

# STUDENTS' SINO-BRITISH WEEKLY

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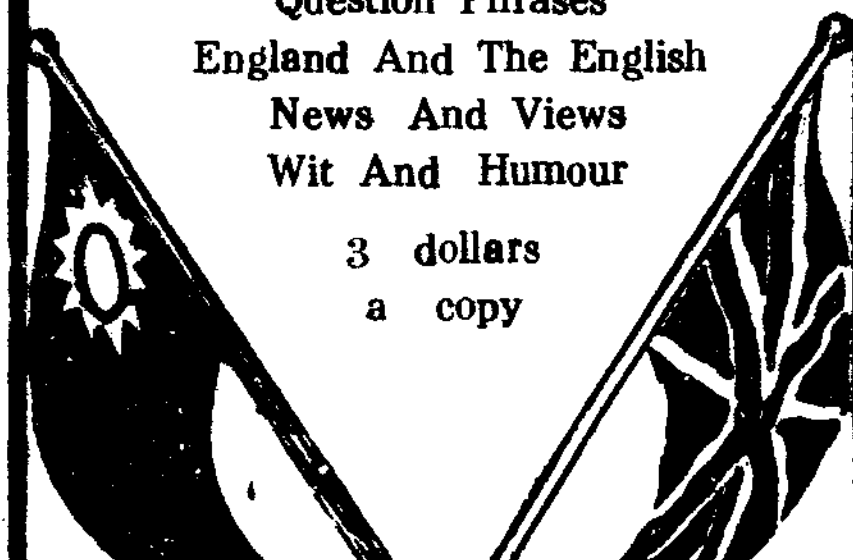
Farming In War Time Britain

A Philosophy For You  
In These Times

Everyday English Idiomatic Phrases  
Question Phrases

England And The English  
News And Views  
Wit And Humour

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# FARMING IN WAR-TIME BRITAIN

By Wentworth Day

## 戰時不列顛的農業

Great Britain, by virtue of her temperate climate and the natural richness of her soil, can grow almost anything. The diversity of soil values is amazing.

There are in England and Wales 38, 132, 688 acres of land of which only 24, 710, 574 acres were cultivated under crops and grass before the war. The rest was mountain, moorland, bog, sandy heaths and, alas, derelict farms.

There are about 380,000 farmers in England, of whom 88% farm less than 200 acres. About half of them own their own land. The proportion of owner-farmers, it is interesting to note, increased by more than 50% after the war of 1914-18, when death duties and the temporary boom in the value of agricultural land in 1919-21, caused many land owners to sell their estates.

war began, the average of

大不列顛有這樣一種極其豐富和

肥沃土地，任何種植物，都可以生長。土地種類的價值極為驚人。

英格蘭與威爾斯共有三千八百十三萬二千六百八十八畝土地，其中在戰前只有二千四百七十一萬〇五百七十四畝是耕田與草地。其餘都是山脈，沼澤，含沙的荒地，甚至於荒蕪的田園。

英格蘭有農人卅八萬名，其中百分之八十八所耕的土地均不二百畝。自己擁有土地的人佔半數。有意味的是，上次大戰之後，因遺產承繼稅，與一九一九—一九二一年間耕地地價之一時高漲，許多地主都拋售他們祖傳財產的時候，農田地主的人數，增加了百分之卅。

此次大戰開始以前，英國農耕

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British farming had fallen so low that when Cambridge University conducted an examination into the books and training methods of 200 farmers, none of whom farmed more than 200 acres, it was shown conclusively that the average net income of each farmer was 18 shillings per week—less than the wages he had to pay his own labourers. These varied in all counties but were never less than from 25 shillings to 40 shillings per week.

To-day, the farm labourer is paid a Government-guaranteed minimum of 60 shillings per week. If he is a special worker—shepherd, cowman, tractor-driver for instance—he may earn five or six pounds a week.

The farmer's prices are guaranteed and controlled. He is offered all sorts of assistance, varying from cash credits to the use of tractors and free advice on crop growing and cattle breeding. But he cannot make excessive profits. The incidence of taxation is such that no farmer can make more than £1,500 a year—not a bad living when it is

的水準非常低。劍橋大學舉行調查的結果，二百名農人中，沒有一個耕種二百畝以上的土地的。每名農夫每星期平均收入十八先令——不夠他用來付僱工的數目。這在各城區雖略有不同，但每週總在二十五至四十先令之間。

今日，農工的工資，由政府保證，每星期最少六十先令。如果他是一個特殊工人，如牧人，牽引車司機等，每星期可有五六鎊的收入。

農人的價格，是有保證，受統制的。他受着政府各種的協助，如借用現款，指，牽引車之用，及穀糧生長與家畜飼養的免費指導。但他不能獲得的分利益。租稅的負擔使每名農夫每年所得，不得超過一千五百鎊，這種生活已很不錯了，

considered that he lives on and from the farm, has all the amenities of country life, and can include his motor car and horse as part of his working expenses.

The methods by which British farming has met the vast problem of feeding the greater part of the nation are roughly summarised as follows:

(a) Mechanised farming, using caterpillar and wheeled tractors with three, four and five furrow ploughs, disc-harrows, the latest type of harvesters, and the use, where feasible, of deep "digger" single furrow ploughs which dig up and disturb sub-soil which on many farms had never been touched before.

(b) The proper maintenance of livestock, cattle, sheep and pigs, and the use of their dung and feet to enrich the soil and break up its surface.

(c) The compulsory growing of primary crops such as potatoes, sugar-beet and corn, and the

因爲他住在農場裏，領農場生活，並享有鄉村生活的一切舒適，並且可把摩托車和馬算作他工作消費的一部。

英國農業應付國內大部分食糧

問題的方法，可分爲下列數則：

(1) 機械化的農田工作，利用環帶牽引車，配有三至五個犁齒的盤旋牽引車，以及最新型的割穀機，而且於可能時，使用深的單齒掘土犁，掘發和爬鬆下層土壤，許多田地裏這種下層土壤是從來沒有動過的。

(2) 牛羊豕等家畜之適當飼養，並利用其糞使澆肥，利用其足力耕耘。

(3) 強迫種植主要穀糧，如馬鈴薯，甜菜根，玉蜀黍等，蔬菜水

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A PHILOSOPHY FOR YOU IN 'THESE TIMES'

By Bertrand Russell

Today's world is full of painful things. The hopes for mankind which once were universal<sup>2</sup> have come to seem illusory<sup>3</sup>; instead of progress, there has been a 'revival of ancient savagery.'<sup>4</sup>

How can we 'avoid becoming discouraged and hopeless?' What is the use of 'caring for' children if the world is to be such that existence<sup>7</sup> is intolerable<sup>5</sup> for them? Is all hope for human happiness and improvement,

adoption of Continental methods of petit culture for vegetables and some fruit.

菓實採用大陸方法，實行小型耕種

(d) Government supervision of all farms by a field-to-field survey and the issuing of detailed orders to each farmer to ensure the growth of the right quota of priority crops, beef, mutton, pork, milk and vegetables needed by the nation. This system has already been tried out with great success in Hampshire and, as the Minister of Agriculture recently announced, will shortly be applied to every other county.

(4) 政府監督各式農場，對每

個農夫作詳盡的指導，使能出產切

合國家需要之主要類項，及蔬菜牛

奶與牛羊家肉之適當分量。這種制

度已在韓普郡實驗成功，據農業大

臣說，不久即將在各郡普遍施行。

Indeed, merely self-deception?

I am sure the answer to these questions is not to be found in despair.<sup>10</sup>

It may seem to you conceited<sup>11</sup> to suppose that you can do anything important toward improving the \*lot of mankind.<sup>12</sup> But this is a fallacy.<sup>13</sup> You must believe that you can help \*bring about a better world.<sup>14</sup> A good society is produced only by good individuals. Everybody can do something toward creating<sup>15</sup> in his own environment<sup>16</sup> kindly feelings rather than anger, reasonableness<sup>17</sup> rather than hysteria,<sup>18</sup> happiness rather than misery.<sup>19</sup> The sum<sup>20</sup> of such actions makes the difference between a good and a bad world. If you are an \*eminent statesman,<sup>21</sup> your environment is large; if you are obscure,<sup>22</sup> it is small. In the one case you can do much; in the other, little. But you can always do something.

Every parent who \*brings up<sup>23</sup> a child in such a way that he becomes rational<sup>24</sup> and kindly is achieving<sup>25</sup> part of what must be done to make a happy world,

Everyone who resists<sup>26</sup> the temptations<sup>27</sup> to intolerance<sup>28</sup> which beset us all is helping to create a community<sup>29</sup> in which \*differing groups<sup>30</sup> can live side by side in \*mutual amity.<sup>31</sup> One man can do little against a vast evil, but vast evils arise from adding together many little evils, and vast goods arise in the same way.

You may say: "What can one man do against a world?" But if you were wicked you could do equally little for evil. Good and evil alike, however vast, spring from the \*efforts of individuals<sup>32</sup> —not only of eminent individuals, but of the ordinary men and women of whom communities are composed.<sup>33</sup>

Never before in the history of the world has the independent thought and conscience<sup>34</sup> of every human being been so necessary and important. We need — each of us — to make a \*serious and determined effort<sup>35</sup> toward something better than the present. There must be the hope of a world with less \*evil<sup>36</sup> and suffering,<sup>36</sup> and there must be a \*firm will<sup>37</sup> to do whatever

is possible toward \*bringing it into existence.<sup>38</sup> we cannot combat<sup>39</sup> the \*immense dynamic forces<sup>40</sup> of \*communist and fascist fanaticism<sup>41</sup> without something equally dynamic and at least as resolute.<sup>42</sup>

\*We can set our faces against<sup>43</sup> injustice,<sup>44</sup> prejudice<sup>45</sup> falsehood,<sup>46</sup> and cruelty. But it is not enough merely to \*go about<sup>47</sup> \*overflowing with vague benevolence.<sup>48</sup> Our emotion must lead to work that is somehow connected, \*however indirectly,<sup>49</sup> with the creation of a better world.

Then, too, if one is to \*keep sane and balanced<sup>50</sup> in \*times of disaster,<sup>51</sup> it is necessary to remember constantly what is good in the world as well as what is bad. The \*only adequate way<sup>52</sup> for us to endure large evils is to find large consolations.<sup>53</sup> If there is to be any way out of despair, it must be by remembering more things, not fewer, by \*enlarging our horizon,<sup>54</sup> not by narrowing it, by being more aware of what is good, not by seeing only what is bad. €

The human race is a strange

mixture<sup>55</sup> of the divine<sup>56</sup> and the diabolic,<sup>57</sup> making both good and evil inevitable.<sup>58</sup> Complete despair is no more rational than \*blind optimism.<sup>59</sup> There is not only cruelty and suffering. There is poetry and music and love and aspiration,<sup>60</sup> rising triumphant<sup>61</sup> over pain - showing us how splendid<sup>62</sup> man can be at his best, inspiring us to \*live up to<sup>63</sup> what is noble and turn away from what is petty and mean. There are the \*sublimities of man's achievements<sup>64</sup> with \*pure intellect;<sup>65</sup> thus have we learned what we know of the \*ways of nature,<sup>66</sup> thus are we able to contemplate<sup>67</sup> the great and \*timeless universe<sup>68</sup> in which the \*eddies of the present<sup>69</sup> seem \*of small account.<sup>70</sup> There are courage and endurance in many millions of human beings, heroism<sup>71</sup> in countless humble homes scattered throughout the land. There is heroism in serving mankind.<sup>72</sup> I am thinking of the doctors and nurses who \*expose themselves to infection<sup>72</sup> in dangerous, epidemics<sup>73</sup> of scientists who risk their lives in experiments to save others suffering, of fire-

men<sup>74</sup> and \*lifeboat crews.  
<sup>75</sup> of \*gallant rescues,<sup>76</sup> of  
 \*facing unpopularity for a  
 cause,<sup>77</sup> and \*innumerable  
 other forms of bravery.<sup>78</sup>

There have been, in history, good periods and bad periods, but neither have been lasting. It is our misfortune to live in a bad period, but it will end. And it will end the sooner if we as individuals keep hope alive.

And so, to the man tempted by despair, I say: Remind yourself that the world is what we make it, and that to the making of it each one of us can contribute<sup>79</sup> something. This thought makes hope possible; and in this hope, though life will still be painful, it will be no longer purposeless,<sup>80</sup>

### Notes

1. 現代, 2. 普遍的, 3. 空幻的, 4. 古代野蠻的復活, 5. 避免沮喪與絕望, 6. 照顧, 7. 生存, 8. 不能忍受, 9. 自欺, 10. 失望,
11. 自負, 12. 人類的命運, 13. 錯誤, 14. 產生一個較好的世界, 15. 創造, 16. 環境, 17. 合理, 18. 歇斯的里亞(一種神經病), 19. 困苦, 災害, 20. 總和, 21. 著名的政治家, 22. 不知名的, 23. 教養, 24. 有理性的, 25. 成就, 26. 抗拒, 27. 誇惑, 28. 偏執, 不容異說, 29. 社會, 30. 意見不同的人羣, 31. 互愛, 32. 個人的努力, 33. 組成, 34. 良心, 35. 嚴正而決絕的努力, 36. 殘暴與受苦, 37. 堅決的意志, 38. 使能(世界)存在, 39. 反抗, 40. 巨大的動的勢力, 41. 共產黨的與法西斯蒂的瘋狂主義, 42. 堅決的, 43. 我們反對, 44. 不公平, 45. 偏見, 46. 虛偽, 47. 忙碌, 東奔西跑, 48. 充滿了模糊的慈悲心腸, 49. 儘管是間接的, 50. 保持神志清醒而不偏頗, 51. 大災大難的時代, 52. 唯一的正當方法, 53. 安慰之事物, 54. 擴大我們的眼界, 55. 混合物, 56. 神聖的, 57. 兇惡的, 58. 不可避免的, 59. 盲目的樂觀主義, 60. 熱望, 61. 勝利的, 62. 光榮的, 63. 躬行實踐, 64. 人類宏大的成就, 65. 純粹的智力, 66. 自然的法則, 67. 默念, 68. 無限的宇宙, 69. 目下的漩渦, 70. 不關重要, 71. 英雄氣概, 72. 使他們自己受傳染, 73. 傳染病, 74. 救火隊, 75. 救生船上的水手, 76. 英勇的援救, 77. 為一種主義而干冒物議, 78. 其他無數的英勇行爲, 79. 貢獻, 80. 無目的的。



EVERYDAY ENGLISH IDIOMATIC PHRASES

HAIR

Hair stands on end: with fright, 害怕, 毛骨悚然.

When I saw that awful railway accident, my hair stood on end.

Hair's breadth: minute distance, 間不容髮, 甚近.

The shot missed his head by a hair's breadth.

Hair of the dog that bit you: cure from the source which did the harm, 以致害之物, 爲補救之工具.

Jones had too much wine last night, but this morning he was glad of a hair of the dog that bit him.

Against the hair: against the grain, 不合意.

Your proposal goes against the hair with me.

Hangs by a hair: in a very dangerous condition, 危在旦夕

His life hangs by a hair.

To keep one's hair on: to keep cool, 鎮靜, 不驚慌.

Keep your hair on; nothing serious will happen.

Not turn a hair: to be quite calm, 很安靜.

When the general received the news of his army's defeat, he did not turn a hair.

Of a hair: of the same sort, 同類, 一邱之貉.

They are both of a hair. Japan and Germany are both of a hair.

To put (or do) up one's hair: to dress it up, 梳理頭髮.

As a rule she puts up her hair before breakfast.

To split hairs: to dispute about things which do not matter, 吹毛求疵.

"KEEP RIGHT ON"



直向前大步走去，他們走到路的盡頭，就要落下懸崖了。

---

Why split hairs over the colour of the dress. The fact is you don't want me to buy a new dress at all.

To a hair (or to the turn of a hair): exactly, 不爽毫髮, 毫髮.

His face is his father's to a hair,

## QUESTION PHRASES

In conversation, phrases like the French \*N'est-ce pas?<sup>1</sup> or the German \*Nicht wahr?<sup>2</sup> are frequently used. But, unlike the French or German phrases, these \*vary according to the form of the verb<sup>3</sup> used in the first part of the sentence.

With the Simple Present tense we use the verb "do".  
e.g.:

### Affirmative Verb

I speak clearly, don't I?

You understand me, don't you?

We know them, don't we?

They live in Birmingham,<sup>4</sup> don't they?

He works in London, doesn't he?

She comes on our train every morning, doesn't she?

### Negative Verb

I don't owe you any money, do I?

You don't remember me, do you?

We don't often see each other, do we?

They don't live near you, do they?

He doesn't play the piano, does he?

Mary doesn't like me, does she?

With the Simple Past tense we use the verb "did,"  
e.g.:

### Affirmative Verb

I wrote to you, didn't I?

And you replied, didn't you?

Peter promised to come to the dinner party, didn't he?

### Negative Verb

I didn't meet your sister, did I?

He didn't miss his train,<sup>5</sup> did he?

With Auxiliary verbs we use the same form as was used in the first part of the sentence, e.g.:

### Affirmative

You are a Frenchman, aren't you?

He is a Belgian,<sup>6</sup> isn't he?

We are all trying to help each other, aren't we?

He was here last week, wasn't he?

You were in Austria<sup>7</sup> last year, weren't you?

I shall see you next week, shan't<sup>8</sup> I?

You will come again and see me, won't you?

You have done your work, haven't you?

Stephen has written to you, hasn't he?

He can come to the dance on Friday, can't he?

### Negative

You are not going yet, are you?

He is not leaving England so soon, is he?

Fred wasn't badly hurt, was he?

You won't keep me waiting, will you?

You can't send a letter to Spain for 1d.,<sup>10</sup> can you?

He mustn't make a mistake now, must we?

## NOTES

1. 是不是? (法文)
2. 是不是 (德文)
3. 照動詞之格式變更
4. 伯明翰 (英國城名)
5. 趕脫了車
6. 比利時人
7. 奧國
8. =shall not.
9. =will not.
10. d=英幣 pence 之縮寫, 1d 即一便士也。

## ENGLAND AND THE ENGLISH

### *The \*Daily Programme*

I wake at 6.30,<sup>2</sup> and \*lie awake<sup>3</sup> for ten minutes, then I get up. I \*put on<sup>4</sup> my dressing-gown<sup>5</sup> and go to the bathroom. I \*turn on<sup>6</sup> the hot water, but, alas,<sup>7</sup> it is never very warm in the early morning so my bath is only luke-warm.<sup>8</sup> I have my bath very quickly, then I get out and \*rub myself vigorously.<sup>9</sup> Then I wash my face and brush my teeth and go back to my bedroom to dress.<sup>10</sup> I brush and comb<sup>11</sup> my hair, take a clean handkerchief out of the drawer, and go downstairs for breakfast at twenty minutes past seven. I usually have porridge<sup>12</sup> and cream<sup>13</sup> and then \*bacon and eggs,<sup>14</sup> toast,<sup>15</sup> and coffee. As my \*train to town<sup>16</sup> leaves at 8.15, and we live quite near to the station,<sup>17</sup> I have time to \*glance at<sup>18</sup> the \*morning paper<sup>19</sup> and to smoke a cigarette. Then I walk to the station and \*catch my train,<sup>20</sup> which is always

very crowded.<sup>21</sup> I arrive at my office<sup>22</sup> at ten minutes to nine. I work there till half-past twelve, and then I go out for lunch.<sup>23</sup> I always go to a restaurant<sup>24</sup> quite near to the office, and I sit at the same table every day, and the same waitress<sup>25</sup> takes my order<sup>26</sup> and brings my lunch. I return to my office at two o'clock and work steadily<sup>27</sup> till five. At four o'clock, however, a cup of tea and a biscuit<sup>28</sup> is brought to my desk. I like it, and feel very much refreshed<sup>29</sup> by it. I get a train home at ten minutes past five and I am home again by a \*quarter to six.<sup>30</sup>

In summer I spend about an hour in the garden<sup>31</sup> till dinner at seven, and in winter I just sit and smoke and talk by the sitting-room<sup>32</sup> fire. I enjoy my dinner in peace and quiet. Then after dinner I \*turn on the wireless,<sup>33</sup> or I read, or talk or write letters

## NEWS AND VIEWS

### 1. \*R.A.F.<sup>1</sup> \*Claims Share In Future Bombing At Japan<sup>2</sup>

\*Mr Winston Churchill,  
the British Prime Minister,  
<sup>3</sup> \*in a recent message to  
the Chief of the U.S.A.A.F.  
<sup>4</sup> said:

"I have read with indig-  
nation<sup>5</sup> the \*cold-blooded  
execution of your airmen  
by the Japanese.<sup>6</sup>

"I \*cannot resist send-  
ing you this message<sup>7</sup> to  
\*assure you<sup>8</sup> that the R.A.  
F. \*earnstly looks forward

till bedtime, that is about  
half-past ten or eleven.

Sometimes friends come  
in, and then we play bridge,  
<sup>34</sup> and sometimes we go to  
the pictures<sup>35</sup> or the thea-  
tre, but not very often.

In summer I like to get  
out more, so in the evenings  
I go to my \*tennis club<sup>36</sup>  
for a \*few sets of tennis,<sup>37</sup>  
or I play a \*round of golf,<sup>38</sup>  
or \*take out the car for a  
run in the country.<sup>39</sup>

### Notes

1. 每日作事的程序. 2. 六點卅分鐘. 3. 整齊的臥着. 4. 穿上. 5. 梳裝時或  
休息時所着之寬衣. 6. 開水管之龍頭令水流出. 7. 借說. 8. 微溫的. 9. 用  
勁的摩擦我自己. 10. 整裝. 11. 梳. 12. 粥 (在英國通常吃燕麥粥). 13. 乳  
酪. 14. 鹹肉煎蛋. 15. 烤麵包. 16. 進城(指倫敦)的火車. 17. 火車站. 18.  
大致看一看. 19. 早晨出版的報紙. 20. 趕上我的火車. 21. 擁擠. 22. 辦公  
處. 23. 午餐. 24. 餐館. 25. 女招待. 26. 定的菜. 27. 專心致志的. 28. 餅  
乾或小而空鬆之麵包(a cup of tea and a biscuit 看作一個單位, 所以動詞  
用is 而不用 are, 此種不拘泥文法之處, 英國人採用甚多, 望注意). 29.  
精神復振. 30. 六點欠一刻鐘. 31. 一般英國人的住宅都有小小園子. 32. 起  
坐室. 33. 打開無線電收音機. 34. 一種紙牌(在英國盛行). 35. 電影. 36.  
網球俱樂部. 37. 幾盤網球. 38. 一回高爾夫球. 39. 把汽車開出在鄉間跑  
一趟.

to<sup>9</sup> the day when it will \*fly side by side with its American comrades<sup>10</sup> to attack Tokyo and other cities of Japan and strip<sup>11</sup> this cruel and greedy nation of \*its power to molest the civilized world.<sup>12</sup>

"We shall certainly claim for our airmen a full share in this task which, however long it takes, must be thoroughly done by the \*combined forces of both our peoples.<sup>13</sup>"

## 2. \*Mr. Joseph Grew<sup>1</sup> \*Offers Two Points<sup>2</sup> For Defeat Of Japan

Mr. Joseph Grew, the former American Ambassador to Japan, in his \*recently published book,<sup>3</sup> "\*Report From Tokyo,<sup>4</sup>" says: "I know Japan. I lived there for 10 years. I know the Japanese intimately.<sup>5</sup> \*They won't crack morally or physically or economically when defeat stares them in the face<sup>6</sup>... That is the difference between the Germans and the Japanese..."

\*How will their defeat be brought about?<sup>7</sup> Mr. Grew claims to be no strategist<sup>8</sup> but offers the following as

the first two answers: First, \*gradual but progressive dislodgment of the Japanese from their bases.<sup>9</sup> (\*This part of his prediction is coming true<sup>10</sup> in \*New Guinea<sup>11</sup> and in Guadalcanal<sup>12</sup>). Second, gradual but progressive \*destruction of the Japanese Navy, Merchant Marine and Air Force.<sup>13</sup>

## 3. Britain Recruits<sup>1</sup> Women For Home Guard

A limited number of women between the ages of 18 and 65 are to be recruited for the \*Home Guard<sup>2</sup> and for \*non-combatant duties.<sup>3</sup> This decision<sup>4</sup> was announced<sup>5</sup> by \*Sir James Grigg, British Minister for War,<sup>6</sup> in the \*House of Commons<sup>7</sup> recently.

There will be no uniforms<sup>8</sup> for women volunteers,<sup>9</sup> but \*brooches and badges<sup>10</sup> are being manufactured for them. The women will be largely recruited through the \*women's organisations.<sup>11</sup> Their duties will be chiefly clerical<sup>12</sup> and cooking.<sup>13</sup> Generally, \*older women will be given preference.<sup>14</sup> Home Guard duties will not be \*a ground for

exemption of compulsory war work in industry or the Forces.<sup>15</sup>

Dr. Edith Summerskill, \*M.P.<sup>16</sup>, who has been \*pressing the War Office<sup>17</sup> for over a year to \*admit women to the Home Guard,<sup>18</sup> intends to join up as a driver.<sup>19</sup>

4. \*Australian Factory<sup>1</sup> Produces \*Intricate A. A. Gun Predictor<sup>2</sup>

One of the most difficult jobs undertaken by an Australian \*munitions factory<sup>3</sup> is the production of an anti-aircraft<sup>4</sup> gun predictor, a mechanism<sup>4</sup> which enables the \*gun crew,<sup>5</sup> when\*sighting their target,<sup>6</sup> to allow for the speed of the \*enemy's aircraft<sup>6</sup> and the speed of the shell<sup>8</sup> they fire at it. It is a highly intricate mass of small gears,<sup>9</sup> instruments<sup>10</sup> and\*electrical equipment.<sup>11</sup>

### NOTES

I. 1. R. A. F. = Royal Air Force. (英國)皇家空軍。2. 申稱將來參與轟炸日本。3. 溫士頓邱吉爾先生, 英國首相。4. 於最近致美國空軍總司令一電中 U. S. A. A. F. = United States of America Air Force。5. 憤怒。6. 日本人殘忍地處決你們的空軍人員。7. 不能不致信與你們。8. 向你們鄭重申明。9. 熱誠地盼望。10. 與美國同志並肩飛行。11. 剝奪。12. 她擾害文明世界的權力。13. 我們兩民族的聯合軍力。

II. 1. 約瑟格魯先生(前美國駐日大使)。2. 貢獻兩點。3. 最近出版的書。4. 使日報告書。(Tokyo, 東京)。5. 深切地。6. 當失敗迫在眉睫的時候。他們在精神上、物質上、經濟上都不會崩潰。7. 如何才可以使他們失敗呢? 8. 軍略家。9. 逐漸進步的把日本人從他們的根據地上驅出。10. 他的這部分預言業已實現。11. 新幾尼亞。12. 瓜島。13. 毀滅日本的海軍商船及空軍。

III. 1. 招募。2. 民團。3. 非戰鬥員的職務。4. 決定。5. 宣稱。6. 英國陸軍大臣。詹姆士克理格爵士。7. 下議院。8. 制服。9. 志願投効者。10. 胸針與徽章。11. 婦女團體。12. 書記的。13. 烹任的。14. 優先權。15. 作為免除在工廠上或軍隊中強迫的軍事工作的理由。16. M. P. = Member of the Parliament 國會議員。17. 催促陸軍部。18. 准許婦女加入民團。19. 汽車司機。

IV. 1. 澳洲工廠。2. 砲的高射砲預測器 A. A. = Anti-Aircraft。3. 兵器工廠。4. 機械裝置。5. 砲手。6. 瞄準他們的目標。7. 敵機。8. 砲彈。9. 聯動機。10. 器械。11. 電氣裝備。



## WIT AND HUMOUR

\*Pastor<sup>1</sup>: "Why didn't I see you in church last Sunday?"

Countryman:<sup>2</sup> "Because I was not there."

Teacher: "What is the difference<sup>3</sup> between 'to be fond of<sup>4</sup>' and 'to love<sup>5</sup>'?"

Pupil: "I am fond of my parents, but I love chocolate.<sup>6</sup>"

\*The head of the house<sup>7</sup> approached<sup>8</sup> the young man, "Look here,<sup>9</sup> young fellow," he said, "you have been calling<sup>10</sup> to see my daughter for a good long time now, May I ask what are your intentions?<sup>11</sup>"

"Well, sir," said the suitor,<sup>12</sup> "I had hoped to \*become an addition to your family.<sup>13</sup>"

"Let me tell you," was the reply, "there's nothing doing in addition,<sup>14</sup> young man. \*You'll have to subtract.<sup>15</sup>"

\*"What's the matter with your overcoat.<sup>16</sup>"

"It suffers from insomnia.<sup>17</sup>"

"Insomnia?"

"Yes, it hasn't had a nap<sup>18</sup> for five years."

### NOTES

1. 牧師, 2. 鄉下人, 3. 區別, 4. 喜歡, 5. 愛, 6. 朱果律糖, 7. 家長, 8. 行近, 9. 喂, 注意, 10. 拜訪, 11. 意向, 存心, 12. 求婚者, 13. 在你府上添加一名 (按日 To have an additon to one's family 有添丁之意), 14. 沒有什麼可加的, 15. you'll = you will. will have = shall, 主張, 你主張減少, 16. 你的外套有什麼毛病? 17. 罹患失眠症, 18. 小眠 (意即穿了五年之久, 沒有片刻離身),

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