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刊月

The Creation of a Masterpiece

文 藝 創 作

By Matthew Arnold
From "Critical Essays"

顧 昂 若 譯

THIS is one thing to be kept in mind. Another is, that the exercise of the creative power in the production of great works of literature or art, however high this exercise of it may rank, is not all epochs and under all conditions possible; and that therefore labour may be vainly spent in attempting it, and may with more fruit be used in preparing for it, in rendering it possible. This creative power works with elements, with materials; what if it has not those materials, those elements, ready for its use? In that case it must surely wait till they are ready. Now, in literature—I will limit myself to literature, for it is about literature that the question arises,—the elements with which the creative power works are ideas; the best ideas on every matter which literature touches, current at the time; at any rate we may lay it down as certain that in modern literature, no manifestation of the creative power not working with these can be very important or fruitful. And I say current at the time, not merely accessible at the time; for creative literary genius does not principally show itself in discovering new ideas, that is rather the business of the philosopher; the grand work of literary genius is a work of synthesis and exposition, not of analysis and discovery; its gift lies in the faculty of being happily inspired by a certain intellectual and spiritual atmosphere, by a certain order of ideas, when it finds itself in the midst of dealing divinely with these ideas, presenting them in the most effective and attractive combinations, making beautiful works with them, in short. But it must have the atmosphere, it must find itself amidst the order of ideas, in order to work freely; and these it is not so easy to command. This is why great creative epochs in literature are so rare; this is why there is so much that is unsatisfactory in the productions of many men of real genius; because, for the creation of a master-work of literature two powers must concur, the power of the man and the power of the moment, and the man is not enough without the moment;

還有一件事須記在心裏：就是運用創造力去創造偉大的文藝作品，這種創造力的運用，不管它如何值得重視，却並不是在任何時代及任何環境之下可以成功的；勉強為之不免勞而無功，如能多下準備工夫，使得這種創造工作有成功的可能，或者更有益處。創造須有：須言之有物；如其沒有物事準備它運用，那末什麼樣呢？在這種情形之下，它必須等待到有了物事，才能動手。在文學方面，創造力所拿來工作的是意思；文學所觸及當時所流行關於每一物事之最好的意思；無論如何，我們可以肯定的說，在現代文學裏，創造力的表現，不以這種最好的意思做它工作的要素，是不會給人重視，不會有成就的。而且我說須要當時所流行的，不僅僅是當時可能得着的為滿足；因為創造的文學天才，它的表現主要並不在於發明新意思，那是哲學家的事；文學天才的偉大創作是一種綜合的和闡明的著述，並不是分析的和發明的；它的天賦在於愉快地為某種理智的和精神的氛圍所感召，它自身也在某種意思的局面之中受其熏陶，然後筆而出之；把這些意思加以聖潔的處理，在最有效果和最吸引人的綜合裏把它們表達出來，總而言之，把它們構成美的作品。但是它必須有氛圍，它必須置身在這些意思的局面之中，以便自由地工作；然而這些却不是容易就召的。這就是文學上偉大的創造時代百年難遇的原因；這也是許多真正天才的作品，不能令人滿意的原因；因為，傑作的創造必須是兩種力量的配合，一種是人的力量，一種是時的力量，人

the creative power has, for its happy exercise, appointed elements, and those elements are not in its own control.

Nay, they are more within the control of the critical power. It is the business of the critical power, as I said in the words already quoted, "in all branches of knowledge: theology, philosophy, history, art, science, to see the object as in itself it really is." Thus it tends, at last, to make an intellectual situation of which the creative power can profitably avail itself. It tends to establish an order of ideas, if not absolutely true, yet true by comparison with that which it displaces; to make the best ideas prevail. Presently these new ideas reach society, the touch of truth is the touch of life, and there is a stir and growth everywhere; out of this stir and growth come the creative epochs of literature.

Or, to narrow our range, and quit these considerations of the general march of genius and of society,—considerations which are apt to become too abstract and impalpable,—every one can see that a poet, for instance, ought to know life and the world before dealing with them in poetry; and life and the world being in modern times, very complex things, the creation of a modern poet, to be worth much, implies a great critical effort behind it; else it would be a comparatively poor, barren, and short-lived affair. This is why Byron's poetry had so little endurance in it, and Goethe's so much; both had a great productive power, but Goethe's was nourished by a great critical effort providing the true materials for it, and Byron's was not; Goethe knew life and the world, the poet's necessary subjects, much more comprehensively and thoroughly than Byron. He knew a great deal more of them, and he knew them much more as they really are.

而不得時是足夠的；創造力運用裕如須有其指定的要素：那些要素却不在此控制之中。

這些要素在批評力的控制之任務中可說成份較多。批評力的任務在神學、哲學、歷史、藝術、科學、智識的各個部門，鑒察事物的實質。最後它趨向於造成一種理智的局面，可為創造力去利用。它趨向於建立一種意思的局面，即使不是絕對的真，但亦比較真。所代替的為真；換句話說，就是把頂好的意思流傳。這些新意思一朝達到社會，真理的接觸就是生命的接觸，到處就起波動，就起滋長。從這種波動這種滋長中就產生出文學的創造期。

現且縮小我們的範圍，每個人都能見到，譬如說一個詩人，他應當知道人生知道世界；然後能夠在他的詩裏處理它們；現代的人生和現代的世界都是極其複雜的東西。一個現代詩人的創作，要有價值：必須在它的後面用過一番批評工夫；否則這個創作必定比較的貧乏、苦燥、短命。拜倫的詩所以至今仍是百讀不厭，就是這個原故；兩位詩人都沒有偉大的創作力；不過哥德的創造力受得過極大的批評工夫的滋養。取得了真實的材料供他運用；拜倫則不然；哥德瞭解人生和世界，這些詩人必需的東西，較之拜倫所瞭解的人生和世界較之實際的人生和世界尤為廣大尤為深刻。

旨 趣 昂若·

本刊旨在介紹西洋學術思想，取材着重於具有切實永久價值之著作：

舉凡時論，科學，文藝，宗教，醫藥，足以給人以新知識者，無論古今，擬以有限之篇幅，兼收並蓄；

譯筆力求忠實流利，按月定期出版；務使一卷在手，既可供翻譯之揣摩，亦可作綜合性雜誌之閱讀；英漢對照，一舉數得。

惟這裏不尚空談，不事宣傳，不存偏見，不標榜喪心害理之事，即載男女食色之文，亦以有教無類為懷。

HOW TO UNDERSTAND THE RUSSIANS

怎樣了解蘇聯

By Pearl S. Buck
From "Look"

朱公趙譯

WHAT can Americans do to make peace possible in the world? Can we do anything at all? Is war inevitable, whatever we do?

These are questions that haunt the minds of all of us these days—all of us, that is, who really want peace because we don't enjoy war. The answers are clear. Peace is possible; we can do as much as we want to prevent war if we are willing to find out first what makes war; war is never inevitable if we are willing to practice what we know.

The cause of the present trend toward war, so far as Americans are concerned, is to be founded in our failure to see why other peoples behave as they do. Today "other peoples" narrows down primarily to the people of Russia. But that is only for today. The same causes that have made Russians act as they now do exist also in China and India. They exist elsewhere, too—in the Balkans, for example, and in Greece. But Russia, China and India are important because they are so huge.

We certainly cannot like what Russians are doing today. But we ought for our own sakes, as well as for the sake of world peace, to try to know why they act so. Then we can really cope with them.

RUSSIA IS LIKE CHINA

A great many books have been written about Russia. Each in its way contributes something. But I myself could never have understood why the Russians are as they are, had I not spent years in China: years between the first revolution in 1911 and the last revolution in 1927; and years after that when I watched a government of intellectuals and soldiers try to rule a huge peasant population. The latter were no nearer in spirit to the intellectuals than they were to the old emperor.

I was in Russia years before the intellectuals drove out the czars. I was only a young girl. But even I could see that in Russia, as in China, there was a great mass of peasants oppressed by the rich and the educated alike, miserably poor and ignorant, superstitious in their religion

美國人怎樣才會使世界可
有和平？我們到底能不可
能有所作為？戰爭是否
無論如何總歸不可避免？

這些是現在時常纏擾我們全體心思的問題——我們全體因不以為戰爭為快，切實需要和平。答案很清楚。和平是可能的；如原果我們願意先找出產生戰爭的必因，我們所希望制止戰爭的其能做到的；如果我們願意行，戰爭絕非不可避免。

就美國人而論，目前趨向戰爭的原因在於我們未能了解其他民族為何那樣做。現在所謂其他民族是以蘇聯民族為主體。但這只是現在如此。使蘇聯像現在那樣做的原因同樣存在於中國和印度。它們也存在于其他各地——例如巴爾幹和希臘。但蘇聯，中國和印度比較廣大，所以尤其重要。

我們當然不能喜歡蘇聯現在的行為。但我們為自身計，且為世界和平計，應該設法懂得他們這樣做的原因。然後，我們始能切實對付他們。

關於蘇聯的書籍已經很多。每部各有其貢獻。但我本人若非旅華多年，必將永不了解蘇聯的所以然；我在中國從一九一一年辛亥革命住到一九二七年的北伐；嗣後並曾親見知識份子和農人的政府嘗試統治大衆。農民在精神上對知識份子並不比對過去的王帝來得親近。

我在俄國許多年，然後遇見他們的知識份子逐出沙皇。那時我是一個少女。但是我已能看得到俄國和中國一樣有大羣農民，

and utterly hopeless. Yet they were good people, kind and strong and hardworking, longing for a better life somehow.

What happened in Russia? A group of intellectuals could no longer tolerate the life about them. They plotted a revolution. They were not working only for themselves. They wanted to remove the oppression of the government. They really did want to give the people a better life. They seized the government themselves, murdered the czar and all who opposed them, and set up what they thought was a government for the welfare of the people.

WHY COMMUNISM OPPRESSES

Why, then, is the Communist government today one of the most oppressive that Russia has ever had? It is obvious that the people of Russia are not free in the American sense. They submit to the new oppression of the Communists for two reasons: in case of war, to build up Russia against aggression; in case of peace, to build up Russia industrially. Perhaps the Communist officials themselves believe that what they are doing is for the good of the people.

What makes them think it is in the interests of their people that they wield such a stern and cruel government? The answer is to be found in the mind of the intellectual. He sees what the untrained mind cannot see. He plans, he follows through.

The motive power, the energy, the spirit that move the intellectual are nearly always righteous, at least in the beginning. He genuinely longs to make his people free. But when the intellectual gets into power, he becomes the cruelest of men.

WHY INTELLECTUALS ARE CRUEL

WHY? Because although he loves the people, he is ashamed of them for their backwardness and angered by their slowness to change. So angry were the intellectuals of Russia, when peasants did not like the new ways, that they killed off millions of unwilling farmers and small tradesmen. They wanted them out of the way so they could get on with the job quickly: the job of making Russia a clean, modern, hygienic, smoothly functioning nation, that intellectuals could be proud of before the modern world. They wanted to skip centuries in a day.

The chief reason why Communist intellectuals in Russia hate the United States is that they can't get their people fixed up fast enough to compare favorably with ours. To understand this, you must think of some American parents who never went to college. Proudly they send their children to be educated. And the young people come back scornful of the old home and the old

為富人和受教育份子所壓迫。窮困無辜，在宗教上極其迷信，全然絕望。但他們是善良的人民，溫和強壯，能操苦工，祈求着較優的生活。

在俄國發生的是什麼呢？一羣知識份子不再能忍受他們的生為活。他們策謀革命。他們不僅為自己。他們想解除政府的壓迫。他們確想供給人民一種較優的生為活。他們奪取政府，殺戮沙皇和一切反對者，設立了他們心目中以為為人民謀幸福的政府。

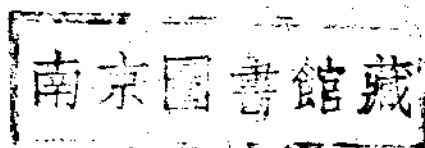
然則為何目前的共產黨政府是俄羅斯未曾有的一個最專制政府呢？顯然照美國人的字義講，俄羅斯人民尚未自由。他們屈服於共產黨的新壓迫之下。原因有二：戰時建設抵抗侵略的蘇聯；平時建設工業化的蘇聯。也許共產黨官員相信自己所做的是為了人民的幸福。

什麼使他們相信為了人民的利益才有這個嚴酷政府？答案可在知識份子的思想裏面找到。他看到未受訓練的頭腦所見不到的事物。他計劃且遵行之。

知識份子發動的動機能力和精神是幾乎常是正當的，至少初如此。他確想解放人民。但知識份子一旦執政，便成為最殘酷的人物。

為什麼？因他愛人民，為了他們的落伍而羞愧，為了他們跟不上改革而憤怒。蘇聯的知識份子們如此憤怒，以致當農民不喜農歡新法時，他們就殺掉數百萬農民和小商人。他們要清除這些人使不礙路，以便迅速進行工作：將蘇聯造成清淨，現代，健康，運用自如的國家，這樣知識份子便可向現代世界誇耀。他們要在一日之間跨過幾世紀。

蘇聯共產黨知識份子憎恨美國的主因是他們不能使人民很快的組織得足夠和我們媲美。要了解這層，你該想想某些從未進過大學的美國父母。他們得意地送兒女去求學。而青年人回來時卻瞧不起舊家庭和老長輩。但我們不應過苛責備青年——其實他們的確愛他們的父母。惟這種愛才使他們如此無情和殘酷。他們不



people... But we mustn't judge these young people too harshly, either—they do love their parents. And it is this very love that makes them so hard and cruel. They can't bear to believe that their parents are backward and old-fashioned. They want their parents to change, to be what dream parents should be. And then what grief and sorrow in the home!

IT HAPPENS IN CHINA TOO

How often have I seen the same situation in China! The young people are sent abroad to study. They see modern countries—the United States, England, France. They go back to China and are ashamed of their own homes and their own people. They are ashamed because there are few modern buildings, almost no plumbing, little knowledge of hygiene. They do not value the long slow growth of the centuries. They do not see that there can be an evolution of the old into the new, without the tragic and irreparable losses of revolution.

It is perfectly possible that there will come a day in China, and in India, too, when we shall see the intellectuals tear these countries to pieces to make new countries, just as the intellectuals have torn Russia to pieces.

THE SOVIETS ARE ASHAMED

If we can understand the psychology back of revolution, the isolation of Russia today is easily explained. The Communists, who are emotionally very young, don't want the neighbors to see how dirty the old home is, how out-of-date the furniture, how ignorant the family. If the intellectuals in Russia had been able to force all these poor old peasants and common folk into a modern mold; if today the average Russian citizen were as well-educated and as well-off as the average American citizen; if Russian railroads and hotels were as good as ours—I am sure that all the doors would be open and that we would have the most cordial relationship between our two countries. But the shamed love of the Russian intellectual, who is the Communist, makes him want to hide his people from us, unless and until he can be proud of them, proud in his way, and for his reasons.

Of course it is all silly and needless. Of course we would understand if we had half a chance. Of course they have set an impossible task for themselves. Nobody could clean up the old Russia in a generation, and that is as long as it has been. But the intellectual is the least practical and the most idealistic and energetic of persons. He is never willing to give anybody time—not even himself.

MEN ARE NOT MACHINES

He is always dreaming of a good world, of perfection, without realizing that he cannot accomplish his end by

忍相信父母落伍退化。他們要父母改革到夢想中父母一樣。於是家庭裏面就何等悲慘和不幸！

我也常常在中國目擊同樣情形。青年人出國留學。他們見到現代國家——美國、英國和法國。他們回到本國，便對自己的家庭和同胞感覺羞愧。他們羞愧是因為現代化建築物太少，水道工程幾乎沒有，且完全不懂衛生。他們瞧不起數百年緩慢長久的演變。他們不知道舊的可以進化到新的。毋需乎悲慘萬劫不復的革命犧牲。

在中國和印度，有一天我們會見到知識份子將國家撕碎而另造新國家，如同知識份子撕碎俄羅斯一樣。此事完全可能。

我們若能了解革命的心理背景，目前蘇聯的孤立政策自易瞭解。共產黨在感情方面很年輕：他們不要鄰居看見他們的舊家庭如何骯髒；家具如何老式，家屬如何無知識。假使蘇聯的知識份子能夠強迫所有貧窮的老農和平常民成為現代化；假使現在蘇聯常人都像美國常人一樣富裕和受過良好教育；假使現在蘇聯的鐵路和旅館像我們的一樣好……我敢斷言一切門戶將都開放。兩國的交將極親睦。但蘇聯知識份子的羞愧之愛使他想掩藏人民不讓我們接觸，直到他能以人民誇耀；照他自己方式和為他自己理由而誇耀。

當然這完全是愚笨且不必會的。當然我們如果有一半機會便會了解他們。當然他們的為自已安排的是不可能的工作。無人在短短一世內把古老的俄羅斯打掃得乾乾淨淨，過去費時未長久，現在亦然。但知識份子是不切實際而理想和精力最富的人。他決不願意讓任何人有優餘的時間……即對自己亦然。

他永遠夢想着圓滿和美好的世界，而不知道他以為機器不是能達到這個目的。知識份子是在完成創作思想的高尚水準過程中喪失他的人性是人類最大悲劇。因為我們需要知識份子們……我們必須保有他們的遠見和他們清晰的思想及計劃。但決不

using people as machines. That the intellectual loses his humanity in the process of reaching high levels of creative thought is the greatest tragedy of the human race. For we need our intellectuals—we must have their foresight and their clear thinking and planning. But intellectuals should never be allowed to become a government. If they do, they will ride the people without mercy, as they are doing in Russia today, and as they will do in China and India if they seize power.

That, then, can we do for peace? The present predicament of the people of Russia may also be the predicament of the peoples of China and India in another few years. Merely to waste our substance in preparation for war is not only not enough, but it is stupid technique. The threat of war from us is the one weapon these intellectuals in Russia want. The threat of German attack was what made those poor ignorant peasants of Russia willing to go through the slavery of the five-year plans devised by the intellectuals. Nothing else but the fear of a new aggression, accompanied this time by a frightful weapon, can stir Russia's people to fresh efforts.

THE ANSWER IS SIMPLE

What shall we do? Common sense answers very simply, "Anything except to threaten war." We should do all we can to work against Communists, first of all by not talking about fighting Russia. Every time an American talks about fighting Russia, he hands a gun to the Communists. They run shouting with it to their people. "See? I told you the Americans want to fight us!"

Second, we can behave with common sense to the Russians who live here. The recent furor in a public school auditorium in Washington, D.C., when a Russian lecturer was booed, reached a height of folly which makes every decent American ashamed. Be assured that every word of it reached the Communists and gave them plenty of help.

Here is another true story—I have it firsthand. Last week, in one of the big public libraries in New York City, a man upstairs in a gallery happened to drop a book. It fell on a woman's head. The man hastened downstairs to apologize. But the woman was angry. She refused his apologies and shouted at him, "You're a Communist! That's what you are! Communists sneak up and hit you from the back!" The fact that such silly things do happen is dangerous because they furnish new power to the Communists, who are trying to maintain their hold on the tired Russian people.

HOW WE ARE HELPING THE REDS

We can and should maintain an absolutely firm stand

該允許知識份子們變成政府。倘若這樣，他們將鞭策人民，毫不寬貸，如同他們目前在蘇聯所做的一樣，且如同他們將來在中國和印度所做的一樣，假使他們在那裏取得政權的話。

然則我們對於和平能夠做些什麼呢？目前蘇聯人民的苦境可能也就是幾年後中國和印度人民的苦境。僅僅浪費我們的精力準備戰爭不但不能夠，且是拙劣的策略。我們以戰爭為威脅正是蘇聯那些知識份子所盼望的武器，德國侵略的威脅，使可憐無知的蘇聯農民甘心當知識份子想出來的五年計劃的奴隸。只有對於新的侵略……這次加上可怖武器……的恐懼能夠激使蘇聯人民重新出力。

我們將做些什麼？常識的回答很簡單：「除掉用戰爭相威脅外無論什麼都可以。」我們必須盡力抵抗共產黨，第一不要說和蘇聯作戰一類話。每次美國人說到對蘇作戰，他就無異給了共產黨一支槍。他們會拿了那支槍邊奔邊喊，向人民道：「看見嗎？我告訴你美國人要打我們呀！」

第二、我們對待留美俄人應照常識行事。最近華盛頓某公立學校講堂發生一件瘋狂舉動，聽眾向蘇聯講師噓噓作聲，這事愚蠢已極，使每個正常的美國人引以為恥。每句話必然都會傳進共產黨耳朵裏，供給他們極大的幫助。

這裏還有一樁實事……我曾親眼目睹。上星期在紐約一所公立圖書館裏，一個男子上樓廊時偶然掉了一本書，落在一個女子頭上。那男子趕緊下樓道歉。但女子非常生火。她拒絕他的道歉，高聲罵道：「你是共產黨！你就是那樣！共產黨永遠從背後攻擊人！」發生此類蠢事非常危險，因為它們適足給予共產黨以新力量，共產黨正想維持其對厭倦的蘇聯人民的控制力。

我們能夠，而且應該保持美國人的絕對堅定立場。我不相信訓好政策。但我無疑也不相信做他們希望我們做的事，說他們希望我們說的話：間接去幫助共產黨。

as-Americans. I do not believe in appeasement. But certainly I do not believe in helping the Communists by doing what they want us to do, and by saying what they hope we will say.

In our ignorance, this is exactly what we have been doing with all our loose anti-Russian talk. What we have to do instead is to see that the necessities of life will be available to all the people of the world.

Obviously, this is far too big a job for Americans alone. We can go bankrupt trying to feed everybody, even in the countries that we want to influence politically. Moreover, we must realize that even by giving relief and money, as we have been doing and are planning to do, we help the Communists.

WE AID THE WRONG PEOPLE

We are giving relief and money to persons and groups, who, though anti-Communist politically, have oppressed the people in their own way. If we support them, the people we really want to win over will go instead to the Communists. What happened in Russia will happen elsewhere, and is already happening in China. Starving, suffering, angry people are not going to be reassured by our giving aid to old, corrupt governments which have no record of ever having done anything for the people. It is a human problem that faces us in the world today, not a political one. The people must be served, and they will go where their hope leads them, even if it is a false hope.

The only practical path for peace today is in setting up world administrations for the few basic supplies which people must have in order to live in any sort of comfort: food, first; then public health, which includes housing; then education—technological, agricultural—and trade development.

There is enough food in the world to feed everybody, and much more can be grown everywhere than is at present being grown. The lack is in a sound, simple administration for distribution. This distribution should be under the United Nations—not in the form of relief or charity, so absurdly inadequate and so evil in their psychological effects on the giver and receiver alike; but in the form of sale of surpluses, for cash or credit, the sale to be determined not by the highest bidder, but by the most needy people.

And the job for Americans? Clearly it is our job to initiate and support these world administrations. This does not mean world government. We do not need a world government for what should only be administrations of

我們無知，這正是我們隨便發出反蘇言論所做的事情。反之，我們所應該做的是認清全世界人民都當獲得生活必需品。

顯然，這件工作過於艱巨，非美國單獨所能措辦。我們如想養活人人，自身勢將破產，連我們希望在政治上左右他們的國家裏面都辦不到。況且，我們應該明瞭即使供給救濟品和金錢像過去一向實行和現在打算實行的那樣，間接也等於幫助共產黨。

我們把救濟品和金錢供給個人和團體，那些個人和團體在政治上雖然反共，但仍依照自己的方式壓迫人民。我們如果支持他們，則我們確想爭取的人民反將跑到共產黨一面去。在蘇聯發生的一切將在其他各地發生，且在中國早已開始發生。我們援助那些對人民毫無成就的腐敗政府，飢荒，苦難和憤怒的人民不致因此安心。今日世界中我們面臨的是人類問題，不是政治問題。人民的需要應被滿足，否則他們將向希望領導的所在去，即使這種希望虛妄不實。

目前惟一切實的和乎路線在於設立許多世界性機關，以管理人民欲求生活舒適所必需的少數基本物品：第一，糧食；其次，公共衛生，包括居住在內的；其次，教育……工藝的，農業的……以及商業發展。

世界上現有充分糧食，足夠養活人人，且到處可以生產糧食，遠較目前生產的多。所缺少者，是健全簡單的分配機關。分配機關應隸屬於聯合國機構……並非出以救濟或慈善方式，藉免在受雙方產生荒謬不當和惡劣的影響；而係出以售賣剩餘物資的方式，無論現款交易或信用往來，這種售賣不是憑出價最高來決定，是憑人民最窮來決定。

美國人作什麼呢？顯然我們的任務是發起並支持那些世界性機關。但此非世界政府之謂。單為了管理基本日用品，我們不需要世界政府。這些機關應該互相合作，但各自負責。

Mark Twain (Continued)

馬克吐溫評傳(續)

From *Living Biographies of Famous Writers*

趙孟養譯

Mark Twain hated hatred. At times this feeling within him became so intense that, as he asserted, "I have to take the pen and put my thoughts out on paper to keep them from setting me afire inside." At his best, Mark Twain belonged to the company of the prophets. Yet, by his own admission, he did not always offer his best to the world. He was too fond of luxury, and too hungry for time, to have his full say in any of his earlier books. He tried to cover with a cloak of respectability the rebelliousness within his own soul. His one serious excursion into open rebellion—when he attempted to "clean up" the politics of San Francisco—had cleaned him out of a job and a home. Thereafter he decided that "it doesn't pay to swim against the tide." He had found that in order to be successful, you must attach yourself to those that are in power.

For the greater part of his life, Mark Twain was chiefly interested in climbing. He didn't care to write any book "unless," to use his own words, "there was money in it, and a good deal of it." He therefore expurgated, or allowed his friends to expurgate, much of the bitterness in those books which he wrote during his "climbing" period. His public would neither understand, nor pay for, serious thinking. "Irony," he wrote in *Pudd'nhead Wilson*, "was not for those people; their mental vision was not focussed for it." And so he gave them a series of books—*The Innocents Abroad*, *Tom Sawyer*, *Huckleberry Finn*, *The Prince and the Pauper*, and a harvest of short stories—in which there was a minimum of wormwood sweetened

馬克吐溫厭惡之至，就像他說的，『這種感覺在他的內心熾烈起來，把我想寫在紙上，我不得不拿起筆來，把我的思想寫在紙上，以免惹得我怒火中燒。』但是據他自已承認：他並不是常常大出風頭，所以他的任何一本早期著作都不曾暢所欲言。他企圖用一襲體面的外套來掩飾他自己的企圖——就是當他企圖『肅清』舊金山的政治家們——却肅掉了他的一件工作。『逆流而行』。此後他就打定主意，『逆流行』。他已經發現：你要想成功，必須自附於那些握有權勢的人。

在他的大半生中，馬克吐溫第一關切着向上攀登。他無意於撰寫任何樣的書，『除非』，用他自己的話來說，『這裏面有錢，有很多錢』。所以在那些攀登『時期』的著作中他刪除了我聽任何他的朋友刪除了許多苦味。他的讀者既不懂得嚴肅的思想，也不願意出錢去買它。『諷刺的反語』，他在笨伯威爾遜中寫道，『並非為這些人說的，他們的內心視力不集中在這上面』。於是，他寫給他們一連串的書——*海外愚夫*，*湯姆索亞*，*赫格爾倍萊芬*，*王子與貧兒*和一集短篇小說——裏面含有最少量的苦味，加上了最大量的蜜糖使其可口。他自己的鑑賞力是遠遠的超出他多讀者的鑑賞力。他驚異那些大真真正正的心智，竟能看了像跳蛙那樣乏味的故事而笑。就連赫格爾倍萊芬，在他的這一類故事。這算是最傑出了，他也並不特別珍視。

with a maximum of honey. His own taste was ever so much superior to the taste of many of his readers. He was 'amazed at the naive mentality that could laugh over such an insipid story as *The Jumping Frog*. Nor was he particularly proud even of *Huckleberry Finn*, the best of his stories which fell into this group. The appeal of these stories, he agreed with Henry James, was "an appeal to rudimentary minds." He wrote for a large public because he cared for his money more than he cared for his art. He was ashamed of his enormous public. "You have a mongrel perception of humor, nothing more; a multitude of you possess that. This multitude see the comic side of a thousand low-grade and trivial things—broad incongruities, mainly; grotesqueries, absurdities, evokers of the horse-laugh."

He was ashamed of his enormous and uncritical public—and he was ashamed of himself because he hadn't the courage to write for a smaller and more exacting audience. "You observe," he once remarked, "that under a cheerful exterior I have got a spirit that is angry with me and gives me freely its contempt."

He confessed that he was carried away by the glitter of gold. His unexpected rise to fame and prosperity was like a fairy tale out of the Arabian Nights, and he could never quite get over the wonder of it. A printer's apprentice, a pilot on a Mississippi steamboat, an unsuccessful prospector in Nevada and an obscure reporter in San Francisco, he suddenly found himself the wealthy author of a celebrated book—he made \$300,000 out of *The Innocents Abroad*—and the son-in-law of a millionaire coal-baron. His head was completely turned. He began, like so many of his contemporaries, to aim at the rainbow, to reach for the moon. Literature had become a business with him. He was anxious to show his father-in-law, Mr. Rogers, that there was as much money in writing books as in selling coal. All you had to do was to give the public what the public wanted.

And so he sold laughter for gold, and the gold turned into ashes in his hands. For he was a dual personality. He had the money-grubbing body of Samuel Clemens and the

些故事的吸引力，他同意亨到·詹姆斯的見解，是『對於幼稚心智的吸引力』。他為廣大的讀者寫作，因為他關懷他的金錢甚於關懷他的藝術。他對於他的廣大讀者感到羞慚。『你們有一種夾雜的幽默感。這許多人從千百樣低級和淺薄的東西中——主要是粗俗不調和的；還有怪誕的，荒謬的，引起癡笑的事物——看到可笑的一面』。

他對於這些廣大沒有鑑賞力的讀者感到羞慚——而他也替自己羞慚，因為他沒有勇氣為一羣人數較少而比較苛求的讀者寫作。『你看』，他有一次說，『我在愉快的外貌下已經養成一種跟自己着惱並任意看不起自己的精神。』

他承認他是被黃金的閃爍迷住了。他的突享盛名厚利正好像天方夜譚裏的一個奇幻故事，而由是所引起的驚愕他從未能完全消除。由一個印刷所的學徒，密西西比河汽船上的一個領港，尼瓦達一個失敗的探礦人和舊金山一個無名記者，他突然發覺自己已是一個名著的殷富作者——他從海外愚夫一書賺着三十萬元——且成為一個百萬富豪煤業大王的東床快婿了。這使他完全變得虛驕起來了。像許多他的同時代人物一樣，他開始追求虹霓，採取月亮。文學在他已變成一種營業。他急欲顯示他的岳父為羅傑士先生寫書可以跟賣煤賺一樣多的錢，只須把讀者所要的東西，給讀者就是了。

於是他售笑以換取黃金，而黃金得到他的手中又變成了灰燼，因為他是一個雙重性格的人物。他兼有撒母耳·克萊門斯華華蓄財的軀壳和馬克吐溫愛好自由的靈

freedom-loving soul of Mark Twain. It was his regular habit to write two letters when he addressed people on vital subjects. The one in which he expressed his own views he put away in his desk. The other, in which he expressed the popular view, he mailed. "I have a family to support," he explained, "and I can't afford to tell the whole truth."

But in spite of his indecision he was mentally—if not morally—a pioneer. It was this pioneer soul of Mark Twain that ventured forth hesitantly in *Tom Sawyer*, in *The Prince and the Pauper*, in *Captain Stormfield's Visit to Heaven* in *Pudd'nhead Wilson*, in *A Connecticut Yankee*, in *The Man That Corrupted Hadleyburg*, in *Huckleberry Finn*. These books came like a succession of mid-summer days full of a lazy sunlight and laughter but interrupted occasionally by the crashing of ironic thunder in the distance. And it was this same pioneer soul that at last spoke out fearlessly in *The Mysterious Stranger*. In this book—at his wife's request it was not published till after his death—he finally told the truth as he saw it. He had aimed at the rainbow and had found it nothing but a passing mirage. Having made several fortunes and lost them, having tasted the "sad satiety" of friendship and of fame, and having experienced the blessedness of loving and the bitterness of losing those that he loved, he gathered all the threads of his wisdom and his suffering and wove them into a single masterpiece—*The Mysterious Stranger*. The idea of this book had grown in his mind for several years. "I have been intending for a long time," he told William Dean Howells, "to write [such] a book without reserve—a book which should take account of no one's feelings, and no one's prejudices, opinions, beliefs, hopes, illusions, delusions: a book which should say my say, right out of my heart, in the plainest language and without a limitation of any sort."

The Mysterious Stranger is the only book of Mark Twain's in which he said his whole say. Artistically it may be inferior to *Huckleberry Finn*. Philosophically, however, this is his outstanding work. It is, we believe,

魂。當其作書與人涉及重要問題時，按他的平常習慣總寫成兩通。一通他表示自己的意見，收在寫字台裏。另外一通他表示常人一般的意見，這才付郵寄出。『我須負擔一個家庭』，他解釋道，『所以我無法說出全部的真話』。

但是我既然心猿意馬，在精神上——假便不是在道德上——還是一個開路先鋒。正就不是馬克吐溫這顆先知先覺的靈魂躊躇不決的在湯姆索萊，在王子與貧兒，在史托姆菲爾特船長天堂之遊，在笨伯威爾遜，在一個康涅狄格州美國人，在敗壞海特萊堡的人。在赫格爾伯萊芬中冒險出現；這些書的問世好像接連幾天的仲夏日，充滿着懶洋洋的陽光和笑聲但偶然被遠處諷刺的雷聲所阻斷。也就是這同一顆先知先覺的靈魂終於在神秘的異鄉人中肆無忌憚的說出來了。在這本書中——因其愛妻的請求直等他去後方出版——他倒底說出了他目睹的真相。他曾經追求虹霓，發覺這只是轉眼成空的迷景。他既屢富屢衰，備嘗友誼和威名的「慘澹」，並歷於經相親相愛的幸福和失其所憂的痛苦，於是將其智慧和困苦中所有的思緒彙集起來，編成一本獨一無二的傑作——就是神秘的異鄉人。這本書的概念在他的心中已經醞釀了好幾年。他告訴美國文藝批評家豪威爾斯道，『我久已存心想寫【這樣】一本書毫無保留的書——這一本書，裏面不必顧及任何人的感情，任何人的偏見，主張，信仰，希望，幻覺，妄念，這一本書應該用最明白的暢達文字，不加任何顧慮，直接從我的心坎，說出我所要說的話來』。

神秘的異鄉人就是馬克吐溫僅有的一本書，裏面把他所要說的話和盤托了出來。在藝術上這或者次於赫格爾倍萊芬。但在哲學上這是他的傑著。我們相信就是這本書使他和世界上偉大的諷刺家——朱維

boys not to worry. "Everything will turn out for the best."

And sure enough, the Devil proves to be as "good" as his word. He not only establishes the innocence of the gentle old priest, but he makes him supremely happy for the rest of his life. The manner in which he brings about Father Peter's happiness is devilishly simple. He brings to the old prisoner in his cell a false report of the verdict. "The trial is over and you stand forever disgraced as a thief!"

The old man, hearing this, loses his mind and becomes "as happy as a bird." From now on, he imagines that he is the Emperor of the World. He enjoys all the glory, but none of the worry, of an absolute monarch. The friends of Father Peter are struck dumb with horror. But the Devil reassures them. Next to death, he explains, insanity is the greatest gift which the gods can bestow upon mankind. The only way in which they can make a human being supremely happy is to make him supremely mad.

For the world, concludes Mark Twain, is a madhouse, and life is an insane nightmare between a sleep and a sleep. "Strange," he declares, "that you should not have suspected that your universe and its content were only dreams, visions, fiction! Strange, because they are so frankly and hysterically insane—like all dreams: a God who could make good children as easily as bad, yet preferred to make bad ones; who could have made every one of them happy, yet never made a single happy one; who made them prize their bitter life, yet stingily cut it short; who gave his angels eternal happiness unearned, yet required his other children to earn it; who gave his angels painless lives, yet cursed his other children with biting miseries and maladies of mind and body; who mouths justice and invented hell—mouths mercy and invented hell—mouths Golden Rules and forgiveness multiplied by seventy times seven, and invented hell . . . who created man without invitation, then tries to shuffle the responsibility for man's acts upon man.

END

都會好轉』。

的確，魔鬼證明是言出有『信』的。他不但確證了這個和善的老教士的清白無罪，並且更使他在無上幸福中度其餘生。單個他給彼得神父帶來的幸福的方法是極其簡單的，他帶了一份假的判決書到監獄中給這老犯人，『審訊終結了：你得永遠蒙受痛犯的恥辱』！

老人聽見這個訊息，就狂發了，變得『跟鳥兒一樣的快活』，從此，他幻想他是全世界的皇帝。他享受了專制君主所有的光榮，而沒有專制君主的一絲憂慮。他得神父的友人們被嚇得目瞪口呆。但是魔鬼又叫他安心。次於死亡，他解釋道，瘋狂是上帝所能賜給人類的最次恩物了。他們只有一個方法，能使一個人享無上的幸福，這就是使他無上的瘋狂。

因為這世界，馬克吐溫的結論說，是一所瘋人院，而生活是一個發狂的白日夢。『奇怪的是』，他道，你們竟不曾猜疑到你們的宇宙和它的內涵只是夢想，幻覺，虛象！奇怪的是因為他們發狂得如明顯悖亂——像所有的夢一樣：一個能夠造成好孩子像造壞孩子一樣容易的天帝却寧願造出壞的來；能夠使他個人幸福的，却從來不讓有一個幸福的人；既使他們珍視其辛酸的生命，却又鄙吝的把它折減；給他的天使們坐享永久的幸福，却必需使他的別些孩子去掙取幸福；給了他的天使們沒有痛苦的生命，却以心身上辛劇的痛苦和疾病加害於他的別些孩子；口宣正義而發明了地獄——口宣仁慈而發明了地獄——口宣金律而發明了地獄……既未經請求而創造了人，於是又圖把人所作所為的責任推諉於人。

(完)

THIS IS THE UNITED STATES

如此美國

By John Gunther
From "Inside U. S. A."

瞿瑞虎譯

THE United States is the first nation in the world in production of coal, petroleum, steel, electric energy, copper, cotton, lumber, and multitudinous other industrial and agricultural materials; but its political stamina and wit leave something to be desired. It contains four-fifths of the world's automobiles and one-half its telephones; but not quite so overwhelming a proportion of its moral character or most interesting ideas. This country sells 700 million dollars' worth of cosmetics in a normal year, and kills forty thousand people in automobile accidents. It contains 155,116 separate and distinct governmental units, and a baby is born every eleven and one half seconds. The United States consumed 1,115,000,000 quarts of ice cream in one year, and 660,000,000 doughnuts. Ninety-five million Americans go to the movies every week, and 55 million copies of pulp magazines are sold each month. There are 71,000,000 holders of life insurance in the United States, 40,000,000 gamblers, 20,000,000 amateur photographers, 5,000,000 stamp collectors, 2,800,000 vegetarians, 60,000 amateur radio operators, and 25,000 practicing astrologers.

The Declaration of Independence does not include the word "republic," nor does the Constitution contain the word "democracy" or even the word "nation." Yet the United States is, we like to think, the greatest republic, the greatest democracy, and the greatest nation in the world. It is also one of the few great nations with no national planning agency. The United States is statistically the richest country in the world. It is also a country with no national unemployment or health insurance. Nothing, in fact, could be easier than to list some of our more preposterous and flamboyant contradictions:

In 1945, Americans spent \$1,306,514,314 on race tracks operating under pari-mutuel betting. In 1946 a bill to appropriate 100 million dollars for cancer research was defeated in the House of Representatives.

The national income last reported was 158 billion

美國是世界上出產煤、石油、鋼鐵、電能、銅、棉花、木材以及許多其他工業和農業原料最富有的國家；但是它政治的本質和智慧尚難令人滿意。它擁有全世界上四分之二的汽車，二分之一的電話；但是在道德的品質和一些最優美的思想上，它並沒能佔有如此壓倒的比例。美國每年售出價值700,000,000元的化妝品，有四萬人因汽車失事而死於非命。它有155,116個各別單獨的政治單位，每十一秒半鐘有一個嬰孩出生。美國在一年中消耗1,115,000,000夸脫冰淇淋，660,000,000油煎餅。每星期有95,000,000人看電影，每月銷售55,000,000本軟性雜誌。有71,000,000人保壽險，40,000,000賭徒，20,000,000人喜歡研究拍照，5,000,000人搜集郵票，2,800,000人素食，60,000名業餘無線電家，25,000人研究占星術。

獨立宣言並未載有“共和國”這些字，憲法裏也沒有“民主”甚至於“國家”這類字眼。但是我們常常喜歡把美國想作世界上最大的共和國，最偉大的民主國，世界上最大的國家。它也是無全國性設計機構少有一個大國。美國在統計上是最富有的國家，也是沒有健康和失業保險的國家。事實上，要想列舉一些美國不合的極端的矛盾情形是很容易的事：

1945年美國消耗於賽馬的達1,306,514,314元。然而在1946年，一個撥款100,000,000元用於研究癌病的法案在眾議院竟被否決了。

最近公布的國家收入是1,58

dollars. But only one American family in thirty-four had an income of \$7,500 per year or more, only one in ten had \$4,000, and more than 50 per cent had less than \$122.00 per month.

This nation is supposed to have the finest standards of public health in the world. But 40 per cent of all draftees in World War II were rejected as physically unfit for military service; not less than 12 per cent were mental or psychoneurotic cases. Of the troops still in Germany in 1946, one out of every four men had venereal disease.

This nation is supposed to have the finest standards of public education in the world. But 13.9 per cent of draftees were found to be illiterate in 1943, and something like three million adult Americans have never gone to school at all.

In 1945, Americans spent \$1,200,000,000 on jewelry. At a public dinner in New York, for a worthy charitable purpose, the first prize in a quiz show was a 109-carat diamond or \$50,000 cash. Women's shoes in 1946 were obtainable in 160 different sizes. But 40 per cent of all American homes have no bathtub or shower, 35 per cent have no indoor toilet, and 30 per cent have no running water.

This nation derives much of its strength from the puritan tradition, and in America there are 24,402,124 Roman Catholics. But for every three marriages in 1946, there was one divorce. This nation has always had a strong prohibitionist tendency, and one-fifth of it is dry. But in 1945 it consumed 190,000,000 gallons of hard liquor, which cost just under seven billion dollars.

The United States is generally supposed to maintain efficient means of educating and enlightening public opinion, especially in wartime. A poll in early 1946 showed that 19 per cent of G.I.'s in a German area thought that German was justified in starting the war, 22 per cent believed that the Germans were justified in persecuting the Jews, and 51 per cent that Hitler had done Germany "a lot of good" between 1933 and 1939.

This is a country supposed to worship consolidation and rationalization above all. But Washington, D.C. has five different police forces, and no resident of the District of Columbia is allowed to vote.

0 000,000元。但是每三十四個家庭中，只有一家每年收入7,500元。十個家庭中，只有一家每年收入4,000元，一半以上的家庭每月收入只有122元。

美國被認為公衆健康水準最高的國家。但在第二次世界大戰中，應召入伍者却有百分之四十因身體不適宜而被拒絕；百分之十二患精神病。1946留駐德國的軍隊中有四分之一患花柳病。

美國被認為公共教育最發達的國家。但在1943年入伍者中有百分之十三·九不識字，美國人成年未進過學校約有三百萬名。

1945年美國人耗費於珠寶的達1,200,000,000元。在紐約的一個盛大的慈善性公宴中，頭獎是109克拉的鑽石或50,000元現金。1946年女人的鞋子有160種不同的尺寸。但是美國家庭中百分之四十沒有浴缸或淋浴設備，百分之三十五沒有室內衛生設備，百分之三十沒有自來水。

這個國家得力於清教徒的傳統，在美國却有24,402,124名天主教徒。但在1946年每三次結婚就有一次離婚。美國有強烈的禁酒傾向，絕對不飲酒的佔五分之一。但在1945年，美國却消耗190,000,000加侖的烈性酒，價值將近70,000,000元。

美國一般的被認為，具有教育和啟發民意的有效方法，尤其在戰時。1946年初，德國某地區美軍意志測驗，有百分之十九認為德國開戰是正當的，百分之二十二認為德國虐待猶太人是應該的，百分之五十一認為希特勒在1933—1939年間為德國人造福不少。

美國被認為最崇拜團結和合理化的，但是華盛頓一處就有五種不同的警衛機構，並且不許京畿哥倫比亞區的居民有選舉權。

"A country that is governed by even its own national army can never be free."

—Gandhi.

一個國家即使是給它本國的軍隊統治也是永遠不能自由的。

——甘地

A Lesson from the German Inflation

德國通貨膨脹的一課

By Robert Schudbach

吳建庵譯

WHEN the German inflation after World War I finally reached its peak in the later part of 1923, with 4,200,000,000,000 marks having to be paid for one American dollar, it left in its wake poverty on one side and an accumulation of wealth on the other. The big losers were the entire working population and the so-called middle-class, government officials, small businessmen and shopkeepers—people who always thought of saving for the years ahead of them. Bank accounts, saving deposits and even government securities which were once regarded as “gilt-edged” had become worthless. Winner on the other hand was first of all the German government, which got rid of practically all its internal debts, including its huge war debt. Also landlords and farmers, whose property was burdened with mortgages, as their debts were wiped out by the inflation, and a vast number of foreign speculators, notably Dutch, Norwegians, Danes and Poles who concentrated on buying gold, jewels, real estate and city apartment houses by the dozens.

In most cases these real estate deals were conducted with about one-fourth of the price as cash-down payment, while the rest was paid in promissory notes extending over a period of months, during which the mark further devaluated.

The inflation started right after the end of the war in 1918. At first, its growth was gradual and hardly noticed by the majority of the population. In July 1919, for instance, one American dollar bought 13.50 marks as compared to 4.20 marks of the pre-war rate. As time went on, the speed of the inflation increased, developing by leaps and bounds in 1922 and 1923. The situation finally developed to a point where shops and stores were only kept open during a few afternoon hours, selling whatever commodities they had at prices which had been fixed according to the latest dollar-rate, announced by the Stock Exchange daily about one o'clock.

第一次世界大戰後，德國的通貨膨脹終於在一九二三年的下半年達到高峯。兌換美金一元須付四、二〇〇〇馬克，那留下來的遺跡，一方面是窮困，另一方面是財富的積聚。損失重大的是全體勞動人民和所謂中等階級：公務員、小商人和商店主——一般時常想到未雨綢繆積蓄防老的人們。銀行賬戶，儲蓄存款，甚至政府公債，昔日視為一等可靠的，到此已變成一文不值。在另一方面：獲利的第一是德國政府，實際上把一切內債完全償清，龐大的戰債亦在其內。還有地主和農民，他們的財產原是抵押在外的，亦因通貨膨脹而諸債全清，還有許許多多的外國投機家，尤其是荷蘭人，挪威人，丹麥人和波蘭人，集中購買黃金，珠寶，地產，和市內的公寓房子以數十計。這種房地產的成交，多數僅照價付給現款約四分之一，其餘則付以期票，期限長達數月，而馬克在這個時期裏面，價值已更形低落了。

通貨膨脹在一九一八年大戰結束後立即開始，但起初是逐漸進行，多數人民幾於並不注意。例如在一九一九年七月裏，美金一元尚可以十三個半馬克買到，戰前的兌換率，則為四、二〇馬克合美金一元。時光易逝，通貨膨脹的速度也隨之增加，一九二二和一九二三兩年竟突飛猛晉。最後局勢發展到了一種情形，商店公司祇有下午幾小時開門營業，出售所有貨物，價格按照最近的美元兌換率規定，每天下午一

Especially hard hit in those hectic days were laborers who were paid on a weekly or monthly basis. Although the government had maintained rigid control of rents, the prices of all commodities, including bus and tram fares, went sky-rocketing, following the swift decline of the mark. A streetcar ride in Berlin during the summer of 1923 cost Marks 15,000,000,000.

Finally the trade unions and the government stepped in and compelled employers to pay their workers and employees at least every second or third day. By that time the situation had deteriorated to a point where housewives were waiting for their husbands at factory gates in order not to lose any time in converting their money into foodstuffs. For any delay, say till the next day, would have meant practically loss of two days' wages. To worsen the situation, unemployment increased. Although a government dol was paid, it hardly sufficed to pay the rent. Looting of foodshops and grocery stores became an every day occurrence in Berlin, and other big cities, despite rigid police control. Men and women of all ages took part and did not hesitate to invade stores in the then fashionable west end of Berlin. During the summer of 1923 the situation became alarming and voices grew louder with demands that the government do something to end this situation. Plans discussed in the Reichstag and in financial and economic circles were numerous but none seemed to be acceptable to the government and the Parliament. Finally, Dr. Karl Helfferich, former secretary of state, financial expert and economist, produced a plan which found the approval of all circles concerned and which eventually led to the financial recovery of Germany.

The basis of the "Helfferich Plan," as the new scheme generally was called, was that new German currency should derive its backing from the German soil. It provided that all land holdings be mortgaged to the amount of four per cent of their 1913 value, on which six per cent interest had to be paid. The country's industry was likewise to be mortgaged to the extent of four per cent of its working capital. In order to mobilize these mortgages, mortgage certificates with a face value of 500 goldmarks, totalling 3,200,000,000 marks, were to be issued, bearing interest of five per cent. These mortgage certificates actually were to take the place of gold or foreign currencies and were to be held as securities by a new bank of issue which was to be founded according to the plan. The limiting of these certificates to a specified amount was to be guaranteed, the notes issued would never exceed the amount of 3,200,000,000 marks. One of the stipulations of the plan provided that the holder of the new notes could redeem

時由證券交易所掛牌公佈。在這混亂時期，受打擊最重的是每星期或每月發給工資的工人。政府雖嚴格限制房租，但各種物價以及公共汽車和電車票價，却隨馬克幣值的迅速降落而凌霄直上。一九二三年夏間，在柏林乘坐電車一次，就要付給一五，〇〇〇，〇〇〇，〇〇〇馬克。最後工會和政府起而干涉，強迫廠方至少每隔一天或隔兩天發給工錢一次。這時局勢敗壞已達極點，家中主婦都在工廠外面守候她們的丈夫，以便急於把工錢換取食物。免費時間。因為稍一耽擱，比方說等到明天再買，實際上就等於喪失兩天的工錢。加上失業人數增多，使局勢更形惡化。政府雖有失業津貼，幾不足以償付房租。警察雖嚴厲管制，搶劫食物肆和雜貨舖的事，在柏林和其他大都市中，已成每日習見。男女老幼一致參加，在當時柏林西區的繁盛地段，闖入商店毫不畏縮。一九三三年夏，局勢演化，變本加厲得駭人聽聞，要求政府設法挽救的呼聲漸高。國會和財政金融兩界所討論的方案不可勝數，但似乎無一可為政府和國會所接受。最後由前國務部長財政專家兼經濟學家赫爾弗立克提出一種整理幣制的方案，獲得各關係方面的同意，終能領導德國金融復歸安定。

此新計劃普通稱為「赫爾弗立克方案」，主張德國新幣應以本國產業為後盾，方案中規定一切地產，可按照一九一三年市價百分之四抵押，應付利息六厘。國內工業同樣可按照營業資本百分之四作抵。為流通此項抵押權起見，發行票面價值五百金馬克之抵押證，共達三，二〇〇，〇〇〇，〇〇〇馬克，週息五厘。這種抵押證實際係代替金幣或外匯，按照方案設立之新發行銀行用作擔保品。抵押證的發行數目嚴格限制，發行紙幣不得超過三，二〇〇，〇〇〇，〇〇〇馬克。方案中並規定，凡持有新鈔者，如若願意，可用以贖回抵押證。

such if desired against mortgage certificates. On October 15, 1923, a law was passed authorizing the establishment of the so-called "Rentenbank" along principles outlined in the "Helfferich Plan" and with the main purposes of giving the country a new and stable currency.

Thereafter things began to move fast. Towards the end of October the new notes, called "Rentenmark" were brought into circulation. The rate of exchange was 1,000,000,000,000 inflation marks against one "Rentenmark." In other words, the German currency was stabilized at the rate of 4,200,000,000,000 inflation marks for one American dollar. Thus overnight, the German inflation came to an end. Of course, there weren't enough "Rentenmarks" at the beginning to comply with demands. It was specified therefore, that until all the inflation notes were withdrawn from circulation, they would continue as legal tender at the fixed rate of exchange. If a loaf of bread, for instance, cost half a "Rentenmark; the buyer, not having any of the new marks, had to pay 500,000,000,000 inflation marks. Curiously enough, there was an unshakable confidence in the new currency from the beginning. Business throughout the country revived and stores were filled with goods-hitherto kept from public view. Especially was the man on the street relieved by the feeling that the money he earned during a week of hard work would no longer have to be spent in an hour, but would also be good a month later.

一九二三年十月十五日又通過法律，准許依照赫氏方案中所舉原則設立所謂「整理銀行」，主要目的在與國家以一種定的新幣。

自此以後，情勢急速好轉。至十月底，新鈔已經流通，稱做「整理馬克」兌換率是一、〇〇〇、〇〇〇、〇〇〇舊馬克合一個「整理馬克」。換一句說，就是德國通貨已穩定在四、二〇〇、〇〇〇、〇〇〇、〇〇〇舊馬克合美金一元的兌換率。這樣，德國通貨膨脹在一夜之間便告結束。當然，在起初還沒有充分的「整理馬克」足以應付需求，因此規定所有舊馬克在沒有全部收回以前，仍可按照規定的兌換率作為法幣值用。譬如一個麵包值半個「整理馬克」，買者倘沒有新馬克，得付五〇〇、〇〇〇、〇〇〇、〇〇〇舊馬克。奇怪的是人民對於新幣，自始即極端信任。全國商業復興，商店內充滿公眾一向看不見的貨物。尤其是一般普通人，自覺一星期辛苦所賺的錢，不致再要在一小時內化盡，即使在一個月後仍可有用，因此就安心了。

"The elements of our strength are many," says Pres. Truman. "The basic source of our strength is spiritual. We are people with faith. We believe in the dignity of man. The faith of our people has particular meaning at this time in history, because of the unsettled and changing state of the world."

杜魯門總統說：我們力量的因素很多。我們力量的根源是精神的。我們是有信仰的人民。我們相信人的尊嚴。世界的局勢不安定變多化，我們人民的信仰在歷史上這個時期特別有意義。

ALUMINUM FROM COMMON CLAY

平常泥土中的鋁金

From "Science Service"
Washington D. C.

馬 登 譯

The world's first moving span bridge of aluminum alloys is now being constructed.

It will weigh only 40 per cent as much as a steel bridge of equal strength. The bridge will be far less susceptible to corrosion, and more economical in that less power will be used by the lifting mechanism.

There has also been a saving in the costs of transport, erection, and foundations. The constructors are Head Wrightson and Co., of Thornaby-on-Tees, England.

世界第一座鋁合金活動橋正在建造中。

這橋重僅及同等堅固鋼橋百分之四十，不易受侵蝕，起重機的省力更為經濟。

運輸，建立和奠基的代價也可節省。承造者為英國海特勞斯登公司。

EVERYBODY knew that untold quantities of aluminum were locked up in hydrated aluminum silicate—common clay. They were also convinced that it would require too much energy to extract the pure, light, tough metal from the clay that lay in abundance all around us.

"Hadn't the Germans tried—and failed—to get aluminum from clay?"

One person who refused to share this pessimism was Dr. James I. Hoffman, a Pennsylvania-born chemist who worked with the National Bureau of Standards. In May, 1942, the War Department asked the 57-year-old scientist if he could find a way to produce aluminum without the use of bauxite, which had to be imported from abroad.

After three years of effort, Hoffman had a pilot plant successfully extracting aluminum from clay. He proved that it is feasible to exploit the countless tons of clay to be found in so many parts of the United States. And Dr. Hoffman reveals that 190 billion tons of clay will yield nearly 38 billion tons of aluminum metal.

What about the cost of the new extraction method? "At present," says Dr. Hoffman, "clay aluminum is twice

人知道氮化氣鋁矽鹽——平常泥土中蘊藏着無量數的鋁金。他們也深信從我們四周豐富的泥土中提取純粹輕質和堅韌的金屬當需太多的熱能。

「德國人是不是想從泥土中提鋁而告失敗的嗎？」通常總是這樣討論着。

有一個人並不這樣悲觀，這人就是生在美國奔雪爾文尼亞州的科學家霍甫曼博士，他在美國標準局工作。一九四二年五月間，陸軍部請教這個五十七歲的科學家能否設法不用鐵鑿土而製造鋁金，鐵鑿土必須自國外輸入。

經過三年的努力，霍甫曼造成一試驗所，順利地自泥土中提取鋁金。他證明開發美國許多地方的無數噸泥土，易於為事。霍甫曼博士宣布一百九十億噸的黏土可以出產約近三十八億噸的鋁。

那麼新提煉方法的代價怎樣呢？霍甫曼說：「目前黏土鋁金較鐵鑿土金屬貴兩倍，但另有其他值得考慮的地方。我們力能從

as expensive as the bauxite metal, but there are other considerations. It is important for us to be able to produce aluminum from materials we have at home, instead of depending on foreign markets."

Moreover, clay aluminum will come down in price as soon as chemists simplify the process of manufacture and learn how to derive, from it, useful by-products. Many elements occur in clay, such as iron and potash, and it may be possible to market these along with the aluminum, thus bringing down the production costs.

When Dr. Hoffman started his research in extracting aluminum from clay, he approached it, as might be expected, like an analytical chemist. He knew how aluminum salts behave in test tubes, and that it is possible to isolate the metal by cycles of alternate solution and precipitation.

"Why not," he asked, "use these laboratory methods on a pilot-plant scale?"

The experts insisted that nothing would come of his experiments, that he was wasting his time. Paying no attention to them, he enlisted no attention to them, he enlisted the aid of a small group of fellow-workers in building some novel equipment in a dilapidated garage. One of his most devoted assistants was his son, John Drake Hoffman, a science student.

They obtained parts and materials from wherever they could. A boiler, discarded by the Bureau of Standards power plant, was a lucky find. Under the skilful hands of Herbert Lowey, an instrument-maker, the plant gradually took shape.

To get clay at low cost, Dr. Hoffman approached the factories that make china dishes. He knew that they would have tons of raw material rejected as being too coarse for use. It ranged in color from white to pale yellow, the yellowish tints betraying the presence of iron.

After months of experimentation, Dr. Hoffman finally discovered an efficient method of extracting the aluminum from the solid masses of clay; he used hydrochloric acid in the process. Briefly, the system he followed was to take the aluminum compound he wanted out of solution, and the rest of the material was caught in a filter. While this may sound simple to the layman, it had stumped some of the best scientific minds for years, since aluminum in clay is found combined with silicon and oxygen in a form which required considerable energy to break up.

What were the secrets discovered by Dr. Hoffman to release the pure aluminum from the clay?

First, he found that if he heated the clay to 1300 degrees Fahrenheit, it furnished enough energy to break

國內現成原料製造鋁金，而不倚賴外國市場，此就重要了。」

再者，一等到化學家們把製造手續簡單化，並學得自其中提煉有用副產品的方法後，黏土鋁金的價格即可減低。黏土中有許多元素，如鐵和碳酸甲，可能和鋁金一併出售，就可減低生產成本。

當霍甫曼開始研究從黏土中提煉鋁金的時候，他以分析化學家的姿態從事，殆如所料。他知道鋁鹽在試驗管中的動作，可能用交流分解周波和沉澱方法隔離此種金屬。

他問道：「為什麼我們不能在試驗所的規模中利用此種實驗方法呢？」

專家們堅持他的試驗必無結果，徒然浪費時間。他全不在意，徵得一小羣助手的幫忙，在一間破汽車間中，造起若干新異的設備。最忠心的助手是他的兒子約翰特蘭克霍甫曼，也是一個科學家。

他們隨處得到零件材料。標準局發電廠所棄置的一具鍋爐，是幸運的發現。在工具製造家陸威的熟練手腕中，試驗所漸漸形成。

為賤價獲得黏土起見，霍甫曼曾與製造瓷器的各廠接洽，他知道這些工廠當有許多噸的原料棄置，因太粗劣不堪應用。土的颜色自白色至淡黃不等，黃色的斑點顯示含有鐵質。

經過多月的試驗，霍甫曼終於發現從堅硬的黏土堆中提煉鋁質的有效方法：即在製造過程中利用鹽酸。簡單的說，他用分解的方法取得所要的鋁金混合物，其餘的材料留在濾清器中。這種方法外行人聽之或覺簡單，但曾竭盡了若干最好的科學頭腦達數年，因為黏土中的鋁金和矽鹽與氧氣混合着，須要巨大的熱能去打破。

霍甫曼發現什麼秘密使純粹鋁金和黏土分離呢？

最初，他發現倘若把黏土加熱至華氏溫度表一千三百度，就能供給足夠的熱能，去破裂鋁質和矽鹽在分子中的連結，但不夠把黏土焙成磚塊。

the connection between the aluminum and silicon in the molecule—but not enough to bake the clay into brick.

“After the first roasting,” explains Dr. Hoffman, “the clay is dissolved in a solution of hydrochloric acid. The silica is then filtered off.” By the further use of hydrochloric acid in liquid and gas form, a white, fine powder is left at the bottom of the tank. It is pure aluminum.

Several years ago, the Germans had tried a process similar to Dr. Hoffman's, but gave up the experiments when the powerful hydrochloric acid ate away at their pumps and tanks. The Pennsylvania scientist overcame this problem by using specially-made glass and plastic parts where needed.

“Now,” says Dr. Hoffman, “the plant not only defies acid but we can watch the liquids circulating through the pipes and tell at a glance how the process is coming.”

Visitors at the plant are rather surprised to find the scientists attired in tattered clothes. The explanation is simple: anything made of cotton soon falls apart in the plant's pungent atmosphere. When the scientists come to work, they lock their street clothes behind thick wooden doors and don tattered old trousers and jackets.

Dr. Hoffman invariably tells interviewers that in recent months other scientists have discovered their own methods of extracting aluminum from clay. The Ancor Corporation at St. George, S.C., uses a process which requires lime or lime-soda, while the TVA method employs sulfuric acid in the extraction process.

Naturally, Dr. Hoffman is proud that he is one of the men who succeeded in doing what “couldn't be done.”

“The fact that we can now turn clay into aluminum,” he says, “affords good insurance for an abundant supply of aluminum in the United States in the future.”

「初次烘焙後」，霍甫曼解說道：「黏土溶解在鹽酸的溶液中。砂質旋被濾去。」繼續利用流質與氣體鹽酸，即有白色精細的粉末留在鍋底。這便是純粹的鋁質。

幾年前，德國人曾想用霍甫曼同樣的製造程序，但當有力的鹽酸在唧筒和鍋中耗蝕時，就放棄此種試驗。霍甫曼在必要時利用特製的玻璃和塑膠零件，克服了這個困難。

「現在，」霍甫曼道：「這試驗所不僅不怕酸液消蝕，且能看見這流質在管子中循環，一望可知程序進行的情形。」

來試驗參觀的人發現這些科學家們穿着襤褸的衣服，不免驚奇。理由是簡單的：棉花所製的任何東西在試驗所辛辣的氛圍中立即拆裂。當科學家們工作的時候，把體面的衣服鎖在厚木門後面，穿起襤褸的舊衣褲。

霍甫曼常常告訴參觀的人說，在最近幾月中，別的科學家已發現他們獨得的從黏土中提煉鋁質的方法。聖喬治城的安谷公司利用的製造程序須用石炭或鹼，同時田納西區當局的方法，在提煉程序中利用硫酸。

當然，霍甫曼完成「不能做成的」事情，足以自豪。

他道：「事實上我們此刻可化黏土為鋁質，確實担保將來美國鋁金的豐富供給。」

Goethe called himself a brave soldier in the war of liberation of humanity.

Hugo signed himself in a letter “a devoted citizen of the Republic of Mankind.”

哥德自稱為人類解放戰爭中一個勇敢的戰士

賀俄在他的信上簽着「人類共和國一個忠實的公民」。

Out of the Earth Comes Streptomycin

自泥土中產生之鏈黴素

By Game Stafford
From "Health Magazine"

吳福同譯

MOST persons had hardly got over their delight that penicillin production had finally reached the stage where the precious mold chemical could be bought in the drugstore for ordinary civilians to use, when word began going around about another potent substance like penicillin for aid in our war on disease.

Germ of tuberculosis, tularemia (rabbit fever), and typhoid were among those which might, it seemed from first reports, be vanquished by this new germ-against-germ substance, technically termed an "antibiotic."

"Streptomycin" is the name of this substance. Unlike penicillin, however, it was not discovered through a lucky accident, nor was there any favorable breeze to waft it to the attention of a scientist in his laboratory.

Streptomycin was found by five years of hard digging and searching. Digging is literally correct, since in the search for an antibiotic of its characteristics, microbes that live in the earth were examined, as well as others that are found above ground.

This down-to-earth searching for a weapon against disease germs was an idea of Dr. Selman A. Waksman. Dr. Waksman is microbiologist of the New Jersey State Agricultural Experiment Station. The earth's teeming microbes which convert waste into food for plant and animal life have long been the subject of Dr. Waksman's studies, and in them, he thought, were to be found some microbial antagonisms which might prove useful in man's fight against germ-caused diseases.

As long ago as 1940 Dr. Waksman reported to the National Academy of Sciences some results of his earth-searching for new weapons against disease germs. This was only a few months after Dr. Rene J. Dubos, former student of Dr. Waksman's, had announced his discovery of gramicidin, a chemical from soil bacilli so powerful that one-millionth of an ounce would protect a mouse from a lethal dose of pneumonia germs.

青黴素(通稱配尼西林)之生產，最後已達到一個階段，使普通平民亦可向藥肆中購買此寶貴之黴菌化學品應用，多數人方歡欣未已。而關於類似青黴素之另一有力物質，可助我人對病魔作戰之消息，又開始傳說於時。

就最初之報告言，結核病、免熱病及傷寒病菌，似皆可為此以菌制菌之新物質，學術上稱為「抗生素」者所征服。

此質名為鏈黴素，但與青黴素不同，並非偶然幸運發見，亦非藉任何好風吹送至實驗室中，為科學家所注意。

鏈黴素係經五年之辛苦發掘與搜尋，方始發見。此發掘兩字文義頗為正確，緣在尋求一種抗生素之特性時，生活於泥土內之微生物，亦與地面上發見之微生物一并加以檢查。

此種深入地下尋覓抵抗病菌武器之法，係華克斯門博士意見。華氏為美國紐遮賽州農業試驗所微生物學家，對於泥土中繁殖站微生物，能變廢料為動植物食品，久已注意研究，且認為在此等微生物中可發見若干微生物之互相對抗，有益於人類對細菌病作戰。

遠在一九四〇年時，華克斯門博士即向國立科學院報告從泥土中尋覓抵抗病菌新武器之若干成績。此事距華氏前學生杜卜斯博士宣布發見「格萊密西定」之期祇有數月。格萊密西定係自土

Neither gramicidin, however, nor the substance Dr. Waksman reported to the National Academy of Sciences turned out to be what the doctors needed to get people well of ailments like typhoid fever, dysenteries, rabbit fever, undulant fever, infection with the not-too-common but nasty Klebsiella which, when they get in the lungs, set up a stubborn pneumonia or tuberculosis.

The germs of these ailments were not susceptible to attack by the sulfa drugs which, in 1940, were constantly making headlines for their triumphs over streptococcus infections, pneumonia, and a number of other serious germ-caused diseases. Not even penicillin, when it was rescued from oblivion and turned to disease-fighting, could stop the onslaught on human bodies of tubercle bacilli nor of disease germs belonging to the group labeled Gram negative.

So Dr. Waksman, aided by numerous collaborators and students, continued his searching and digging for an antibiotic that would meet certain specifications. Safety for humans and power to stop the growth of Gram-negative disease-producing germs were what the new antibiotic must have. In addition, it must be capable of exerting its antibiotic power in the presence of body fluids. If besides stopping the growth of various varieties of disease organisms, it could actually kill them, so much the better.

From normal soils, enriched soils, composts, manures, and peat bogs Dr. Waksman and fellow workers in his laboratory isolated bacteria, actinomycetes, and fungi, and examined them for antibiotic production. Of the thousands of microbes studied, the actinomycetes showed most promise. These are neither molds nor bacteria, but occupy an intermediary position between the two. Like bacteria in many ways, they have threadlike branching bodies like molds.

From one of these actinomycetes Dr. Waksman and his group turned up an antibiotic which they named "actinomycin." This was in 1940.

"It was effective against many germs, but it was also poisonous to the human body, so we had to put it aside," Dr. Waksman relates.

"Next we isolated from molds two compounds which we designated as 'clavacin' and 'fumigacin.' The first of these also proved to be quite toxic, while the second was not as active as we would have liked. Then came two more which we named 'chaetomin' and 'micromonosporin.' Chaetomin would attack germs in glass vessels but was not active in the human body. Micromonosporin had only limited activity even in the test tube.

壞桿菌取得之一種化學質：力量至為強大，百萬分之一盎司可保護一頭鼠類，受肺炎病菌之致死劑量而安然無恙。

但是「格萊密西定」與華克斯門博士向國立科學院報告之物質，均非醫師所需以治療傷寒、痢疾、兔熱病、浪熱症等。及一種不太普通而值人討厭之克萊勃西拉病菌傳染，此菌若入肺部，即可引起頑固之肺炎或結核病。

以上諸病：不受磺胺類藥之攻擊。磺胺類藥在一九四〇年，常於報紙標題中揭載其如何戰勝鏈球菌傳染、肺炎及若干其他嚴重之細菌病。但即以青黴素之力量，由沒沒無聞而崛起與病菌作戰，亦不能阻止結核桿菌，或其他號稱革蘭氏陰性病菌對人體之進攻。

因此華克斯門博士得許多同事和學生之助，繼續尋覓與發掘一種抗生素，可以適合某種規定者。此新抗生素必須對於人類安全無害，而其力又足以阻止革蘭氏陰性病原菌之繁殖。此外又必須能在體液內發揮其抗生力量。若能於阻止各種病菌繁殖之外，實際能將其殺滅則更佳。

華克斯門及其同工，自平常之土壤，施肥之土壤，混合肥料，糞便及土煤中，在實驗室內分出細菌、放線菌、黴菌，逐一檢查，以產生抗生素。經其研究之微生物以數千種計，內中最有希望者為放線菌。放線菌非黴，亦非細菌，而介於兩者之間，有許枝多地方似細菌，但有線狀之分體如黴。

華克斯門等自放線菌之一種取得抗生素，名放線菌素，時為一九四〇年。據華博士稱：「此抗生素雖對許多細菌有效，但對人體亦有毒性，故不得不與以放棄。

「其次自黴中分出兩種化合物，定名為「克萊伐辛」與「富米加辛」。第一種亦已證明其甚有毒性，第二種則不如我人所期望之活動。繼又取得兩種，名「吉多明」與「麥克羅麻諾斯巴林」。

“Finally we isolated a substance which we designated as ‘streptothricin’ and which appeared to have the antibiotic properties that we were looking for. It would attack the Gram-negative bacteria which penicillin and the sulfa drugs affected little or not at all. It was relatively harmless to the living body and at the same time effective against germs in the body as well as in laboratory vessels.

“Unfortunately, we discovered, upon careful investigation of the pharmacological properties of streptothricin, that it left a certain residual effect in the body which could in time become quite harmful.”

Undaunted by this failure which had been so heartbreakingly close to being a success, Dr. Waksman and his collaborators searched further and finally discovered a culture of one kind of actinomyces, Streptomyces griseus, from which faintly greenish-yellow microbes was isolated the new, powerful antibiotic, streptomycin.

Only limited amounts of streptomycin have been available for tests of its activity as a remedy. Its production is about as difficult as is that of penicillin, and everyone remembers the struggle to obtain that precious stuff during the first months following knowledge of its potency. Penicillin production, moreover, enjoyed war priorities that were not available to streptomycin production.

Even with small quantities of streptomycin for testing, it has been given to a number of patients suffering from a variety of ailments. A quite recent report from the Mayor Clinic, one of the institutions where the antibiotic has been studied, states that it has been used in the treatment of 108 patients since September, 1944. The results are summed up as follows:

“Although its value is not established in all of the following diseases, streptomycin appears at this time to be the antibiotic agent of greatest promise for treatment of typhoid fever, brucellosis, tularemia, sulfonamide and penicillin-resistant urinary tract infections, Klebsiella and Hemophilus infections, bacteriemias due to some penicillin-resistant organisms, and tuberculosis.

“There is hope that it may eventually prove to be of value in bacillary dysentery, cholera, and bubonic plague. It appears to have a place in treatment of some cases of bronchiectasis in combination with penicillin. Its effect upon intestinal flora of man when administered orally suggests important uses, including preparation of patients for surgery on the intestinal tract.”

In the fifty-four cases of tuberculosis, streptomycin seemed to suppress the activity of the tuberculosis germs in the patient's body so long as it was given, but it did not

。「吉多明」在玻璃器皿內雖能攻擊細菌，但在人體內並不活動。「麥克羅麻諾斯巴林」即在試管內之活動力亦屬有限。

「最後始分出一質，名為鏈絲菌素，似具有我人所尋求之抗生性。此質能攻擊用青黴素與磺胺類不甚有效或完全無效之革蘭氏陰性細菌，對活體比較無害，同時在體內及實驗室器皿內皆有抗菌效力。」

「不幸在仔細研究鏈絲菌素之藥劑性時，發見其於體內遺留若干殘餘作用，有時亦可甚為有害。」

此種失敗：真是功虧一簣，使人傷心，但華博士及其同工並不為之氣沮，繼續尋求，卒於最後發見放線菌屬中一種鏈微菌之培養物，再由此淡黃綠色之微生物分出一強有力之新抗生劑，名為鏈微素。

惟用作治療劑以試驗其活動能力之數量有限。鏈微素之生產，約與青黴素同樣困難，在已知其潛力後數月中，獲取此寶貴物質之奮鬥情形，當猶為盡人所共記憶。且青黴素之生產享有戰時優先權，而鏈微素則不然。

願鏈微素雖祇有少量可供試驗，當用以治療各種病人。據研究此抗生劑之美瑤診所最近報告，自一九四四年九月以來，曾用鏈微素治療病人一百零八名，其成績可以概括如下：

鏈微素對於下列各症雖不能全有價值，但在此時，用以治療傷寒，布氏桿菌病，兔熱病，抵抗磺胺類與青黴素之尿道傳染，克萊勃西拉桿菌與嗜血桿菌傳染，及因若干抗青黴素細菌所致之菌血症與結核病，則為抗生劑中最有希望者。並希望最後可證明其對於桿菌痢，霍亂及鼠疫亦具有價值。與青黴素合用，以治療若干種枝氣管擴張症，亦自有其地位。口服此劑於腸內植物之作用，暗示其具有重要功用，如在腸道施行外科手術時用以準備病人等。

show any signs of a rapid killing action on the germs, as it had in the test tube. Every one of the twenty-one patients with tuberculosis of the lungs had a poor prognosis and appeared to have less than standard resistance to the disease.

In no case did the disease extend to unaffected lung tissue while streptomycin treatment was being given, and in at least sixteen cases signs of improvement appeared within four to eight weeks after treatment was started. The rate of improvement, however, was often not much faster than in patients with good resistance who did not get streptomycin.

The very nature of tuberculosis makes it difficult to determine without considerable time and study the value of any drug. Streptomycin seems promising enough for continued study, but patients and their relatives are reminded that the effectiveness of sanatorium care and collapse therapy are known and that these methods of treatment should not be abandoned while larger supplies of streptomycin and more knowledge about its action in tuberculosis are being built up.

用於五十四個結核病例，鏈微素在使用期內，似能抑制結核菌於病人體內之活動力，但並未能顯出迅速殺滅細菌之徵象，如在試管內同。患肺結核病之病人二十一名，豫後均不良，對此症之抵抗力似在標準以下。但在用鏈微素治療期內，其病勢無一蔓延至未受惠之肺組織者，且至少十六個病例，在開始治療後四至八星期內顯有進步之象。惟所獲進步率，往往並未能較不用鏈微素而具有良好抵抗力之病人更快。

由於結核病之真性質，非有甚多時間研究，不易決定任何藥物之治療價值。鏈微素似有繼續研究之充分希望，但須提醒病人及病人家屬，療養院護理及萎陷療法，其效力為已知者，在未能獲得大量鏈微素供應，及其對結核病之作用更為明瞭以前，此等治療法尚不容放棄。

HOW TO UNDERSTAND THE RUSSIANS

怎樣了解蘇聯

(Continued from Page 8)

basic commodities. These administrations should work in co-operation, but should be separate in responsibility.

WE WORK TOO HARD

Why do we Americans struggle along carrying burdens we don't need to carry and should not carry alone? Again the reason is simple. We still can't see the world as a whole. We still don't get the idea that this world of ours is really only a tiny place, too small to be run competitively. We have to run it co-operatively.

Don't get co-operation mixed up with communism. Co-operation is what we Americans have to a remarkable degree between our own states. But we cannot have peace in this world until we can grasp the fact that the world is too small to run in any way except co-operatively—co-operatively as far as the basic needs of human beings are concerned.

Is peace possible? It is.

Why don't we have it? Because either through ignorance or willfulness, we are not working for it.

Is there still time to prevent another world war? Yes—but barely, and only if we get to work *now*.

(承第八面)

我們美國人為什麼負起不必負且不應單獨負的責任？這理由也很簡單。我們現仍不能見到整個世界。我們仍未明瞭這個世界其實不過一小塊地方，小得無須用競爭方法去地管理。我們必須用合作方法去管理它。

合作切勿和共產主義混作一談。實是我們美國各邦間的那種合作。但我們在這個世界中必不能獲得和平，除非我們先能認清下列事實，即世界太小，除合作……就人類基本需要而言……外，無論如何不能管理。

和平可能嗎？可能的。

為什麼我們沒有和平？因為不是無知就是故意：我們尚未為和平出力。

還有時間可以阻止另一次世界大戰嗎？是的……但很少，惟有我們現在就開始努力。

International Beauty Contest

國際美女競選

A civic organization in Santa Monica, California, U.S.A. has announced that it will sponsor an international beauty contest in September, 1948, to which 30 foreign nations already have arranged to send contestants. The new competition will proclaim a worldwide champion of pulchritude. The largest cities of each country will hold preliminary contests to select that nation's representative. An international committee making arrangements for the competition includes among its members the Los Angeles consuls of foreign governments.

America's committee includes Varga, a noted illustrator; Rudy Vallee, radio and screen entertainer; Bernard of Hollywood, a glamor photographer; Harry Crocker, a newspaper columnist; and Buddy Rogers, film producer. "The bond of beauty," said Varga, "is a stronger means of uniting nations in good will than any peace treaty."

Foreign nations which the association said will be represented in the contest are:

Argentina, Belgium, Bolivia, Brazil, British Empire, Canada, Chile, China, Colombia, Cuba, Czechoslovakia, Denmark, Ecuador, El Salvador, France, Honduras, Italy, Mexico, Netherlands, Nicaragua, Norway, Panama, Paraguay, Peru, Poland, USSR, Sweden, Switzerland and Venezuela.

美國加里福尼亞州聖太蒙
尼卡市某民衆團體宣佈
，將在一九四八年九月
，將在全世界各國代表
，由各國政府駐洛杉磯
委員。美國方面預選委
名插畫家代爾加，無線
歌唱員路迪萬利，好萊
影師布納特，報紙專欄
克洛克及電影製片商布
等。據伐爾加聲稱，「美
繫促進各國睦誼較諸任
為有力。」該團體宣佈將
參加競選各國為阿根廷
，玻利維亞，巴西，哥倫
大，智利，中國，厄瓜多
巴，捷克，丹麥，厄瓜多
爾瓦多，法國，洪都拉斯
利，墨西哥，荷蘭，尼古
挪威，巴拿馬，巴拉圭，
波蘭，蘇聯，瑞典，瑞士
瑞拉。

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名著選譯月刊

主編：顧昂若

發行者：藝文書局

總經理：林鶴欽 總編輯：劉龍光

總管理處：上海(十八)嘉善路

電話七二二二〇

第一發行所：河南中路四六〇號

電話一四四〇一

第二發行所：林森中路四五八號

電話八三二二〇

第三發行所：嘉善路一一一號

電話七二二二〇

中華民國三十七年一月出版

每冊二萬元，全年二十四萬元

掛號郵費：全年另加六萬元

航空郵費：全年另加十萬元

中華郵政登記證為第一類新聞紙類，上海郵政管理局執照第二七〇九號，內政部登記證京警港字第七八號