |
| 14 to shirk 以卑劣或欺詐手段規避     |   |
| 15 shrinkage 低落, 減小        |   |
| 16 cramping 有限的            |   |

## EXERCISE

1. Why are the graduates of today more fortunate than their predecessors?
2. What is the latest scientific wonder?
3. What does the present world expect from the new graduates?

4. Explain: "a slave of the narrow, cramping influence of avarice."
5. What is the most alluring thing in society for the new graduates?
6. What is the best thing they carry from their Alma Mater?
7. What is embodied in the college spirit?
8. Who was Gambetta? What did his mother say when he left his home for school?
9. Explain: "Not failure, but low aim is crime."
10. What greatest legacy you can leave to those dear to you?
11. What are the enduring monuments that time cannot destroy?

( 37 )

### China's Appeal to the League

Ministry of Foreign Affairs,  
Nanking, September 21, 1931.

His Excellency Mr. *Lerroux*<sup>1</sup>,

Ministry of Foreign Affairs of Spain and

President of the Council of the League of Nations,  
Geneva.

I am instructed by the National Government of China to bring to your attention the facts stated below

and to request that *in virtue of*<sup>2</sup> *Article XI of the Covenant*<sup>3</sup> *of the League of Nations*<sup>4</sup> you forthwith summon a meeting of *the Council of the League*<sup>5</sup> in order that it may take such action as it may deem wise and effectual so that the peace of nations may be safeguarded.

Through statements made to it at its meeting on September 19 by the representatives of China and Japan, the Council was advised of the fact that a serious situation had been created in Manchuria. In his statement at that meeting the representative of China declared that the information which then had indicated that the situation had been created through no fault *upon the part of*<sup>6</sup> the Chinese. Since September 19 the undersigned has received from his Government information which discloses a situation of greater gravity than had appeared by the first report and which revealed that beginning from 10 o'clock on the night of September 18 regular troops of Japanese soldiers without provocation of any kind opened rifle and artillery fire upon Chinese soldiers at or near the city of Mukden, bombarded the arsenal and barracks of the Chinese soldiers, *set fire to*<sup>7</sup> the *ammunition depot*<sup>8</sup>, disarmed the Chinese troops in Changchun, *Kwanhengtse*<sup>9</sup> and other places, and later took military

occupation of the cities of Mukden and Antung and other places and of public buildings therein, and are now in such occupation. Lines of communication have also been seized by Japanese troops.

To these acts of violence the Chinese soldiers and populace, acting under instructions from the Chinese Government, have made no resistance and have refrained from conduct which might in any way aggravate the situation.

*In view of*<sup>10</sup> the foregoing facts, the Republic of China, a member of the League of Nations, asserts that a situation has arisen which *calls for*<sup>11</sup> action under the terms of Article XI of the Covenant. I am therefore instructed by my Government to request that, in pursuance of authority given it by Article XI of the Covenant the Council take immediate steps: to prevent the further development of a situation endangering the peace of nations; to re-establish the *status quo ante*<sup>12</sup>; and to determine the amount and character of such reparations as may be found *due to*<sup>12</sup> the Republic of China.

I will add that the Government of China is fully prepared to act *in conformity with*<sup>11</sup> whatever recommendations it may receive from the Council, and to

*abide by*<sup>15</sup> whatever decisions the League of Nations may adopt.

(Signed) *Sao-Ke Alfred Sze*

### VOCABULARY

- |   |  |
|---|--|
| <sup>1</sup> Lerroux 萊諾 (西班牙外長代國聯<br>行政院祕書長)  | 意。")   |
| <sup>2</sup> in virtue of 藉~之力  | <sup>4</sup> The League of Nations 國聯  |
| <sup>3</sup> Article XI of the Covenant 國<br>聯盟約十一條(該條共分兩節,其第<br>一節之要點爲:“凡戰爭或戰爭之威<br>脅,無論影響任何會員國與否,皆認爲<br>國聯全體之事,國聯應立即採取有效<br>辦法以保障國際間之和平。如遇上項<br>事項發生時,國聯祕書長得依任何會<br>員國之請求,立即召集行政院會議。”<br>第二節之要點爲:“凡遇發生足以影<br>響國際關係之事,而此事又足以影響<br>國際和平或諒解,任何會員國皆有權<br>利將此事通知大會或行政院,促其注 | <sup>5</sup> The Council of the League 國<br>聯行政院<br><sup>6</sup> upon the part of 在,於<br><sup>7</sup> to set fire to 放火燒<br><sup>8</sup> ammunition depot 火藥庫<br><sup>9</sup> Kwanchengtse 寬城子(吉林省地<br>名)<br><sup>10</sup> in view of 因,由於<br><sup>11</sup> to call for 要求,需要<br><sup>12</sup> status quo ante 原有事態<br><sup>13</sup> due to 應付償<br><sup>14</sup> in conformity with 一致<br><sup>15</sup> to abide by 執行 |

### EXERCISE

1. What is meant by “status quo”?
2. Can you tell the acts of violence done by the regular troops of Japanese soldiers on the night of September 18, 1931?
3. What did our Government request the Council of the League to do?
4. Do you know something of Article XI of the Covenant of the League of Nations?

( 38 )

## The League's Message to China and Japan

Geneva, September 22, 1921.

MINISTER OF FOREIGN AFFAIRS, NANKING,

I have the honour to bring to your attention that as its session to-day devoted to the appeal of the Chinese Government by virtue of Article XI of the League Covenant on the subject of the situation in Manchuria, the Council of the League of Nations unanimously *authorised*<sup>1</sup> the following:

(1) To address an urgent appeal to the Governments of China and Japan to *abstain from*<sup>2</sup> all actions likely to aggravate the situation in Manchuria or prejudice the peaceful settlement of the dispute.

(2) To seek *by means of*<sup>3</sup> consultation with the Chinese and Japanese delegates adequate measures which will permit the two nations to proceed immediately with the withdrawal of their respective troops so that security of their nationals and protection of their property will not be *compromised*<sup>4</sup>.

(3) The Council, on the other hand, decided to transmit *by way of*<sup>5</sup> information process *verbal of*<sup>6</sup> all sessions of the Council and documents concerning this

affair the Government of the United States of America.

I have firm conviction that, responding to the appeal which the Council has authorised me to address to you, your Government will *take all measures*<sup>7</sup> to prevent the *commission of any action*<sup>8</sup> likely to aggravate the situation or prejudice the peaceful settlement of the dispute.

On the other hand, I shall begin the above mentioned consultations with the Japanese and Chinese representatives for the execution of Paragraph Two.

In these consultations, I *shall associate myself with*<sup>9</sup> the representatives of Germany, Great Britain, France and Italy. The decision mentioned under Paragraph Three has been executed.

(Signed) *Lesroux*,

Minister of Foreign Affairs of Spain and  
Acting President of the Council of  
the League of Nations.

## VOCABULARY

<sup>1</sup> to authorise 公認

<sup>2</sup> to abstain from 自來, 戒止

<sup>3</sup> by means of 藉

<sup>4</sup> to compromise 連累, 危及

<sup>5</sup> by way of 爲~之故

<sup>6</sup> verbal of 照全卷, 錄

<sup>7</sup> to take measures 採用方法

<sup>8</sup> commission of any action 任何  
行動 [合

<sup>9</sup> to associate one's self with 聯

## EXERCISE

1. What were the three points the Council of the League of Nations authorised after receiving our government's appeal?
2. Is the United States of America a member state of the League of Nations?

( 39 )

Mayor Wu Te-Chen's<sup>1</sup> Protest<sup>2</sup> to  
Japanese Consul-General<sup>3</sup>

January 28, 1932.

Japanese Consul-General,  
Shanghai.

Sir:

*With reference to*<sup>4</sup> the latest Sino-Japanese negotiations in this city, I have the honor to state that *with a view to*<sup>5</sup> a peaceful and amicable settlement I accepted the four demands submitted by you and forwarded my reply to you this afternoon at 1.45 p.m. You expressed your satisfaction with my reply. At 11.25 p.m. this evening however, our *Bureau of Public Safety*<sup>6</sup> was in receipt of an envelope bearing the title



of the *Consulate-General*<sup>7</sup> and enclosing two proclamations issued by the *Commander of the First Japanese Naval Squadron*<sup>8</sup>, one for me and one for the *Commissioner of Public Safety*<sup>9</sup>. The said proclamation states, *inter alia*<sup>10</sup>, that the *Imperial Japanese Navy*<sup>11</sup>, in view of the large number of Japanese *subjects*<sup>12</sup> residing in *Chapei*<sup>13</sup>, and with a view to maintaining peace, desire to send troops there so as to fulfill its responsibility of maintaining order and that the Japanese naval commander hopes that the Chinese troops in Chapei would be promptly withdrawn and all military preparations removed. At 12 p.m. the Bureau of Public Safety received a report from Chapei that the Japanese marines have already commenced *military activities*<sup>14</sup> and attacked Chinese areas.

Since you have expressed your satisfaction with my reply *referred to*<sup>15</sup> above, the military activities of the Japanese navy *cannot but*<sup>16</sup> cause great surprise. Responsibilities for any consequences caused by a breach of peace and order in this city should therefore be borne by your side. *I have to hereby lodge with you my strong protest*<sup>17</sup> and hope that you will notify your naval authorities to stop military activities at once so that the situation may not be further aggravated. Your reply will be appreciated.

(Signed) *Wu Te-chen*

## VOCABULARY

- |   |  |
|---|--|
| 1 Wu Te-chen 吳鐵城(前上海市長)   | 9 Commissioner of Public Safety                                      |
| 2 protest 抗議  | 10 inter alia 其中 [公安局長   |
| 3 Japanese Consul-General 日本<br>總領事                                   | 11 Imperial Japanese Navy 日本海  |
| 4 with reference to 關於  | 12 subject 臣民,子民 [軍  |
| 5 with a view to 爲欲 [局  | 13 Chapei 開北   |
| 6 Bureau of Public Safety 市公安   | 14 military activities 軍事行動  |
| 7 Consulate-General 領事館   | 15 to refer to 說及,使注意的   |
| 8 Commander of the First Japa-<br>nese Naval Squadron 日本第一<br>遣外艦隊司令官 | 16 cannot but 祇有   |
|   | 17 I have to hereby lodge with<br>you my strong protest 相應提出<br>嚴重抗議 |

## EXERCISE

1. What does the proclamation of the Commander of the First Japanese Naval Squadron?
2. Translate the above into Chinese.

( 40 )

Mayor Wu's Reply to Japanese Untima-  
tum<sup>1</sup> of February 18, 1932

February 19, 1932.

Japanese Consul-General,  
Shanghai.

Sir,

I have the honor to acknowledge receipt of your letter of February 18, the contents of which are noted.

In reply I have to state that the grave situation prevailing in Shanghai, as referred to in your letter, is due to the invasion of our territory and the brutal murder of our people by your troops in violation of all *international treaties*<sup>2</sup> and *international laws*<sup>3</sup>. That your government should bear full responsibility, therefore, I have repeatedly emphasized in my previous letters to you.

I do not deem it appropriate to<sup>4</sup> transmit the terms contained in your letter to our military authorities as requested. *Inasmuch as*<sup>5</sup> the measures called for in your letter have a direct *bearing*<sup>6</sup> upon the general relations between China and Japan, they should be *dealt with*<sup>7</sup> by the diplomatic authorities of the two countries concerned. I have, accordingly, transmitted your letter to my government for consideration and for reply to *His Imperial Japanese Majesty's Minister*<sup>8</sup> through our *Ministry of Foreign Affairs*<sup>9</sup>.

I have to point out, however, that as acts of provocation by attack, bombing and bombardment on the part of your troops continue unabated, the indignation of our people has daily been intensified. Under these circumstances, it is natural that the so-called *anti-Japanese activities*<sup>10</sup> should fail to cease, and the responsibility in this connection must be entirely with you.

(Signed) Wu Te-chen

## VOCABULARY

- |  |   |
|--|---|
| <sup>1</sup> ultimatum 哀的美敦書,最後通牒              | <sup>7</sup> to deal with 交涉                                      |
| <sup>2</sup> international treaties 國際條約       | <sup>8</sup> His Imperial Japanese Majesty's Minister 貴國(指日本)駐華公使 |
| <sup>3</sup> international laws 國際公法           | <sup>9</sup> Ministry of Foreign Affairs 外交部 [動]                  |
| <sup>4</sup> do not deem it appropriate to 認不妥 | <sup>10</sup> anti-Japanese activities 反日運動                       |
| <sup>5</sup> inasmuch as 因,夫既                  |   |
| <sup>6</sup> bearing 關係                        |   |

## EXERCISE

1. Who should bear the responsibility of Shanghai Incident?
2. Is this a proper reply?
3. Translate the above into Chinese.

( 41 )

### Foreign Minister Lo Wen-kan's Statement<sup>2</sup> on Japanese Ultimatum

February 20, 1932.

After twenty days' bombardment and incessant attack on the Chapei and Woosung districts with all kinds of instruments of war, inflicting enormous loss of life and property on innumerable innocent Chinese residents, the Japanese forces in Shanghai through their commander General K. Uyeda delivered yesterday at 8.45 p.m. an ultimatum to General Tsai Ting-

kai, *Commander of the Chinese 19th Route Army*<sup>3</sup>, demanding among other things the complete withdrawal of Chinese forces before five o'clock in the afternoon of February 20th from their present position to a distance of twenty kilometres both east and west of the *Shanghai International Settlement*<sup>4</sup> and the permanent dismantling of all forts and other military works in the evacuated areas. An identical note was simultaneously sent to General Wu Te-chen, *Mayor of Greater Shanghai*<sup>5</sup>, by Mr. Murai, *the Japanese Consul-General of Shanghai*<sup>6</sup>.

These unexpected and excessive demands emanate from a Government which professes to be at peace with China, which has undertaken under *Article X of the Covenant of the League of Nations*<sup>7</sup> to respect and preserve the territorial integrity and existing political independence of *fellow members*<sup>8</sup> of the League and to which the Council of the League has just addressed an appeal counselling conciliatory action. The presentation of such demands constitutes not only another blow to the Chinese people but also a direct challenge to the authority of the League of Nations, as well as the sanctity of the *Kellogg-Briand Pact*<sup>9</sup>, the *Nine-Power Treaty*<sup>10</sup> and similar international agreements.

Despite their sincere desire to avoid further bloodshed it is manifestly impossible for the Chinese local

authorities to accept the demands as presented, as China's sovereign rights and *national honour*<sup>11</sup> are at stake. With heavy reinforcements and most up-to-date implements of war, the Japanese forces are expected to renew their attack on a larger scale and with greatest violence. Japan has *turned a deaf ear to*<sup>12</sup> all entreaties for peace and is determined upon war. Chinese troops who are defending Chinese territory in Shanghai are constrained to resist as heretofore the Japanese onslaught to the best of their ability.

### VOCABULARY

- |   |   |
|---|---|
| <sup>1</sup> Lo Wen-kan 羅文幹(前外交部長)                                  | 滬總領事村井  |
| <sup>2</sup> statement 宣言   | <sup>7</sup> Article X of the Covenant of the League of Nations 國聯盟約第十條 |
| <sup>3</sup> Commander of the Chinese 19th Route Army 第十九路軍軍長       | <sup>8</sup> fellow member 會員(國)  |
| <sup>4</sup> Shanghai International Settlement 上海公共租界               | <sup>9</sup> Kellogg-Briand Pact 凱洛克白里安非戰公約                             |
| <sup>5</sup> Mayor of Greater Shanghai 上海市市長                        | <sup>10</sup> Nine-Power Treaty 九國公約                                    |
| <sup>6</sup> Mr. Murai, the Japanese Consul-General of Shanghai 日本駐 | <sup>11</sup> national honor 國格   |
|   | <sup>12</sup> to turn a deaf ear to 置若罔聞                                |

### EXERCISE

- What did Uyeda's ultimatum to General Tsai Ting-kai demand?
- What are the three international treaties which serve to maintain the peace of the world?
- Translate the above into Chinese.

## VI. INTERNATIONAL TREATIES

( 42 )

### The Kellogg Anti-War Pact

The President of the German Reich, the President of the United States of America, His Majesty the King of the Belgians, the President of the French Republic, His Majesty the King of Great Britain, Ireland and the British Dominions beyond the Seas, Emperor of India, His Majesty the King of Italy, His Majesty the Emperor of Japan, the President of the Republic of Poland, the President of the Czecho-Slovak Republic,

Deeply sensible of their solemn duty to promote the welfare of mankind;

Persuaded that the time has come when a frank renunciation of war as an instrument of national

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### 凱洛克非戰公約

德意志總統，美利堅合衆國總統，比利時君主陛下，法蘭西總統，大不列顛與愛爾蘭暨海外屬地君主兼印度皇帝陛下，義大利君主陛下，日本皇帝陛下，波蘭總統，捷克總統，

深感增進人類幸福爲彼等之莊嚴責任；

深知公然拋棄戰爭爲國家政策之工具之時機已至，庶現存

policy should be made to the end that the peaceful and friendly relations now existing between their peoples may be perpetuated;

Convinced that all changes in their relations with one another should be sought only by pacific means and be the result of a peaceful and orderly process, and that any signatory Power which shall hereafter seek to promote its national interests by resort to war should be denied the benefits furnished by this Treaty;

Hopeful that, encouraged by their example, all the other nations of the world will join in this humane endeavour and by adhering to the present Treaty as soon as it comes into force bring their peoples within the scope of its beneficent provisions, thus uniting the civilized nations of the world in a common renunciation of war as an instrument of their national policy;

---

各國民間之和平友誼關係可永垂久遠；

深知所有各國民間關係之變更，祇可用和平方法暨溫和有秩序之手續使其實現，此後簽字本約之國，如欲恃戰爭以增進其利益，不准享受本約給與之利益；

希望世界其他各國當仁不讓，共爲人道努力，於本約發生效力時加入，俾得各國人民悉納於本約利益條款之內，而世界各文明國乃可一致拋棄以利用戰爭爲其國家政策之工具；



Have decided to conclude a Treaty and for that purpose have appointed as their respective Plenipotentiaries:

THE PRESIDENT OF THE GERMAN REICH:

DR. GUSTAV STRESEMANN, Minister for Foreign Affairs;

THE PRESIDENT OF THE UNITED STATES OF AMERICA:

THE HONOURABLE FRANK B. KELLOGG, Secretary of States;

HIS MAJESTY THE KING OF THE BELGIANS:

MR. PAUL HYMANS, Minister for Foreign Affairs, Minister of State;

THE PRESIDENT OF THE FRENCH REPUBLIC:

MR. ARISTIDE BRIAND, Minister for Foreign Affairs;

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茲經決定締結條約，各派全權代表如下：

德意志總統派：

外交部長史脫斯孟博士；

美利堅合衆國總統派：

國務卿凱洛克；

比利時君主陛下派：

外交部長赫麥；

法蘭西總統派：

外交部長白里安；

HIS MAJESTY THE KING OF GREAT BRITAIN,  
IRELAND AND THE DOMINIONS BEYOND THE  
SEAS, EMPEROR OF INDIA:

For Great Britain and Northern Ireland and all parts  
of the British Empire which are not separate members of  
the League of Nations:

THE RIGHT HONOURABLE LORD CUSHENDUN, Chancellor  
of the Duchy of Lancaster, Acting Secretary of State for  
Foreign Affairs;

For the Dominion of Canada:

THE RIGHT HONOURABLE WILLIAM LYON MACKENZIE  
KING, Prime Minister and Minister for External Affairs;

For the Commonwealth of Australia:

THE HONOURABLE ALEXANDER JOHN MCLACHLAN, Mem-  
ber of the Executive Federal Council;

For the Dominion of New Zealand:

THE HONOURABLE SIR CHRISTOPHER JAMES PARR, High  
Commissioner for New Zealand in Great Britain;

大不列顛與愛爾蘭暨海外屬地君主兼印度皇帝陛下派：

代理外務大臣柯興登勳爵

代表大不列顛，北愛爾蘭，以及大不列顛帝國其他部分之不為國際  
聯合會分立會員國者；

坎拿大首相兼外事大臣金

代表坎拿大；

澳大利亞行政院大員馬臘極孟

代表澳大利亞；

管理紐西蘭事務高等委員巴爾

代表紐西蘭；

For the Union of South Africa:

THE HONOURABLE JACOBUS STEPHANUS SMIT, High Commissioner for the Union of South Africa in Great Britain;

For the Irish Free State:

MR. WILLIAM THOMAS COSGRAVE, President of the Executive Council;

For India:

THE RIGHT HONOURABLE LORD CUSHENDUN, Chancellor of the Duchy of Lancaster, Acting Secretary of State for Foreign Affairs;

HIS MAJESTY THE KING OF ITALY:

COUNT CAETANO MANZONI, His Ambassador Extraordinary and Plenipotentiary at Paris;

HIS MAJESTY THE EMPEROR OF JAPAN:

COUNT UCHIDA, Privy Councillor;

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管理南非洲事務高等委員史密脫

代表南非洲；

愛爾蘭自由邦行政院首領柯斯甲

代表愛爾蘭自由邦；

代理外務大臣柯興登勳爵

代表印度；

義大利皇帝陛下派：

駐法大使麥錯尼；

日本皇帝陛下派：

樞密院顧問內田伯爵；

THE PRESIDENT OF THE REPUBLIC OF POLAND:

M. A. ZALESKI, Minister for Foreign Affairs;

THE PRESIDENT OF THE CZECHO-SLOVAK REPUBLIC:

DR EDUARD BENES, Minister for Foreign Affairs;

Who, having communicated to one another their full powers found in good and due form have agreed upon the following articles:

#### ARTICLE I

The High Contracting Parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relation with one another.

波蘭總統派：

外交部長蔡勒斯基；

捷克斯拉夫總統派：

外交部長斐納斯博士；

該全權等各將所奉全權證書互相校閱，俱屬妥善，議定條款如下：

#### 第 一 條

締約國茲以各該國人民之名義，鄭重宣言訴於戰爭以解決國際糾紛之非，及在互相關係上利用戰爭為國家政策之工具，應行拋棄。

## ARTICLE II

The High Contracting Parties agree that the settlement or solution of all disputes or conflicts of whatever nature or whatever origin they may be, which may arise among them, shall never be sought except by pacific means.

## ARTICLE III

The present Treaty shall be ratified by the High Contracting Parties named in the Preamble in accordance with their respective constitutional requirements, and shall take effect between them as soon as all their several instruments of ratification shall have been deposited at Washington.

## 第 二 條

締約國互允各國間設有爭端或衝突，不論其性質及起源如何，祇可用和平方法解決之。

## 第 三 條

本約應由上列締約國各依照本國憲法批准，俟各該國咸將批准文件送往華盛頓存案後，本約即在各締約國間發生效力。

This Treaty shall, when it has come into effect as prescribed in the preceding paragraph, remain open as long as may be necessary for adherence by all the other Powers of the world. Every instrument evidencing the adherence of a Power shall be deposited at Washington and the Treaty shall immediately upon such deposit become effective as between the Power thus adhering and the other Power parties hereto.

It shall be the duty of the Government of the United States to furnish each Government named in the Preamble and every Government subsequently adhering to this Treaty with a certified copy of the Treaty and of every instrument of ratification or adherence. It shall also be the duty of the Government of the United States telegraphically to notify such Government immediately upon the deposit with it of each instrument or ratification or adherence.

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本約照前項之規定，發生效力後，應有長時間之公開，以便世界其他各國之加入。加入文件應在華盛頓存案，於存案後，本約即在現加入國與以前締約國間發生效力。

美國政府擔任將本約及批准文件或加入文件之證明抄本各一册，送與各締約國及以後加入本約各國之政府。美國政府並願擔任於批准文件或加入文件送往存案後，即行電達各該政府。

IN FAITH WHEREOF the respective Plenipotentiaries have signed this Treaty in the French and English languages both texts have equal force, and hereunto affix their seals.

DONE at Paris the twenty-seventh day of August in the year one thousand nine hundred and twenty-eight.

(Seal) GUSTAV STRESEMANN	(Seal) J. S. SMIT
(Seal) FRANK B. KELLOGG	(Seal) W. T. COSGRAVE
(Seal) PAUL HYMANS	(Seal) LORD CUSHENDUN
(Seal) ARISTIDE BRIAND	(Seal) C. C. MANZONI
(Seal) CUSHENDUN	(Seal) COUNT UCHIDA
(Seal) W. L. MACKENZIE KING	(Seal) M. A. ZALESKI
(Seal) A. J. MCLACHLAN	(Seal) DR. EDUARD BENES
(Seal) C. J. PARR	

本約兼用英法文字繕寫兩種，有同等效力，各全權均經簽字蓋印，以昭信守。

一千九百二十八年八月二十七日訂於巴黎。

史脫斯孟 (印)	史密脫 (印)
凱洛克 (印)	柯斯甲 (印)
赫麥 (印)	柯興登 (印)
白里安 (印)	麥錯尼 (印)
柯興登 (印)	內田 (印)
金 (印)	蔡勒斯基 (印)
馬臘極孟 (印)	裴納斯 (印)
巴爾 (印)	

( 43 )

## The Nine-Power Treaty

*A Treaty Between All Nine Powers Relating to  
Principles and Policies to be Followed in  
Matters Concerning China*

The United States of America, Belgium, the British Empire, China, France, Italy, Japan, the Netherlands and Portugal:

Desiring to adopt a policy designed to stabilize conditions in the Far East, to safeguard the rights and interests of China, and to promote intercourse between China and the other Powers upon the basis of equality of opportunity,

## 九國公約

九國間關於中國事件應適用各  
原則及政策之條約

美利堅合衆國，比利時國，不列顛帝國，中華民國，法蘭西國，義大利國，日本國，荷蘭國，及葡萄牙國：

茲因志願採定一種政策以鞏固遠東之狀況，維護中國之權利利益，並以機會均等為原則，增進中國與各國之往來，



Have resolved to conclude a treaty for that purpose and to that end have appointed as their respective Plenipotentiaries,

THE PRESIDENT OF THE UNITED STATES OF AMERICA:

CHARLES EVANS HUGHES,  
HENRY CABOT LODGE,  
OSCAR W. UNDERWOOD,  
ELIHU ROOT,

Citizens of the United States;

HIS MAJESTY THE KING OF THE BELGIANS:

BARON DE CARTIE DE MARCHIENNE, Commander of the Order Leopold and of the Order of the Crown, His Ambassador Extraordinary and Plenipotentiary at Washington;

HIS MAJESTY THE KING OF THE UNITED KINGDOM OF GREAT BRITAIN AND IRELAND AND

議決訂立條約，因是簡派全權，

美堅利合衆國大總統派：

國民許士，  
國民洛治，  
國民恩特華特，  
國民羅脫；

比利時國君主派：

駐美大使卡德；

不列顛與愛爾蘭暨海外屬地君主兼印度皇帝派：

OF THE BRITISH DOMINIONS BEYOND THE SEAS, EMPEROR OF INDIA:

THE RIGHT HONOURABLE ARTHUR JAMES BALFOUR, O.M.,  
M.P., Lord President of His Privy Council,

THE RIGHT HONOURABLE BARON LEE OF FARNHAM,  
G.B.E., K.C.B., First Lord of His Admiralty,

THE RIGHT HONOURABLE SIR AUCKLAND CAMPBELL  
GEDDES, K.C.B., His Ambassador Extraordinary  
and Plenipotentiary to the United States of  
America,

and

for the Dominion of Canada,

THE RIGHT HONOURABLE SIR ROBER LAIRD BORDEN,  
G.C.M.G., K.C., former Premier,

for the Commonwealth of Australia,

SENATOR, THE RIGHT HONOURABLE GEORGE FOSTER  
PEARCE, Minister for Home and Territories,

樞密院總裁白爾福，

海軍大臣黎，

駐美全權大使健特士，

又

坎拿大屬地代表

前首相鮑騰，

澳大利亞屬地代表

國防部總長上院議員皮而斯，

for the Dominion of New Zealand,

THE HONOURABLE SIR JOHN WILLIAM SALMOND, K.C.,  
Judge of the Supreme Court of New Zealand,

for the Union of South Africa,

THE RIGHT HONOURABLE ARTHUR JAMES BALFOUR,  
O.M., M.P.,

for India,

THE RIGHT HONOURABLE VALINGMAN SANDARANARAYANA  
SRINIVASA SASTRI, Member of the Indian Council  
of State;

THE PRESIDENT OF THE REPUBLIC OF CHINA:

MR. SAO-KE ALFRED SZE, Envoy Extraordinary and  
Minister Plenipotentiary at Washington,

MR. V. K. WELLINGTON KOO, Envoy Extraordinary  
and Minister Plenipotentiary at London,

MR. CHUNG-HUI WANG, former Minister of Justice,

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紐西蘭屬地代表

大理院推事散而孟，

南非洲屬地代表

樞密院總裁白爾福，

印度屬地代表

印度院議員薩斯赤利；

中華民國大總統派：

駐美全權公使施肇基，

駐英全權公使顧維鈞，

前司法總長王寵惠；

---

THE PRESENT OF THE FRENCH REPUBLIC:

MR. ALBERT SAMAUT, Deputy-Minister of the Colonies,  
 MR. JULES J. JUSSERAND, Ambassador Extraordinary  
 and Plenipotentiary to the United States of  
 America, Grand Cross of the National Order of  
 the Legion of Honour;

HIS MAJESTY THE KING OF ITALY:

THE HONOURABLE CARLO SCHANZER, Senator of the  
 Kingdom,

THE HONOURABLE VITTORIO ROLANDI RICCI, Senator of  
 the Kingdom, His Ambassador Extraordinary and  
 Plenipotentiary at Washington.

THE HONOURABLE LUIGI ALBERTINI, Senator of the  
 Kingdom;

HIS MAJESTY THE EMPEROR OF JAPAN:

BARON TOMOSABURE KATO, Minister of the Navy,  
 Junii, a member of the First Class of the Imperial  
 Order of the Grand Cordon of the Rising Sun  
 with the Paulownia Flower,

---

法蘭西大總統派:

理藩部 總長沙拉脫,  
 駐美全權大使尤賽龍;

義大利國君主派:

上議院議員司強曹,  
 駐美全權大使利西,  
 上議院議員阿爾白丁尼;

日本國皇帝派:

海軍大臣加藤,

BARON KIJURO SHIDEHARA, His Ambassador Extraordinary and Plenipotentiary at Washington, Joshii, a member of the First Class of the Imperial Order of the Rising Sun,

MR. MASANAO HANIHARA, Vice Minister for Foreign Affairs, Jushii, a member of the Second Class of the Imperial Order of the Rising Sun;

HER MAJESTY THE QUEEN OF THE NETHERLANDS:

JONKHEER FRANS BEELAERTS VAN BLOKLAND, Her Envoy Extraordinary and Minister Plenipotentiary,

JONKHEER WILLEM HENDRIK DE BEAUFORT, Minister Plenipotentiary, Charge d'Affairs at Washington;

THE PRESIDENT OF THE PORTUGUESE REPUBLIC:

MR. JOSE FRANCISCO DE HO TAR MACHADO DA FRANCA, Viscount d'Alte, Envoy Extraordinary and Minister Plenipotentiary at Washington,

MR. ERNESTO JULIO DE CARVELHOE VASCONCELOS, Captain of the Portuguese Navy, Technical Director of the Colonel Office,

駐美全權大使幣原，

外務省次官植原；

荷蘭國君主派：

全權公使白洛克蘭，

駐美代辦蒲福；

葡萄牙國大總統派：

駐美全權公使阿而戴，

理藩局專門局長物司康賽雷斯，

Who, having communicated to each other their full powers found to be in good and due form, have agreed as follows:

### ARTICLE I

The Contracting Powers, other than China, agree:

(1) To respect the sovereignty, the independence, and the territorial and administrative integrity of China,

(2) To provide the fullest and most unembarrassed opportunity to China to develop and maintain for herself an effective and stable government,

(3) To use their influence for the purpose of effectually establishing and maintaining the principle of equal opportunity for the commerce and industry of all nations throughout the territory of China,

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各全權代表將所奉全權證書，互相校閱，均屬妥善，議定條款如下：

### 第 一 條

除中國外，締約各國協定：

(一) 尊重中國之主權與獨立，暨領土與行政之完整，

(二) 給與中國完全無礙之機會，以發展並維持一有力鞏固之政府，

(三) 施用各國之權勢，以期切實設立並維持各國在中國全境之商務實業機會均等之原則，

(4) To refrain from taking advantage of conditions in China in order to seek special rights or privileges which would abridge the rights of subjects or citizens of friendly States, and from countenancing action inimical to the security of such States.

### ARTICLE II

The Contracting Powers agree not to enter into any treaty, agreement, arrangement, or understanding either with one another, or individually or collectively with any Power or Powers, which would infringe or impair the principles stated in Article I.

### ARTICLE III

With a view to applying more effectually the principles of the Open Door or equality of opportunity

(四) 不得因中國狀況乘機營謀特別權利，而減少友邦人民之權利，並不獎許有害友邦安全之舉動。

### 第 二 條

締約各國協定不得有彼此間及單獨或聯合與任合一國或多國訂立條約或協定或協議或諒解，足以侵犯或妨害第一條所稱之各項原則者。

### 第 三 條

爲適用在中國之門戶開放，或各國商務實業機會均等之原

in China for the trade and industry of all nations, the Contracting Powers, other than China, agree that they will not seek, or support their respective nationals in seeking:

(a) Any arrangement which might purport to establish in favour of their interests any general superiority of rights with respect to commercial or economic development in any designated region of China,

(b) Any such monopoly or preference as would deprive the nationals of any other Power of the right of undertaking any legitimate trade or industry in China, or of participating with the Chinese Government, or with any local authority, in any category of public enterprise, or which by reason of its scope, duration or geographical extent is calculated to frustrate the practical application of the principle of equal opportunity.

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則，更爲有效起見，締約各國，除中國外，協定不得謀取或贊助其本國人民謀取：

(甲) 任何辦法，爲自己利益起見，欲在中國任何指定區域內獲取有關於商務或經濟發展之一般優越權利，

(乙) 任何專利或優越權可剝奪他國人民在華從事正當商務實業之權利，或他國人民與中國政府或任何地方官，共同從事於任何公共企業之權利，抑或因其範圍之擴張，期限之久長，地域之廣闊，致有破壞機會均等原則之實行者。



It is understood that the foregoing stipulations of this Article are not to be so constructed as to prohibit the acquisition of such properties or rights as may be necessary to the conduct of a particular commercial, industrial or financial undertaking or to the encouragement of invention and research.

China undertakes to be guided by the principles stated in the foregoing stipulations of the Article in dealing with applications for economic rights and privileges from Governments and nationals of all foreign countries, whether parties to the present Treaty or not.

#### ARTICLE IV

The Contracting Powers agree not to support any agreements by their respective nationals with each

本條上列之規定，並不解釋為禁止獲取為辦理某種工商或財政企業或為獎勵技術上之發明與研究所必要之財產及權利。

中國政府擔任對於外國政府及人民之請求經濟上之權利及特權，無論其是否屬於締結本約各國，悉秉本條上列規定之原則辦理。

#### 第 四 條

締約各國協定，對於各該國彼此人民間之任何協定，意在中

other designed to create Spheres of Influence or to provide for the enjoyment of mutually exclusive opportunities in designated parts of Chinese territory.

#### ARTICLE V

China agrees that, throughout the whole of the railways in China, she will not exercise or permit unfair discrimination of any kind. In particular there shall be no discrimination whatever, direct or indirect, in respect of charges or of facilities on the ground of the nationality of passengers or the countries from which or to which they are proceeding, or the origin or ownership of goods or the country from which or to which they are consigned, or the nationality or ownership of the ship or other means of conveying such passengers or goods before or after their transport on the Chinese Railways.

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國指定區域內設立勢力範圍，或設有互相獨享之機會者，均不予以贊助。

#### 第 五 條

中國政府約定，中國全國鐵路不施行或許可何種待遇不公之區別。例如運費及各種便利，概無直接間接之區別，不論搭客隸何國籍，自何國來，向何國去，不論貨物出自何國，屬諸何人，自何國來，向何國去，不論船舶或他種載運搭客及貨物之工具，在未上中國鐵路之先，或已上中國鐵路之後，隸何國籍，屬諸何人。

The Contracting Powers, other than China, assume a corresponding obligation in respect of any of the aforesaid railways over which they or their nationals are in a position to exercise any concession, special agreement or otherwise.

#### ARTICLE VI

The Contracting Powers, other than China, agree fully to respect China's rights as a neutral in time of war to which China is not a party, and China declares that when she is a neutral she will observe the obligations of neutrality.

#### ARTICLE VII

The Contracting Powers agree that, whenever a situation arises which in the opinion of any one of

締約各國，除中國外，對於上稱之中國鐵路，基於任何讓與或特別協約或他項手續，各該國或各該國人民得行其任何管理權者，負有同樣之義務。

#### 第 六 條

締約各國，除中國外，協定於發生戰事時，中國如不加入戰團，應完全尊重中國中立之權利，中國聲明中國於中立時，願遵守各項中立之義務。

#### 第 七 條

締約各國協定，無論何時，遇有某種情形發生，締約國中之

them involves the application of the stipulations of the present Treaty, and renders desirable discussion of such application, there shall be full and frank communication between the Contracting Powers concerned.

### ARTICLE VIII

Powers not signatory to the present Treaty, which have Governments recognized by the Signatory Powers and which have treaty relations with China, shall be invited to adhere to the present Treaty. To this end the Government of the United States will make the necessary communications to non-signatory Powers and will inform the Contracting Powers of the replies received. Adherence by any Power shall become effective on receipt of notice thereof by the Government of the United States.

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任何一國認爲牽涉本條約規定之適用問題，而該項適用宜付諸討論者，有關係之締約各國，應完全坦白互相通知。

### 第 八 條

本條約未簽字之各國，如其政府經締約簽字各國承認，且與中國有條約關係者，應請其加入本約。因此美利堅合衆國政府對於未簽字各國應爲必要之通告，並將所接答覆知照締約各國。任何國家之加入，自美政府接到該國通知時起，發生效力。

## ARTICLE IX

The present Treaty shall be ratified by the Contracting Powers in accordance with their respective constitutional methods and shall take effect on the date of the deposit of all the ratifications, which shall take place at Washington as soon as possible. The Government of the United States will transmit to the other Contracting Powers a certified copy of the process-verbal of the deposit of ratification.

The present Treaty of which the French and English texts are both authentic, shall remain deposited in the archives of the Government of the United States, and duly certified copies thereof shall be transmitted by that Government to the other Contracting Powers.

## 第九條

本條約經各締約國依各該國憲法上之手續批准後，從速將批准文件交存華盛頓，並自全部交到華盛頓之日起，發生效力。該項批准文件筆錄，由美國政府將正式證明之謄本送交其他締約各國。

本條約英文法文一律作準，其正本保存於美利堅合衆國政府之檔庫，由該政府將正式證明之謄本送交其他締約各國。

IN FAITH WHEREOF the above-named Plenipotentiaries have signed the present Treaty.

DONE at the City of Washington the Sixth day of February in the year One Thousand Nine Hundred and Twenty-Two.

( 44 )

### Covenant of The League of Nations

The High Contracting Parties,

In order to promote international cooperation and to achieve international peace and security

by the acceptance of obligations not to resort to war,

茲將議定條約由上列各全權代表簽字，以昭信守。

一千九百二十二年二月六日訂於華盛頓。

## 國 際 聯 合 會 會 章

各締約國，爲增進國際間之協作，並保持國際間之和平與安寧起見，特允接受不從事於戰爭之義務，維持各國間光明，公允，及

by the prescription of open, just and honourable relations between nations,

by the firm establishment of the understandings of international law as the actual rule of conduct among Governments,

and by the maintenance of justice and a scrupulous respect for all treaty obligations in the dealings of organised peoples with one another,

Agree to this Covenant of the League of Nations.

#### ARTICLE 1

1. The original Members of the League of Nations shall be those of the Signatories which are named in the Annex to this Covenant and also such of those other States named in the Annex as shall accede without reservation to this Covenant. Such accession shall be affected by a Declaration deposited with the Secre-

榮譽之邦交，確守國際公法之規定，以爲各國政府間行爲之軌範，在有組織之民族間，彼此待遇公平，並恪遵條約上之一切義務，制定國際聯合會盟約如下：

#### 第 一 條

(一) 國際聯合會之創始會員，應以本盟約附款所列之各簽字國，及附款內所列願意無保留條件加入本盟約之各國爲限。

tariat within two months of the coming into force of the Covenant. Notice thereof shall be sent to all other Members of the League.

2. Any full self-governing State, Dominion or Colony not named in the Annex may become a Member of the League if its admission is agreed to by two-thirds of the Assembly, provided that it shall give effective guarantees of its sincere intention to observe its international obligations, and shall accept such regulations as may be prescribed by the League in regard to its military, naval and air forces and armaments.

3. Any Member of the League may, after two years' notice of its intention so to do, withdraw from the League, provided that all its international obligations and all its obligations under this Covenant shall have been fulfilled at the time of its withdrawal.

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此項加入應在本盟約實行後兩個月內，備聲明書送交祕書廳，並應通知聯合會中之其他會員。

(二) 凡完全自治國，自治屬地，或殖民地，為附款中所未列入者，如經大會三分之二之同意，得加入為國際聯合會會員，惟須確切保證有篤守國際義務之誠意，並須承認聯合會所規定關於陸海空軍實力並武裝之規則。

(三) 凡聯合會會員經兩年前預先通告後，得退出聯合會，但退出時，須將其所有國際義務，及本盟約所負之一切義務履行完竣。



## ARTICLE 2

The action of the League under this Covenant shall be effected through the instrumentality of an Assembly and of a Council, with a permanent Secretariat.

## ARTICLE 3

1. The Assembly shall consist of Representatives of the Members of the League.

2. The Assembly shall meet at stated intervals and from time to time as occasion may require at the Seat of the League or at such other place as may be decided upon.

## 第 二 條

聯合會按照本盟約所規定之行動，應由大會及行政會議執行之，並以一常川秘書廳襄助一切。

## 第 三 條

(一) 大會由聯合會會員之代表組織之。

(二) 大會應按照規定時期，或隨時按事機所需要，在聯合會所在地或其他選定之地點開會。

3. The Assembly may deal at its meetings with any matter within the sphere of action of the League or affecting the peace of the world.

4. At the meetings of the Assembly, each Member of the League shall have one vote, and may have not more than three Representatives.

#### ARTICLE 4

1. The Council shall consist of Representatives of the Principal Allied and Associated Powers, together with Representatives of four other Members of the League. These four Members of the League shall be selected by the Assembly from time to time in its discretion. Until the appointment of the Representatives of the four Members of the League first selected

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(三) 大會開會時，得處理屬於聯合會行動範圍以內，或關係世界和平之任何事件。

(四) 大會開會時，聯合會每一會員，得派代表至多不得過三人，但只有一投票權。

#### 第 四 條

(一) 行政院由協商及參戰國之代表與聯合會其他四會員之代表組織之。此聯合會之四會員，由大會隨時酌量選定。在大會第一次選定四會員代表以前，比利時，巴西，西班牙，希臘之

by the Assembly, Representatives of Belgium, Brazil, Spain and Greece shall be Members of the Council.

2. With the approval of the majority of the Assembly, the Council may name additional Members of the League, whose Representatives shall always be Members of the Council; the Council with like approval may increase the number of Members of the League to be selected by the Assembly for representation on the Council.

2. bis. The Assembly shall fix by a two-thirds majority the rules dealing with the election of the non-permanent Members of the Council, and particularly such regulations as relate to their term of office and the conditions of re-eligibility.

3. The Council shall meet from time to time as occasion may require, and at least once a year, at the Seat of the League, or at such other place as may be decided upon.

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代表，應爲行政院會員。

(二) 行政院經大會多數核准，得指定聯合會其他之會員代表，爲行政院常任會員；行政院經同樣之核准，得增加大會所欲選舉爲行政院會員之名額。

(又二) 大會經三分之二之同意，應規定行政院非常任委員之選舉法，如任期及連任之規程。

(三) 行政院應隨時按事機所需要，並至少每年一次，在聯合會所在地或其他選定之地點開會。

4. The Council may deal at its meetings with any matter within the sphere of action of the League or affecting the peace of the world.

5. Any Member of the League not represented on the Council shall be invited to send a Representative to sit as a member at any meeting of the Council during the consideration of matters specially affecting the interests of that Member of the League.

6. At meetings of the Council, each Member of the League represented on the Council shall have not more than one Representative.

#### ARTICLE 5

1. Except where otherwise expressly provided in this Covenant or by terms of the present Treaty, decisions at any meeting of the Assembly or of the Council

(四) 行政院開會時，得處理屬於聯合會行動範圍以內，或關於世界和平之任何事件。

(五) 未列席於行政院之聯合會會員，如遇該院討論一事件與之有特別關係時，得請其派一代表，以行政院會員名義列席。

(六) 行政院開會時，聯合會之每一會員出席於行政院者，祇能派代表一人，並祇有一投票權。

#### 第 五 條

(一) 除本盟約或本條約(註：凡爾賽條約)另有明白規定者外，凡大會或行政院開會時之會議，應得聯合會出席於會議之

shall require the agreement of all the Members of the League represented at the meeting.

2. All matters of procedure at meetings of the Assembly or of the Council, including the appointment of Committees to investigate particular matters, shall be regulated by the Assembly or by the Council and may be decided by a majority of the Members of the League represented at the meeting.

3. The first meeting of the Assembly and the first meeting of the Council shall be summoned by the President of the United States of America.

#### ARTICLE 6

1. The permanent Secretariat shall be established at the Seat of the League. The Secretariat shall comprise a Secretary-General and such secretaries and staff as may be required.

會員全體之同意。

(二) 關於大會或行政院開會之手續問題并包括指派審查特別事件之委員會在內，均由大會或行政院規定，并由聯合會出席於會議之會員大多數之同意決定之。

(三) 大會第一次會議及行政院第一次會議，均由美國大總統召集之。

#### 第 六 條

(一) 常川秘書廳設於聯合會所在地。秘書廳設一秘書長及必要之秘書並職員。

2. The first Secretary-General shall be the person named in the Annex; thereafter the Secretary-General shall be appointed by the Council with the approval of the majority of the Assembly.

3. The secretaries and staff of the Secretariat shall be appointed by the Secretary-General with the approval of the Council.

4. The Secretary-General shall act in that capacity at all meetings of the Assembly and of the Council.

5. The expenses of the League shall be borne by the Members of the League in the proportion decided by the Assembly.

#### ARTICLE 7

1. The Seat of the League is established at Geneva.

(二) 第一任秘書長以附款所載之人員充之，嗣後之秘書長，應由行政院經大會大多數之贊成特任之。

(三) 秘書廳之秘書及職員，由秘書長經行政院之核准委任之。

(四) 聯合會之秘書長，為大會及行政院之當然秘書長。

(五) 聯合會經費，應由聯合會會員擔任，其分配之比例，由大會決定之。

#### 第 七 條

(一) 聯合會址設日內瓦。

2. The Council may at any time decide that the Seat of the League shall be established elsewhere.

3. All positions under or in connection with the League, including the Secretariat, shall be open equally to men and women.

4. Representatives of the Members of the League and officials of the League when engaged on the business of the League shall enjoy diplomatic privileges and immunities.

5. The buildings and other property occupied by the League or its officials or by Representatives attending its meetings shall be inviolable.

#### ARTICLE 8

1. The Members of the League recognise that the maintenance of peace requires the reduction of

(二) 行政院得隨時議決，將聯合會會址改移他處。

(三) 凡屬於聯合會或與該會有關係之一切位置連秘書廳在內，無論男女，均得充任。

(四) 聯合會會員之代表及其辦事人員，服務於聯合會時，得享受外交上之特權。

(五) 聯合會或其人員或蒞會代表所居住之房屋，及其所有他項產業，均不得侵犯。

#### 第 八 條

(一) 聯合會會員承認，為維持和平起見，必須將該本國軍

national armaments to the lowest point consistent with national safety and the enforcement by common action of international obligations.

2. The Council, taking account of the geographical situation and circumstances of each State, shall formulate plans for such reduction for the consideration and action of the several Governments.

3. Such plans shall be subject to reconsideration and revision at least every ten years.

4. After these plans shall have been adopted by the several Governments, the limits of armaments therein fixed shall not be exceeded without the concurrence of the Council.

5. The Members of the League agree that the manufacture by private enterprise of munitions and implements of war is open to grave objections. The

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備減至最少之限度，以適足保衛國境之安寧，及共同實行國際義務爲度。

(二) 行政院應審度每一國之地勢，及其特別狀況，以預定此項縮減軍備之計畫，俾供各國政府之參考及決定。

(三) 此項計畫至少每十年須重新檢查及修正一次。

(四) 此項計畫經各國政府採用後，所定軍備之限制，非得行政院之同意不得超過。

(五) 聯合會會員或以私人製造軍火及軍用品，常常引起重



Council shall advise how the evil effects attendant upon such manufacture can be prevented, due regard being had to the necessities of those Members of the League which are not able to manufacture the munitions and implements of war necessary for their safety.

6. The Members of the League undertake to interchange full and frank information as to the scale of their armaments, their military, naval and air programmes and the condition of such of their industries as are adaptable to warlike purposes.

#### ARTICLE 9

A permanent Commission shall be constituted to advise the Council of the execution of the provisions of Article 1 and 8 and on military, naval and air questions generally.

大之異議。行政院應妥籌適當辦法，以免流弊，惟應兼顧聯合會會員未能製造其安全所必需之軍械，及軍用品者之需要。

(六) 聯合會會員有將其國內關於軍備之程度，陸海空軍之計畫，及可供戰爭之工業情形，互換最誠實最完備的通知之義務。

#### 第九條

設一常川委員會，俾向行政院條陳關於第一第八兩條所規定之履行，及通常關於陸海空軍問題。

## ARTICLE 10

The Members of the League undertake to respect and preserve as against external aggression the territorial integrity and existing political independence of all Members of the League. In case of any such aggression or in case of any threat or danger of such aggression the Council shall advise upon the means by which this obligation shall be fulfilled.

## ARTICLE 11

1. Any war or threat of war, whether immediately affecting any of the Members of the League or not, is hereby declared a matter of concern to the whole League, and the League shall take any action that may be deemed wise and effectual to safeguard the

## 第十條

聯合會會員有尊重並保持所有聯合會各會員領土完全，及現有行政上之獨立，以防禦外來侵犯之義務。如遇此種侵犯，或有任何威脅或危險之虞時，行政院應籌履行此項義務之方法。

## 第十一條

(一) 茲特聲明，凡任何戰爭之威脅，不論其直接或間接涉及聯合會任何會員，皆為有關聯合會全體之事，聯合會應設法挽

peace of nations. In case any such emergency should arise, the Secretary-General shall on the request of any Member of the League forthwith summon a meeting of the Council.

2. It is also declared to be the friendly right of each Member of the League to bring to the attention of the Assembly or of the Council any circumstance whatever affecting international relations which threatens to disturb international peace or the good understanding between nations upon which peace depends.

#### ARTICLE 12

1. The Members of the League agree that if there should arise between them any dispute likely to lead to a rupture they will submit the matter either to

救，以保持各國間之和平。如遇聯合會任何會員之請求，秘書長應即召集行政院會議。

(二) 又聲明凡牽動國際關係之任何情勢，足以擾亂國際和平，或危及國際和平所恃之良好諒解者，聯合會任何會員有權以友誼名義提請大會或行政院注意。

#### 第十二條

(一) 聯合會會員約定，倘聯合會會員間發生爭議，勢將決裂者，應將此事提交公斷或法律裁判，或交行政院審查，並約定

arbitration or judicial settlement, or to enquiry by the Council, and they agree in no case to resort to war until three months after the award by the arbitrations or the judicial decision or the report by the Council.

2. In any case under this Article the award of the arbitrators or the judicial decision shall be made within a reasonable time, and the report of the Council shall be made within six months after the submission of the dispute.

### ARTICLE 13

1. The Members of the League agree that whenever any dispute shall arise between them which they recognise to be suitable for submission to arbitration or judicial settlement, and which cannot be satisfac-

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無論如何，非俟公斷裁決，或法律判決，或行政院報告三個月以後不得從事於戰爭。

(二) 在本條內無論何案，公斷裁決或法律判決，應於相當時間發表，而行政院之報告，亦應自爭議移付之日起在六個月內制定。

### 第十三條

(一) 聯合會會員約定，無論何時，凡聯合會會員間發生爭議，認為適於公斷或法律裁判，而不能用外交方法圓滿解決者，

torily settled by diplomacy, they will submit the whole subject matter to arbitration or judicial settlement.

2. Disputes as to the interpretation of a treaty, as to any question of international law, as to the existence of any fact which, if established, would constitute a breach of any international obligation, or as to the extent and nature of the reparation to be made for any such breach, are declared to be among those which are generally suitable for submission to arbitration or judicial settlement.

3. For the consideration of any such dispute, the court to which the case is referred shall be the Permanent Court of International Justice established in accordance with Article 14, or any tribunal agreed on by the parties to the dispute or stipulated in any convention existing between them.

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應將該問題完全提交公斷或法律裁判。

(二) 茲聲明凡爭議關於一條約之解釋,或國際法中之任何問題,或有無違反國際義務之事實,或此種違反應有補償之範圍及性質者,概應認為在適於提交公斷或法律裁判之列。

(三) 此類爭議應提交依據第十四條所設立之國際永久法庭,或爭議各造彼此同意之任何法庭,或各造間現行條約中規定之法庭。

4. The Members of the League agree that they will carry out in full good faith any award or decision that may be rendered, and that they will not resort to war against a Member of the League which complies therewith. In the event of any failure to carry out such an award or decision the Council shall propose what steps should be taken to give effect thereto.

#### ARTICLE 14

The Council shall formulate and submit to the Members of the League for adoption plans for the establishment of a Permanent Court of International Justice. The Court shall be competent to hear and determine any dispute of an international character which the parties thereto submit to it. The Court may also give an advisory opinion upon any dispute

(四) 聯合會會員彼此約定,以完全誠意實行一切裁決或判決,並對於遵從裁決或判決之聯合會任何會員,不得從事於戰爭。設有未能實行此項裁決或判決者,行政院應擬定辦法,俾發生效力。

#### 第十四條

行政院應制定設立國際永久法庭之計畫,交聯合會各會員採用。凡各造提出屬於國際性質之爭議,該法庭有權審理並判決

or question referred to it by the Council or by the Assembly.

#### ARTICLE 15

1. If there should arise between Members of the League any dispute likely to lead to a rupture, which is not submitted to arbitration or judicial settlement in accordance with Article 13, the Members of the League agree that they will submit the matter to the Council. Any party to the dispute may effect such submission by giving notice of the existence of the dispute to the Secretary-General, who will make all necessary arrangements for a full investigation and consideration thereof.

2. For this purpose the parties to the dispute will communicate to the Secretary-General, as promptly as possible, statements of their case with all the relevant

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之。凡有爭議或問題經行政院或大會提交者，該法庭亦得發抒意見。

#### 第十五條

(一) 聯合會會員約定，如聯合會會員間發生足以決裂之爭議，而未照第十三條規定提交公斷或法律裁判者，應將該案提交行政院。爭議當事國任何一造，可將爭議通知祕書長，祕書長即着手籌備，以便詳細調查及研究一切。

(二) 在最短期內，相爭各造應以案情之說明書，連同相關

facts and papers, and the Council may forthwith direct the publication thereof.

3. The Council shall endeavour to effect a settlement of the dispute, and if such efforts are successful, a statement shall be made public giving such facts and explanations regarding the dispute and the terms of settlement thereof as the Council may deem appropriate.

4. If the dispute is not thus settled, the Council either unanimously or by a majority vote shall make and publish a report containing a statement of the facts of the dispute and the recommendations which are deemed just and proper in regard thereto.

5. Any Member of the League represented on the Council may make public a statement of the facts of the dispute and of its conclusions regarding the same.

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之事實及文件，從速送交祕書長，行政院即將此項案件公佈之。

(三) 行政院應盡力使此項爭議得以解決，如果有效，須將該爭議之事實及解釋，並解決條件，酌量公佈之。

(四) 倘爭議不能如此解決，則行政院經全體或多數之表決，應繕發報告書，說明爭議之事實及行政院所認為公允適當之建議。

(五) 聯合會任何會員出席於行政院者，亦得將爭議之事實及本國之決定，以說明書公佈之。



6. If a report by the Council is unanimously agreed to by the members thereof other than the Representatives of one or more of the parties to the dispute, the Members of the League agree that they will not go to war with any party to the dispute which complies with the recommendations of the report.

7. If the Council fails to reach a report which is unanimously agreed to by the members thereof, other than the Representatives of one or more of the parties to the dispute, the Members of the League reserve to themselves the right to take such action as they shall consider necessary for the maintenance of right and justice.

8. If the dispute between the parties is claimed by one of them, and is found by the Council, to arise out of a matter which by international law is solely

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(六) 如行政院報告書，除相爭之一造或一造以上之代表外，該院委員一致贊成，則聯合會會員約定，彼此不得向遵從報告書建議之任何一造從事戰爭。

(七) 如行政院除相爭之一造或一造以上之代表外，不能使該院會員一致贊成其報告書，則聯合會會員保留權利，施行認為維持公平與正義之必要行動。

(八) 如相爭之一造聲明當事國間之爭議，按照國際公法，純屬該造本國法權內事件，並經行政院承認，則行政院應據情報

within the domestic jurisdiction of that party, the Council shall so report, and shall make no recommendation as to its settlement.

9. The Council may in any case under this Article refer the dispute to the Assembly. The dispute shall be so referred at the request of either party to the dispute provided that such request be made within fourteen days after the submission of the dispute to the Council.

10. In any case referred to the Assembly, all the provisions of this Article and of Article 12 relating to the action and powers of the Council shall apply to the action and powers of the Assembly, provided that a report made by the Assembly, if concurred in by the Representatives of those Members of the League, represented on the Council and of a majority of the other Members of the League, exclusive in each case of

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告，不必爲解決該爭議之建議。

(九) 按照本條任何案件，行政院得將爭議移送大會。或經相爭之一造請求亦應如此辦理，惟此項請求，應於爭議送交行政院後十四日內提出。

(十) 凡移付大會之任何案件，所有本條及第十二條之規定，關於行政院之行爲及職權，大會亦適用之，大會之報告書，除相爭各造之代表外，如經聯合會會員出席於行政院之代表，並其

the Representatives of the parties to the dispute, shall have the same force as a report by the Council concurred in by all the members thereof other than the Representatives of one or more of the parties to the dispute.

#### ARTICLE 16

1. Should any Member of the League resort to war in disregard of its covenants under Articles 12, 13 or 15, it shall *ipso facto* be deemed to have committed an act of war against all other Members of the League, which hereby undertake immediately to subject it to the severance of all trade or financial relations, the prohibition of all intercourse between their nationals and the nationals of the covenant-breaking State, and the prevention of all financial, commercial or personal

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他聯合會會員過半數代表同意，應與行政院之報告書，除相爭之一造或一造以上之代表外，經該院會員全體同意，同其效力。

#### 第十六條

(一) 聯合會會員如有不顧本約第十二條第十三條或第十五條所規定而從事於戰爭者，則據此事實，視為對於所有聯合會其他會員有戰爭行為，其他各會員應即與之斷絕各種商業上或金融上之關係，禁止其人民與破壞盟約國人民之一切交通，並阻止其他任何一國為聯合會會員或非聯合會會員之人民，與破壞盟約

intereourse between the nationals of any other State, whether a Member of the League or not.

2. It shall be the duty of the Council in such case to recommend to the several Governments concerned what effective military, naval or air force the Members of the League shall severally contribute to the armed forces to be used to protect the covenants of the League.

3. The Members of the League agree, further, that they will mutually support one another in the financial and economic measures which are taken under this Article, in order to minimise the loss and inconvenience resulting from the above measures, and that they will mutually support one another in resisting any special measures aimed at one of their number by the covenant-breaking State, and that they will take the necessary steps to afford passage through their ter-

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國之人民，有金融，商業或個人之交通。

(二) 遇此情形，行政院應將聯合會諸會員各個對於擁護本盟約所應出之有效的陸海空軍建議於各關係政府。

(三) 又聯合會會員約定，如按照本條規定，採用金融上及經濟上之辦法時，應彼此援助，使因此所受之損失與困難，減至最少之度，如破壞盟約國對於聯合會中之一會員，施行任何特殊辦法，亦應互相援助，以制止之，其協同維護聯合會盟約之聯合會

ritory to the forces of any of the Members of the League which are cooperating to protect the covenants of the League.

4. Any Member of the League which has violated any covenant of the League may be declared to be no longer a Member of the League by a vote of the Council concurred in by the Representatives of all the other Members of the League represented thereon.

#### ARTICLE 17

1. In the event of a dispute between a Member of the League and a State which is not a Member of the League, or between States not Members of the League, the State or States not Members of the League shall be invited to accept the obligations of membership in the League for the purposes of such dispute, upon such

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任何會員之軍隊，經過其領域時，應取必要方法，予以假道之便利。

(四) 聯合會任何會員違犯聯合會盟約內之一項者，經其他會員出席於行政院之代表投票一致表決，即可宣告令其出會。

#### 第十七條

(一) 若一聯合會會員與一非聯合會會員之國，或兩國均非聯合會會員，遇有爭議，應邀請非聯合會會員之一國或數國承受聯合會會員之義務，照行政院認為正當之條件以解決爭議。此

conditions as the Council may deem just. If such invitation is accepted, the provisions of Article 12 to 16 inclusive shall be applied with such modifications as may be deemed necessary by the Council.

2. Upon such invitation being given the Council shall immediately institute an enquiry into the circumstances of the dispute and recommend such action as may seem best and most effectual in the circumstances.

3. If a State so invited shall refuse to accept the obligations of membership in the League for the purposes of such dispute, and shall resort to war against a Member of the League, the provisions of Article 16 shall be applicable as against the State taking such action.

4. If both parties to the dispute when so invited refuse to accept the obligations of membership in the

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項邀請，如經允諾，則第十二條至第十六條之規定，除行政院認為有必要之變更外，應適用之。

(二) 前項邀請發出後，行政院應即調查爭議之情形，並建議其所認為最適當最有效之辦法。

(三) 如被邀請之一國拒絕承受聯合會會員之義務，以解決爭議，而向聯合會一會員從事於戰爭，則對於取此行動之國，可適用第十六條之規定。

(四) 如相爭之兩造於被邀請後，均拒絕承受聯合會會員之

League for the purposes of such dispute, the Council may take such measures and make such recommendations as will prevent hostilities and will result in the settlement of the dispute.

#### ARTICLE 18

Every treaty or international engagement entered into hereafter by any Member of the League shall be forthwith registered with the Secretariat and shall as soon as possible be published by it. No such treaty or international engagement shall be binding until so registered.

#### ARTICLE 19

The Assembly may from time to time advise the reconsideration by Members of the League of treaties

義務，以解決爭議，則行政院應籌一切辦法，並提出各種建議，以防止戰事，解除紛爭。

#### 第十八條

嗣後聯合會任何會員所訂條約或國際契約，應即送祕書廳登記，並由祕書廳從速發表。此項條約或國際契約在未經登記以前，不生效力。

#### 第十九條

大會可隨時請聯合會會員覆核已經不適用之條約，及考慮足

which have become inapplicable and the consideration of international conditions whose continuance might endanger the peace of the world.

### ARTICLE 20

1. The Members of the League severally agree that this Covenant is accepted as abrogating all obligations or understandings in terms which are inconsistent with the terms thereof, and solemnly undertake that they will not hereafter enter into any engagements inconsistent with the terms thereof.

2. In case any Member of the League shall, before becoming a Member of the League, have undertaken any obligations inconsistent with the terms of this Covenant, it shall be the duty of such Member to take immediate steps to procure its release from such obligations.

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以危及世界和平之國際情勢。

### 第二十條

(一) 聯合會會員各自承認彼此間所有與本盟約條款抵觸之了解或義務，悉依本盟約廢棄，並莊重誓約，此後決不訂立與本盟約條款抵觸之約定。

(二) 如有聯合會會員於未經加入聯合會以前，負有義務，與本盟約條款抵觸者，應即設法解除此項義務。



## ARTICLE 21

Nothing in this Covenant shall be deemed to affect the validity of international engagements such as treaties of arbitration or regional understandings like the Monroe Doctrine, for securing the maintenance of peace.

## ARTICLE 22

1. To those colonies and territories which as a consequence of the late war have ceased to be under the sovereignty of the States which formerly governed them and which are inhabited by peoples not yet able to stand by themselves under the strenuous conditions of the modern world, there should be applied the principle that the well-being and the development of such peoples from a sacred trust of civilization and

## 第二十一條

國際契約，如公斷條約，區域協商，如門羅主義之類，均屬維持和平，不得視為與本盟約內任何規定有所抵觸。

## 第二十二條

(一) 凡殖民地及領土於此次戰事之後不復屬於從前統治該地之各國，而其居民尚不克自主於今世特別困難狀況之中，應適用下列之原則，即以此等人民之福利及發展，成為文明之神聖

securities for the performance of this trust should be embodied in this Covenant.

2. The best method of giving practical effect to this principle is that the tutelage of such peoples should be entrusted to advanced nations who by reason of their resources, their experience or their geographical position can best undertake this responsibility, and who are willing to accept it, and that this tutelage should be exercised by them as Mandatories on behalf of the League.

3. The character of the mandate must differ according to the stage of the development of the people, the geographical situation of the territory, its economic conditions and other similar circumstances.

4. Certain communities formerly belonging to the Turkish Empire have reached a stage of development where their existence as independent nations can be provisionally recognised subject to the rendering of

任務，此項任務之履行，應載入本盟約。

(二) 實行此項原則之最善方法，莫如將此種人民之保育，委諸資源上，經驗上或地理上足以擔此責任，而亦樂於接受之各先進國，該國即以受任統治國之資格，為聯合會施行此項保育。

(三) 委任統治之性質，應以該地人民發展之程度，領土之地勢，經濟之狀況，及其他類似之情形而區別之。

(四) 以前屬於土耳其帝國之數部族，其發展已達於可以暫為承認獨立國之程度，惟仍須由受任統治國予以行政之指導及援

administrative advice and assistance by a Mandatory until such time as they are able to stand alone. The wishes of these communities must be a principal consideration in the selection of the Mandatory.

5. Other peoples, especially those of Central Africa, are at such a stage that the Mandatory must be responsible for the administration of the territory under conditions which will guarantee freedom of conscience and religion, subject only to the maintenance of public order and morals, the prohibition of abuses such as the slave trade, the arms traffic and the liquor traffic, and the prevention of the establishment of fortifications or military and naval bases and of military training of the natives for other than police purposes and the defence of territory, and will also secure equal opportunities for the trade and commerce of other Members of the League.

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助，至其能自立之時爲止。該受任統治國之選擇，應先由此數部族之志願決定之。

(五) 其他民族，尤其是中非洲之民族，按其程度，不得不由受任統治國負施政之責，惟受任統治國應以維持公安及良俗之範圍內，保障其良心及信教之自由，禁止奴隸販賣，軍械貿易，酒精販賣等弊端，並阻止建築要塞，或設立海陸軍根據地，除警察或國防所需外，不得以軍事教育施諸土人，並對聯合會其他會員之通商貿易，確保機會均等。

6. There are territories, such as South-West Africa and certain of the South Pacific Islands, which, owing to the sparseness of their population, or their small size, or their remoteness from the centres of civilization, or their geographical continuity to the territory of the Mandatory, and other circumstances, can be best administered under the laws of the Mandatory as integral portions of its territory, subject to the safeguards mentioned above, in the interests of the indigenous population.

7. In every case of mandate, the Mandatory shall render to the Council an annual report in reference to the territory committed to this charge.

8. The degree of authority, control or administration to be exercised by the Mandatory shall, if not previously agreed upon by the Members of the League, be explicitly defined in each case by the Council.

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(六) 此外土地，如非洲之西南部及南太平洋之數島，或因居民稀少，或因幅員不廣，或因距文化中心遼遠，或因地理接近受任統治國之領土，或因其他情形，最易受治於受任統治國法律之下，作為其領土之一部分，但為土人利益計，受任統治國應遵行以上所載之保障。

(七) 受任統治國須將受任統治土地之情形製成年報告，送達行政院。

(八) 倘受任統治國行使之管轄權，監督權或行政權，其程度未經聯合會會員間訂約規定，則由行政院規定之。

9. A permanent Commission shall be constituted to receive and examine the annual reports of the Mandatories and to advise the Council on all matters relating to the observance of the mandates.

### ARTICLE 23

Subject to and in accordance with the provisions of international conventions existing or hereafter to be agreed upon, the Members of the League:

- (a) will endeavour to secure and maintain fair and humane conditions of labour for men, women and children, both in their own countries and in all countries to which their commercial and industrial relations extend, and for that purpose will establish and maintain the necessary international organizations;

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(九) 設一常川委員會，專任接受及審查受任統治國之年報告，並就關於執行委託之各項問題，向行政院陳述意見。

### 第二十三條

除按照現行及將來訂立之國際公約所規定外，聯合會會員應：

(甲) 勉力設法，為男女及幼童，在其本國及其工商關係所及之各國，確保公平人道之勞動狀況，並為此項目的，設立必要之國際機關，並維持之；

- (b) undertake to secure just treatment of the native inhabitants of territories under their control;
- (c) will entrust the League with the general supervision over the execution of agreement with regard to the traffic in women and children, and the traffic in opium and other dangerous drugs;
- (d) will entrust the League with the general supervision of the trade in arms and ammunition with the countries in which the control of this traffic is necessary in the common interest;
- (e) will make provision to secure and maintain freedom of communications and of transit and equitable treatment for the commerce of all Members of the League. In this connection, the special necessities of the regions devastated during the war of 1914—1918 shall be borne in mind;

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(乙) 誓約對於受任統治地內之士人，保持其公平之待遇；

(丙) 委託聯合會監督關於販賣婦孺，販賣鴉片及毒品等協約之實行；

(丁) 對於某等國家之軍械及彈藥貿易，為公共利益計，有監督之必要者，授聯合會以監督之權；

(戊) 採用必要的辦法，為聯合會所有會員保障，並維持其交通及通過之自由，暨商務上之公平待遇。關於此節，應注意一九一四年至一九一八年戰事期內受損失區域之特別需要；

(f) will endeavour to take steps in matters of international concern for the prevention and control of disease.

#### ARTICLE 24

1. There shall be placed under the direction of the League all international bureaux already established by general treaties if the parties to such treaties consent. All such international bureaux and all commissions for the regulation of matters of international interest hereafter constituted shall be placed under direction of the League.

2. In all matters of international interest which are regulated by general convention but which are not placed under the control of international bureaux or commissions, the Secretariat of the League shall collect

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(己) 勉籌國際的辦法，以預防及撲滅各種疾病。

#### 第二十四條

(一) 凡公約所定業已成立之國際事務局，如經締約國各造之認可，均應列在聯合會管理之下。此後創設各項國際事務局，及規定國際利益事件之各項委員會，統歸聯合會管理。

(二) 凡國際利益事件，如普通公約所規定，而未置於國際事務局或委員會監督之下者，聯合會祕書廳如經有關係各造之請

and distribute all relevant information and shall render any other assistance which may be necessary or desirable.

3. The Council may include as part of the expenses of the Secretariat the expenses of any bureau or commission which is placed under the direction of the League.

#### ARTICLE 25

The members of the League agree to encourage and promote the establishment and cooperation of duly authorized voluntary national Red Cross organizations having as purpose the improvement of health, the prevention of disease and the mitigation of suffering throughout the world.

求，行政院之許可，應徵集各種有用之消息，而分布之，並予以各種必要或適宜之援助。

(三) 凡歸聯合會管理之任何國際事務局或委員會，其經費由行政院決定，列入祕書廳經費之內。

#### 第二十五條

聯合會會員對於得有准許之全國紅十字機關，以改良衛生，防止疾病，減輕痛苦為宗旨者，其設立及協作，應鼓勵並贊助之。



## ARTICLE 26

1. Amendments of this Covenant will take effect when ratified by the Members of the League whose Representatives compose the Council and by a majority of the Members of the League whose Representatives compose the Assembly.

2. No such amendments shall bind any Members of the League which signifies its dissent therefrom, but in that case it shall cease to be a Member of the League.

## ANNEX

1. Original Members of the League of Nations Signatories of the Treaty of Peace:

## 第二十六條

(一) 本盟約之修正，經聯合會行政院全體會員大會會員多數之通過，即生效力。

(二) 聯合會任何會員，可以自由不認盟約之修正案，但從此即不復為聯合會會員。



款

(一) 國聯之創始會員：

UNITED STATES OF AMERICA	GREECE
BELGIUM	GUATEMALA
BOLIVIA	HAITI
BRAZIL	HEDJAR
BRITISH EMPIRE	HONDURAS
Canada	ITALY
Australia	JAPAN
South Africa	LIBERIA
New Zealand	NICARAGUA
India	PANAMA
CHINA	PERU
CUBA	POLAND
ECUADOR	PORTUGAL
FRANCE	ROUMANIA
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美利堅合衆國	希臘
比利時	瓜地馬拉
波利維亞	海地
巴西	漢志
大不列顛帝國	閩都拉斯
坎拿大	義大利
澳大利亞	日本
南非洲	里比利亞
紐西蘭	尼加拉瓜
印度	巴拿馬
中國	祕魯
古巴	波蘭
厄瓜多	葡萄牙
法蘭西	羅馬尼亞

SERB-CROAT-SLOVENE  
STATE  
SIAM

CHECHO-SLOVAKIA  
URAGUAY

States Invited to Accede to the Covenant:

ARGENTINE REPUBLIC  
CHILI  
COLUMBIA  
DENMARK  
NETHERLANDS  
NORWAY  
PARAGUAY

SALVADOR  
SPAIN  
SWEDEN  
PERSIA  
SWITZERLAND  
VENEZUELA

II. First Chief Secretary-General of the League of Nations:

The Honourable SIR JAMES ERIC DRUMMOND,  
K.C.M.G., C.B.

南斯拉夫王國  
暹羅

捷克  
烏拉圭

被邀請加入本盟之國：

阿根廷  
智利  
哥倫比亞  
丹麥  
荷蘭  
挪威  
巴拉圭

薩爾瓦多  
西班牙  
瑞典  
波斯  
瑞士  
委內瑞拉

(二) 國聯第一任秘書長：

特留孟

