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成語……七萬四千條 圖表……一千二百種

附錄

地名人名音譯……九千四百條 略語……二千七百條
教名音譯……六百條 中國地名表……三千條
類語及對語……七百條 不規則動詞表三百條

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 且亦為各症致病之由即如頭痛暈目眩胃不消化食乏味
 久窗骨四週酸痛皮膚紅癢口氣穢濁諸恙蜂起甚至因秘結日
 多患痔瘡之惡疾是以免去大便秘結之患為當務之急切者

清導丸 立止傷風



先川長理站莊路洛耳之不以一導色備先中中也
 來函生至陳站代車韓鐵汁需時防瓶丸清紅常必家
 日忽腹中今夏來韓莊服務以來因冷熱不調時間不定未及數
 腹中積垢全去大便秘結遂購服紅色清導丸即見大便暢達
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Please mention the ENGLISH WEEKLY.

JANUARY 7, 1928

Poems and Prose Passages Interpreted

(New Series, No. 29)

The Mouth

By Tseu Yih Zan

Everybody knows what a mouth is.

It is the opening¹ through which a man (or an animal) receives food. Also, it is the cavity² containing the organs³ of vocal utterance.

But if one has studied phonetics,⁴ one knows more about the mouth.

The back part of the mouth, phoneticians⁵ would say, is the pharynx,⁶ which communicates⁷ below with the larynx⁸ and with the gullet,⁹ above with the nose, and in front with the mouth¹⁰ proper.

The mouth proper consists of the palate,¹¹ the tongue, the sides of the mouth, and the lips.

The palate or the roof¹² of the mouth consists of two parts: the back part is the soft palate, behind and from the middle of which hangs the uvula,¹³ and the front part is known as the hard palate, which is bounded¹⁴ in front and at the sides by the upper teeth. In the floor¹⁵ of the mouth is fixed the tongue. It is convenient to imagine it divided into four parts: the back, the front, the blade,¹⁶ and the tip.¹⁷

The sides of the mouth are formed by the cheeks.

Finally in front of the teeth are the upper and lower lips.

[註] 1. Opening, 開口. 2. Cavity (kāv'ī-tī), 穴; 中空. 3. Organs of vocal utterance, 發音機關. 4. Phonetics (fō-nēt'iks), 語音學. 5. Phoneticians (fō-nē-tīsh'ānz), 語音學家. 6. Pharynx (fār'īŋks), 喉嚨. 7. Communicates, 交通. 8. Larynx (lār'īŋks), 喉頭. 9. Gullet (gūl'ēt), 食道. 10. Mouth proper, 口之本部. 11. Palate (pāl'āt), 顎. 12. Roof, 頂. 13. Uvula (ū'vū-là), 小舌. 14. Bounded, 圍繞. 15. Floor, 底. 16. Blade, 舌邊. 17. Tip, 舌尖.

This is, comparatively¹⁸ speaking, a true account of the mouth. Some time ago I read a short poem on the beauty of the interior¹⁹ of the mouth, which may be interesting to all our readers. The poem may be found in Alger's²⁰ "Poetry of the Orient,"²¹ and is as follows:

Before his parents' hut at play,
The little Krishna²² Chand one day
Swallowed some dirt. With eager
speed
His brothers ran and told the deed.
Seizing a switch,²³ his mother rushed
To punish him. He shrank, and
blushed,
But firmly did the charge²⁴ deny.²⁵
She said, "Krishna, tell me not a lie;
Open your mouth, and let me see!"
His mouth he opened instantly.
She looked—and there the Three²⁶
Worlds saw.
Prostrate²⁷ she fell in deepest awe,²⁸
And cried, "Thee I no longer call
My son, but own²⁹ as Lord³⁰ of all."

[Prose order: One day, *while* at play before his parents' hut, the little Krishna Chand swallowed some dirt. His brothers ran with eager speed (=very quickly) and told the deed (=told the mother what Krishna Chand had eaten). Seizing (=quickly taking hold of) a switch (=a small rod), his mother rushed (=ran) to punish him. He shrank, and blushed, but firmly did deny (=firmly denied) the charge. She said, "Krishna, tell me not a lie (=do not tell me a lie). Open your mouth, and let me see it!" He opened his mouth instantly (=at once). She looked—and there (=in the mouth) *she* saw the Three Worlds. She fell prostrate (=knelt down) in deepest awe, and cried, "I no longer call thee (=you) my son, but *I* own thee as Lord of all."]

[註] 18. Comparatively speaking, 依比較言。 19. Interior, 內部。 20. Alger (āl'jēr), 人名。 21. Orient, 東方。 22. Krishna Chand (krīsh'nā chānd), 印度古時男孩之名。 23. Switch, 棒。 24. Charge, 罪; 告發。 25. Deny, 否認。 26. Three Worlds, 三界(指天堂, 人間, 地獄)。 27. Prostrate (prōs'trāt), 俯伏。 28. Awe (ō), 畏敬。 29. Own, 承認。 30. Lord of all, 萬眾之主。

Commerce and Commercial Language

商業與商業文字

25. Compensation Refused

拒絕賠償

Adapted and Translated by E. G. Chow

Provided¹ with his certificate of average, and his policy of insurance, the merchant proceeds to his broker in order to obtain the amount of his claim.

商人既得有海損證書及保險單，即往其掮客處，意欲取得其所應得之數也。

Unfortunately the merchant has not taken care to make² himself thoroughly acquainted with the details of his policy, and the agents of the company draw³ his attention to the fact that his contract⁴ is 'free of particular average,' and they, quite properly, refuse any compensation⁵ for the damage which has been caused by the⁶ drum of oil.

不幸此商人不甚留意，於保險單內所載詳情未盡明瞭，保險公司之經理，提出合同中“不負單獨海損之責”一條，請其注意，故公司對於此次油箱破漏所致之損失，不任任何賠償之責，亦固其宜。

The merchant, having suffered a⁷ dead loss of considerable extent, resolves that, in the future, he will have his goods insured⁸ against all risks, including leakage.

商人既受此大創，決意後來必將其貨物保盡各險，即漏洩一端，亦須保及之。

Explanation

Under the terms⁹ of the clause: "Free of average," the assurer pays nothing for ordinary damage suffered by goods which deteriorate easily. "Free" here

【註】 1. Provided with, 供給；備有。 2. Make himself thoroughly acquainted with, 使自己完全熟悉。 3. Draw his attention to, 使之注意於。 4. Contract, 指 policy of insurance。 5. Compensation, 賠償。 6. The drum of oil, 參觀上期本門。 7. A dead loss of considerable extent, 不能得賠償之大損失。 Dead loss = loss without compensation. Of considerable extent, 大。 8. Insured against all risks, 對於各種險無一不保。 9. Terms of the clause, 條文中之文字。

signifies *save* or *except*; i.e., the assurer guarantees to pay all damage except that¹⁰ of ordinary average.

在“海損不計”之條文下，凡貨物之易於腐壞者，遇有普通海損，保險者概不賠償。“Free”一字，此處作 *save* 或 *except* (除...之外)解；此即云，保險者擔保賠償一切損失，惟普通海損，不在此例。

Neither does he pay anything on other goods if the damage does not exceed 3 per cent of their value.

假如貨物之受損，不到百分之三，彼亦不任賠償之責。

When the policy bears the condition: “Free of particular average,” the assurer does not pay ordinary¹¹ damage on any species¹² of goods even if it exceeds 3 per cent. The assurer promises to pay all damage except that of particular or ordinary average.

保險單上如有“特種海損不計”一條，則無論何物，如為平常損壞，即使其損壞超過百分之三，保險者亦不賠償。惟除特種海損及普通海損之外，其餘一切損失，保險者均允賠償之。

But neither of these¹³ two clauses exempts¹⁴ the assurer from payment in case of general average, such as jettison or intentional¹⁵ flooding of the¹⁶ hold in case of fire, or the total loss of the ship, or of its cargo.

然遇將貨物投海，或船中着火之時有意將其貨物澆濕，或全船或全批貨物沈沒，則雖有上述兩種之條文，亦無一足免保險者任賠償之責也。

[註] 10. That of ordinary average = the damage of ordinary average. 11. Ordinary damage, 平常損壞. 12. Species, 種類. 13. These two clauses, 指“free of average”與“free of particular average.” 14. Exempts... from, 使免於. 15. Intentional, 有意的; 故意的. 16. The hold, 甲板下裝貨之處.

An American newspaper one day published the following telegram:

“News from Kansas that a boy climbed a cornstalk to look round him, and now the stalk is growing quicker than the boy can climb down.

The boy is now out of sight. Two men have tried to cut down the tree, but cannot do so because on account of the rapid growth they cannot hit twice in the same place. Much anxiety prevails.”

Andersen's Fairy Tales

What the Moon Saw—Twenty-First Evening

月亮所述的故事——第二十一夜

Translated by Kwei Yu

(Continued)

“For many nights I followed them; I saw them rest by the wells among the dwarf palms.¹⁷ They stuck their knives into the breast of the fallen camel, and roasted the meat by the fire. My beams cooled the burning sand, my beams showed them the buried rocks like submerged¹⁸ islands in a sea of sand. They encountered no unfriendly tribes¹⁹ on the trackless plain, no storms arose, and no sand storm swept mercilessly over the caravan.

“At home the lovely wife prayed for her husband and her father. ‘Are they dead?’ she asked my golden crescent.²⁰ ‘Are they dead?’ she asked my shining disc.²¹ Now the desert lies behind them, and this evening they sit beneath the lofty²² palm trees, where the crane spreads its broad wings and the pelican watches them through the branches of the mimosa.²³ The luxuriant herbage is trodden down by the heavy feet of the elephant; a troop of negroes²⁴ are returning from the market far inland. The women have copper beads twisted round their heads of frizzled²⁵ hair, and they are clad²⁶ in skirts of indigo blue. They drive the heavily laden oxen, on whose backs the naked black children lie sleeping. A negro leads by a rope a young lion which he has bought; they approach the caravan. The young merchant sits motionless and silent, thinking of his lovely bride, dreaming in the land of the blacks,²⁷ of his white²⁸ flower beyond the desert. He lifts his head, and——”

A cloud passed over the moon, and then another; I heard no more that evening.

“我跟了他們許多夜；我見他們棲息在矮的棕樹間的井邊。他們用刀刺入倒在地上的駱駝的胸中，在火上炙牠的肉。我的光涼爽那沸熱的沙，我的光指示他們那瀚海裏的暗礁。他們在這人跡罕到的平原上，沒有遇到暴戾的蠻族，沒有風暴，也沒有捲沙很殘忍地掃過那班旅客。

“家裏的愛妻，替她丈夫和父親祈禱。‘他們死了嗎？’她問我金色如鉤的新月。‘他們死了嗎？’她又問我的光明的圓月。現在沙漠已在他們的背後，今晚他們坐在高大的棕樹下面，鶴鳥張牠的巨翼，池鵝在含羞草的莖間張望他們。繁盛的野菜，給象的巨爪踏倒；一隊黑人剛從遠處內地的市場裏回來。女人都有銅珠紮在她們的捲曲的頭髮上，而她們所穿的是靛青色的衣服。他們趕着載重的牛，背上有赤裸裸的黑孩子睡着。有一個黑人用一條繩牽了一頭他剛買來的幼獅；他們走近這個旅隊。少年商人坐着，不動不語，思念他的愛妻，在黑人的國裏夢想沙漠那邊的白花。他仰起頭來，而——”

有一片雲駛過月亮，連着又是一片；那晚我沒聽見別的了。

[註] 17. Palms, 棕樹。 18. Submerged, 藏沒的；暗的。 19. Tribes, 部落；蠻族。 20. Crescent, 半圓的月；新月。 21. Disc, 圓月。 22. Lofty, 高大的。 23. Mimosa, 含羞草之類。 24. Negroes, 黑人。 25. Frizzled, 捲曲的。 26. Clad=clothed。 27. Blacks, 黑人。 28. White flower, 白花(指 lovely bride)。

Best Short Stories

The Appeal

籲求

By E. M. Delafield

Translated and Explained by Su Chao Lung (蘇兆龍)

(Continued)

However that may be, grandmother had formed¹ part of our household for rather less than a year when Mary suddenly ran away.

It was, I suppose, the only dramatic thing that she could think of in a wet and dreary February, and I have² no doubt at all that she did it on³ impulse. That is to say, she⁴ gave herself time to write an immensely long letter to my father—in which, perhaps, she set forth that view of herself which he never gave her adequate opportunity for putting⁵ into words—but she gave herself no time to pack⁶ up her things. She simply took her dressing case, and I am sure that that was mostly filled with photographs in folding⁷ frames, and packets of letters tied up with ribbon, and little manuals⁸ of devotion heavily underscored in several places.

Then she walked out of the house and to the station, and eventually got to Assisi.⁹ And they traced her there almost at once, partly because she took¹⁰ no pains to cover up her tracks, and partly because my grandmother—who understood the processes¹¹ of her mind—found a copy of a “Life of St.¹² Francis” on the drawing-room sofa, face¹³ downwards, with one page all blistered, as though tears had fallen upon it.

雖則是這樣，外祖母做了我們家庭裏一分子已經將近一年，而馬利忽的逃走。

這便是，我想，她在那陰濕幽慘的二月裏所能想出的唯一的戲劇式的事情，並且我相信她做這件事完全由於衝動。那就是，她有工夫寫了一封很長的信給我的父親——在那封信裏，她或者聲明他不曾給她充分的機會去聲明的她那自己的意見——可是她却沒有工夫收拾她的行裝。她只不過帶了她的梳妝的匣兒，我確知道那匣兒裏大概是裝滿了那些擺在摺架裏的照片，那些被絲帶紮着的信件，和那些有幾處字底下畫了粗線的祈禱冊子。

於是她從家裏走到車站，最後就到了阿栖栖。可是他們差不多立刻兒在那裏訪出她的踪跡，一半是因為她並沒有用心用意的把她的踪跡掩蓋好，一半是因為我的外祖母——她知道我母親的心理作用——在那客室裏的睡椅上發見了一本聖法蘭西斯傳，牠的正面倒翻在下，有一頁攏總起了小泡，好像已經着了眼淚似的。

(To be continued)

[註] 1. Formed part of our household, 爲吾家一分子。 2. I have no doubt at all, 余確信。 3. On impulse, 由於一時之衝動；偶爾任性。 4. She gave herself time to, 伊有暇以。 5. Putting into words, 說出。 6. Pack up her things, 裝好衣飾行李。 7. Folding frames, 摺架。 8. Manuals of devotion, 祈禱文小冊子。 9. Assisi (äs-sē'zē), a town in Perugia province, Italy, famous as the birthplace of St. Francis. 10. Took no pains to cover up her tracks, 不曾注意隱藏其痕跡。 11. Processes of her mind, 伊之心理作用。 12. St. Francis (sānt frān'sis), 一名 Francis of Assisi, 意大利高僧，聖方濟派 (Franciscan) 之鼻祖，生於 1182 年，歿於 1226 年。 13. Face downwards, 正面倒在下面。

Chitchat with Language Students

XVII. Letter Writing as an Art

By Hertz C. K. Ké (葛傳槩)

That painting and poetry and music and sculpture¹ are arts we are all agreed. But how many of us call letter writing an art? A letter is neither² more nor less than a written message from one person to another. It is a matter-of-fact³ thing. It is by⁴ no means a work of art.

However, if a letter can hardly be looked upon as an artistic⁵ production, letter writing is nevertheless an art. It is an art as⁶ well as painting and poetry and music and sculpture, only with this difference—that it is one that does not even claim⁷ the name. This is perhaps because a letter, however well written it may be, is, unlike a picture or a poem, not to be read and appreciated and enjoyed by many. It is addressed to the addressee⁸ only, and of course to him alone it appeals. When you receive a letter from someone dear to you—especially from that dear one of yours—you may read⁹ and reread and even kiss it. But does your friend do so, if you show it to him?

Letter writing is a very useful art. Only a few of us paint pictures or compose poems, but we all write letters. And a good letter and a bad letter make a great difference in effect. Because letter writing is the most informal form of composition, you may not think it is worth studying and practicing as a special subject. "All who can write good English can write good letters," you may say. Well, letter writing is a special subject just because it is informal. Even to be informal, you¹⁰ know, is something to be learned.

As I have hinted above, a letter is of a personal nature. Being personal, it should be written in a style well adapted to the person who is to read it. To family members, the style should be familiar; to friends, friendly; on serious subjects, serious; on light subjects, light; and¹¹ so on.

This is only a general suggestion. It is too vague.¹² I will give you some concrete¹³ examples in the near future.

[註] 1. Sculpture, 雕刻術. 2. Neither more nor less than, 不過; 僅. 3. Matter-of-fact, 實事求是; 不涉理想的. 4. By no means, 決非. 5. Artistic production, 藝術作品. 6. As well as, 猶; 與...同. 7. Claim the name, 居其名. 8. Addressee, 收信人. 9. Read and reread, 讀而復讀. 10. You know, 君其知之. 11. And soon, 等等; 云云. 12. Vague, 空泛. 13. Concrete examples, 實例.

Lessons in Elementary Composition

25. A Study of Real Things—Snowflakes

By T. T. Eugene Tseu

Below is a beautiful word picture, on the snowflakes:

Snowflakes

Out of the bosom of the Air,
Out of the cloud folds of her garments
shaken,
Over the woodlands brown and bare,
Over the harvest fields forsaken,
Silent, and soft, and slow
Descends the snow.

—Henry Wadsworth Longfellow.

To render these lines into prose, we have the following long sentence:

1

The snow descends, silent, soft, and slow, out of the bosom of the air, out of the cloud folds of her shaken garments, over the brown and bare woodlands, and over the forsaken harvest fields.

Or, we may break it into several sentences, as follows:

2

Silently, softly, and slowly, the snow descends. It comes out of the bosom of the air and the cloud folds of her shaken garments. It passes over the brown and bare woodlands and the forsaken harvest fields.

Perhaps you will say that the prose rendering, especially the second one, is easier to understand than the verse. Yes, what you say may be true. But, in the prose rendering, much of the beauty in the poet's lines has been lost. There is no music in the prose. Although the same words are used and the same thing is described, yet

the picture presented to our mind eye is not so lively in the prose as it is in the poem. In this we see the power of a poet and that of a poem. Do you think so?

Read the verse once more. Close your eyes and think what do these lines say. When you do so, I am sure you see the snowflakes as if they were actually falling before your eyes. How do you like these lines? "Cloud folds" means *folds of the cloud, or hollows of the cloud*. "Her garment shaken" = her shaken garment; that is, *the outward and visible part of the moving cloud*. "Woodlands brown and bare" means *woodlands that bear a brown color and have nothing growing on them*; it is the scene of the woodland in winter. "Harvest fields forsaken" means *fields whose yields have been gathered in and is now given up for the time being*.

Now let us read the following composition on "Snow":

Snow

The water in ponds, lakes, rivers, and the sea is turned by the heat of the sun into a kind of gas called vapor. The vapor mixes with the air and rises until it meets with colder air. This turns it into water and forms clouds.

When the water freezes before it forms drops, it turns into flakes of snow. Then it falls to the earth.

Snow is lighter than water, but heavier than air. It protects plants from the cold and melts into water, which sinks into the earth.

Scientific Questions Answered

Explained by Dzien Tsong (錢鍾)

Why Is a Spark Made When Steel Is Knocked by a Hard Stone?

Remember that nothing in the world is ever *lost*,¹ but only *changed*.² When you strike steel with a hard stone, the movement of the stone is not lost, it is not³ made into nothing; but, just⁴ in so far as it disappears, it is changed into something else.

No power goes⁵ out of the world—though it may be wasted. So we may say that the movement of a stone—which comes from the movement of your arm, which comes from the power in your food, which was made by the light of the sun—is changed into heat and light, and this⁶ shows itself in a little bit of the stone which is chipped off, and which shows its light for a moment as⁷ it jumps and falls; and that is what we call a spark. You know, of course, that long ago, before matches were invented, it was in some such kind of way as this that men had to make⁸ fire.

Of course they had to have something ready which very⁹ easily took light when sparks fell upon it. You can even get a spark by rubbing two dry sticks together; but when I say *you* can, I do not advise you to try in a damp country, for you would be disappointed. You must go somewhere where there is no water at all in the air. What we would call a dry stick in one place might be a wet one in another, for the air in some place is very watery, and water¹⁰ takes heat away so quickly into itself that it always interferes with fire.

[註] 1. *Lost*, 消耗; 喪失。 2. *Changed*, 改變; 變化。 3. *Not made into nothing*, 非一無所成; 非變為無物。 4. *Just in so far as it disappears*, 恰在動作消滅之際。 5. *Goes out of the world*, 走出世界之外, 意即損失也。 6. *This*—指 the movement of a stone is changed into heat and light 一事。 7. *As it jumps and falls*, 在彼躍起與墮落之際。 8. *Make fire*, 取火。 9. *Very easily took light*, 至易得光; 輕易着火。 10. *Water takes heat away so quickly into itself that it always interferes with fire*, 水取熱為己有至為神速, 因之恆與火為仇也; 水將熱消滅至速, 因之恆阻礙火之發生也。

Why Do Loud Noises Make Us Deaf for a While?

This is partly because a very loud noise makes such a very strong and powerful impression at the time that¹ no other impression of the nature of a sound can be appreciated until the first one has disappeared. It² is just the same with other sensations. We cannot feel more than one very intense sensation at³ once, and the attention of the mind is given to the most powerful. The deafness following⁴ a loud noise, or⁵ a box on the ears, is also partly due⁶ to the changes in the position of the drum of the ear and the delicate internal parts which take a little while to return to their natural position, because⁷ until they do this no other sounds can be properly appreciated.

[註] 1. *That no other impression of the nature of a sound . . . has disappeared*, 非俟最初之感觸消滅後, 其他凡屬聲音一類之感觸, 皆不可得而覺察之也。 2. *It is just the same with other sensations*, 其他感覺亦莫不如是。 3. *At once*=simultaneously, 同時。 4. *Following a loud noise*—participial phrase, modifying the word "deafness." 5. *Or a box on the ears*=or following a box on the ears, 耳上受一掌之後。 6. *Due to the changes in the position of the drum of the ear . . . to their natural position*, 由於耳鼓與其柔嫩之內部之位置之改變, 須時少許, 以回復其天然之位置耳。 7. *Because until they do this*, 在天然位置未回復之前。

The Young Man's Problems

青年立身規範

VI. Kindness

第六章 和愛

By James L. Gordon

Translated and Explained by P. Y. Li

11. Indifference

(十一) 漠不關心

The meanest element in human nature is indifference. It is laziness enthroned and selfishness reduced to a science. Men there are who cut themselves off from the needs of humanity as completely as Napoleon was severed from his family when he stood chained to the lonely rock of St. Helena in mid-ocean. Napoleon felt the separation, but they do not. They "don't care." They are simply indifferent. The gospel of "No. 1" is the meanest, smallest, coldest, and most insignificant code of ethics to be found on earth or in hell. Oh, how many there are of Squire Hardcastle's way of thinking: "There was a time, indeed, when I fretted myself about the mistakes of government, like other people; but finding myself every day growing more angry, and the government growing no better, I left it to mend itself."

人性最卑劣之原質，即漠不關心是也。漠不關心者，怠惰之乘高位，而自私自利之結成科學者也。頗有人焉，完全自絕於人類之需要，如拿破侖之與其家庭隔離，手足束縛，立於海洋中心聖海勒那荒島上時也。拿破侖感覺此分離，而彼輩則否。彼輩“不以分離爲意。”彼輩但以漠不關心處之。“唯我獨尊”之主義，乃人間或地獄中所發見之人倫律令之最卑劣，最細小，最冷淡，最不重要者也。噫，彼以哈特喀塞爾紳士之思想爲思想者，吾不知有若干人也，哈特喀塞爾之思想如此：“從前卻有一時，我亦如他人然，頗憤恨政府之錯誤；其後自覺己之憤怒與日俱進，而政府並未因此而進於善，我即聽之而不顧矣。”

[註] Enthroned, 卽王位; 居高位。Reduced to a science, 凝結爲一科之學。Men there are = there are men. Needs of humanity, 人類之需要, 如互相扶助是。Napoleon (ná-pō'lē-ān), 法大將, 後稱帝 (1769-1821)。Saint Helena (sānt hē-lē'nā), 南大西洋中之一島。Gospel, 聖音; 福音; 主義。“No. 1,” 第一, 意卽唯我獨尊。Code of ethics, 倫理之典章。Squire Hardcastle (skwīr hārd'kās'tl), 人名, 見 Goldsmith's "She Stoops to Conquer." Fretted myself about, 頗以爲慮。

Weekly News

Compiled by Hsu S. Kwang 徐世光

Yang Yu-ting Interviewed by Foreign Pressmen

楊宇霆對西報記者之談話

Peking, November 29.—General Yang Yu-ting, interviewed by foreign pressmen this morning, declared that he did not know whether the loan being granted by American bankers to Japan for the South Manchuria Railway had been signed, but he considered that it constituted a great provocation to the Chinese Government and the Chinese people. It would be very ill-advised for the American bankers to court the hostility of the Chinese.

General Yang, dealing with the radio question, declared that China has a very good radio at Mukden and she has no desire to negotiate with other Powers in the matter.

北京，十一月二十九日。—今晨西報記者訪楊宇霆。楊謂美國銀行家與日本所訂之南滿鐵路借款合同。已否簽字。彼未之知。彼意中政府與人民必將大為憤懣。美國銀行家招致華人惡感。甚屬錯誤。

楊氏述及無線電問題。謂中國在奉天建有極好無線電臺。故關於此事。中國不欲與他國作任何談判。

General (jən'ŕ-āi), 將軍(英文中凡其人以前曾任軍職者，輒冠此字，中文則不然，故略而不譯)。South Manchuria (mán-chōō'rī-à) Railway, 南滿鐵路(自吉林長春達大連灣旅順，長1404里)。Provocation (prōv-ō-kā'shūn), 激怒。Court (kōrt), 引起。Hostility (hōs-tīl'ī-tī), 仇恨。Dealing with, 論及。

Mukden (mōōk-dēn'), 奉天(音垣名)。Negotiate (nē-gō'shī-āt), 談判。

General Chiang Married Miss Soong

蔣介石與宋美齡結婚

Shanghai, December 1.—General Chiang Kai-shek to-day married Miss Soong May-ling, sister of Mrs. Sun Yat-sen.

Miss Soong is a Christian and a graduate of Wellesley College in America, and speaks English fluently. She has received many cable messages of congratulation from her friends in that country.

上海，十二月一日。—今日蔣介石先生與孫中山夫人之妹宋美齡女士結婚。

按宋女士係基督教徒。卒業於美國衛斯理大學。操英語流利。彼接得美邦友人賀電多通。

Christian (krīs'chūn), 基督教徒。Wellesley (wēlz'-li) College, 衛斯理大學。Congratulation (kōn-grāt-ū-lā'shūn), 祝賀。

Peking Imposing Luxury Tax

北京徵收奢侈品稅

Peking, December 1.—The imposition of the luxury tax was commenced from to-day in spite of the recent statement of the Ministry of Finance (Peking), postponing the levying of the tax till January 1, 1928.

The tax, however, is apparently being levied at present only on real luxuries, such as curios, jewelery, and

very fine silks, and only on fresh imports—not on sales of the existing stocks of merchants, as originally intended.

北京,十二月一日.—財政部(北京)近曾宣布奢侈品捐稅。展期至一九二八年一月一日徵收。不料於今日忽然開徵。

惟目下所徵者。僅為真正之奢侈品稅。如古玩寶石上等綢緞等。且止徵新入口之貨物。至於商家存貨並不照原議徵稅。

Luxury (lūk'shōō-rī) tax, 奢侈品捐稅。 In spite of, 雖然。 Levying (lěv'ī-ing), 征收。 At present, 目下。 Curios (kū'rī-ōz), 古玩; 骨董。 Jewellery (jū'el-ēr-ī), 寶石。

Miss Tcheng Appointed Commissioner for Study of Politics Abroad

鄭毓秀任充考察國外政治專使

Shanghai, December 4.—Miss Soumay Tcheng, former Chief Procurator of the Shanghai District Court, who has been appointed by the Nationalist Government commissioner for the study of political institutions abroad, will leave for France soon.

上海,十二月四日.—國民政府委任前上海地方檢察廳長鄭毓秀女士為考察國外政治專使。將於日內啓程赴法云。

Commissioner (kō-mīsh'ūn-ēr), 專使。 Soumay (sōō'mā[?]) Tcheng, 鄭毓秀。 Procurator (prōk'ū-rā-tēr), 檢察官。 Political (pō-lit'ī-kāl) institutions (īn-stī-tū'shūnz), 政治制度。

Seiyukai Cabinet Criticized

日本政友會內閣遭受抨擊

Osaka, November 22.—Mr. Hamaguchi, leader of the Rikkenminseito

Party, speaking before the general meeting here to-day, gave a lengthy review of the activities of the Seiyukai government.

The speaker declared that the government had been incompetent to deal with the economic situation, especially in regard to the banks that were closed. It had been very careless in its actions with regard to China, particularly in what he described as its hasty decisions to dispatch and then to withdraw Japanese troops to and from Shantung.

Explaining his own policies, Mr. Hamaguchi laid special emphasis on the necessity for financial retrenchment and pointed out the importance of alleviating class strife and industrial disputes.

大阪,十一月二十二日.—日本民政黨領袖濱口氏今日在此間大會演說。詳述政友會政府之活動情形。

謂政府應付經濟現局。實不勝任。尤以對已閉各銀行為最。對華行動。亦屬欠慎。忽爾派兵至魯。忽爾召回。草草決議。不成事體。

繼述彼之政策。謂擬特別注重樽節國用。弭除階級戰鬥。緩和工業爭端。

Seiyukai (sā'yū-kī), 政友會(日本政黨)。 Cabinet (kāb'i-nēt), 內閣。 Criticized (krit'ī-sīzd), 批評; 抨擊。 Osaka (ō-zā'kā), 大阪(日本大城)。 Hamaguchi (hā'mā-gū'chē), 濱口氏(日人)。 Rikkenminseito (rik'en-min-sā-tō) Party, 立憲民政黨(日本新政黨)。 Economic (ē-kō-nōm'ik) situation (sit'ū-ā-shūn), 經濟狀況。 In regard to, 關於。 With regard to, 對於。 Particularly (pār-tik'ū-lar-lī), 尤其。 Financial (fi-nān'shāl) retrenchment (rē-trench'ment), 節省用度。 Alleviating (ā-lē'vī-āt-ing), 消弭。