# THE BOOK OF THE DAMNED

## 1

A procession of the damned.

By the damned, I mean the excluded.

We shall have a procession of data that Science has excluded.

Battalions of the accursed, captained by pallid data that I have exhumed, will march. You'll read them—or they'll march. Some of them livid and some of them fiery and some of them rotten.

Some of them are corpses, skeletons, mummies, twitching, tottering, animated by companions that have been damned alive. There are giants that will walk by, though sound asleep. There are things that are theorems and things that are rags: they'll go by like Euclid arm in arm with the spirit of anarchy. Here and there will flit little harlots. Many are clowns. But many are of the highest respectability. Some are assassins. There are pale stenches and gaunt superstitions and mere shadows and lively malices: whims and amiabilities. The naïve and the pedantic and the bizarre and the grotesque and the sincere and the insincere, the profound and the puerile.

A stab and a laugh and the patiently folded hands of hopeless propriety.

The ultra-respectable, but the condemned, anyway.

The aggregate appearance is of dignity and dissoluteness: the

# 被诅咒的书

1

被诅咒者的行列。

我们的说法是，被诅咒者，即被排除者。

我们的说法是，将有一系列科学所排除的数据。

被诅咒者的队伍，由我掘出的苍白资料率领，将要行进。你会读到它们--否则它们就要行进。它们中有些青紫，有些炽烈，有些腐烂。

它们中有一些是尸体、骷髅、木乃伊，抽搐着、摇晃着，被那些活活被诅咒的同伴赋予生命。有巨人会走过，尽管熟睡。有些东西是定理，有些东西是破布：它们会像欧几里得与无政府主义精神手挽手一样走过。到处会有小娼妓掠过。许多是小丑。但许多是最高体面的。有些是刺客。有苍白的恶臭和憔悴的迷信，以及纯粹的影子和活泼的恶意： 任性与和蔼。天真与迂腐、奇异与怪诞、真诚与不真诚、深刻与幼稚。

一刺，一声笑，以及无望的礼数中耐心交叠的双手。

极受尊崇，但无论如何仍受谴责。

总体外观既庄重又放荡：那

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aggregate voice is a defiant prayer: but the spirit of the whole is processional.

The power that has said to all these things that they are damned, is Dogmatic Science.

But they'll march.

The little harlots will caper, and freaks will distract attention, and the clowns will break the rhythm of the whole with their buffooneries—but the solidity of the procession as a whole: the impressiveness of things that pass and pass and pass, and keep on and keep on and keep on coming.

The irresistibleness of things that neither threaten nor jeer nor defy, but arrange themselves in mass-formations that pass and pass and keep on passing.

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So, by the damned, I mean the excluded.

But by the excluded I mean that which will some day be the excluding.

Or everything that is, won't be.

And everything that isn't, will be—

But, of course, will be that which won't be—

It is our expression that the flux between that which isn't and that which won't be, or the state that is commonly and absurdly called "existence," is a rhythm of heavens and hells: that the damned won't stay damned; that salvation only precedes perdition. The inference is that some day our accursed tatterdemalions will be sleek angels. Then the sub-inference is that some later day, back

聚合的声音是一篇挑衅的祷文：但整体的精神是行进式的。

对所有这些事物说它们是被诅咒的，那股力量就是教条科学。

但它们会前进。

小娼妓们会蹦跳，怪胎们会分散注意力，小丑们会用他们的滑稽打断整体的节奏--但行列整体的坚实性：那些经过、经过、经过，不断、不断、不断到来的事物的令人印象深刻之处。

那些既不威胁也不嘲弄也不挑衅，而是自行排列成群体队形，经过、经过、不断经过的事物的不可抗拒性。

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因此，被诅咒者，我指的是被排除在外的那些人。

我们的说法是，所谓被排除者，我指的是有朝一日将成为排除者之物。

或者一切现有的，都将不复存在。

而不存在的一切，终将成为--

当然，那将是不会存在的东西--

我们的说法是，那在不存在者与不愿存在者之间，或在通常被荒谬地称为“存在”的状态之间的流变，是天与地狱的节奏：被诅咒者不会一直受诅咒；拯救只先于毁灭。推论是，某一天我们那些受诅咒的衣衫褴褛者将成为光洁的天使。那么次推论是，某个更晚的日子，回

they'll go whence they came.

我们的说法是，它们会回到来处。

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It is our expression that nothing can attempt to be, except by attempting to exclude something else: that that which is commonly called "being" is a state that is wrought more or less definitely proportionately to the appearance of positive difference between that which is included and that which is excluded.

我们的说法是，没有任何事物能够试图存在，除非通过试图排除别的什么：那通常被称为“存在”的状态，是一种或多或少确定地按被包含者与被排除者之间正面差别的显现程度而铸成的状态。

But it is our expression that there are no positive differences: that all things are like a mouse and a bug in the heart of a cheese. Mouse and a bug: no two things could seem more unlike. They're there a week, or they stay there a month: both are then only transmutations of cheese. I think we're all bugs and mice, and are only different expressions of an all-inclusive cheese.

但我们的说法是，没有正面差别：万物就像奶酪中心的一只老鼠和一只虫。老鼠和虫：没有两样东西能显得更不相像。它们在那里待一周，或待一个月：那时两者都只是奶酪的转化。我认为我们都是虫和老鼠，只是一个无所不包的奶酪的不同表达。

Or that red is not positively different from yellow: is only another degree of whatever vibrancy yellow is a degree of: that red and yellow are continuous, or that they merge in orange.

或者说红色并非与黄色正面不同：只是黄色作为其一个程度的某种颤动性的另一个程度：红色和黄色是连续的，或者说它们在橙色中融合。

So then that, if, upon the basis of yellowness and redness, Science should attempt to classify all phenomena, including all red things as veritable, and excluding all yellow things as false or illusory, the demarcation would have to be false and arbitrary, because things colored orange, constituting continuity, would belong on both sides of the attempted borderline.

那么，如果科学以黄色和红色为基础，试图对所有现象进行分类，把所有红色事物当作真实的包含进来，把所有黄色事物当作虚假或幻象的排除出去，那分界必定是虚假而任意的，因为构成连续性的橙色事物，会同时属于所试图划定的边界的两侧。

As we go along, we shall be impressed with this:

我们的说法是，随着我们继续下去，我们将对此印象深刻：

That no basis for classification, or inclusion and exclusion, more reasonable than that of redness and yellowness has ever been conceived of.

从来没有人构想出比红色和黄色更合理的分类或包含与排除的基础。

Science has, by appeal to various bases, included a multitude of

科学凭借对各种依据的诉诸，已将众多

data. Had it not done so, there would be nothing with which to seem to be. Science has, by appeal to various bases, excluded a multitude of data. Then, if redness is continuous with yellowness: if every basis of admission is continuous with every basis of exclusion, Science must have excluded some things that are continuous with the accepted. In redness and yellowness, which merge in orangeness, we typify all tests, all standards, all means of forming an opinion—

资料。若非如此，就没有任何东西可以用来显得存在。科学通过诉诸各种基础，排除了大量资料。那么，如果红色与黄色连续：如果每一个接纳的基础都与每一个排除的基础连续，科学必定排除了某些与所接受者连续的事物。在融合于橙色的红色和黄色中，我们象征了一切检验、一切标准、一切形成意见的手段--

Or that any positive opinion upon any subject is illusion built upon the fallacy that there are positive differences to judge by—

或者说，对任何主题的任何正面意见，都是建立在存在可供判断的正面差别这一谬误之上的幻象--

That the quest of all intellection has been for something—a fact, a basis, a generalization, law, formula, a major premise that is positive: that the best that has ever been done has been to say that some things are self-evident—whereas, by evidence we mean the support of something else—

一切智识的探求都在寻求某种东西--一个事实、一个基础、一个概括、规律、公式、一个正面的主要前提：所能做到的最好不过是说某些事物是不言自明的--然而，我们所说的证据是指对别的某物的支持--

That this is the quest; but that it has never been attained; but that Science has acted, ruled, pronounced, and condemned as if it had been attained.

这就是那探求；但它从未被达到；然而科学却仿佛它已被达到一般地行动、统治、宣判和谴责。

What is a house?

什么是房子?

It is not possible to say what anything is, as positively distinguished from anything else, if there are no positive differences.

如果不存在正面差别，就不可能说任何事物是什么，作为与任何别的事物正面区别开来的东西。

A barn is a house, if one lives in it. If residence constitutes houseness, because style of architecture does not, then a bird's nest is a house: and human occupancy is not the standard to judge by, because we speak of dogs' houses; nor material, because we speak of snow houses of Eskimos—or a shell is a house to a hermit

谷仓是房子，如果人住在里面。如果居住构成房屋性，因为建筑风格不构成，那么鸟巢就是房子：而人的占用不是判断的标准，因为我们说到狗屋；材料也不是，因为我们说到爱斯基摩人的雪屋--或者贝壳对寄居

crab—or was to the mollusk that made it—or things seemingly so positively different as the White House at Washington and a shell on the seashore are seen to be continuous.

So no one has ever been able to say what electricity is, for instance. It isn't anything, as positively distinguished from heat or magnetism or life. Metaphysicians and theologians and biologists have tried to define life. They have failed, because, in a positive sense, there is nothing to define: there is no phenomenon of life that is not, to some degree, manifest in chemism, magnetism, astronomic motions.

White coral islands in a dark blue sea.

Their seeming of distinctness: the seeming of individuality, or of positive difference one from another—but all are only projections from the same sea bottom. The difference between sea and land is not positive. In all water there is some earth: in all earth there is some water.

So then that all seeming things are not things at all, if all are inter-continuous, any more than is the leg of a table a thing in itself, if it is only a projection from something else: that not one of us is a real person, if, physically, we're continuous with environment; if, psychically, there is nothing to us but expression of relation to environment.

Our general expression has two aspects:

Conventional monism, or that all "things" that seem to have identity of their own are only islands that are projections from something underlying, and have no real outlines of their own.

But that all "things," though only projections, are projections that

蟹来说是房子--或者对造出它的软体动物来说是--或者看似如此正面不同的事物，如华盛顿的白宫和海滨的贝壳，被看出是连续的。

所以从来没有人能说出电是什么，例如。它不是任何东西，作为与热或磁或生命正面区别开来的东西。形而上学家、神学家和生物学家试图定义生命。他们失败了，因为在正面意义上，没有什么可定义的：没有一种生命现象不在某种程度上显现在化学作用、磁性、天文运动中。

深蓝海中的白色珊瑚岛。

它们那分明性的显现：个体性的显现，或彼此正面差别的显现--但全都只是同一海底的投影。海与陆的差别不是正面的。一切水中都有一些土：一切土中都有一些水。

那么，如果一切都在相互连续，一切显现的事物就根本不是事物，正如桌腿本身不是事物，如果它只是别的某物的投影：我们中没有一个人是真正的人，如果从物理上说我们与环境连续；如果从通灵上说，我们除了与环境关系的表达之外什么也不是。

我们的说法有两个方面：

常规的一元论，或者说一切似乎有自身同一性的“事物”都只是从某种底层投射出的岛屿，没有自身真正的轮廓。

但所有“事物”，尽管只是投影，却都是那些

are striving to break away from the underlying that denies them identity of their own.

正在努力挣脱那否认它们自身同一性的底层。

I conceive of one inter-continuous nexus, in which and of which all seeming things are only different expressions, but in which all things are localizations of one attempt to break away and become real things, or to establish entity or positive difference or final demarcation or unmodified independence—or personality or soul, as it is called in human phenomena—

我构想一个相互连续的联结，其中并且属于它的，一切显现的事物都只是不同的表达，但其中万物都是一个试图挣脱并成为真实事物，或确立实体或正面差别或最终分界或未经修改的独立性--或人格或灵魂，如它在人类现象中所称--的尝试的局部化--

That anything that tries to establish itself as a real, or positive, or absolute system, government, organization, self, soul, entity, individuality, can so attempt only by drawing a line about itself, or about the inclusions that constitute itself, and damning or excluding, or breaking away from, all other "things":

任何试图把自己确立为真实的、或正面的、或绝对的系统、政府、组织、自我、灵魂、实体、个体性的东西，只能通过在自身周围，或围绕构成自身的包含物划一条线，并诅咒或排除，或挣脱所有其他“事物”来如此尝试：

That, if it does not so act, it cannot seem to be;

那，如果它不如此行动，它便似乎无法存在；

That, if it does so act, it falsely and arbitrarily and futilely and disastrously acts, just as would one who draws a circle in the sea, including a few waves, saying that the other waves, with which the included are continuous, are positively different, and stakes his life upon maintaining that the admitted and the damned are positively different.

如果它如此行动，它就虚假地、任意地、徒劳地、灾难性地行动，正如一个人在海上画一个圈，包含几道波浪，说其他与所包含者连续的波浪是正面不同的，并赌上性命坚持所接纳者和被诅咒者是正面不同的。

Our expression is that our whole existence is animation of the local by an ideal that is realizable only in the universal:

我们的说法是，我们整个存在是局部被一个理想的激活，而那理想只有在普遍中才可实现：

That, if all exclusions are false, because always are included and excluded continuous: that if all seeming of existence perceptible to us is the product of exclusion, there is nothing that is perceptible to us that really is: that only the universal can really be.

如果一切排除都是虚假的，因为被包含者和被排除者总是连续的：如果一切我们能感知的存在显现都是排除的产物，那么我们能感知的东西中没有一样真正存在：只有普遍才能真正存在。

Our especial interest is in modern science as a manifestation of

我们特别感兴趣的是现代科学作为一种表现形式

this one ideal or purpose or process:

That it has falsely excluded, because there are no positive standards to judge by: that it has excluded things that, by its own pseudo-standards, have as much right to come in as have the chosen.

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Our general expression:

That the state that is commonly and absurdly called "existence," is a flow, or a current, or an attempt, from negativeness to positiveness, and is intermediate to both.

By positiveness we mean:

Harmony, equilibrium, order, regularity, stability, consistency, unity, realness, system, government, organization, liberty, independence, soul, self, personality, entity, individuality, truth, beauty, justice, perfection, definiteness—

That all that is called development, progress, or evolution is movement toward, or attempt toward, this state for which, or for aspects of which, there are so many names, all of which are summed up in the one word "positiveness."

At first this summing up may not be very readily acceptable. At first it may seem that all these words are not synonyms: that "harmony" may mean "order," but that by "independence," for instance, we do not mean "truth," or that by "stability" we do not mean "beauty," or "system," or "justice."

I conceive of one inter-continuous nexus, which expresses itself in astronomic phenomena, and chemic, biologic, psychic, sociologic: that it is everywhere striving to localize positiveness: that to this

我们的说法是，这一个理想、目的或过程：

它虚假地排除了，因为没有可供判断的正面标准：它排除了那些按其自身的伪标准与所选者一样有权进来的事物。

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我们的说法是，

那通常被荒谬地称为“存在”的状态，是一种从否定性到肯定性的流动，或一股流，或一种尝试，并且介于两者之间。

我们的说法是，所谓确定性是指：

和谐、平衡、秩序、规律、稳定、一致、统一、实在、体系、治理、组织、自由、独立、灵魂、自我、人格、实体、个体性、真、美、正义、完善、确定性--

一切被称为发展、进步或进化的东西，都是朝着这一状态的运动，或对这一状态的尝试，而这一状态，或这一状态的各个方面，有如此之多的名称，所有这些名称都归结为一个词--“正面性”。

起初，这一归结未必十分容易被接受。起初，人们也许会觉得所有这些词并非同义词：“和谐”也许意味着“秩序”，但譬如说，我们并不是用“独立”来指“真”，也不是用“稳定”来指“美”，或“体系”，或“正义”。

我设想有一个相互连续的联结，它在天文学现象中表现自身，也在化学的、生物学的、通灵的、社会学的现象中表现自身：它处处都在力求使正面性局部化：以至于

attempt in various fields of phenomena—which are only quasi-different—we give different names. We speak of the "system" of the planets, and not of their "government": but in considering a store, for instance, and its management, we see that the words are interchangeable. It used to be customary to speak of chemic equilibrium, but not of social equilibrium: that false demarcation has been broken down. We shall see that by all these words we mean the same state. As every-day conveniences, or in terms of common illusions, of course, they are not synonyms. To a child an earth worm is not an animal. It is to the biologist.

在现象的各种领域中尝试--这些现象只是准不同的--我们给予不同的名称。我们谈论行星的“系统”，而不是它们的“政府”：但例如考虑一个商店及其管理时，我们看到这些词是可互换的。过去习惯说化学平衡，但不谈社会平衡：这种虚假的划分已被打破。我们将看到，通过所有这些词，我们指的是同一状态。作为日常便利，或按照常见幻觉的术语，当然，它们不是同义词。对孩子来说，蚯蚓不是动物。对生物学家来说则是。

By "beauty," I mean that which seems complete.

我们的说法是，所谓“美”，我指的是看似完整之物。

Obversely, that the incomplete, or the mutilated, is the ugly.

反过来说，不完整的，或残缺的，就是丑的。

Venus de Milo.

米洛的维纳斯。

To a child she is ugly.

在孩子眼里她很丑。

When a mind adjusts to thinking of her as a completeness, even though, by physiologic standards, incomplete, she is beautiful.

当一个心灵调整到把她想成一个完整体时，即便按生理学的标准她并不完整，她也是美的。

A hand thought of only as a hand, may seem beautiful.

一只仅仅被当作手来想的手，也许显得美。

Found on a battlefield—obviously a part—not beautiful.

在战场上发现--显然只是一部分--并不美丽。

But everything in our experience is only a part of something else that in turn is only a part of still something else—or that there is nothing beautiful in our experience: only appearances that are intermediate to beauty and ugliness—that only universality is complete: that only the complete is the beautiful: that every attempt to achieve beauty is an attempt to give to the local the attribute of the universal.

但我们经验中的一切，都只是别的东西的一部分，而那别的东西又只是另一样东西的一部分--或者说，我们的经验中并没有美的东西：只有介于美与丑之间的表象--只有普遍性才是完整的：只有完整者才是美的：一切追求美的尝试，都是试图把普遍者的属性赋予局部者。

By stability, we mean the immovable and the unaffected. But all

我们的说法是，稳定即不动与不受影响。但一切

seeming things are only reactions to something else. Stability, too, then, can be only the universal, or that besides which there is nothing else. Though some things seem to have—or have—higher approximations to stability than have others, there are, in our experience, only various degrees of intermediateness to stability and instability. Every man, then, who works for stability under its various names of "permanency," "survival," "duration," is striving to localize in something the state that is realizable only in the universal.

表面的事物只是对其他事物的反应。那么，稳定性也只能是普遍的，或者是除此之外别无他物的东西。尽管有些事物似乎具有--或确实具有--比其它事物更高的稳定性近似值，但在我们的经验中，只有稳定与不稳定之间各种程度的中间性。那么，每一个以“永久”、“生存”、“持续”等各种名义为稳定性而努力的人，都是在努力将只能在普遍中实现的状态局部化于某物中。

By independence, entity, and individuality, I can mean only that besides which there is nothing else, if given only two things, they must be continuous and mutually affective, if everything is only a reaction to something else, and any two things would be destructive of each other's independence, entity, or individuality.

所谓独立、实体和个体性，我只能指那种除此之外别无他物的东西；若只给定两个事物，它们必定是连续的并相互影响的；若一切都只是对别的东西的反应，那么任何两个事物都会破坏彼此的独立、实体或个体性。

All attempted organizations and systems and consistencies, some approximating far higher than others, but all only intermediate to Order and Disorder, fail eventually because of their relations with outside forces. All are attempted completenesses. If to all local phenomena there are always outside forces, these attempts, too, are realizable only in the state of completeness, or that to which there are no outside forces.

一切尝试过的组织、体系和一致性，有些远比另一些更接近，但都只是介于秩序与无序之间，最终都因其与外部力量的关系而失败。它们全都是尝试性的完整体。如果对一切局部现象而言总有外部力量存在，那么这些尝试也只有在完整的状态中，或在对之没有外部力量的状态中，才能实现。

Or that all these words are synonyms, all meaning the state that we call the positive state—

或者说，所有这些词都是同义词，都指我们所称的正面状态--

That our whole "existence" is a striving for the positive state.

我们的说法是，我们整个“存在”都是对积极状态的追求。

The amazing paradox of it all:

这一切的惊人悖论在于：

That all things are trying to become the universal by excluding other things.

我们的说法是，万物都试图通过排斥他物而成为普遍。

That there is only this one process, and that it does animate all expressions, in all fields of phenomena, of that which we think of as one inter-continuous nexus:

The religious and their idea or ideal of the soul. They mean distinct, stable entity, or a state that is independent, and not a mere flux of vibrations or complex of reactions to environment, continuous with environment, merging away with an infinitude of other interdependent complexes.

But the only thing that would not merge away into something else would be that besides which there is nothing else.

That Truth is only another name for the positive state, or that the quest for Truth is the attempt to achieve positiveness:

Scientists who have thought that they were seeking Truth, but who were trying to find out astronomic, or chemic, or biologic truths. But Truth is that besides which there is nothing: nothing to modify it, nothing to question it, nothing to form an exception: the all-inclusive, the complete—

By Truth I mean the Universal.

So chemists have sought the true, or the real, and have always failed in their endeavors, because of the outside relations of chemical phenomena: have failed in the sense that never has a chemical law, without exceptions, been discovered: because chemistry is continuous with astronomy, physics, biology—For instance, if the sun should greatly change its distance from this earth, and if human life could survive, the familiar chemic formulas would no longer work out: a new science of chemistry would have to be learned—

只有这一个过程，而它确实赋予一切表现以生命，在一切现象领域中，赋予我们所设想的那一个相互连续的联结以生命：

宗教徒及其关于灵魂的观念或理想。他们指的是独特的、稳定的实体，或一种独立的状态，而不只是振动的流变，或对环境的各种反应的复合体，与环境连续，并与无限多的其他相互依存的复合体融汇而去。

但唯一不会融汇到别的东西里去的东西，将是那种除此之外别无他物的东西。

真只是正面状态的另一个名称，或者说，对真的探求就是力求达到正面性的尝试：

有些科学家自以为在寻求真，其实是在试图找出天文学的、化学的或生物学的真理。但真乃是那种除此之外别无他物的东西：没有什么能修改它，没有什么能质疑它，没有什么能构成例外：包罗一切的、完整的--

我们的说法是，所谓真理，我指的是普遍者。

因此化学家们寻求真实或实在，并总是在努力中失败，因为化学现象的外部关系：失败的意义在于从未发现一条无例外的化学定律：因为化学与天文学、物理学、生物学是连续的--例如，如果太阳大大改变其与地球的距离，并且如果人类生命能存活，熟悉的化学公式将不再适用：将不得不学习一门新的化学科学--

Or that all attempts to find Truth in the special are attempts to find the universal in the local.

或者说，一切在特殊中寻找真的尝试，都是在局部中寻找普遍者的尝试。

And artists and their striving for positiveness, under the name of "harmony"—but their pigments that are oxydizing, or are responding to a deranging environment—or the strings of musical instruments that are differently and disturbingly adjusting to outside chemic and thermal and gravitational forces—again and again this oneness of all ideals, and that it is the attempt to be, or to achieve, locally, that which is realizable only universally. In our experience there is only intermediateness to harmony and discord. Harmony is that besides which there are no outside forces.

而艺术家们及其在“和谐”名义下对确定性的追求--但他们的颜料在氧化，或对混乱环境的反应--或乐器弦因外部化学、热和万有引力而不同且令人不安地调整--再一次，所有理想的这种一体性，以及它是试图在局部成为或实现只能在普遍中实现的东西。在我们的经验中，只有和谐与不和谐之间的中间性。和谐是除此之外没有外部力量的东西。

And nations that have fought with only one motive: for individuality, or entity, or to be real, final nations, not subordinate to, or parts of, other nations. And that nothing but intermediateness has ever been attained, and that history is record of failures of this one attempt, because there always have been outside forces, or other nations contending for the same goal.

还有那些只为一个动机而战的民族：为了个体性，或实体，或为了成为真实的、终极的民族，而不是从属于其他民族或作为其他民族的一部分。而所达到的从来只是中间状态，历史就是这同一种尝试屡屡失败的记录，因为总有外部力量，或总有其他民族在争夺同一个目标。

As to physical things, chemic, mineralogic, astronomic, it is not customary to say that they act to achieve Truth or Entity, but it is understood that all motions are toward Equilibrium: that there is no motion except toward Equilibrium, of course always away from some other approximation to Equilibrium.

至于物理的事物，化学的、矿物学的、天文学的，人们并不习惯说它们行动是为了达到真或实体，但人们理解一切运动都朝向平衡：除了朝向平衡，没有别的运动，当然总是离开某种别的对平衡的接近。

All biologic phenomena act to adjust: there are no biologic actions other than adjustments.

一切生物学现象都起调节作用：除了调节，没有别的生物学活动。

Adjustment is another name for Equilibrium. Equilibrium is the Universal, or that which has nothing external to derange it.

调节是平衡的另一个名称。平衡是普遍者，或那种没有任何外部之物能扰乱它的东西。

But that all that we call "being" is motion: and that all motion is the expression, not of equilibrium, but of equilibrating, or of equilibrium unattained: that life-motions are expressions of equilibrium unattained: that all thought relates to the unattained: that to have what is called being in our quasi-state, is not to be in the positive sense, or is to be intermediate to Equilibrium and Inequilibrium.

So then:

That all phenomena in our intermediate state, or quasi-state, represent this one attempt to organize, stabilize, harmonize, individualize—or to positivize, or to become real:

That only to have seeming is to express failure or intermediateness to final failure and final success:

That every attempt—that is observable—is defeated by Continuity, or by outside forces—or by the excluded that are continuous with the included:

That our whole "existence" is an attempt by the relative to be the absolute, or by the local to be the universal.

In this book, my interest is in this attempt as manifested in modern science:

That it has attempted to be real, true, final, complete, absolute:

That, if the seeming of being, here, in our quasi-state, is the product of exclusion that is always false and arbitrary, if always are included and excluded continuous, the whole seeming system, or entity, of modern science is only quasi-system, or quasi-entity, wrought by the same false and arbitrary process as that by which

但我们所称的“存在”全都是运动：而一切运动都不是平衡的表现，而是趋于平衡的表现，或未达到的平衡的表现：生命的运动是未达到的平衡的表现：一切思想都与未达到者相关：在我们这种准状态中，具有所谓的“存在”，并不是在正面的意义上存在，或者说，是介于平衡与不平衡之间。

那么：

我们这种中间状态或准状态中的一切现象，都代表着这同一种尝试：去组织、稳定、协调、个体化--或者说去正面化，或者说去成为实在：

只有表象，就等于表现出失败，或表现出介于最终失败与最终成功之间的中间状态：

一切可观察到的尝试，都被连续性所挫败，或被外部力量所挫败--或被与所包含者相连续的、被排除者所挫败：

我们整个的“存在”，是相对者试图成为绝对者，或局部者试图成为普遍者的一种尝试。

在这本书中，我关注的是这一尝试在以下方面所体现的
现代科学：

我们的说法是，它曾试图成为真实、确切、最终、完整、绝对的：

如果说，在此地，在我们这种准状态中，存在的表象是排除的产物，而这种排除总是虚假而任意的，如果说被包含者与被排除者总是连续的，那么现代科学的整个表象体系，或表象实体，就只是准体系，或准实体，是由同一种虚假而任意的过程造成的，正如

the still less positive system that preceded it, or the theological system, wrought the illusion of its being.

In this book, I assemble some of the data that I think are of the falsely and arbitrarily excluded.

The data of the damned.

I have gone into the outer darkness of scientific and philosophical transactions and proceedings, ultra-respectable, but covered with the dust of disregard. I have descended into journalism. I have come back with the quasi-souls of lost data.

They will march.

---

As to the logic of our expressions to come—

That there is only quasi-logic in our mode of seeming:

That nothing ever has been proved—

Because there is nothing to prove.

When I say that there is nothing to prove, I mean that to those who accept Continuity, or the merging away of all phenomena into other phenomena, without positive demarcations one from another, there is, in a positive sense, no one thing. There is nothing to prove.

For instance nothing can be proved to be an animal—because animalness and vegetableness are not positively different. There are some expressions of life that are as much vegetable as animal, or that represent the merging of animalness and vegetableness. There is then no positive test, standard, criterion, means of forming an opinion. As distinct from vegetables, animals do not

先于它的那个更少正面性的体系，即神学体系，用它造成了自身存在的幻象。

在本书中，我汇集了一些我认为属于被虚假而任意地排除者的资料。

被诅咒者的数据。

我曾深入科学和哲学学报与会议录的外层黑暗之中，那些刊物极受尊敬，却蒙着被漠视的灰尘。我曾下到新闻业里去。我带着失落资料的准灵魂回来了。

他们会前进。

---

至于我们接下来那些说法的逻辑--

我们的说法是，我们的表象方式中只有准逻辑：

从未有过任何事被证实--

因为没有什么可证明的。

我说没有什么可证明的，意思是说，对于那些接受连续性、接受一切现象融汇到别的现象中去而彼此之间没有正面分界的人来说，从正面意义上说，没有任何一个事物。没有什么可证明的。

譬如说，没有什么能被证明是动物--因为动物性和植物性并非正面地不同。有些生命的表现既是植物性的也是动物性的，或者说代表着动物性与植物性的融汇。那么就没有正面的检验、标准、准则、形成意见的手段。与植物相区别，动物并不

exist. There is nothing to prove. Nothing could be proved to be good, for instance. There is nothing in our "existence" that is good, in a positive sense, or as really outlined from evil. If to forgive be good in times of peace, it is evil in wartime. There is nothing to prove: good in our experience is continuous with, or is only another aspect of evil.

存在。没有什么可证明的。比方说，没有什么能被证明是好的。在我们的“存在”中，没有任何东西在正面意义上是好的，或者真正与恶划分开来。如果宽恕在和平时期是好的，那么在战时就是恶的。没有什么可证明：我们经验中的善与恶是连续的，或者只是恶的另一个方面。

As to what I'm trying to do now—I accept only. If I can't see universally, I only localize.

至于我现在试图做的--我只接受。如果我不能普遍地看，我只局部化。

So, of course then, that nothing ever has been proved:

所以，当然，从来没有什么被证实过：

That theological pronouncements are as much open to doubt as ever they were, but that, by a hypnotizing process, they became dominant over the majority of minds in their era:

神学论断一如既往地可被怀疑，但通过一种催眠过程，它们在其时代支配了大多数人的心智：

That, in a succeeding era, the laws, dogmas, formulas, principles, of materialistic science never were proved, because they are only localizations simulating the universal; but that the leading minds of their era of dominance were hypnotized into more or less firmly believing them.

在随后的时代，唯物主义科学的法则、教条、公式、原则从未被证明过，因为它们只是模拟普遍的局部化；但它们支配时代的主要心智被催眠，或多或少坚定地相信它们。

Newton's three laws, and that they are attempts to achieve positiveness, or to defy and break Continuity, and are as unreal as are all other attempts to localize the universal:

牛顿的三定律，以及它们是达成正面性或违抗并打破连续性的尝试，并且像所有其他局部化普遍的尝试一样不真实：

That, if every observable body is continuous, mediately or immediately, with all other bodies, it cannot be influenced only by its own inertia, so that there is no way of knowing what the phenomena of inertia may be; that, if all things are reacting to an infinitude of forces, there is no way of knowing what the effects of only one impressed force would be; that if every reaction is continuous with its action, it cannot be conceived of as a whole,

如果每个可观察的物体直接或间接地与所有其他物体连续，它就不可能只受自身惯性影响，因此无法知道惯性现象可能是什么；如果万物都在对无限的力量作出反应，就无法知道仅一个施加的力会产生什么效果；如果每个反应都与其作用连续，它就不能被设想为一个整体，

and that there is no way of conceiving what it might be equal and opposite to—

Or that Newton's three laws are three articles of faith:

Or that demons and angels and inertias and reactions are all mythological characters:

But that, in their eras of dominance, they were almost as firmly believed in as if they had been proved.

---

Enormities and preposterousnesses will march.

They will be "proved" as well as Moses or Darwin or Lyell ever "proved" anything.

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We substitute acceptance for belief.

Cells of an embryo take on different appearances in different eras.

The more firmly established, the more difficult to change.

That social organism is embryonic.

That firmly to believe is to impede development.

That only temporarily to accept is to facilitate.

---

But:

Except that we substitute acceptance for belief, our methods will be the conventional methods; the means by which every belief has been formulated and supported: or our methods will be the methods of theologians and savages and scientists and children. Because, if all phenomena are continuous, there can be no positively different methods. By the inconclusive means and

我们的说法是，根本无法设想它可能与什么相等且相反--

或说牛顿三定律是三条信条：

或者恶魔、天使、惯性和反应都是神话人物：

但在它们支配的时代，人们几乎像它们已被证明一样坚定地相信它们。

---

荒诞与悖谬将列队前行。

它们将像摩西、达尔文或莱尔曾经“证明”任何东西一样被“证明”。

---

我们以接受代替相信。

胚胎的细胞在不同时代呈现不同外观。越牢固确立，越难改变。那个社会有机体是胚胎的。

坚定地相信就是阻碍发展。只有暂时地接受才是促进。

---

但是：

除非我们用接受代替相信，我们的方法将是常规方法；每个信念借以被表述和支持的手段：或者我们的方法将是神学家、野蛮人、科学家和孩子的方法。因为，如果所有现象都是连续的，就不可能有正面不同的方法。通过枢机主教、算命先生、进化论者和农民的不确定手段和

methods of cardinals and fortune tellers and evolutionists and peasants, methods which must be inconclusive, if they relate always to the local, and if there is nothing local to conclude, we shall write this book.

If it function as an expression of its era, it will prevail.

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All sciences begin with attempts to define.

Nothing ever has been defined.

Because there is nothing to define.

Darwin wrote *The Origin of Species*.

He was never able to tell what he meant by a "species."

It is not possible to define.

Nothing has ever been finally found out.

Because there is nothing final to find out.

It's like looking for a needle that no one ever lost in a haystack that never was—

But that all scientific attempts really to find out something, whereas really there is nothing to find out, are attempts, themselves, really to be something.

A seeker of Truth. He will never find it. But the dimmest of possibilities—he may himself become Truth.

Or that science is more than an inquiry:

That it is a pseudo-construction, or a quasi-organization: that it is an attempt to break away and locally establish harmony, stability,

方法，这些方法必定是不确定的，如果它们总是关联于局部，并且没有局部的东西可结论，我们将写这本书。

如果它作为其时代的表达而发挥作用，它就会盛行。

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一切科学都始于定义的尝试。然而，从未有任何
事物真正被定义过。

因为没有什么可定义的。

达尔文写了《物种起源》。

他永远无法说出他所谓的“物种”是什么意思。不可能定义。

从来没有最终发现过任何东西。因为没有什么最
终的东西可发现。

这就像在一个从未存在过的干草堆里寻找一根从未有人丢失过的针--

但所有真正想发现某物的科学尝试，而实际上没有什么可发现，这些尝试本身就是真正想成为某物。

一个真理的寻求者。他永远不会找到它。但最微小的可能性--他自己可能成为真理。或者科学不仅仅是一种探究：

它是一种伪建构，或一种准组织：它是一种试图脱离并局部建立和谐、稳定、

equilibrium, consistency, entity—

Dimmest of possibilities—that it may succeed.

---

That ours is a pseudo-existence, and that all appearances in it partake of its essential fictitiousness—

But that some appearances approximate far more highly to the positive state than do others.

We conceive of all "things" as occupying gradations, or steps in series between positiveness and negativeness, or realness and unrealness: that some seeming things are more nearly consistent, just, beautiful, unified, individual, harmonious, stable—than others.

We are not realists. We are not idealists. We are intermediatists—that nothing is real, but that nothing is unreal: that all phenomena are approximations one way or the other between realness and unrealness.

So then:

That our whole quasi-existence is an intermediate stage between positiveness and negativeness or realness and unrealness.

Like purgatory, I think.

But in our summing up, which was very sketchily done, we omitted to make clear that Realness is an aspect of the positive state.

By Realness, I mean that which does not merge away into something else, and that which is not partly something else: that which is not a reaction to, or an imitation of, something else. By a

平衡、一致性、实体--

最微弱的可能性--它或许会成功。

---

我们的说法是，我们的存在是一种伪存在，其中一切表象都分有其本质上的虚构性--

但有些表象比另一些表象更高度地接近正面状态。

我们认为一切“事物”都占据着从正面性到负面性、或从实在性到非实在性之间的等级或系列中的阶梯：有些貌似的事物比另一些更近乎一致、公正、美、统一、个体、和谐、稳定。

我们不是实在论者。我们不是观念论者。我们是中间论者--没有什么是实在的，但也没有什么是非实在的：一切现象都是实在性与非实在性之间某一方向的近似。

那么：

我们整个准存在是正面性与负面性之间、或实在性与非实在性之间的一个中间阶段。

像炼狱一样，我想。

但在我们那十分粗略的总结中，我们遗漏了说明：实在性是正面状态的一个方面。

所谓实在性，我指的是那不消融为别的东西、那不部分是别的东西的东西：那不是对别的东西的反应或模仿的东西。所谓一个

real hero, we mean one who is not partly a coward, or whose actions and motives do not merge away into cowardice. But, if in Continuity, all things do merge, by Realness, I mean the Universal, besides which there is nothing with which to merge.

真正的英雄，我们指的是一个不部分是懦夫、或其行为与动机不消融为怯懦的人。但是，如果在连续性中万物确实消融，那么所谓实在性，我指的是那普遍者，除此之外别无他物可供消融。

That, though the local might be universalized, it is not conceivable that the universal can be localized: but that high approximations there may be, and that these approximate successes may be translated out of Intermediateness into Realness —quite as, in a relative sense, the industrial world recruits itself by translating out of unrealness, or out of the seemingly less real imaginings of inventors, machines which seem, when set up in factories, to have more of Realness than they had when only imagined.

也就是说，尽管局部的东西可以被普遍化，但普遍的东西却无法被局部化，这是不可想象的：然而高度的近似是可能存在的，而这些近似的成功可以从中间性转化为实在性--正如在一种相对的意义上，工业世界通过从非实在性中转化出来而自我补充，或者从发明家那些看似不那么真实的想象中转化出来，那些机器一旦在工厂中装配起来，似乎就比它们仅仅被想象时具有更多的实在性。

That all progress, if all progress is toward stability, organization, harmony, consistency, or positiveness, is the attempt to become real.

一切进步，如果一切进步都是朝向稳定、组织、和谐、一致或正面性，那就是试图成为实在的。

So, then, in general metaphysical terms, our expression is that, like a purgatory, all that is commonly called "existence," which we call Intermediateness, is quasi-existence, neither real nor unreal, but expression of attempt to become real, or to generate for or recruit a real existence.

那么，以一般形而上学的话来说，我们的说法是，如同炼狱一般，一切通常被称为“存在”的东西--我们称之为中间态--都是准存在，既非实在也非非实在，而是试图成为实在、或为一种实在的存在生成或招募的表达。

Our acceptance is that Science, though usually thought of so specifically, or in its own local terms, usually supposed to be a prying into old bones, bugs, unsavory messes, is an expression of this one spirit animating all Intermediateness: that, if Science could absolutely exclude all data but its own present data, or that which is assimilable with the present quasi-organization, it would be a real system, with positively definite outlines—it would be

我们所接受的是，科学--尽管通常被如此具体地设想，或以其自身的局部术语来设想，通常被认为是对旧骨头、虫子、令人作呕的乱七八糟之物的窥探--是这同一种精神的表现，这精神激励着一切中间态：如果科学能够绝对排除一切资料，只保留其自身当下的资料，或那可与当下准组织同化的资料，它就会是一个实在的系统，具有正面确定的轮廓--它就会是

real.

Its seeming approximation to consistency, stability, system—positiveness or realness—is sustained by damning the irreconcilable or the unassimilable—

All would be well.

All would be heavenly—

If the damned would only stay damned.

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## 2

In the autumn of 1883, and for years afterward, occurred brilliant-colored sunsets, such as had never been seen before within the memory of all observers. Also there were blue moons.

I think that one is likely to smile incredulously at the notion of blue moons. Nevertheless they were as common as were green suns in 1883.

Science had to account for these unconventionalities. Such publications as *Nature* and *Knowledge* were besieged with inquiries.

I suppose, in Alaska and in the South Sea Islands, all the medicine men were similarly upon trial.

Something had to be thought of.

Upon the 28th of August, 1883, the volcano of Krakatoa, of the Straits of Sunda, had blown up.

Terrific.

真实的

它表面上对一致性、稳定性、系统--正面性或实在性--的近似，是靠诅咒那不可调和者或不可同化者来维持的--

一切都会好起来的。

一切都会是天堂般的--

如果被诅咒者就安于被诅咒。

---

## 2

1883年秋天，以及此后数年，出现了色彩绚丽的日落，其景象在所有观察者的记忆中都前所未见。此外还有蓝色的月亮。

我想，人们听到蓝月亮的说法，很可能会怀疑地一笑。然而它们与1883年的绿太阳一样常见。

科学不得不对这些非常规现象作出解释。像*Nature*和*Knowledge*这样的出版物被 inquiries 所包围。

我想，在阿拉斯加和南海诸岛，所有的巫医也同样受到了考验。

总得想个办法。

1883年8月28日，巽他海峡的喀拉喀托火山爆发了。

极好的。

We're told that the sound was heard 2,000 miles, and that 36,380 persons were killed. Seems just a little unscientific, or impositive, to me: marvel to me we're not told 2,163 miles and 36,387 persons. The volume of smoke that went up must have been visible to other planets—or, tormented with our crawlings and scurryings, the earth complained to Mars; swore a vast black oath at us.

我们被告知，声音传到了2,000英里之外，36,380人丧生。在我看来，这似乎有点不太科学，或者说不够确凿：令我惊奇的是，我们竟没有被告知是2,163英里和36,387人。升腾而起的烟量必定是其他行星也能看见的--或者，地球被我们的爬行与奔忙所折磨，向火星诉苦；对着我们发了一个巨大的黑色誓言。

In all text-books that mention this occurrence—no exception so far so I have read—it is said that the extraordinary atmospheric effects of 1883 were first noticed in the last of August or the first of September.

在所有提到这一事件的教科书中--据我所读，迄今无一例外--都说1883年那异常的大气效应是在八月底或九月初首次被注意到的。

That makes a difficulty for us.

我们的说法是，这给我们造成了困难。

It is said that these phenomena were caused by particles of volcanic dust that were cast high in the air by Krakatoa.

据说这些现象是由喀拉喀托火山抛入高空的火山灰尘颗粒造成的。

This is the explanation that was agreed upon in 1883—

这是1883年商定的解释--

But for seven years the atmospheric phenomena continued—

但七年来，大气现象持续不断--

Except that, in the seven, there was a lapse of several years—and where was the volcanic dust all that time?

只不过，在这七年中，有数年的间隔--那段时间火山灰尘都在哪里呢?

You'd think that such a question as that would make trouble?

你会以为这样的问题会惹出麻烦吗?

Then you haven't studied hypnosis. You have never tried to demonstrate to a hypnotic that a table is not a hippopotamus. According to our general acceptance, it would be impossible to demonstrate such a thing. Point out a hundred reasons for saying that a hippopotamus is not a table: you'll have to end up agreeing that neither is a table a table—it only seems to be a table. Well, that's what the hippopotamus seems to be. So how can you prove

那么你还没有研究过催眠术。你从未试图向一个被催眠者证明桌子不是河马。按照我们的一般接受，证明这样的事情是不可能的。举出一百个理由说河马不是桌子：你最终将不得不承认，桌子也不是桌子--它只是看起来像桌子。那么，河马看起来也正是如此。所以你怎么能证明

that something is not something else, when neither is something else some other thing? There's nothing to prove.

This is one of the profundities that we advertised in advance.

You can oppose an absurdity only with some other absurdity. But Science is established preposterousness. We divide all intellection: the obviously preposterousness and the established.

But Krakatoa: that's the explanation that the scientists gave. I don't know what whopper the medicine men told.

We see, from the start, the very strong inclination of science to deny, as much as it can, external relations of this earth.

This book is an assemblage of data of external relations of this earth. We take the position that our data have been damned, upon no consideration for individual merits or demerits, but in conformity with a general attempt to hold out for isolation of this earth. This is attempted positiveness. We take the position that science can no more succeed than, in a similar endeavor, could the Chinese, or than could the United States. So then, with only pseudo-consideration of the phenomena of 1883, or as an expression of positivism in its aspect of isolation, or unrelatedness, scientists have perpetrated such an enormity as suspension of volcanic dust seven years in the air—disregarding the lapse of several years—rather than to admit the arrival of dust from somewhere beyond this earth. Not that scientists themselves have ever achieved positiveness, in its aspect of unitedness, among themselves—because Nordenskiold, before 1883, wrote a great deal upon his theory of cosmic dust, and Prof. Cleveland Abbe contended against the Krakatoan explanation—but that this is the

某物不是另一物，而两者又都不是别的什么另一物呢?没有什么可证明的。

这是我们先期宣扬的深奥道理之一。

你只能用另一种荒谬来对抗一种荒谬。但科学是确立的荒谬。我们把一切智识分为：明显的荒谬与确立的荒谬。

但喀拉喀托：那就是科学家们给出的解释。我不知道巫医们讲的是什么弥天大谎。

我们从一开始就看到，科学有一种非常强烈的倾向，即尽可能地否认这个地球的对外关系。

本书是一部关于此地球外部关系资料的汇编。我们采取的立场是，我们的资料之所以被诅咒，并非出于对个别功过的考量，而是 conforming to 一种试图坚持此地球之孤立性的普遍企图。这是一种被尝试的肯定性。我们采取的立场是，科学不可能比中国人在类似的努力中、或美国所能做到的更为成功。因此，仅仅对1883年的现象作伪考量，或作为肯定性在其孤立性、或无关联性方面的表达，科学家们竟然犯下了如此巨大的荒谬之举--将火山尘埃悬浮于空中达七年之久--无视数年的流逝--而不愿承认尘埃来自此地球之外的某处。并非科学家们自身在其联合性方面曾达到过肯定性--因为诺登舍尔德在1883年之前就他的宇宙尘埃理论写了大量著作，而克利夫兰·阿贝教授则与喀拉喀托解释相争辩--而是说，这是

orthodoxy of the main body of scientists.

My own chief reason for indignation here:

That this preposterous explanation interferes with some of my own enormities.

It would cost me too much explaining, if I should have to admit that this earth's atmosphere has such sustaining power.

Later, we shall have data of things that have gone up in the air and that have stayed up—somewhere—weeks—months—but not by the sustaining power of this earth's atmosphere. For instance, the turtle of Vicksburg. It seems to me that it would be ridiculous to think of a good-sized turtle hanging, for three or four months, upheld only by the air, over the town of Vicksburg. When it comes to the horse and the barn—I think that they'll be classics some day, but I can never accept that a horse and a barn could float several months in this earth's atmosphere.

The orthodox explanation:

See the *Report of the Krakatoa Committee of the Royal Society*. It comes out absolutely for the orthodox explanation—absolutely and beautifully, also expensively. There are 492 pages in the "Report," and 40 plates, some of them marvelously colored. It was issued after an investigation that took five years. You couldn't think of anything done more efficiently, artistically, authoritatively. The mathematical parts are especially impressive: distribution of the dust of Krakatoa; velocity of translation and rates of subsidence; altitudes and persistences—

*Annual Register*, 1883-105:

科学界主体所奉的正统。

我在此感到愤慨的主要理由：

我们的说法是，这个荒谬的解释与我自己的某些夸大之词相冲突。

如果我不得不承认这个地球的大气具有如此维持性的力量，那我要付出的解释代价就太大了。

稍后，我们将会有关于升入空中并停留在那里--某处--数周--数月--但并非依靠此地球大气层的维持力的东西的资料。例如，维克斯堡的乌龟。在我看来，认为一只相当大的乌龟仅靠空气支撑，在维克斯堡镇上空悬挂三四个月，那将是荒谬的。至于那匹马和谷仓--我认为它们有朝一日会成为经典，但我永远无法接受一匹马和一座谷仓能在此地球的大气中漂浮数月。

正统解释：

见皇家学会喀拉喀托委员会报告。它绝对支持正统派的解释--绝对而美妙地，而且昂贵地。该“报告”有492页，40幅图版，其中一些色彩奇妙。它是在经过五年的调查之后发布的。你想不出任何比这更高效、更具艺术性、更具权威性的东西了。数学部分尤其令人印象深刻：喀拉喀托尘埃的分布；平移速度和沉降速率；高度和持续时间--

《年鉴》，1883-105:

That the atmospheric effects that have been attributed to Krakatoa were seen in Trinidad before the eruption occurred:

*Knowledge*, 5-418:

That they were seen in Natal, South Africa, six months before the eruption.

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Inertia and its inhospitality.

Or raw meat should not be fed to babies.

We shall have a few data initiatorily.

I fear me that the horse and the barn were a little extreme for our budding liberalities.

The outrageous is the reasonable, if introduced politely.

Hailstones, for instance. One reads in the newspapers of hailstones the size of hens' eggs. One smiles. Nevertheless I will engage to list one hundred instances, from the *Monthly Weather Review*, of hailstones the size of hens' eggs. There is an account in *Nature*, Nov. 1, 1894, of hailstones that weighed almost two pounds each. See Chambers' Encyclopedia for three-pounders. *Report of the Smithsonian Institution*, 1870-479—two-pounders authenticated, and six-pounders reported. At Seringapatam, India, about the year 1800, fell a hailstone—

I fear me, I fear me: this is one of the profoundly damned. I blurt out something that should, perhaps, be withheld for several hundred pages—but that damned thing was the size of an elephant.

We laugh.

我们的说法是，那些被归因于喀拉喀托的大气效应
在火山爆发前，特立尼达曾见过：

知识，5-418：

我们的说法是，在南非纳塔尔，火山爆发前六个月就有人看见过它们。

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惰性及其不友好。

或者不应该给婴儿喂生肉。

我们的说法是，先列出几项初步数据。

我担心，那匹马和那个谷仓对于我们萌芽中的自由主义来说有点过于极端了。

我们的说法是，只要引介得体，荒诞即合理。

例如冰雹。人们在报纸上读到鸡蛋大小的冰雹。人们一笑置之。然而我愿从《每月天气评论》中列出上百个鸡蛋大小冰雹的实例。《自然》，1894年11月1日，有一则记载，说冰雹每颗重近两磅。三磅重的冰雹见《钱伯斯百科全书》。《史密森学会报告》，1870-479--两磅重的冰雹经证实，六磅重的亦有报道。在印度塞林加帕坦，约1800年，落下一颗冰雹--

我担心，我担心：这是那些被深深诅咒的东西之一。我脱口说出了一些也许本应保留数百页才说的话--但那被诅咒的东西有大象那么大。

我们笑。

Or snowflakes. Size of saucers. Said to have fallen at Nashville, Tenn., Jan. 24, 1891. One smiles.

"In Montana, in the winter of 1887, fell snowflakes 15 inches across, and 8 inches thick." (*Monthly Weather Review*, 1915-73.)

In the topography of intellection, I should say that what we call knowledge is ignorance surrounded by laughter.

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Black rains—red rains—the fall of a thousand tons of butter.

Jet-black snow—pink snow—blue hailstones—hailstones flavored like oranges.

Punk and silk and charcoal.

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About one hundred years ago, if anyone was so credulous as to think that stones had ever fallen from the sky, he was reasoned with:

In the first place there are no stones in the sky:

Therefore no stones can fall from the sky.

Or nothing more reasonable or scientific or logical than that could be said upon any subject. The only trouble is the universal trouble: that the major premise is not real, or is intermediate somewhere between realness and unrealness.

In 1772, a committee, of whom Lavoisier was a member, was appointed by the French Academy, to investigate a report that a stone had fallen from the sky at Luce, France. Of all attempts at positiveness, in its aspect of isolation, I don't know of anything that has been fought harder for than the notion of this earth's

或者是雪花。碟子大小。据说于一八九一年一月二十四日落在田纳西州纳什维尔。有人笑了。

“在蒙大拿，1887年冬天，落下的雪花宽15英寸，厚8英寸。”(*Monthly Weather Review*,1915-73。)

在智识的地形学中，我应当说，我们所称的知识，是被笑声包围的无知。

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黑雨--红雨--千吨黄油的降落。

乌黑的雪粉红的雪蓝色的冰雹--尝起来像橙子的冰雹。

朋克与丝绸与木炭。

---

大约一百年前，如果有人轻信到认为石头曾从天空落下，他就会被推理

与：

首先，天空中并没有石头：

因此，石头不可能从天而降。

或者，关于任何主题，都说不出比这更合理、更科学或更合乎逻辑的话了。唯一的麻烦是那个普遍的麻烦：大前提并不真实，或者在某处介于真实与不真实之间。

1772年，法国科学院任命了一个委员会，拉瓦锡是成员之一，去调查一份报告，说在法国吕斯有一块石头从天空落下。在所有追求确定性的尝试中，就其孤立性而言，我不知道还有什么比关于这个地球的

unrelatedness. Lavoisier analyzed the stone of Luce. The exclusionists' explanation at that time was that stones do not fall from the sky: that luminous objects may seem to fall, and that hot stones may be picked up where a luminous object seemingly had landed—only lightning striking a stone, heating, even melting it.

无关性这一观念被更激烈地争辩过。拉瓦锡分析了吕斯的石头。当时排斥论者的解释是：石头不会从天空落下；发光的物体可能看似落下，而热石头可能在一个发光物体看似落下的地方被捡到--只是闪电击中了一块石头，把它加热，甚至熔化。

The stone of Luce showed signs of fusion.

吕斯之石显示出熔融的迹象。

Lavoisier's analysis "absolutely proved" that this stone had not fallen: that it had been struck by lightning.

拉瓦锡的分析“绝对证明”这块石头没有落下：它是被闪电击中的。

So, authoritatively, falling stones were damned. The stock means of exclusion remained the explanation of lightning that was seen to strike something—that had been upon the ground in the first place.

于是，落石被权威地诅咒了。惯用的排斥手段仍然是那种解释：闪电被看到击中某物--而那物原本就在地上。

But positiveness and the fate of every positive statement. It is not customary to think of damned stones raising an outcry against a sentence of exclusion, but, subjectively, aerolites did—or data of them bombarded the walls raised against them—

但确定性和每一条肯定陈述的命运。人们不习惯想到被诅咒的石头会对排斥判决发出抗议，但主观上，陨石确实如此--或者说关于它们的资料轰击了针对它们竖起的墙壁--

*Monthly Review*, 1796-426

每月评论,1796-426

"The phenomenon which is the subject of the remarks before us will seem to most persons as little worthy of credit as any that could be offered. The falling of large stones from the sky, without any assignable cause of their previous ascent, seems to partake so much of the marvelous as almost entirely to exclude the operation of known and natural agents. Yet a body of evidence is here brought to prove that such events have actually taken place, and we ought not to withhold from it a proper degree of attention."

“我们面前所讨论的这个现象，在大多数人看来，其可信程度之低，恐怕不亚于任何可能提出的说法。大块石头从天而降，而其先前上升又无任何可指认的原因，这似乎带有太多神奇色彩，几乎完全排除了已知自然因素的作用。然而，这里却汇集了一批证据，用以证明此类事件确曾发生，我们不应不对其给予适当程度的关注。”

The writer abandons the first, or absolute, exclusion, and modifies it with the explanation that the day before a reported fall of

作者放弃第一种，即绝对的排斥，并以这样的解释来修改它：在据报落石的前一天

stones in Tuscany, June 16, 1794, there had been an eruption of Vesuvius—

Or that stones do fall from the sky, but that they are stones that have been raised to the sky from some other part of the earth's surface by whirlwinds or by volcanic action.

It's more than one hundred and twenty years later. I know of no aerolite that has ever been acceptably traced to terrestrial origin.

Falling stones had to be undamned—though still with a reservation that held out for exclusion of outside forces.

One may have the knowledge of a Lavoisier, and still not be able to analyze, not be able even to see, except conformably with the hypnoses, or the conventional reactions against hypnoses, of one's era.

We believe no more.

We accept.

Little by little the whirlwind and volcano explanations had to be abandoned, but so powerful was this exclusion-hypnosis, sentence of damnation, or this attempt at positiveness, that far into our own times some scientists, notably Prof. Lawrence Smith and Sir Robert Ball, continued to hold out against all external origins, asserting that nothing could fall to this earth, unless it had been cast up or whirled up from some other part of this earth's surface.

It's as commendable as anything ever has been—by which I mean it's intermediate to the commendable and the censurable.

It's virginal.

1794年6月16日，托斯卡纳的石头，维苏威火山曾有一次喷发--

或者，石头确实从天空落下，但它们是石头，是被旋风或火山作用从地球表面某个其他地方升到天空的。

那是一百二十多年后了。我不知道有任何陨石曾被可接受地追溯到地球上的起源。

落石不得不被解除诅咒--尽管仍带有一项保留，坚持排斥外部力量。

一个人可以拥有拉瓦锡那样的知识，却仍然无法分析，甚至无法看见，除非顺应其时代的催眠状态，或对催眠状态的常规反应。

我们不再相信了。

我们接受。

旋风说和火山说不得不一点一点地被放弃，但这种排斥-催眠、诅咒判决，或这种追求确定性的尝试如此强大，以至于直到我们自己的时代很久之后，一些科学家，尤其是劳伦斯·史密斯教授和罗伯特·鲍尔爵士，仍继续坚持反对一切外部起源，断言没有任何东西能落到这个地球上，除非它是从地球表面某个其他地方被抛上或卷上的。

这和其他任何事一样值得称赞--我的意思是，它介于值得称赞与应受责备之间。

这是未开发的。

Meteorites, data of which were once of the damned, have been admitted, but the common impression of them is only a retreat of attempted exclusion: that only two kinds of substance fall from the sky: metallic and stony: that the metallic objects are of iron and nickel—

Butter and paper and wool and silk and resin.

We see, to start with, that the virgins of science have fought and wept and screamed against external relations—upon two grounds:

There in the first place;

Or up from one part of this earth's surface and down to another.

As late as November, 1902, in *Nature Notes*, 13-231, a member of the Selborne Society still argued that meteorites do not fall from the sky; that they are masses of iron upon the ground "in the first place," that attract lightning; that the lightning is seen, and is mistaken for a falling, luminous object—

By progress we mean rape.

Butter and beef and blood and a stone with strange inscriptions upon it.

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## 3

So then, it is our expression that Science relates to real knowledge no more than does the growth of a plant, or the organization of a department store, or the development of a nation: that all are assimilative, or organizing, or systematizing processes that represent different attempts to attain the positive state—the state commonly called heaven, I suppose I mean.

陨石，其资料一度属于被诅咒者，已被承认，但关于它们的普遍印象只是对 attempted exclusion 的一次退却：只有两种物质从天空落下：金属的和石质的：金属物体是铁和镍--

黄油、纸张、羊毛、丝绸和树脂。

我们首先看到，科学的贞女们曾为反对外部关系而战斗、哭泣和尖叫--基于两个理由：

首先就在那里；

或从地球表面的一个部分升起，再降落到另一个部分。

迟至1902年11月，在*Nature Notes*,13-231中，一位Selborne学会的会员仍在争辩说，陨石并非从天而降；它们是“首先”就在地面上的铁块，会吸引闪电；人们看到的是闪电，却误以为是一个下落的发光物体--

我们的说法是，进步即强奸。

黄油、牛肉、血，以及一块刻有奇异铭文的石头。

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## 3

那么，我们的说法是，科学与真正知识的关系，并不比一株植物的生长、一家百货公司的组织或一个民族的发展更多：它们全都是同化、组织或系统化的过程，代表着达到肯定状态--通常称为天堂的状态，我想我是说--的不同尝试。

There can be no real science where there are indeterminate variables, but every variable is, in finer terms, indeterminate, or irregular, if only to have the appearance of being in Intermediateness is to express regularity unattained. The invariable, or the real and stable, would be nothing at all in Intermediateness—rather as, but in relative terms, an undistorted interpretation of external sounds in the mind of a dreamer could not continue to exist in a dreaming mind, because that touch of relative realness would be of awakening and not of dreaming. Science is the attempt to awaken to realness, wherein it is attempt to find regularity and uniformity. Or the regular and uniform would be that which has nothing external to disturb it. By the universal we mean the real. Or the notion is that the underlying super-attempt, as expressed in Science, is indifferent to the subject-matter of Science: that the attempt to regularize is the vital spirit. Bugs and stars and chemical messes: that they are only quasi-real, and that of them there is nothing real to know; but that systematization of pseudo-data is approximation to realness or final awakening—

凡存在不确定变量的地方，就不可能有真正的科学，但每一个变量，用更精细的话说，都是不确定的，或不规则的，哪怕仅仅是为了显得处于中间态，也就是表达一种未曾达到的规律性。不变者，或真实而稳定者，在中间态中根本不算什么--颇似如此，但只是相对而言：一个梦中人对客观声音所作的无扭曲解释，不可能继续存在于做梦的心灵中，因为那一点相对的实在性属于觉醒而非做梦。科学就是试图觉醒于实在，其中也就是试图发现规律性和一致性。或者说，有规律的和一致的，将是那种没有任何外在之物来干扰它的东西。所谓普遍的，我们指的就是真实的。或者说，这个观念是：在科学中表达出来的那种 underlying 超级尝试，对科学的题材本身漠不关心：试图使之规律化才是那活的精神。虫子和星辰和化学混合物：它们只是准实在的，关于它们没有什么真实的东西可知；但对伪资料的系统化，却是向实在性或最终觉醒的接近--

Or a dreaming mind—and its centaurs and canary birds that turn into giraffes—there could be no real biology upon such subjects, but attempt, in a dreaming mind, to systematize such appearances would be movement toward awakening—if better mental co-ordination is all that we mean by the state of being awake—relatively awake.

或者一个做梦的心灵--以及它那些变成长颈鹿的半人马和金丝雀--关于这类主题不可能有真正的生物学，但在一个做梦的心灵中，试图将这类显现系统化，将会是走向觉醒的运动--如果更好的心理协调就是我们所谓醒着的状态--相对醒着。

So it is, that having attempted to systematize, by ignoring externality to the greatest possible degree, the notion of things dropping in upon this earth, from externality, is as unsettling and as unwelcome to Science as—tin horns blowing in upon a

因此，在试图通过最大程度地忽视外部性来系统化“事物从外部性落入这个地球”这一观念之后，它对科学来说，正如--锡号吹向一位

musician's relatively symmetric composition—flies alighting upon a painter's attempted harmony, and tracking colors one into another—suffragist getting up and making a political speech at a prayer meeting.

音乐家相对对称的作曲--苍蝇落在一位画家试图达成的和谐上，把颜色一种一种地追踪下去--妇女参政论者在祈祷会上站起来发表政治演说。

If all things are of a oneness, which is a state intermediate to unrealness and realness, and if nothing has succeeded in breaking away and establishing entity for itself, and could not continue to "exist" in intermediateness, if it should succeed, any more than could the born still at the same time be the uterine, I of course know of no positive difference between Science and Christian Science—and the attitude of both toward the unwelcome is the same—"it does not exist."

如果万物是一体的，这是一种介于不真实与真实之间的状态，并且如果没有任何东西成功挣脱并为自己建立实体，而且即使成功也不能继续在中间状态中“存在”，正如已出生者不能同时仍是子宫中的一样，我当然不知道科学与基督教科学之间有任何正面差别--而两者对不受欢迎之物的态度是一样的--“它不存在。”

A Lord Kelvin and a Mrs. Eddy, and something not to their liking—it does not exist.

一位开尔文勋爵和一位艾迪夫人，以及某种不合他们口味的东西--它不存在。

Of course not, we Intermediates say: but, also, that, in Intermediateness, neither is there absolute non-existence.

当然不存在，我们中间态者说：但同样，在中间态中，也没有绝对的不存在。

Or a Christian Scientist and a toothache—neither exists in the final sense: also neither is absolutely non-existent, and, according to our therapeutics, the one that more highly approximates to realness will win.

或者一位基督教科学家和牙痛--两者在最终意义上都不存在：两者也都不是绝对不存在，而按照我们的治疗学，更高度接近真实的那一个将会获胜。

A secret of power—

力量的秘密--

I think it's another profundity.

我认为这是另一种深奥。

Do you want power over something?

你想要对某事物拥有权力吗?

Be more nearly real than it.

比它更接近真实。

We'll begin with yellow substances that have fallen upon this earth: we'll see whether our data of them have a higher

我们将从落到这个地球上的黄色物质开始：我们将看看关于它们的资料是否比那些否认其存在者的教条具有更高的

approximation to realness than have the dogmas of those who deny their existence—that is, as products from somewhere external to this earth.

In mere impressionism we take our stand. We have no positive tests nor standards. Realism in art: realism in science—they pass away. In 1859, the thing to do was to accept Darwinism; now many biologists are revolting and trying to conceive of something else. The thing to do was to accept it in its day, but Darwinism of course was never proved:

The fittest survive.

What is meant by the fittest?

Not the strongest; not the cleverest—

Weakness and stupidity everywhere survive.

There is no way of determining fitness except in that a thing does survive.

"Fitness," then, is only another name for "survival."

Darwinism:

That survivors survive.

Although Darwinism, then, seems positively baseless, or absolutely irrational, its massing of supposed data, and its attempted coherence approximate more highly to Organization and Consistency than did the inchoate speculations that preceded it.

Or that Columbus never proved that the earth is round.

Shadow of the earth on the moon?

对真实性的接近--也就是说，作为来自这个地球之外某处的产物。

在纯粹的印象主义中，我们采取立场。我们没有确定的检验或标准。艺术中的现实主义：科学中的现实主义--它们都会消逝。1859年，该做的事是接受达尔文主义；如今许多生物学家正在反叛并试图构想别的东西。在其时代，该做的事是接受它，但达尔文主义当然从未被证明：

适者生存。

「适者」是什么意思?

并非最强；并非最聪慧--

软弱与愚蠢处处存活。

我们的说法是，除了一个事物确实存活下来之外，没有办法确定适应性。

那么，“适应”不过是“生存”的另一个名称罢了。

达尔文主义：

我们的说法是，幸存者之所以幸存。

那么，尽管达尔文主义似乎毫无根据，或者绝对不合理，但它对所谓资料的汇集，以及它试图达到的连贯性，比起它之前那些不成熟的推测，更接近于组织性和一致性。

它。

或者，哥伦布从未证明地球是圆的。地球在月球上的影子?

No one has ever seen it in its entirety. The earth's shadow is much larger than the moon. If the periphery of the shadow is curved—but the convex moon—a straight-edged object will cast a curved shadow upon a surface that is convex.

从未有人见过它的全貌。地球的影子比月球大得多。如果影子的边缘是弯曲的--但凸形的月球--一个直边物体在凸面上会投下弯曲的影子。

All the other so-called proofs may be taken up in the same way. It was impossible for Columbus to prove that the earth is round. It was not required: only that with a higher seeming of positiveness than that of his opponents, he should attempt. The thing to do, in 1492, was nevertheless to accept that beyond Europe, to the west, were other lands.

所有其他所谓的证据也可以用同样的方式来看待。哥伦布不可能证明地球是圆的。这并非必需：只是他应以比对手更高的表面确定性去尝试。1492年该做的事，仍然是接受在欧洲之外、向西还有别的陆地。

I offer for acceptance, as something concordant with the spirit of this first quarter of the 20th century, the expression that beyond this earth are—other lands—from which come things as, from America, float things to Europe.

我提出一个与20世纪第一个四分之一时期的精神相合的说法，供人接受：在这个地球之外还有--别的陆地--从那里来的东西，正如从美洲有漂浮之物来到欧洲。

As to yellow substances that have fallen upon this earth, the endeavor to exclude extra-mundane origins is the dogma that all yellow rains and yellow snows are colored with pollen from this earth's pine trees. *Symons' Meteorological Magazine* is especially prudish in this respect and regards as highly improper all advances made by other explainers.

至于落到这个地球上的黄色物质，排除地球之外起源的努力，是这样一种教条：所有黄色的雨和黄色的雪都是被这个地球上的松树花粉染色的。西蒙斯气象杂志在这方面尤其拘谨，认为其他解释者的一切主张都极不合宜。

Nevertheless, the *Monthly Weather Review*, May, 1877, reports a golden-yellow fall, of Feb. 27, 1877, at Peckloh, Germany, in which four kinds of organisms, not pollen, were the coloring matter. There were minute things shaped like arrows, coffee beans, horns, and disks.

尽管如此，《M25》每月天气评论《M26》，1877年5月，报道了1877年2月27日在德国佩克洛的一场金黄色降落，其中四种生物，而非花粉，是着色物质。其中有形状像箭、咖啡豆、角和圆盘的微小物体。

They may have been symbols. They may have been objective hieroglyphics—

它们可能是符号。它们可能是客观的象形文字--

Mere passing fancy—let it go—

In the *Annales de Chimie*, 85-288, there is a list of rains said to have contained sulphur. I have thirty or forty other notes. I'll not use one of them. I'll admit that every one of them is upon a fall of pollen. I said, to begin with, that our methods would be the methods of theologians and scientists, and they always begin with an appearance of liberality. I grant thirty or forty points to start with. I'm as liberal as any of them—or that my liberality won't cost me anything—the enormousness of the data that we shall have.

Or just to look over a typical instance of this dogma, and the way it works out:

In the *American Journal of Science*, 1-42-196, we are told of a yellow substance that fell by the bucketful upon a vessel, one "windless" night in June, in Pictou Harbor, Nova Scotia. The writer analyzed the substance, and it was found to "give off nitrogen and ammonia and an animal odor."

Now, one of our Intermediatist principles, to start with, is that so far from positive, in the aspect of Homogeneousness, are all substances, that, at least in what is called an elementary sense, anything can be found anywhere. Mahogany logs on the coast of Greenland; bugs of a valley on the top of Mt. Blanc; atheists at a prayer meeting; ice in India. For instance, chemical analysis can reveal that almost any dead man was poisoned with arsenic, we'll say, because there is no stomach without some iron, lead, tin, gold, arsenic in it and of it—which, of course, in a broader sense, doesn't matter much, because a certain number of persons must, as a restraining influence, be executed for murder every year; and,

一时的兴致--随它去吧--

在*Annales de Chimie*,85-288中，有一份据说含有硫磺的雨水的清单。我还有三四十条其他笔记。我一条都不会用。我承认其中每一条都是关于一场花粉的降落。我一开始就说过，我们的方法将是神学家和科学家的方法，而他们总是以一种开明的姿态开始。我一开始就让出三四十个点。我和他们中任何人一样开明--或者说我的开明不会让我付出任何代价--我们将拥有的资料的巨大性。

或者只是审视一下这一教条的一个典型实例，以及它是如何运作的：

在美国科学杂志,1-42-196中，我们得知一种黄色物质在六月一个“无风”的夜晚成桶地落在新斯科舍省皮克图港的一艘船上。作者分析了该物质，发现它“释放出氮和氨以及一种动物气味”。

那么，我们中间论者的原则之一，从一开始就是：一切物质远非在均质性的方面是确定的，以至于至少在被称作基本的意义上，任何东西都可以在任何地方被发现。格陵兰海岸上的桃花心木原木；勃朗峰顶上一个山谷的虫子；祈祷会上的无神论者；印度的冰。例如，化学分析可以揭示，几乎任何死人都是被砒霜毒死的，我们可以这么说，因为没有哪个胃里不含有些许铁、铅、锡、金、砒霜--这当然，在更广泛的意义上，关系不大，因为每年必须有相当数量的人作为威慑力量因谋杀而被处决；而且，

if detectives aren't able really to detect anything, illusion of their success is all that is necessary, and it is very honorable to give up one's life for society as a whole.

如果侦探们实际上什么也侦测不出来，那么他们成功的假象就是所需要的全部，而为整个社会献出生命是非常可敬的。

The chemist who analyzed the substance of Pictou sent a sample to the Editor of the *Journal*. The Editor of course found pollen in it.

分析皮克图那物质的那位化学家把一份样品寄给了《*Journal*》的编辑。编辑当然在其中发现了花粉

它。

My own acceptance is that there'd have to be some pollen in it: that nothing could very well fall through the air, in June, near the pine forests of Nova Scotia, and escape all floating spores of pollen. But the Editor does not say that this substance "contained" pollen. He disregards "nitrogen, ammonia, and an animal odor," and says that the substance was pollen. For the sake of our thirty or forty tokens of liberality, or pseudo-liberality, if we can't be really liberal, we grant that the chemist of the first examination probably wouldn't know an animal odor if he were janitor of a menagerie. As we go along, however, there can be no such sweeping ignoring of this phenomenon:

我自己的接受是，其中必定含有某种花粉：在六月，新斯科舍松林附近，任何东西都不太可能从空气中落下而避开所有飘浮的花粉孢子。但编辑并没有说这种物质“含有”花粉。他无视“氮、氨和一种动物气味”，说这种物质就是花粉。看在我们三四十个宽宏大量或伪宽宏大量的标志份上，如果我们不能真正宽宏大量，我们就承认第一次检验的化学家即使当动物园的看门人，也未必分得清动物气味。然而，随着我们往下走，就不能这样一概无视这一现象了：

The fall of animal-matter from the sky.

动物物质从天而降。

I'd suggest, to start with, that we'd put ourselves in the place of deep-sea fishes:

我建议，首先，我们把自己放在深海鱼的位置上：

How would they account for the fall of animal-matter from above?

我们的说法是，他们如何解释动物物质从天而降?

They wouldn't try—

他们不会尝试--

Or it's easy enough to think of most of us as deep-sea fishes of a kind.

或者，我们大可以把自己多数人想象成某种深海鱼。

*Jour. Franklin Inst.*, 90-11:

富兰克林学会杂志,90-11:

That, upon the 14th of February, 1870, there fell, at Genoa, Italy,

我们的说法是，1870年2月14日，在意大利热那亚，

according to Director Boccardo, of the Technical Institute of Genoa, and Prof. Castellani, a yellow substance. But the microscope revealed numerous globules of cobalt blue, also corpuscles of a pearly color that resembled starch. See *Nature*, 2-166.

*Comptes Rendus*, 56-972:

M. Bouis says of a substance, reddish varying to yellowish, that fell enormously and successively, or upon April 30, May 1 and May 2, in France and Spain, that it carbonized and spread the odor of charred animal matter—that it was not pollen—that in alcohol it left a residue of resinous matter.

Hundreds of thousands of tons of this matter must have fallen.

"Odor of charred animal matter."

Or an aerial battle that occurred in inter-planetary space several hundred years ago—effect of time in making diverse remains uniform in appearance—

It's all very absurd because, even though we are told of a prodigious quantity of animal matter that fell from the sky—three days—France and Spain—we're not ready yet: that's all. M. Bouis says that this substance was not pollen; the vastness of the fall makes acceptable that it was not pollen; still, the resinous residue does suggest pollen of pine trees. We shall hear a great deal of a substance with a resinous residue that has fallen from the sky: finally we shall divorce it from all suggestion of pollen.

*Blackwood's Magazine*, 3-338:

A yellow powder that fell at Gerace, Calabria, March 14, 1813.

据热那亚技术研究所所长博卡多(Boccardo)与卡斯特拉尼(Castellani)教授说，是一种黄色物质。但显微镜下显出无数钴蓝色小球，还有呈珍珠色、类似淀粉的微粒。见*Nature*, 2-166。

《报告》，56-972:

布伊先生说，有一种从红色到黄色不等的物质，在法国和西班牙大量而连续地降落，或者说在4月30日、5月1日和5月2日降落，它碳化并散发出烧焦的动物物质的气味--它不是花粉--在酒精中它留下一种树脂状物质的残渣。

我们的说法是，这种物质必定已落下了数十万吨。

“烧焦动物物质的气味。”

或者是数百年前发生在行星际空间的一场空中战斗--时间的作用使各种不同的残骸在外观上变得一致--

这一切都非常荒谬，因为，尽管我们听说有巨量的动物物质从天而降--三天--法国和西班牙--我们还没有准备好：仅此而已。布伊斯先生说这种物质不是花粉；坠落的规模之大使人可以接受它不是花粉；不过，那树脂状的残留物确实暗示松树花粉。我们还会听到大量关于一种带有树脂状残留物、从天而降的物质的事情：最终我们将把它与一切花粉的暗示割裂开来。

布莱克伍德杂志,3-338:

1813年3月14日，卡拉布里亚的杰拉切降下一种黄色粉末。

Some of this substance was collected by Sig. Simenini, Professor of Chemistry, at Naples. It had an earthy, insipid taste, and is described as "unctuous." When heated, this matter turned brown, then black, then red. According to the *Annals of Philosophy*, 11-466, one of the components was a greenish-yellow substance, which, when dried, was found to be resinous.

这种物质有一部分是由那不勒斯的化学教授西梅尼尼先生收集的。它有一种土腥、无味的味道，并被描述为“油腻”。加热时，这物质先变褐，再变黑，然后变红。根据《哲学年鉴》11-466，其成分之一是一种绿黄色物质，干燥后发现是树脂质的。

But concomitants of this fall:

但这一坠落伴随的现象：

Loud noises were heard in the sky.

天空中传来巨大的声响。

Stones fell from the sky.

石头从天而降。

According to Chladni, these concomitants occurred, and to me they seem—rather brutal?—or not associable with something so soft and gentle as a fall of pollen?

根据克拉德尼的说法，这些伴随物出现了，而在我看来它们似乎--相当野蛮?--或者与像一场天降的花粉那样柔软温和的东西不相容?

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Black rains and black snows—rains as black as a deluge of ink—jet-black snowflakes.

黑雨和黑雪--像墨水洪流一样黑的雨--漆黑的雪花。

Such a rain as that which fell in Ireland, May 14, 1849, described in the *Annals of Scientific Discovery*, 1850, and the *Annual Register*, 1849. It fell upon a district of 400 square miles, and was the color of ink, and of a fetid odor and very disagreeable taste.

像1849年5月14日落在爱尔兰的那场雨，《科学发现年鉴》1850年与《年度纪事》1849年均有记述。它落在一片四百平方英里的地区，色如墨汁，带恶臭，味道极为难闻。

The rain at Castlecommon, Ireland, April 30, 1887—"thick, black rain." (*Amer. Met. Jour.*, 4-193.)

1887年4月30日爱尔兰卡斯尔康蒙的雨--"浓稠的黑雨"。(*Amer.Met.Jour.*,4-193。)

A black rain fell in Ireland, Oct. 8 and 9, 1907. (*Symons' Met. Mag.* 43-2.) "It left a most peculiar and disagreeable smell in the air."

1907年10月8日和9日，爱尔兰降下一场黑雨。(*Symons' Met.Mag.* 43-2。)“它在空气中留下了一种极为奇特而令人不适的气味。”

The orthodox explanation of this rain occurs in *Nature*, March 2, 1908—cloud of soot that had come from South Wales, crossing the Irish Channel and all of Ireland.

正统派对这场雨的解释见于*Nature*,1908年3月2日--来自南威尔士的烟灰云，越过爱尔兰海峡和整个爱尔兰。

So the black rain of Ireland, of March, 1898: ascribed in *Symons' Met. Mag.* 33-40, to clouds of soot from the manufacturing towns of North England and South Scotland.

Our Intermediatist principle of pseudo-logic, or our principle of Continuity is, of course, that nothing is unique, or individual: that all phenomena merge away into all other phenomena: that, for instance—suppose there should be vast celestial super-oceanic, or inter-planetary vessels that come near this earth and discharge volumes of smoke at times. We're only supposing such a thing as that now, because, conventionally, we are beginning modestly and tentatively. But if it were so, there would necessarily be some phenomenon upon this earth, with which that phenomenon would merge. Extra-mundane smoke and smoke from cities merge, or both would manifest in black precipitations in rain.

In Continuity, it is impossible to distinguish phenomena at their merging-points, so we look for them at their extremes. Impossible to distinguish between animal and vegetable in some infusoria—but hippopotamus and violet. For all practical purposes they're distinguishable enough. No one but a Barnum or a Bailey would send one a bunch of hippopotami as a token of regard.

So away from the great manufacturing centers:

Black rain in Switzerland, Jan. 20, 1911. Switzerland is so remote, and so ill at ease is the conventional explanation here, that *Nature*, 85-451, says of this rain that in certain conditions of weather, snow may take on an appearance of blackness that is quite deceptive.

May be so. Or at night, if dark enough, snow may look black. This

于是，1898年3月爱尔兰的黑雨：在*Symons' Met.Mag.* 33-40中被归因于来自英格兰北部和苏格兰南部制造业城镇的烟尘云。

我们的中间派伪逻辑原则，或我们的连续性原则，当然是：没有什么是独特的或个别的：一切现象都融入一切其他现象：例如--假设有巨大的天体超海洋的、或行星际的容器靠近这个地球，有时排放大量烟雾。我们现在只是假设这样一件事，因为按常规，我们开始时是谨慎而试探性的。但如果是这样，那么在这个地球上必然会有某种现象，那种现象会与之融合。世外烟雾与城市烟雾融合，或者两者都会在雨中以黑色沉降物的形式显现。

在连续性中，不可能在现象的交汇点区分它们，所以我们从它们的极端处去寻找它们。在某些纤毛虫中不可能区分动物和植物--但河马和紫罗兰。就一切实际目的而言，它们足够可区分。除了巴纳姆或贝利，没有人会送人一群河马作为敬意的表示。

远离大制造业中心：

1911年1月20日瑞士的黑雨。瑞士如此遥远，而这里的常规说法又如此局促不安，以至于《Nature》85-451期谈到这场雨时说，在某些天气条件下，雪可能呈现出一种颇具欺骗性的黑色外观。

我们的说法是，或许如此。或者夜里，若足够黑，雪看上去可能是黑的。这

is simply denying that a black rain fell in Switzerland, Jan. 20, 1911.

Extreme remoteness from great manufacturing centers:

*La Nature*, 1888, 2-406:

That Aug. 14, 1888, there fell at the Cape of Good Hope, a rain so black as to be described as a "shower of ink."

Continuity dogs us. Continuity rules us and pulls us back. We seemed to have a little hope that by the method of extremes we could get away from things that merge indistinguishably into other things. We find that every departure from one merger is entrance upon another. At the Cape of Good Hope, vast volumes of smoke from great manufacturing centers, as an explanation, cannot very acceptably merge with the explanation of extra-mundane origin—but smoke from a terrestrial volcano can, and that is the suggestion that is made in *La Nature*.

There is, in human intellection, no real standard to judge by, but our acceptance, for the present, is that the more nearly positive will prevail. By the more nearly positive we mean the more nearly Organized. Everything merges away into everything else, but proportionately to its complexity, if unified, a thing seems strong, real, and distinct: so, in aesthetics, it is recognized that diversity in unity is higher beauty, or approximation to Beauty, than is simpler unity; so the logicians feel that agreement of diverse data constitute greater convincingness, or strength, than that of mere parallel instances: so to Herbert Spencer the more highly differentiated and integrated is the more fully evolved. Our opponents hold out for mundane origin of all black rains. Our

我们的说法是，这不过是在否认 1911 年 1 月 20 日瑞士曾降下黑雨。

远离大制造中心：

《自然》，1888,2-406:

1888年8月14日，在好望角降下了一场黑得被描述为“墨水雨”的雨。

连续性纠缠着我们。连续性统治着我们，把我们拉回来。我们似乎有一点希望，即通过极端的方法，我们可以摆脱那些不可区分地融入其他事物的事物。我们发现，每一次离开一个融合体，就是进入另一个融合体。在好望角，来自大型制造业中心的巨量烟雾，作为一种解释，不能很可接受地与世外起源的解释融合--但来自地球火山的烟雾可以，而这就是*La Nature*中提出的暗示。

在人类理智中，没有真正可供判断的标准，但我们目前的接受是，更接近实证的将占上风。所谓更接近实证，我们指的是更接近组织化的。一切都融入其他一切，但与其复杂性成比例，如果统一起来，一个事物似乎强大、真实而独特：所以，在美学中，人们承认多样性中的统一是比单纯的统一更高的美，或更接近美；所以逻辑学家觉得，多样资料的吻合比仅仅平行实例的吻合构成更大的说服力或力量；所以对赫伯特·斯宾塞来说，分化与整合程度越高，进化就越充分。我们的对手坚持所有黑雨都是世俗起源。我们的

method will be the presenting of diverse phenomena in agreement with the notion of some other origin. We take up not only black rains but black rains and their accompanying phenomena.

A correspondent to *Knowledge*, 5-190, writes of a black rain that fell in the Clyde Valley, March 1, 1884: of another black rain that fell two days later. According to the correspondent, a black rain had fallen in the Clyde Valley, March 20, 1828: then again March 22, 1828. According to *Nature*, 9-43, a black rain fell at Marlsford, England, Sept. 4, 1873; more than twenty-four hours later another black rain fell in the same small town.

The black rains of Slains:

According to Rev. James Rust (*Scottish Showers*):

A black rain at Slains, Jan. 14, 1862—another at Carluke, 140 miles from Slains, May 1, 1862—at Slains, May 20, 1862—Slains, Oct. 28, 1863.

But after two of these showers, vast quantities of a substance described sometimes as "pumice stone," but sometimes as "slag," were washed upon the sea coast near Slains. A chemist's opinion is given that this substance was slag: that it was not a volcanic product: slag from smelting works. We now have, for black rains, a concomitant that is irreconcilable with origin from factory chimneys. Whatever it may have been the quantity of this substance was so enormous that, in Mr. Rust's opinion, to have produced so much of it would have required the united output of all the smelting works in the world. If slag it were, we accept that an artificial product has, in enormous quantities, fallen from the sky. If you don't think that such occurrences are damned by

方法将是以符合某种其他起源观念的多样现象来呈现。我们不仅讨论黑雨，还讨论黑雨及其伴随现象。

一位致《知识》杂志(5-190)的通信者写道，1884年3月1日克莱德谷降下一场黑雨；两天后又降下另一场黑雨。据这位通信者说，1828年3月20日克莱德谷曾降过一场黑雨；随后1828年3月22日又降了一场。据《自然》杂志(9-43)记载，1873年9月4日英格兰马尔斯福德降下一场黑雨；二十四个多小时后，同一个小镇又降下另一场黑雨。

斯莱恩的黑雨：

据詹姆斯·拉斯特牧师(《苏格兰阵雨》)记载：

1862年1月14日，斯莱恩斯降下一场黑雨--1862年5月1日，距斯莱恩斯140英里的卡卢克又降一场--1862年5月20日，斯莱恩斯--1863年10月28日，斯莱恩斯。

但在两场这样的雨之后，大量有时被描述为“浮石”、有时被描述为“矿渣”的物质被冲上了斯莱恩斯附近的海岸。一位化学家的意见认为，这种物质是矿渣：它不是火山产物：而是冶炼厂的矿渣。我们现在有了黑雨的一个伴随情况，它与来自工厂烟囱的起源无法调和。无论它可能是什么，这种物质的数量如此巨大，以至于在拉斯特先生看来，要产生这么多，需要全世界所有冶炼厂的总产量。如果它是矿渣，我们接受一种人造产品已从天而降，数量巨大。如果你不认为这类事件被诅咒--

Science, read *Scottish Showers* and see how impossible it was for the author to have this matter taken up by the scientific world.

The first and second rains corresponded, in time, with ordinary ebullitions of Vesuvius.

The third and fourth, according to Mr. Rust, corresponded with no known volcanic activities upon this earth.

*La Science Pour Tous*, 11-26:

That, between October, 1863, and January, 1866, four more black rains fell at Slains, Scotland.

The writer of this supplementary account tells us, with a better, or more unscrupulous, orthodoxy than Mr. Rust's, that of the eight black rains, five coincided with eruptions of Vesuvius and three with eruptions of Etna.

The fate of all explanation is to close one door only to have another fly wide open. I should say that my own notions upon this subject will be considered irrational, but at least my gregariousness is satisfied in associating here with the preposterous—or this writer, and those who think in his rut, have to say that they can think of four discharges from one far-distant volcano, passing over a great part of Europe, precipitating nowhere else, discharging precisely over one small northern parish—

But also of three other discharges, from another far-distant volcano, showing the same precise preference, if not marksmanship, for one small parish in Scotland.

Nor would orthodoxy be any better off in thinking of exploding

Science，读一读*Scottish Showers*，看看作者要让这件事被科学界接过去是多么不可能。

第一场和第二场雨在时间上与维苏威火山的普通喷发相对应。

第三场和第四场，根据拉斯特先生的说法，与地球上任何已知的火山活动都不对应。

大众科学，11-26：

也就是说，在1863年10月至1866年1月之间，苏格兰斯莱恩斯又降下了四场黑雨。

这份补充记述的作者以一种比拉斯特先生更好、或更无所顾忌的正统观念告诉我们，在八场黑雨中，五场与维苏威火山的喷发吻合，三场与埃特纳火山的喷发吻合。

一切解释的命运都是关上一扇门，却让另一扇门大敞。我应该说，我自己关于这个问题的看法会被认为是非理性的，但至少我的合群性得到了满足，因为在这里与那些荒谬的人为伍--或者这位作者，以及那些在他的思维定式中思考的人，不得不说，他们能想到来自一座遥远火山的四次喷发，越过欧洲的大部分地区，不在其他地方降落，恰恰在一个小小的北方教区上空倾泻--

但还有另外三次喷出，来自另一座遥远的火山，显示出对苏格兰一个小教区的同样精确的偏好，如果不是枪法的话。

正统观念若想以爆炸来解释，也未必能好到哪里去

meteorites and their débris: preciseness and recurrence would be just as difficult to explain.

陨石及其碎屑：精确性和反复性同样难以解释。

My own notion is of an island near an oceanic trade-route: it might receive débris from passing vessels seven times in four years.

我自己的想法是，一座靠近远洋贸易航线的岛屿：它可能在四年内七次接收到过往船只的碎屑。

Other concomitants of black rains:

黑雨的其他伴随现象：

In Timb's *Year Book*, 1851-270, there is an account of "a sort of rumbling, as of wagons, heard for upward of an hour without ceasing," July 16, 1850, Bulwick Rectory, Northampton, England. On the 19th, a black rain fell.

在廷布年鉴,1851-270中，有一则记载称，1850年7月16日，英格兰北安普敦郡的布利克教区长住宅，“一种轰隆声，如同马车行进，持续不断地上传，长达一个多小时”。19日，一场黑雨降下。

In *Nature*, 30-6, a correspondent writes of an intense darkness at Preston, England, April 26, 1884: page 32, another correspondent writes of black rain at Crowle, near Worcester, April 26: that a week later, or May 3, it had fallen again: another account of black rain, upon the 28th of April, near Church Shetton, so intense that the following day brooks were still dyed with it. According to four accounts by correspondents to *Nature* there were earthquakes in England at this time.

在*Nature*,30-6中，一位通信者写到1884年4月26日英格兰普雷斯顿的浓重黑暗：第32页，另一位通信者写到4月26日伍斯特附近克罗尔的黑色雨：一周后，即5月3日，它又降落了：另一份关于4月28日彻奇谢顿附近黑雨的记述，其浓重程度使得次日溪流仍被它染色。根据*Nature*通信者的四份记述，此时英格兰发生了地震。

Or the black rain of Canada, Nov. 9, 1819. This time it is orthodoxy to attribute the black precipitate to smoke of forest fires south of the Ohio River—

或者是1819年11月9日加拿大的黑雨。这一次，正统观念将黑色沉淀物归因于俄亥俄河以南森林大火的烟雾--

Zurcher, *Meteors*, p. 238:

泽尔彻，《流星》，第238页

That this black rain was accompanied by "shocks like those of an earthquake."

这场黑雨伴随着“如同地震般的震动”。

*Edinburgh Philosophical Journal*, 2-381:

《爱丁堡哲学杂志》，2-381:

That the earthquake had occurred at the climax of intense

地震发生在强烈的

darkness and the fall of black rain.

黑暗与黑雨的降落。

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Red rains.

红雨。

Orthodoxy:

正统观念：

Sand blown by the sirocco, from the Sahara to Europe.

被西罗科风吹拂的沙，从撒哈拉吹到欧洲。

Especially in the earthquake regions of Europe, there have been many falls of red substance, usually, but not always, precipitated in rain. Upon many occasions, these substances have been "absolutely identified" as sand from the Sahara. When I first took this matter up, I came across assurance after assurance, so positive to this effect, that, had I not been an Intermediatist, I'd have looked no further. Samples collected from a rain at Genoa—samples of sand forwarded from the Sahara—"absolute agreement" some writers said: same color, same particles of quartz, even the same shells of diatoms mixed in. Then the chemical analyses: not a disagreement worth mentioning.

特别是在欧洲的地震区域，有许多红色物质的降落，通常但不总是随雨降落。在许多场合，这些物质被“绝对鉴定”为来自撒哈拉的沙子。当我最初着手此事时，我遇到一个又一个保证，对此如此肯定，以至于如果我不是一个中间论者，我就不会再往下看了。从热那亚一场雨中收集的样本--从撒哈拉送来的沙子样本--“绝对一致”，一些作者说：相同的颜色，相同的石英颗粒，甚至混有相同的硅藻壳。然后是化学分析：没有值得一提的不一致。

Our intermediatist means of expression will be that, with proper exclusions, after the scientific or theological method, anything can be identified with anything else, if all things are only different expressions of an underlying oneness.

我们的中间派表达方式将是：在适当的排除之后，按照科学或神学的方法，任何事物都可以与任何其他事物相等同，只要一切事物都只是某种底层一体性的不同表达。

To many minds there's rest and there's satisfaction in that expression "absolutely identified." Absoluteness, or the illusion of it—the universal quest. If chemists have identified substances that have fallen in Europe as sand from African deserts, swept up in African whirlwinds, that's assuasive to all the irritations that occur to those cloistered minds that must repose in the concept of a snug, isolated, little world, free from contact with cosmic wickednesses, safe from stellar guile, undisturbed by inter-

在许多头脑中，“绝对鉴定”这个说法中有安宁和满足。绝对性，或它的幻觉--普遍的追求。如果化学家们已将落在欧洲的物质鉴定为来自非洲沙漠的沙子，被非洲旋风卷起，那对所有这些 irritation 都是一种抚慰，这些 irritation 发生在那些与世隔绝的头脑中，它们必须在一种舒适、孤立、小世界的概念中安息，免于与宇宙邪恶的接触，免于恒星的诡计，不受 inter- 的干扰--

planetary prowlings and invasions. The only trouble is that a chemist's analysis, which seems so final and authoritative to some minds, is no more nearly absolute than is identification by a child or description by an imbecile—

行星的游荡与入侵。唯一的麻烦在于，化学家的分析--在某些人看来似乎如此终局而权威--并不比一个孩子的辨认或一个低能者的描述更接近绝对--

I take some of that back: I accept that the approximation is higher —

我收回部分说法：我承认这个近似值更高

-

But that it's based upon delusion, because there is no definiteness, no homogeneity, no stability, only different stages somewhere between them and indefiniteness, heterogeneity, and instability. There are no chemical elements. It seems acceptable that Ramsay and others have settled that. The chemical elements are only another disappointment in the quest for the positive, as the definite, the homogeneous, and the stable. If there were real elements, there could be a real science of chemistry.

但它是建立在错觉之上的，因为既没有确定性，也没有同质性，也没有稳定性，只有在它们与不确定性、异质性和不稳定性之间的某个阶段。没有化学元素。拉姆齐等人已经解决了这一点，这似乎是可以接受的。化学元素只是在寻求肯定之物--即确定的、同质的、稳定的东西--的过程中的又一次失望。如果真有真正的元素，就可能有一门真正的化学科学。

Upon Nov. 12 and 13, 1902, occurred the greatest fall of matter in the history of Australia. Upon the 14th of November, it "rained mud," in Tasmania. It was of course attributed to Australian whirlwinds, but, according to the *Monthly Weather Review*, 32-365, there was a haze all the way to the Philippines, also as far as Hong Kong. It may be that this phenomenon had no especial relation with the even more tremendous fall of matter that occurred in Europe, February, 1903.

1902年11月12日和13日，发生了澳大利亚历史上最大的一场天降物。11月14日，塔斯马尼亚“下起了泥雨”。这当然被归因于澳大利亚的旋风，但根据《每月天气评论》32-365，一路到菲律宾，乃至香港，都有霾。这一现象或许与1903年2月在欧洲发生的那场更为巨大的天降物并无特别关联。

For several days, the south of England was a dumping ground—from somewhere.

数日来，英格兰南部成了--不知从何而来的--垃圾倾倒场。

If you'd like to have a chemist's opinion, even though it's only a chemist's opinion, see the report of the meeting of the Royal Chemical Society, April 2, 1903. Mr. E.G. Clayton read a paper

如果你想要一位化学家的意见，哪怕那只是化学家的意见，请见皇家化学学会1903年4月2日会议的报告。E.G.克莱顿先生宣读了一篇论文

upon some of the substance that had fallen from the sky, collected by him. The Sahara explanation applies mostly to falls that occur in southern Europe. Farther away, the conventionalists are a little uneasy: for instance, the editor of the *Monthly Weather Review*, 29-121, says of a red rain that fell near the coast of Newfoundland, early in 1890: "It would be very remarkable if this was Sahara dust." Mr. Clayton said that the matter examined by him was "merely wind-borne dust from the roads and lanes of Wessex." This opinion is typical of all scientific opinion—or theological opinion—or feminine opinion—all very well except for what it disregards. The most charitable thing I can think of—because I think it gives us a broader tone to relieve our malices with occasional charities—is that Mr. Clayton had not heard of the astonishing extent of this fall—had covered the Canary Islands, on the 19th, for instance. I think, myself, that in 1903, we passed through the remains of a powdered world—left over from an ancient inter-planetary dispute, brooding in space like a red resentment ever since. Or, like every other opinion, the notion of dust from Wessex turns into a provincial thing when we look it over.

关于他收集到的部分从天而降的物质。撒哈拉解释主要适用于发生在南欧的天降物。再远一些，常规说法者就有些不安了：例如，《每月天气评论》的编辑，29-121，谈到1890年初在纽芬兰海岸附近降下的一场红雨时说：“如果这是撒哈拉沙尘，那将非常引人注目。”克莱顿先生说，他所检验的物质“不过是从韦塞克斯的道路和小巷随风刮来的尘土”。这种意见是所有科学意见--或神学意见--或女性意见--的典型，全都很好，除了它所忽视的东西。我能想到的最宽厚的说法--因为我认为，偶尔以宽厚来缓解我们的恶意，能给我们一种更宽广的基调--是克莱顿先生没有听说这场天降物的惊人范围--例如，19日它覆盖了加那利群岛。我自己认为，1903年，我们穿过了某个粉化世界的残骸--那是一场古老的星际争端遗留下来的，从此像一种红色的怨恨在空间中酝酿。或者，像所有其他意见一样，当我们审视它时，来自韦塞克斯的尘土这一观念就变成了一种地方性的东西。

To think is to conceive incompletely, because all thought relates only to the local. We metaphysicians, of course, like to have the notion that we think of the unthinkable.

思考就是不完整地构想，因为一切思想只与局部有关。我们这些形而上学家当然喜欢抱有这样一种观念：我们思考着不可思考之物。

As to opinions, or pronouncements, I should say, because they always have such an authoritative air, of other chemists, there is an analysis in *Nature*, 68-54, giving water and organic matter at 9.08 per cent. It's that carrying out of fractions that's so convincing. The substance is identified as sand from the Sahara.

至于其他化学家的意见，或者我该说，是他们的断言--因为它们总是带着那样一种权威的神气--在*Nature*,68-54，有一份分析，给出水和有机物占百分之九点零八。正是这种把小数位都算出来的做法，才那么令人信服。该物质被鉴定为来自撒哈拉的沙。

The vastness of this fall. In *Nature*, 68-65, we are told that it had occurred in Ireland, too. The Sahara, of course—because, prior to February 19, there had been dust storms in the Sahara—disregarding that in that great region there's always, in some part of it, a dust storm. However, just at present, it does look reasonable that dust had come from Africa, via the Canaries.

这场天降物的规模之大。在*Nature*,68-65中，我们被告知它也发生在爱尔兰。撒哈拉，当然--因为，在2月19日之前，撒哈拉曾有过沙尘暴--无视了在那片广袤区域里，总有某个部分正刮着沙尘暴。然而，就目前而言，尘埃来自非洲、经由加那利群岛而来，看起来确实合理。

The great difficulty that authoritativeness has to contend with is some other authoritativeness. When an infallibility clashes with a pontification—

权威性不得不与之抗衡的巨大困难，是另一种权威性。当一种绝无谬误与一种教条断言相冲突时--

They explain.

他们解释道。

*Nature*, March 5, 1903:

《自然》，1903年3月5日：

Another analysis—36 per cent organic matter.

另一项分析--36%的有机质。

Such disagreements don't look very well, so, in *Nature*, 68-109, one of the differing chemists explains. He says that his analysis was of muddy rain, and the other was of sediment of rain—

这样的分歧看起来不太妙，于是，在*Nature*,68-109中，其中一位持不同意见的化学家作了解释。他说，他分析的是泥雨，而另一位分析的是雨的沉积物--

We're quite ready to accept excuses from the most high, though I do wonder whether we're quite so damned as we were, if we find ourselves in a gracious and tolerant mood toward the powers that condemn—but the tax that now comes upon our good manners and unwillingness to be too severe—

我们很愿意接受来自最高者的辩解，尽管我确实想知道，如果我们发现自己对那些谴责我们的权力怀有一种仁慈而宽容的心情，我们是否还像从前那样被诅咒--但如今落到我们好脾气和不愿过于严厉之上的税负--

*Nature*, 68-223:

自然，68-223：

Another chemist. He says it was 23.49 per cent water and organic matter.

另一位化学家。他说其中含水及有机物百分之二十三点四九。

He "identifies" this matter as sand from an African desert—but after deducting organic matter—

他“鉴定”该物质为来自非洲沙漠的沙--但在扣除有机物之后--

But you and I could be "identified" as sand from an African desert, after deducting all there is to us except sand—

Why we cannot accept that this fall was of sand from the Sahara, omitting the obvious objection that in most parts the Sahara is not red at all, but is usually described as "dazzling white"—

The enormousness of it: that a whirlwind might have carried it, but that, in that case it would be no supposititious, or doubtfully identified whirlwind, but the greatest atmospheric cataclysm in the history of this earth:

*Jour. Roy. Met. Soc.*, 30-56:

That, up to the 27th of February, this fall had continued in Belgium, Holland, Germany and Austria; that in some instances it was not sand, or that almost all the matter was organic: that a vessel had reported the fall as occurring in the Atlantic Ocean, midway between Southampton and the Barbados. The calculation is given that, in England alone, 10,000,000 tons of matter had fallen. It had fallen in Switzerland (*Symons' Met. Mag.*, March, 1903). It had fallen in Russia (*Bull. Com. Geolog.*, 22-48). Not only had a vast quantity of matter fallen several months before, in Australia, but it was at this time falling in Australia (*Victorian Naturalist*, June, 1903)—enormously—red mud—fifty tons per square mile.

The Wessex explanation—

Or that every explanation is a Wessex explanation: by that I mean an attempt to interpret the enormous in terms of the minute—but that nothing can be finally explained, because by Truth we mean the Universal; and that even if we could think as wide as

但你我也可以被“鉴定”为来自非洲沙漠的沙，只要扣除我们身上除沙以外的一切--

为什么我们不能接受这场天降物是来自撒哈拉的沙，撇开那个显而易见的反对意见不谈：撒哈拉的大部分地区根本不是红色的，而通常被描述为“耀眼的白色”--

它的巨大规模：一场旋风也许能把它携带而来，但若如此，那就不再是假想的或难以确定的旋风，而是有史以来最伟大的大气灾变--

这个地球的历史：

*Jour.Roy.Met.*社会。,30-56:

也就是说，直到2月27日，这场天降物在比利时、荷兰、德国和奥地利仍在持续；在某些情况下，降下的并非沙子，或者说几乎全部物质都是有机物：有一艘船报告称，这场天降物发生在南安普敦与巴巴多斯之间的中点、大西洋之上。文中给出了这样的计算：仅英格兰一地，就有10,000,000吨物质降下。它降落在瑞士(*Symons' Met.Mag.*,1903年3月)。它降落在俄国(*Bull.Com.Geolog.*,22-48)。不仅数月之前有巨量物质降落在澳大利亚，而且此时它仍在澳大利亚降落(*Victorian Naturalist*,1903年6月)--大量的红色泥浆--每平方英里五十吨。

威塞克斯解释--

或者说每一种解释都是一种威塞克斯式的解释：我的意思是，一种以微小之物来解释巨大之物的尝试--但没有任何事物能被最终解释，因为所谓真理我们指的是普遍之物；而且即使我们能像

Universality, that would not be requital to the cosmic quest—which is not for Truth, but for the local that is true—not to universalize the local, but to localize the universal—or to give to a cosmic cloud absolute interpretation in terms of the little dusty roads and lanes of Wessex. I cannot conceive that this can be done: I think of high approximation.

普遍性那样宽广地思考，那也不会是对宇宙性追寻的回报--这种追寻所求的不是真理，而是真实的局部--不是使局部普遍化，而是使普遍局部化--或者以威塞克斯那些小小的尘土飞扬的道路和巷子来对一团宇宙云作出绝对解释。我无法设想这能做到：我想到的是高度近似。

Our Intermediatist concept is that, because of the continuity of all "things," which are not separate, positive, or real things, all pseudo-things partake of the underlying, or are only different expressions, degrees, or aspects of the underlying: so then that a sample from somewhere in anything must correspond with a sample from somewhere in anything else.

我们的中间派概念是：由于一切“事物”的连续性--它们并非分离的、肯定的或真实的事物--一切伪事物都分有那底层之物，或者只是那底层之物的不同表达、程度或方面：因此，任何事物中某处的样本必定与任何其他事物中某处的样本相对应。

That, by due care in selection, and disregard for everything else, or the scientific and theological method, the substance that fell, February, 1903, could be identified with anything, or with some part or aspect of anything that could be conceived of—

也就是说，只要在挑选时给予应有的审慎，并对其他一切置之不顾，或者采用科学的与神学的方法，1903年2月落下的那物质，就可以被认定与任何东西相同一，或与任何可以设想之物的某一部分或某一方面相同一--

With sand from the Sahara, sand from a barrel of sugar, or dust of your great-great-grandfather.

与来自撒哈拉的沙相等同，与来自一桶糖的沙相等同，或与你曾曾祖父的尘埃相等同。

Different samples are described and listed in the *Journal of the Royal Meteorological Society*, 30-57—or we'll see whether my notion that a chemist could have identified some one of these samples as from anywhere conceivable, is extreme or not:

不同的样本在*Journal of the Royal Meteorological Society*,30-57中被描述并列出--或者我们来看看，我那个想法，即一位化学家本可以把这些样本中的某一个认定为来自任何可以想象的地方，究竟是极端还是不极端：

"Similar to brick dust," in one place; "buff or light brown," in another place; "chocolate-colored and silky to the touch and slightly iridescent"; "gray"; "red-rust color"; "reddish raindrops and gray sand"; "dirty gray"; "quite red"; "yellow-brown, with a tinge of pink"; "deep yellow-clay color."

一处“类似砖灰”；另一处“浅黄或浅棕色”;“巧克力色，摸起来如丝般光滑，略带虹彩”;“灰色”;“红锈色”;“淡红色的雨滴和灰色的沙”;“脏灰色”;“相当红”;“黄棕色，带一丝粉色”;“深黄黏土色”。

In *Nature*, it is described as of a peculiar yellowish cast in one place, reddish somewhere else, and salmon-colored in another place.

在*Nature*中，它被描述为在一处带有一种奇特的淡黄色调，在另一处呈微红色，而在又一处则呈鲑鱼色。

Or there could be real science if there were really anything to be scientific about.

或者，如果真有可供科学研究的真实事物，就可能有一门真正的科学。

Or the science of chemistry is like a science of sociology, prejudiced in advance, because only to see is to see with a prejudice, setting out to "prove" that all inhabitants of New York came from Africa.

或者化学这门科学就像一门社会学，事先就带有偏见，因为仅仅看见就是以偏见去看，出发去“证明”纽约的所有居民都来自非洲。

Very easy matter. Samples from one part of town. Disregard for all the rest.

很容易的事。从城里一个地方取样。其余一概不管。

There is no science but Wessex-science.

没有科学，只有威塞克斯科学。

According to our acceptance, there should be no other, but that approximation should be higher: that metaphysics is super-evil: that the scientific spirit is of the cosmic quest.

按照我们的接受，不应有别的，而应是那种近似应当更高：形而上学是超级邪恶的：科学精神属于宇宙性追寻。

Our notion is that, in a real existence, such a quasi-system of fables as the science of chemistry could not deceive for a moment: but that in an "existence" endeavoring to become real, it represents that endeavor, and will continue to impose its pseudo-positiveness until it be driven out by a higher approximation to realness:

我们的观念是：在一个真实的存在中，化学这门科学这样一套准寓言体系一刻也骗不了人：但在一个努力成为真实的“存在”中，它代表着那种努力，并将继续强加其伪肯定性，直到被一种对真实性的更高近似所驱逐：

That the science of chemistry is as impositive as fortune-telling—

化学这门科学与算命一样，都是不容置疑的--

Or no—

或否--

That, though it represents a higher approximation to realness than does alchemy, for instance, and so drove out alchemy, it is still only somewhere between myth and positiveness.

尽管它代表着比例如炼金术更高的对真实性的近似，因而驱逐了炼金术，它仍然只是处在神话与肯定性之间的某处。

The attempt at realness, or to state a real and unmodified fact here, is the statement:

All red rains are colored by sands from the Sahara Desert.

My own impositivist acceptances are:

That some red rains are colored by sands from the Sahara Desert;

Some by sands from other terrestrial sources;

Some by sands from other worlds, or from their deserts—also from aerial regions too indefinite or amorphous to be thought of as "worlds" or planets—

That no supposititious whirlwind can account for the hundreds of millions of tons of matter that fell upon Australia, Pacific Ocean and Atlantic Ocean and Europe in 1902 and 1903—that a whirlwind that could do that would not be supposititious.

But now we shall cast off some of our own wessicality by accepting that there have been falls of red substance other than sand.

We regard every science as an expression of the attempt to be real. But to be real is to localize the universal—or to make some one thing as wide as all things—successful accomplishment of which I cannot conceive of. The prime resistance to this endeavor is the refusal of the rest of the universe to be damned, excluded, disregarded, to receive Christian Science treatment, by something else so attempting. Although all phenomena are striving for the Absolute—or have surrendered to and have incorporated themselves in higher attempts, simply to be phenomenal, or to have seeming in Intermediateness is to express relations.

对真实性的尝试，或在此陈述一个真实而未加修饰的事实，就是这样的陈述：

所有红雨都是被撒哈拉沙漠的沙子染红的。

我自己的强制接受是：

有些红雨是被撒哈拉沙漠的沙子染色的；

有些来自其他陆源之沙；

有些来自其他世界或来自其沙漠的沙--也来自那些过于不确定或无形、无法被设想为“世界”或行星的大气区域--

没有任何假想的旋风能够解释1902年和1903年降落在澳大利亚、太平洋、大西洋和欧洲的数亿吨物质--能够做到这一点的旋风就不会是假想的了。

但现在我们要抛弃我们自己的一些怪癖，接受除了沙子之外还有红色物质的天降物。

我们把每一门科学都视为力求真实的表达。但要做到真实，就是要把普遍者局部化--或者使某一种事物像一切事物一样宽广--我无法想象这能成功实现。这一努力的主要阻力，是宇宙的其余部分拒绝被诅咒、被排除、被忽视，拒绝接受基督教科学式的处理，而某个别的事物却如此试图。尽管一切现象都在追求绝对者--或者已经屈服于更高的尝试并融入其中，仅仅作为现象存在，或者在中间状态中显得存在，就是表达关系。

A river.

It is water expressing the gravitational relation of different levels.

The water of the river.

Expression of chemic relations of hydrogen and oxygen—which are not final.

A city.

Manifestation of commercial and social relations.

How could a mountain be without base in a greater body?

Storekeeper live without customers?

The prime resistance to the positivist attempt by Science is its relations with other phenomena, or that it only expresses those relations in the first place. Or that a Science can have seeming, or survive in Intermediateness, as something pure, isolated, positively different, no more than could a river or a city or a mountain or a store.

This Intermediateness-wide attempt by parts to be wholes—which cannot be realized in our quasi-state, if we accept that in it the co-existence of two or more wholes or universals is impossible—high approximation to which, however, may be thinkable—

Scientists and their dream of "pure science."

Artists and their dream of "art for art's sake."

It is our notion that if they could almost realize, that would be almost realness: that they would instantly be translated into real existence. Such thinkers are good positivists, but they are evil in an economic and sociologic sense, if, in that sense, nothing has

一条河。

我们的说法是，水表达了不同层面的引力关系。

河水。

氢与氧的化学关系的表达--这些关系并非最终定论。

一座城r

商业与社会关系的表现。

一座山又怎能没有根基而存在于更大的物体之中呢？

店主没有顾客也能活吗？

实证主义试图让科学成立，其首要阻力在于科学与其他现象的关系，或者说，科学首先只是表达了那些关系。或者说，一门科学可以显得是某种纯粹、孤立、确实不同的东西，并存活于中间态之中，其程度不超过一条河、一座城、一座山或一家店铺。

这种遍及整个中间态的、由部分充当整体的尝试--如果我们接受在中间态中两个或更多整体或共相不可能共存，那么这种尝试便无法在我们的准状态中实现--然而，高度接近于此，或许是可以设想的--

科学家们及其对“纯科学”的梦想。

艺术家及其“为艺术而艺术”的梦想。

我们的看法是，如果它们几乎能够实现，那几乎就是实在性：它们会立刻被转化为真实的存在。这样的思想家是好的实证主义者，但他们在经济学和社会学的意义上是坏的，如果在这个意义上，没有什么

justification for being, unless it serve, or function for, or express the relations of, some higher aggregate. So Science functions for and serves society at large, and would, from society at large, receive no support, unless it did so divert itself or dissipate and prostitute itself. It seems that by prostitution I mean usefulness.

There have been red rains that, in the middle ages, were called "rains of blood." Such rains terrified many persons, and were so unsettling to large populations, that Science, in its sociologic relations, has sought, by Mrs. Eddy's method, to remove an evil—

That "rains of blood" do not exist;

That rains so called are only of water colored by sand from the Sahara Desert.

My own acceptance is that such assurances, whether fictitious or not, whether the Sahara is a "dazzling white" desert or not, have wrought such good effects, in a sociologic sense, even though prostitutional in the positivist sense, that, in the sociologic sense, they were well justified:

But that we've gone on: that this is the twentieth century; that most of us have grown up so that such soporifics of the past are no longer necessary:

That if gushes of blood should fall from the sky upon New York City, business would go on as usual.

We began with rains that we accepted ourselves were, most likely, only of sand. In my own still immature hereticalness—and by heresy, or progress, I mean, very largely, a return, though with many modifications, to the superstitions of the past, I think I feel considerable aloofness to the idea of rains of blood. Just at

有存在的理由，除非它服务于、或作用于、或表达某个更高聚合体的关系。所以科学为整个社会服务并发挥作用，而它若不以这种方式转移自身、或耗散自身、或出卖自身，便不会从整个社会获得任何支持。看来，所谓出卖，我指的是有用性。

曾经有过红色的雨，在中世纪被称为“血雨”。这样的雨吓坏了许多人，对广大民众如此令人不安，以至于科学在其社会学关系中，采用艾迪夫人的方法，试图消除一种祸害--

所谓“血雨”并不存在；

我们的说法是，所谓降雨不过是撒哈拉沙漠的沙子染色的水罢了。

我自己的接受是，这样的保证，无论是否虚构，无论撒哈拉是否是一片“耀眼的白色”沙漠，都在社会学意义上产生了如此良好的效果，尽管在实证主义意义上属于出卖自身，但在社会学意义上，它们是完全有理由的：

但我们已经前进了：这是二十世纪；我们大多数人已经成长到过去的那些催眠剂不再必要的地步：

如果成股的血从天空落到纽约市，生意会照常进行。

我们从雨开始，我们自己承认那些雨很可能只是沙。在我自己尚不成熟的异端性中--所谓异端，或进步，我很大程度上指的是，尽管带有许多修改，回归过去的迷信--我想我对血雨的观念感到相当疏离。就在

present, it is my conservative, or timid purpose, to express only that there have been red rains that very strongly suggest blood or finely divided animal matter—

目前，我保守的、或怯懦的目的是，只表达曾经有过红色的雨，它们非常强烈地暗示着血或细碎的动物物质--

Débris from inter-planetary disasters.

星际灾难的碎片。

Aerial battles.

空中战斗。

Food-supplies from cargoes of super-vessels, wrecked in inter-planetary traffic.

来自超级货船货物的食物供应，在行星际交通中失事。

There was a red rain in the Mediterranean region, March 6, 1888. Twelve days later, it fell again. Whatever this substance may have been, when burned, the odor of animal matter from it was strong and persistent. (*L'Astronomie*, 1888-205.)

1888年3月6日，地中海地区下过一场红雨。十二天后，它又落了一次。无论这物质是什么，燃烧时，从中散发出的动物性物质的气味浓烈而持久。(*L'Astronomie*, 1888-205。)

But—infinite heterogeneity—or débris from many different kinds of aerial cargoes—there have been red rains that have been colored by neither sand nor animal matter.

但是--无限的异质性--或来自许多不同种类空中货物的碎屑--曾经有过红雨，既不是被沙也不是被动物物质染色的。

*Annals of Philosophy*, 16-226:

哲学年鉴,16-226:

That, Nov. 2, 1819—week before the black rain and earthquake of Canada—there fell, at Blankenberge, Holland, a red rain. As to sand, two chemists of Bruges concentrated 144 ounces of the rain to 4 ounces—"no precipitate fell." But the color was so marked that had there been sand, it would have been deposited, if the substance had been diluted instead of concentrated. Experiments were made, and various reagents did cast precipitates, but other than sand. The chemists concluded that the rain-water contained muriate of cobalt—which is not very enlightening: that could be said of many substances carried in vessels upon the Atlantic Ocean. Whatever it may have been, in the *Annales de Chimie*, 2-12-432, its color is said to have been red-violet. For various

那是1819年11月2日--加拿大黑雨和地震前一周--在荷兰布兰肯贝赫降下了一场红雨。至于沙，布鲁日的两位化学家将144盎司雨水浓缩至4盎司--“没有沉淀物落下。”但颜色如此显著，若有沙的话，本应沉积下来，前提是物质被稀释而非浓缩。进行了实验，各种试剂确实产生了沉淀，但不是沙。化学家们得出结论，雨水含有氯化钴--这并不很有启发性：大西洋上船只携带的许多物质都可以这么说。无论它可能是什么，在《化学年鉴》2-12-432中，其颜色据说为红紫色。对于各种

chemic reactions, see *Quar. Jour. Roy. Inst.*, 9-202, and *Edin. Phil. Jour.*, 2-381.

Something that fell with dust said to have been meteoric, March 9, 10, 11, 1872: described in the *Chemical News*, 25-300, as a "peculiar substance," consisted of red iron ocher, carbonate of lime, and organic matter.

Orange-red hail, March 14, 1873, in Tuscany. (Notes and Queries 9-5-16.)

Rain of lavender-colored substance, at Oudon, France, Dec. 19, 1903. (*Bull. Soc. Met. de France*, 1904-124.)

*La Nature*, 1885-2-351:

That, according to Prof. Schwedoff, there fell, in Russia, June 14, 1880, red hailstones, also blue hailstones, also gray hailstones.

*Nature*, 34-123:

A correspondent writes that he had been told by a resident of a small town in Venezuela, that there, April 17, 1886, had fallen hailstones, some red, some blue, some whitish: informant said to have been one unlikely ever to have heard of the Russian phenomenon; described as an "honest, plain countryman."

*Nature*, July 5, 1877, quotes a Roman correspondent to the London *Times* who sent a translation from an Italian newspaper: that a red rain had fallen in Italy, June 23, 1877, containing "microscopically small particles of sand."

Or, according to our acceptance, any other story would have been an evil thing, in the sociologic sense, in Italy, in 1877. But the English correspondent, from a land where terrifying red rains are

化学反应，见*Quar.Jour.Roy.Inst.*,9-202，以及*Edin.Phil.*,2-381。

据称与尘埃一同降下、被认为是流星的东西，1872年3月9日、10日、11日：在《化学新闻》25-300中描述为一种“特殊物质”，由红色铁赭石、碳酸钙和有机物组成。

橙红色冰雹，1873年3月14日，托斯卡纳。(Notes and Queries 9-5-16。)

1903年12月19日，法国乌东降下淡紫色物质之雨。(*Bull.Soc.Met.de France*, 1904-124。)

《自然》，1885-2-351:

据施韦多夫教授说，1880年6月14日，在俄国，天降物中有红色冰雹，也有蓝色冰雹，也有灰色冰雹。

自然，34-123：

一位通信者写道，委内瑞拉一个小镇的一位居民告诉他，1886年4月17日那里降下了冰雹，有的红色，有的蓝色，有的发白：据说提供消息的人不太可能听说过俄国的那个现象；他被描述为一个“诚实、朴实的乡下人”。

*Nature*,1877年7月5日，引述了一位驻罗马的通讯员致伦敦*Times*的信，该通讯员从一家意大利报纸译来一则消息：1877年6月23日，意大利降下一场红雨，其中含有“显微镜下可见的细小沙粒”。

或者，按照我们的接受，任何其他说法在1877年的意大利，在社会学意义上，都会是一件坏事。但那位英国通信者，来自一个可怕的红色雨

uncommon, does not feel this necessity. He writes: "I am by no means satisfied that the rain was of sand and water." His observations are that drops of this rain left stains "such as sandy water could not leave." He notes that when the water evaporated, no sand was left behind.

*L'Année Scientifique*, 1888-75:

That, Dec. 13, 1887, there fell, in Cochin China, a substance like blood, somewhat coagulated.

*Annales de Chimie*, 85-266:

That a thick, viscous, red matter fell at Ulm, in 1812.

We now have a datum with a factor that has been foreshadowed; which will recur and recur and recur throughout this book. It is a factor that makes for speculation so revolutionary that it will have to be reinforced many times before we can take it into full acceptance.

*Year Book of Facts*, 1861-273:

Quotation from a letter from Prof. Campini to Prof. Matteucci:

That, upon Dec. 28, 1860, at about 7 A.M., in the northwestern part of Siena, a reddish rain fell copiously for two hours.

A second red shower fell at 11 o'clock.

Three days later, the red rain fell again.

The next day another red rain fell.

Still more extraordinarily:

Each fall occurred in "exactly the same quarter of town."

不常见的国度，并不感到这种必要性。他写道：“我完全不满足于认为那场雨是沙和水。”他的观察是，这场雨的雨滴留下了“沙质的水不可能留下的”污渍。他指出，当水蒸发后，没有留下沙。

《科学年鉴》,1888-75:

1887年12月13日，在交趾支那，天降一种类似血液的物质，略有凝结。

《化学年鉴》，85-266:

我们的说法是，1812年在乌尔姆降下了一种浓稠、黏滞的红色物质。

我们现在有了一个资料，带有一个已被预示的因素；这个因素将在本书中反复出现、反复出现、反复出现。这是一个促成如此革命性思辨的因素，以至于在我们能够完全接受它之前，必须被多次强化。

《事实年鉴》,1861-273:

坎皮尼教授致马泰乌奇教授信中的引文：

即，1860年12月28日约上午7时，在锡耶纳西北部，一场红色雨大量降落了两个小时。11点钟又降下第二场红色雨。三天后，红色雨再次降下。次日又降下一场红色雨。

更为离奇的是：

每次坠落都发生在「镇上完全相同的那一区」。

# 4

It is in the records of the French Academy that, upon March 17, 1669, in the town of Châtillon-sur-Seine, fell a reddish substance that was "thick, viscous, and putrid."

*American Journal of Science*, 1-41-404:

Story of a highly unpleasant substance that had fallen from the sky, in Wilson County, Tennessee. We read that Dr. Troost visited the place and investigated. Later we're going to investigate some investigations—but never mind that now. Dr. Troost reported that the substance was clear blood and portions of flesh scattered upon tobacco fields. He argued that a whirlwind might have taken an animal up from one place, mauled it around, and have precipitated its remains somewhere else.

But, in volume 44, page 216, of the *Journal*, there is an apology. The whole matter is, upon newspaper authority, said to have been a hoax by Negroes, who had pretended to have seen the shower, for the sake of practicing upon the credulity of their masters: that they had scattered the decaying flesh of a dead hog over the tobacco fields.

If we don't accept this datum, at least we see the sociologically necessary determination to have all falls accredited to earthly origins—even when they're falls that don't fall.

*Annual Register*, 1821-687:

That, upon the 13th of August, 1819, something had fallen from the sky at Amherst, Mass. It had been examined and described by Prof. Graves, formerly lecturer at Dartmouth College. It was an



法兰西科学院的记录中记载，1669年3月17日，在沙蒂永叙塞纳镇，天降一种红色物质，“浓稠、黏滑且腐败”。

《美国科学杂志》，1-41-404:

一个关于从天空落下的极令人不快的物质的故事，在田纳西州威尔逊县。我们读到特罗斯特博士访问了那个地方并进行了调查。稍后我们要调查一些调查--但现在不管那个。特罗斯特博士报告说，那物质是清澈的血和散落在烟草田里的肉块。他论证说，一阵旋风可能把一只动物从一个地方卷起，把它撕扯一番，然后把它的残骸抛到别处。

但是，在*Journal*第44卷第216页，有一则更正。整件事，根据报纸的权威说法，据说是黑人的一个骗局，他们假装看到了那场雨，为了愚弄主人的轻信：他们把一头死猪腐烂的肉撒在了烟草田里。

如果我们不接受这个资料，至少我们看到了社会学上必要的决心，要把所有天降物都归因于地球上的起源--即使它们是并不落下的天降物。

《年鉴》，1821-687:

那就是，1819年8月13日，有东西从天而降，落在马萨诸塞州的阿默斯特。它曾由曾任达特茅斯学院讲师的格雷夫斯教授检验并描述。那是一个

object that had upon it a nap, similar to that of milled cloth. Upon removing this nap, a buff-colored, pulpy substance was found. It had an offensive odor, and, upon exposure to the air, turned to a vivid red. This thing was said to have fallen with a brilliant light.

物体，上面有一层绒毛，类似于磨绒布上的绒毛。除去这层绒毛后，发现了一种浅黄褐色的、浆状的物质。它有一种难闻的气味，暴露在空气中后，变成了鲜红色。据说这东西随着一道灿烂的光落下。

Also see the *Edinburgh Philosophical Journal*, 5-295. In the *Annales de Chimie*, 1821-67, M. Arago accepts the datum, and gives four instances of similar objects or substances said to have fallen from the sky, two of which we shall have with our data of gelatinous, or viscous matter, and two of which I omit, because it seems to me that the dates given are too far back.

另见《爱丁堡哲学杂志》第5卷第295页。在《化学年鉴》1821年第67卷中，阿拉戈先生接受了这一资料，并给出了四个据说从天而降的类似物体或物质的实例，其中两个我们将连同关于凝胶状或黏稠物质的资料一并讨论，另外两个我略去不提，因为在我看来所给的日期过于久远。

In the *American Journal of Science*, 1-2-335, is Professor Graves' account, communicated by Professor Dewey:

在《美国科学杂志》，1-2-335，有格雷夫斯教授的记述，由杜威教授转述：

That, upon the evening of August 13, 1819, a light was seen in Amherst—a falling object—sound as if of an explosion.

1819年8月13日傍晚，阿默斯特见到一道光--一个坠落物--声响仿佛爆炸。

In the home of Prof. Dewey, this light was reflected upon a wall of a room in which were several members of Prof. Dewey's family.

在杜威教授家中，这道光反射到一间房间的墙上，房间里有杜威教授的几位家人。

The next morning, in Prof. Dewey's front yard, in what is said to have been the only position from which the light that had been seen in the room, the night before, could have been reflected, was found a substance "unlike anything before observed by anyone who saw it." It was a bowl-shaped object, about 8 inches in diameter, and one inch thick. Bright buff-colored, and having upon it a "fine nap." Upon removing this covering, a buff-colored, pulpy substance of the consistency of soft-soap, was found—"of an offensive, suffocating smell."

第二天早上，在杜威教授的前院，据说是在前一晚房间里所见光线唯一可能被反射的位置，发现了一种“与任何见过它的人之前所观察到的任何东西都不同”的物质。它是一个碗状物体，直径约8英寸，厚一英寸。亮浅黄色，上面有“细绒毛”。除去这层覆盖物后，发现了一种浅黄色、浆状物质，稠度如软皂--“有令人作呕的窒息性气味。”

A few minutes of exposure to the air changed the buff color to "a livid color resembling venous blood." It absorbed moisture quickly

暴露于空气中几分钟后，浅黄色变为“一种类似静脉血的青紫色”。它迅速吸收空气中的水分

from the air and liquefied. For some of the chemic reactions, see the *Journal*.

There's another lost quasi-soul of a datum that seems to me to belong here:

London *Times*, April 19, 1836:

Fall of fish that had occurred in the neighborhood of Allahabad, India. It is said that the fish were of the chalwa species, about a span in length and a seer in weight—you know.

They were dead and dry.

Or they had been such a long time out of water that we can't accept that they had been scooped out of a pond, by a whirlwind —even though they were so definitely identified as of a known local species—

Or they were not fish at all.

I incline, myself, to the acceptance that they were not fish, but slender, fish-shaped objects of the same substance as that which fell at Amherst—it is said that, whatever they were, they could not be eaten: that "in the pan, they turned to blood."

For details of this story see the *Journal of the Asiatic Society of Bengal*, 1834-307. May 16 or 17, 1834, is the date given in the *Journal*.

In the *American Journal of Science*, 1-25-362, occurs the inevitable damnation of the Amherst object:

Prof. Edward Hitchcock went to live in Amherst. He says that years later, another object, like the one said to have fallen in

从空中落下并液化。关于其中一些化学反应，见*Journal*。

在我看来，似乎还有另一个迷失的准灵魂般的资料
属于这里：

伦敦泰晤士报,1836年4月19日：

印度阿拉哈巴德附近发生的鱼从天降。据说那些鱼是chalwa species，长约一拃，重一seer--你知道的。

它们已经死了，干枯了。

或者它们离开水的时间太久，以至于我们不能接受它们是被旋风从池塘里卷起来的--尽管它们被如此确定地鉴定为已知的本地物种--

我们的说法是，它们根本不是鱼。

我本人倾向于认为它们不是鱼，而是细长的、鱼形的物体，其物质与在阿默斯特落下的那种相同--据说，无论它们是什么，都不能食用：“在锅里，它们变成了血。”

关于此事的详情，见《孟加拉亚洲学会会刊》1834-307。该刊所记日期为1834年5月16日或17日。

在《美国科学杂志》1-25-362 中，出现了对阿默斯特天降物的不可避免的诅咒：

爱德华·希区柯克教授迁居阿默斯特。他说多年以后，又发现了另一个物体，与据说于

1819, had been found at "nearly the same place." Prof. Hitchcock was invited by Prof. Graves to examine it. Exactly like the first one. Corresponded in size and color and consistency. The chemic reactions were the same.

Prof. Hitchcock recognized it in a moment.

It was a gelatinous fungus.

He did not satisfy himself as to just the exact species it belonged to, but he predicted that similar fungi might spring up within twenty-four hours—

But, before evening, two others sprang up.

Or we've arrived at one of the oldest of the exclusionists' conventions—or nostoc. We shall have many data of gelatinous substance said to have fallen from the sky: almost always the exclusionists argue that it was only nostoc, an Alga, or, in some respects, a fungous growth. The rival convention is "spawn of frogs or of fishes." These two conventions have made a strong combination. In instances where testimony was not convincing that gelatinous matter had been seen to fall, it was said that the gelatinous substance was nostoc, and had been upon the ground in the first place: when the testimony was too good that it had fallen, it was said to be spawn that had been carried from one place to another in a whirlwind.

Now, I can't say that nostoc is always greenish, any more than I can say that blackbirds are always black, having seen a white one: we shall quote a scientist who knew of flesh-colored nostoc, when so to know was convenient. When we come to reported falls of gelatinous substances, I'd like it to be noticed how often they are

1819年落下的那个相似，发现于“几乎同一地点”。希区柯克教授应格雷夫斯教授之邀对其进行了检验。与第一个完全一样。在大小、颜色和稠度上相符。化学反应相同。

希区柯克教授一眼就认出了它。

那是一种胶质真菌。

他未能确定它究竟属于哪一个确切的物种，但他预言类似的真菌可能在二十四小时内生长出来--

但到了傍晚之前，又冒出了两个。

或者我们已触及最古老的排他论者惯例之一--或念珠藻。我们将会有许多关于据称从天而降的胶状物质的资料：几乎总是排他论者辩称那只是念珠藻，一种藻类，或在某些方面是一种真菌生长物。与之竞争的惯例是“蛙卵或鱼卵”。这两种惯例形成了牢固的结合。在证词不足以令人信服确实见到胶状物质降落的情形下，就说该胶状物质是念珠藻，原本就在地面上：当证词太确凿表明它是降落下来的，就说那是被旋风从一处卷到另一处的卵。

现在，我不能说念珠藻总是淡绿色的，正如我不能说黑鸟总是黑色的--我见过一只白色的：我们将引用一位科学家的说法，他知道有肉色的念珠藻，在如此知晓于他方便的时候。当我们谈到报道中的凝胶状物质天降时，我希望人们注意到它们多么经常是

described as whitish or grayish. In looking up the subject, myself, I have read only of greenish nostoc. Said to be greenish, in Webster's Dictionary—said to be "blue-green" in the New International Encyclopedia—"from bright green to olive-green" (*Science Gossip*, 10-114); "green" (*Science Gossip*, 7-260); "greenish" (*Notes and Queries*, 1-11-219). It would seem acceptable that, if many reports of white birds should occur, the birds are not blackbirds, even though there have been white blackbirds. Or that, if often reported, grayish or whitish gelatinous substance is not nostoc, and is not spawn if occurring in times unseasonable for spawn.

被描述为发白或发灰。我自己查考这个题目时，只读到过绿色的念珠藻。据《韦氏词典》说是绿色的--据《新国际百科全书》说是“蓝绿色”--“从亮绿色到橄榄绿”(*Science Gossip*, 10-114);“绿色”(*Science Gossip*, 7-260);“带绿的”(*Notes and Queries*, 1-11-219)。看来可以接受的是，如果出现许多关于白鸟的报道，那些鸟就不是黑鸟，尽管确实有过白黑鸟。或者，如果常有报道，发灰或发白的胶状物质就不是念珠藻，而且如果出现在不适于产卵的时节，也不是卵。

"The Kentucky Phenomenon."

So it was called, in its day, and now we have an occurrence that attracted a great deal of attention in its own time. Usually these things of the accursed have been hushed up or disregarded—suppressed like the seven black rains of Slains—but, upon March 3, 1876, something occurred, in Bath County, Kentucky, that brought many newspaper correspondents to the scene.

“肯塔基现象。”

它在当时就是这样被称呼的，而现在我们有一件在其时代引起极大关注的事件。通常这些受诅咒者的事物被掩盖或漠视--像斯莱恩斯那七场黑雨一样被压制--但是，1876年3月3日，在肯塔基州巴斯县，发生了一件事，引来了许多报纸通讯员到场。

The substance that looked like beef that fell from the sky.

从天而降的、看起来像牛肉的物质。

Upon March 3, 1876, at Olympian Springs, Bath County, Kentucky, flakes of a substance that looked like beef fell from the sky—"from a clear sky." We'd like to emphasize that it was said that nothing but this falling substance was visible in the sky. It fell in flakes of various sizes; some two inches square, one, three or four inches square. The flake-formation is interesting: later we shall think of it as signifying pressure—somewhere. It was a thick shower, on the ground, on trees, on fences, but it was narrowly localized: or upon a strip of land about 100 yards long and about

1876年3月3日，在肯塔基州巴斯县奥林匹亚泉，状似牛肉的薄片从天而降--“从一片晴空中。”我们想强调，据说天空中除了这降落之物外别无他物可见。它成各种大小的薄片落下；有些两英寸见方，有一片三四英寸见方。薄片状结构很有意思：后文我们将把它视为意味着某处的压力。这是一场密集的降落，落在地面、树木、篱笆上，但范围极其局限：或落在一条约100码长、约

50 yards wide. For the first account, see the *Scientific American*, 34-197, and the *New York Times*, March 10, 1876.

Then the exclusionists.

Something that looked like beef: one flake of it the size of a square envelope.

If we think of how hard the exclusionists have fought to reject the coming of ordinary-looking dust from this earth's externality, we can sympathize with them in this sensational instance, perhaps. Newspaper correspondents wrote broadcast and witnesses were quoted, and this time there is no mention of a hoax, and, except by one scientist, there is no denial that the fall did take place.

It seems to me that the exclusionists are still more emphatically conservators. It is not so much that they are inimical to all data of externally derived substances that fall upon this earth, as that they are inimical to all data discordant with a system that does not include such phenomena—

Or the spirit or hope or ambition of the cosmos, which we call attempted positivism: not to find out the new; not to add to what is called knowledge, but to systematize.

*Scientific American Supplement*, 2-426:

That the substance reported from Kentucky had been examined by Leopold Brandeis.

"At last we have a proper explanation of this much talked of phenomenon."

"It has been comparatively easy to identify the substance and to fix its status. The Kentucky 'wonder' is no more or less than

宽50码。关于最初的记载，见《科学美国人》，34-197，以及《纽约时报》，1876年3月10日。

然后是排斥论者。

像牛肉一样的东西：其中一片有方形信封那么大。

如果我们想一想排斥论者为了拒绝来自地球外部的普通样貌的尘埃降临曾多么激烈地斗争，也许我们可以对他们在这个贫人听闻的实例中的态度表示同情。报纸通讯员广泛报道，证人被引述，而这一次没有提到骗局，并且除了一位科学家之外，没有人否认坠落确实发生过。

在我看来，排斥论者更确切地说是保守者。他们与其说是敌视一切落在地球上的外部来源物质的资料，不如说是敌视一切与一个不包含此类现象的系统相抵触的资料--

或者宇宙的精神、希望或雄心，我们称之为尝试性的实证主义：不是去发现新事物；不是去增添所谓知识，而是去系统化。

《科学美国人增刊》，2-426:

我们的说法是，从肯塔基州报告的那种物质已由利奥波德·布兰代斯检验过。

我们的说法是，终于对这个众说纷纭的现象有了恰当的解释。

“鉴定该物质并确定其性质相对容易。肯塔基的‘奇迹’不过是

nostoc."

Or that it had not fallen; that it had been upon the ground in the first place, and had swollen in rain, and, attracting attention by greatly increased volume, had been supposed by unscientific observers to have fallen in rain—

What rain, I don't know.

Also it is spoken of as "dried" several times. That's one of the most important of the details.

But the relief of outraged propriety, expressed in the *Supplement*, is amusing to some of us, who, I fear, may be a little improper at times. Very spirit of the Salvation Army, when some third-rate scientist comes out with an explanation of the vermiform appendix or the os coccygis that would have been acceptable to Moses. To give completeness to "the proper explanation," it is said that Mr. Brandeis had identified the substance as "flesh-colored" nostoc.

Prof. Lawrence Smith, of Kentucky, one of the most resolute of the exclusionists:

*New York Times*, March 12, 1876:

That the substance had been examined and analyzed by Prof. Smith, according to whom it gave every indication of being the "dried" spawn of some reptile, "doubtless of the frog"—or up from one place and down in another. As to "dried," that may refer to condition when Prof. Smith received it.

In the *Scientific American Supplement*, 2-473, Dr. A. Mead Edwards, President of the Newark Scientific Association, writes that, when

念珠藻。”

或者它并未落下；它原本就在地上，在雨中膨胀，因体积大增而引起注意，被非科学的观察者认为是随雨落下的--

什么雨，我不知道。

此外，它多次被说成是“干燥的”。这是最重要的细节之一。

但是，在*Supplement*中所表达的、对受冒犯的礼俗之感的那种宽慰，对我们中的某些人来说颇为有趣，我担心这些人有时可能有点不合礼俗。正是救世军的精神，当某个三流科学家抛出对阑尾或尾骨的解释，而那种解释本会为摩西所接受。为使“正确的解释”完备起见，据说布兰代斯先生已将该物质鉴定为“肉色”念珠藻。

肯塔基州的劳伦斯·史密斯教授，是最坚决的人之一

排斥论者：

《纽约时报》，1876年3月12日：

该物质已由史密斯教授检验和分析，据他说，它的一切迹象表明是某种爬行动物的“干燥”卵--“无疑是青蛙的”--或者从一处升起又从另一处落下。至于“干燥”，那可能指的是史密斯教授收到它时的状态。

在*Scientific American Supplement*,2-473中，纽瓦克科学协会主席A.Mead Edwards博士写道，当

he saw Mr. Brandeis' communication, his feeling was of conviction that propriety had been re-established, or that the problem had been solved, as he expresses it: knowing Mr. Brandeis well, he had called upon that upholder of respectability, to see the substance that had been identified as nostoc. But he had also called upon Dr. Hamilton, who had a specimen, and Dr. Hamilton had declared it to be lung tissue. Dr. Edwards writes of the substance that had so completely, or beautifully—if beauty is completeness—been identified as nostoc—"It turned out to be lung tissue also." He wrote to other persons who had specimens, and identified other specimens as masses of cartilage or muscular fibers. "As to whence it came, I have no theory." Nevertheless he endorses the local explanation—and a bizarre thing it is:

他看到了布兰代斯先生的来函，他的感觉是确信礼数已经恢复，或者问题已经解决，正如他所表述的那样：因为深知布兰代斯先生，他曾拜访那位体面的维护者，去看那被鉴定为念珠藻的物质。但他也曾拜访过汉密尔顿博士，后者有一份标本，而汉密尔顿博士宣称那是肺组织。爱德华兹博士写到那被如此完全地、或者美妙地--如果美妙即完全的话--鉴定为念珠藻的物质--“结果也是肺组织。”他写信给其他持有标本的人，并将其他标本鉴定为软骨块或肌肉纤维。“至于它来自何处，我没有理论。”然而他认可当地的解释--而这是一件离奇的事：

A flock of gorged, heavy-weighted buzzards, but far up and invisible in the clear sky—

一群饱食的、沉重的兀鹫，但远在高空，在晴朗的天空中不可见--

They had disgorged.

它们已经吐出来了。

Prof. Fassig lists the substance, in his "Bibliography," as fish spawn. McAtee (*Monthly Weather Review*, May, 1918) lists it as a jelly-like material, supposed to have been the "dried" spawn either of fishes or of some batrachian.

法西格教授在其《书目》中将该物质列为鱼卵。麦卡蒂(*Monthly Weather Review*,1918年5月)将其列为一种胶状物质，据推测是鱼类或某种蛙类的“干”卵。

Or this is why, against the seemingly insuperable odds against all things new, there can be what is called progress—

或者这就是为什么，尽管面对一切新事物似乎不可逾越的重重阻碍，仍然可以有所谓的进步--

That nothing is positive, in the aspects of homogeneity and unity:

我们的说法是，在同质性和统一性的方面，没有什么东西是肯定的：

If the whole world should seem to combine against you, it is only unreal combination, or intermediateness to unity and disunity. Every resistance is itself divided into parts resisting one another. The simplest strategy seems to be—never bother to fight a thing:

如果整个世界似乎联合起来反对你，那只是不真实的联合，或者是一与多之间的中间状态。每一种抵抗本身都分为互相抵抗的部分。最简单的策略似乎是--永远不要费心去与一件事物斗争：

set its own parts fighting one another.

We are merging away from carnal to gelatinous substance, and here there is an abundance of instances or reports of instances. These data are so improper they're obscene to the science of today, but we shall see that science, before it became so rigorous, was not so prudish. Chladni was not, and Greg was not.

I shall have to accept, myself, that gelatinous substance has often fallen from the sky—

Or that, far up, or far away, the whole sky is gelatinous?

That meteors tear through and detach fragments?

That fragments are brought down by storms?

That the twinkling of stars is penetration of light through something that quivers?

I think, myself, that it would be absurd to say that the whole sky is gelatinous: it seems more acceptable that only certain areas are.

Humboldt (*Cosmos*, 1-119) says that all our data in this respect must be "classed amongst the mythical fables of mythology." He is very sure, but just a little redundant.

We shall be opposed by the standard resistances:

There in the first place;

Up from one place, in a whirlwind, and down in another.

We shall not bother to be very convincing one way or another, because of the over-shadowing of the datum with which we shall end up. It will mean that something had been in a stationary position for several days over a small part of a small town in

让自身的各部分相互争斗。

我们正从肉质的物质逐渐过渡到凝胶状的物质，而这里有大量的实例或实例报道。这些资料对今天的科学来说如此不成体统，简直是不堪入目，但我们将看到，科学在变得如此严谨之前，并不如此假正经。克拉尼不是，格雷格也不是。

我自己将不得不接受，那种胶状物质常常从天而降--

或者，在极高处，或在极远处，整个天空都是胶状的?流星穿透其中并撕下碎片?碎片被风暴带下来?

星星的闪烁是光穿透某种颤动之物的结果?

我自己认为，说整个天空都是胶状的会是荒谬的：似乎更可接受的是只有某些区域是。洪堡(*Cosmos*,1-119)说，我们在这方面的一切资料都必须“归入神话学的荒诞寓言之列”。他非常确信，只是稍嫌重复。

我们将遭到标准抵抗力量的反对：首先就在那里；

从一处升起，卷成旋风，又在另一处落下。

我们不打算费力去使哪一方显得很有说服力，因为我们最终要谈的那个资料会把它遮蔽掉。它将意味着，某物曾在

England: this is the revolutionary thing that we have alluded to before; whether the substance were nostoc, or spawn, or some kind of a larval nexus, doesn't matter so much. If it stood in the sky for several days, we rank with Moses as a chronicler of improprieties—or was that story, or datum, we mean, told by Moses? Then we shall have so many records of gelatinous substance said to have fallen with meteorites, that, between the two phenomena, some of us will have to accept connection—or that there are at least vast gelatinous areas aloft, and that meteorites tear through, carrying down some of the substance.

英格兰：这就是我们之前提到的革命性事件；那物质是念珠藻、还是卵、还是某种幼虫结节，并不那么重要。如果它停留在天空中好几天，我们便与摩西并列为不当之事的记录者--还是说那个故事，或者说那条数据，我们是说，是摩西讲述的?那么我们将会有如此之多关于据称随陨石落下的胶状物质的记录，以至于在这两种现象之间，我们中的一些人将不得不接受其联系--或者至少高空存在广阔的胶状区域，而陨石穿透而过，携带下一些该物质。

*Comptes Rendus*, 3-554:

学术报告，3-554：

That, in 1836, M. Vallot, member of the French Academy, placed before the Academy some fragments of a gelatinous substance, said to have fallen from the sky, and asked that they be analyzed. There is no further allusion to this subject.

1836年，法国科学院院士瓦洛先生向科学院提交了若干据称从天而降的胶状物质碎片，并请求对其进行分析。此后没有再提及此事。

*Comptes Rendus*, 23-542:

学术报告，23-542：

That, in Wilna, Lithuania, April 4, 1846, in a rainstorm, fell nut-sized masses of a substance that is described as both resinous and gelatinous. It was odorless until burned: then it spread a very pronounced sweetish odor. It is described as like gelatine, but much firmer: but, having been in water 24 hours, it swelled out, and looked altogether gelatinous—

1846年4月4日，在立陶宛维尔纳，一场暴雨中落下了坚果大小的物质团块，被描述为既似树脂又似胶质。它在燃烧前无气味：燃烧后则散发出一种非常明显的甜味。它被描述为像明胶，但坚实得多：然而，在水中浸泡24小时后，它膨胀起来，看上去完全是胶状的--

It was grayish.

呈灰色。

We are told that, in 1841 and 1846, a similar substance had fallen in Asia Minor.

我们被告知，1841年和1846年，一种类似的物质曾落在小亚细亚。

In *Notes and Queries*, 8-6-190, it is said that, early in August, 1894, thousands of jellyfish, about the size of a shilling, had fallen at

在*Notes and Queries*,8-6-190中，据说1894年8月初，数以千计的、约一先令硬币大小的水母落在了

Bath, England. I think it is not acceptable that they were jellyfish: but it does look as if this time frog spawn did fall from the sky, and may have been translated by a whirlwind—because, at the same time, small frogs fell at Wigan, England.

*Nature*, 87-10:

That, June 24, 1911, at Eton, Bucks, England, the ground was found covered with masses of jelly, the size of peas, after a heavy rainfall. We are not told of nostoc, this time: it is said that the object contained numerous eggs of "some species of Chironomus, from which larvae soon emerged."

I incline, then, to think that the objects that fell at Bath were neither jellyfish nor masses of frog spawn, but something of a larval kind—

This is what had occurred at Bath, England, 23 years before.

London *Times*, April 24, 1871:

That, upon the 22nd of April, 1871, a storm of glutinous drops neither jellyfish nor masses of frog spawn, but something of a [line missing here in original text. Ed.] railroad station, at Bath. "Many soon developed into a worm-like chrysalis, about an inch in length." The account of this occurrence in the *Zoologist*, 2-6-2686, is more like the Eton-datum: of minute forms, said to have been infusoria; not forms about an inch in length.

*Trans. Ent. Soc. of London*, 1871-proc. xxii:

That the phenomenon has been investigated by the Rev. L. Jenyns, of Bath. His description is of minute worms in filmy envelopes. He tries to account for their segregation. The mystery of it is: What

英格兰巴斯。我认为说它们是水母是不可接受的：但这一次看起来确实像是蛙卵从天而降，并且可能是被旋风搬运来的--因为与此同时，英格兰威根也落下了小青蛙。

自然，87-10：

那就是，1911年6月24日，在英格兰白金汉郡伊顿，一场大雨之后，地面被发现覆盖着豌豆大小的胶状物块。这一次没有告诉我们那是念珠藻：据说该物体含有大量“某种奇罗诺姆斯(Chironomus)的卵，幼虫很快从中孵出。”

因此我倾向于认为，落在巴斯的那些物体既不是水母，也不是蛙卵团块，而是某种幼虫类的东西--

这是二十三年前在英国巴斯发生的事。

伦敦《泰晤士报》，1871年4月24日：

即，1871年4月22日，一场黏性液滴的风暴--既非水母也非蛙卵团，而是某种[原文此处缺一行。编注]铁路车站，在巴斯。“许多很快发育成蠕虫状的蛹，约一英寸长。”此事在《动物学家》2-6-2686中的记载，更像伊顿资料：说的是微小的形态，据称是纤毛虫；而非约一英寸长的形态。

伦敦昆虫学会会刊,1871年，会议记录xxii:

这一现象已由巴斯的L.詹宁斯牧师调查过。他的描述是薄膜包被中的微小蠕虫。他试图解释它们为何聚在一起。其神秘之处在于：什么

could have brought so many of them together? Many other falls we shall have record of, and in most of them segregation is the great mystery. A whirlwind seems anything but a segregative force. Segregation of things that have fallen from the sky has been avoided as most deep-dyed of the damned. Mr. Jenyns conceives of a large pool, in which were many of these spherical masses: of the pool drying up and concentrating all in a small area; of a whirlwind then scooping all up together—

能把这么多东西聚到一起呢?我们还将记录许多其他的天降物，而在其中大多数里，分离才是最大的谜团。旋风似乎绝不是什么分离性的力量。从天而降之物的分离，一直被当作被诅咒者中最深染的，避之唯恐不及。詹宁斯先生设想有一个大水池，其中有许多这样的球状团块：设想水池干涸，把所有东西都集中到一小片区域；设想随后一阵旋风把它们统统卷起--

But several days later, more of these objects fell in the same place.

但几天之后，更多的这类物体落在同一地点。

That such marksmanship is not attributable to whirlwinds seems to me to be what we think we mean by common sense:

这样的精准度不能归因于旋风，在我看来，这正是我们所谓常识的意思：

It may not look like common sense to say that these things had been stationary over the town of Bath, several days—

说这些东西曾静止在巴斯镇上空好几天，也许看起来不像常识--

The seven black rains of Slains;

斯莱恩斯下的七场黑雨；

The four red rains of Siena.

锡耶纳的四场红雨。

An interesting sidelight on the mechanics of orthodoxy is that Mr. Jenyns dutifully records the second fall, but ignores it in his explanation.

关于正统观念之运作机制的一个有趣的侧面是，詹宁斯先生尽职地记录了第二次天降，但在他的解释中却置之不理。

R.P. Greg, one of the most notable of cataloguers of meteoritic phenomena, records (*Phil. Mag.*: 4-8-463) falls of viscid substance in the years 1652, 1686, 1718, 1796, 1811, 1819, 1844. He gives earlier dates, but I practice exclusions, myself. In the *Report of the British Association*, 1860-63, Greg records a meteor that seemed to pass near the ground, between Barsdorf and Freiburg, Germany: the next day a jelly-like mass was found in the snow—

R.P.格雷格，最著名的陨石现象编目者之一，记录(*Phil.Mag.*:4-8-463)了1652、1686、1718、1796、1811、1819、1844年黏性物质的天降。他给出了更早的日期，但我自己奉行排除法。在*Report of the British Association*,1860-63中，格雷格记录了一颗似乎从靠近地面处经过的流星，位于德国巴尔斯多夫与弗赖堡之间：次日，雪中发现了一团胶状物质--

Unseasonableness for either spawn or nostoc.

不合时宜，既非产卵之时，亦非念珠藻滋生之季。

Greg's comment in this instance is: "Curious if true." But he records without modification the fall of a meteorite at Gotha, Germany, Sept. 6, 1835, "leaving a jelly-like mass on the ground." We are told that this substance fell only three feet away from an observer. In the *Report of the British Association*, 1855-94, according to a letter from Greg to Prof. Baden-Powell, at night, Oct. 8, 1844, near Coblenz, a German, who was known to Greg, and another person saw a luminous body fall close to them. They returned next morning and found a gelatinous mass of grayish color.

格雷在此处的评论是：“好奇是否属实。”但他原样记录了1835年9月6日德国哥达的一次陨石坠落，“在地上留下一团胶状物质”。我们被告知，该物质落在距一名观察者仅三英尺处。据格雷致巴登-鲍威尔教授的一封信，在1855-94年《英国协会报告》中记载，1844年10月8日夜间，在科布伦茨附近，一名格雷认识的德国人与另一人看见一个发光体落在近旁。他们次日早晨返回，发现一团灰色的胶状物质。

According to Chladni's account (*Annals of Philosophy*, n.s., 12-94) a viscous mass fell with a luminous meteorite between Siena and Rome, May, 1652; viscous matter found after the fall of a fire ball, in Lusatia, March, 1796; fall of a gelatinous substance, after the explosion of a meteorite, near Heidelberg, July, 1811. In the *Edinburgh Philosophical Journal*, 1-234, the substance that fell at Lusatia is said to have been of the "color and odor of dried, brown varnish." In the *Amer. Jour. Sci.*, 1-26-133, it is said that gelatinous matter fell with a globe of fire, upon the island of Lethy, India, 1718.

根据克拉德尼的记述(《哲学年鉴》，新辑，12-94),1652年5月，在锡耶纳与罗马之间，有一团黏性物质随一颗发光的陨石一同落下；1796年3月，在卢萨蒂亚，火球坠落后发现了黏性物质；1811年7月，在海德堡附近，一颗陨石爆炸后落下了胶状物质。在《爱丁堡哲学杂志》,1-234中，据说落在卢萨蒂亚的那种物质“颜色与气味都像干燥的褐色清漆”。在《美国科学杂志》,1-26-133中，据说1718年在印度莱西岛上，有胶状物质随一个火球一同落下。

In the *Amer. Jour. Sci.*, 1-26-396, in many observations upon the meteors of November, 1833, are reports of falls of gelatinous substance:

在《*Amer.Jour.Sci.*》1-26-396 中，关于 1833 年 11 月流星的许多观测里，有胶状物质天降物的报告：

That, according to newspaper reports, "lumps of jelly" were found on the ground at Rahway, N.J. The substance was whitish, or resembled the coagulated white of an egg:

据报纸报道，新泽西州拉威的地面上发现了“一团团果冻”。该物质呈白色，或类似凝结的蛋白：

That Mr. H.H. Garland, of Nelson County, Virginia, had found a jelly-like substance of about the circumference of a twenty-five-

弗吉尼亚州纳尔逊县的H.H.加兰先生发现了一种胶状物质，周长约二十五--

cent piece:

That, according to a communication from A.C. Twining to Prof. Olmstead, a woman at West Point, N.Y., had seen a mass the size of a teacup. It looked like boiled starch:

That, according to a newspaper, of Newark, N.J., a mass of gelatinous substance, like soft soap, had been found. "It possessed little elasticity, and, on the application of heat, it evaporated as readily as water."

It seems incredible that a scientist would have such hardihood, or infidelity, as to accept that these things had fallen from the sky: nevertheless, Prof. Olmstead, who collected these lost souls, says:

"The fact that the supposed deposits were so uniformly described as gelatinous substance forms a presumption in favor of the supposition that they had the origin ascribed to them."

In contemporaneous scientific publications considerable attention was given to Prof. Olmstead's series of papers upon this subject of the November meteors. You will not find one mention of the part that treats of gelatinous matter.

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## 5

I shall attempt not much of correlation of dates. A mathematic-minded positivist, with his delusion that in an intermediate state twice two are four, whereas, if we accept Continuity, we cannot accept that there are anywhere two things to start with, would search our data for periodicities. It is so obvious to me that the mathematic, or the regular, is the attribute of the Universal, that I

分币：

据A.C.特怀宁致奥尔姆斯特德教授的一封信，纽约州西点的一名妇女看见过一个茶杯大小的团块。它看起来像煮熟的淀粉：

据新泽西州纽瓦克的一份报纸，发现了一团胶状物质，像软肥皂。“它几乎没有弹性，而且加热时，它像水一样容易蒸发。”

一位科学家竟有如此胆量，或
不忠，以至于接受这些东西是从天上掉下来的：
然而，收集了这些迷失灵魂的奥姆斯特德教授说：

“所谓沉积物被如此一致地描述为胶状物质这一事实，构成了一个推定，支持它们具有所归之于它们的起源这一假设。”

在同时代的科学出版物中，奥尔姆斯特德教授关于十一月流星这一主题的一系列论文受到了相当大的关注。你不会找到一处提及其中论述胶状物质的部分。

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## 5

我不打算在日期关联上做太多尝试。一个具有数学头脑的实证主义者，怀着这样的妄想：在中间状态中，二二得四，然而，如果我们接受连续性，我们就不能接受任何地方一开始就有两个东西，他会从我们的资料中搜寻周期性。在我看来如此明显的是，数学的、或说规则的，是普遍者的属性，所以我

have not much inclination to look for it in the local. Still, in this solar system, "as a whole," there is considerable approximation to regularity; or the mathematic is so nearly localized that eclipses, for instance, can, with rather high approximation, be foretold, though I have notes that would deflate a little the astronomers' vainglory in this respect—or would if that were possible. An astronomer is poorly paid, uncheered by crowds, considerably isolated: he lives upon his own inflations: deflate a bear and it couldn't hibernate. This solar system is like every other phenomenon that can be regarded "as a whole"—or the affairs of a ward are interfered with by the affairs of the city of which it is a part; city by county; county by state; state by nation; nation by other nations; all nations by climatic conditions; climatic conditions by solar circumstances; sun by general planetary circumstances; solar system "as a whole" by other solar systems—so the hopelessness of finding the phenomena of entirety in the ward of a city. But positivists are those who try to find the unrelated in the ward of a city. In our acceptance this is the spirit of cosmic religion. Objectively the state is not realizable in the ward of a city. But, if a positivist could bring himself to absolute belief that he had found it, that would be a subjective realization of that which is unrealizable objectively. Of course we do not draw a positive line between the objective and the subjective—or that all phenomena called things or persons are subjective within one all-inclusive nexus, and that thoughts within those that are commonly called "persons" are sub-subjective. It is rather as if Intermediateness strove for Regularity in this solar system and failed: then generated the mentality of astronomers, and, in that secondary expression, strove for conviction that failure had been

并不太有意在局部中寻找它。不过，在这个太阳系中，“作为一个整体”，有相当程度的近似规律性；或者说数学几乎如此局部化，以至于例如日食可以以相当高的近似度被预报，尽管我有一些笔记会稍微挫一挫天文学家在这方面的自负--或者说，如果那可能的话。天文学家报酬微薄，无人拥戴，相当孤立：他靠自己的膨胀过活：把一头熊放了气，它就无法冬眠。这个太阳系就像每一种可以被“作为一个整体”看待的现象--或者说，一个城区的事务受到它所属城市的事务的干扰；城市受县干扰；县受州干扰；州受国家干扰；国家受其他国家干扰；所有国家受气候条件干扰；气候条件受太阳情况干扰；太阳受一般行星情况干扰；太阳系“作为一个整体”受其他太阳系干扰--因此，在一个城市的城区中寻找整体性的现象是毫无希望的。但实证主义者正是那些试图在一个城市的城区中寻找无关之物的人。在我们的接受中，这就是宇宙宗教的精神。客观上，国家无法在一个城市的城区中实现。但是，如果一个实证主义者能让自己绝对相信他已经找到了它，那将是对客观上不可实现之物的主观实现。当然，我们并不在客观与主观之间划一条实证的界线--或者说，所有被称为事物或人的现象都是主观的，在一个包罗一切的联结之中，而那些通常被称为“人”的东西之中的思想则是次主观的。这倒像是中介性在这个太阳系中力求规律性而失败了：然后生成了天文学家的心智，并在那次要的表达中，力求确信失败曾经是

success.

I have tabulated all the data of this book, and a great deal besides—card system—and several proximities, thus emphasized, have been revelations to me: nevertheless, it is only the method of theologians and scientists—worst of all, of statisticians.

For instance, by the statistic method, I could "prove" that a black rain has fallen "regularly" every seven months, somewhere upon this earth. To do this, I'd have to include red rains and yellow rains, but, conventionally, I'd pick out the black particles in red substances and in yellow substances, and disregard the rest. Then, too, if here and there a black rain should be a week early or a month late—that would be "acceleration" or "retardation." This is supposed to be legitimate in working out the periodicities of comets. If black rains, or red or yellow rains with black particles in them, should not appear at all near some dates—we have not read Darwin in vain—"the records are not complete." As to other, interfering black rains, they'd be either gray or brown, or for them we'd find other periodicities.

Still, I have had to notice the year 1819, for instance. I shall not note them all in this book, but I have records of 31 extraordinary events in 1883. Someone should write a book upon the phenomena of this one year—that is, if books should be written. 1849 is notable for extraordinary falls, so far apart that a local explanation seems inadequate—not only the black rain of Ireland, May, 1849, but a red rain in Sicily and a red rain in Wales. Also, it is said (Timb's *Year Book*, 1850-241) that, upon April 18 or 20, 1849, shepherds near Mt. Ararat, found a substance that was not indigenous, upon areas measuring 8 to 10 miles in circumference.

成功。

我已将本书的全部资料制成表格，此外还有大量其他资料--卡片系统--而若干由此得到强调的邻近性，对我而言一直是启示：然而，这只是神学家和科学家的方法--最糟的是统计学家的方法。

例如，用统计方法，我可以“证明”黑雨“定期地”每七个月落一次，落在这个地球上的某处。要做到这一点，我必须把红雨和黄雨也包括进来，但按惯例，我会挑出红色物质和黄色物质中的黑色颗粒，而忽略其余。然后，如果这里或那里一场黑雨早了一个星期或晚了一个月--那将是“加速”或“延迟”。在推算彗星的周期性时，这被认为是正当的。如果黑雨，或含有黑色颗粒的红雨或黄雨，在某些日期附近根本不出现--我们没有白读达尔文--“记录并不完整。”至于其他干扰性的黑雨，它们要么是灰色要么是棕色，或者对它们我们会找到其他周期性。

不过，我不得不注意到例如1819年。我不会在本书中把它们全部记录下来，但我有1883年31起异常事件的记录。应该有人就这一年的现象写一本书--也就是说，如果书应该被写的话。1849年以异常的天降物而著称，这些天降物彼此相距如此之远，以至于局部的解释显得不充分--不仅是1849年5月爱尔兰的黑雨，还有西西里的一场红雨和威尔士的一场红雨。此外，据说(Timb's *Year Book*, 1850-241)，在1849年4月18日或20日，亚拉腊山附近的牧羊人在周长8至10英里的区域内发现了一种并非当地原产的 substance。

Presumably it had fallen there.

We have already gone into the subject of Science and its attempted positiveness, and its resistances in that it must have relations of service. It is very easy to see that most of the theoretic science of the 19th century was only a relation of reaction against theologic dogma, and has no more to do with Truth than has a wave that bounds back from a shore. Or, if a shop girl, or you or I, should pull out a piece of chewing gum about a yard long, that would be quite as scientific a performance as was the stretching of this earth's age several hundred millions of years.

All "things" are not things, but only relations, or expressions of relations: but all relations are striving to be the unrelated, or have surrendered to, and subordinated to, higher attempts. So there is a positivist aspect to this reaction that is itself only a relation, and that is the attempt to assimilate all phenomena under the materialist explanation, or to formulate a final, all-inclusive system, upon the materialist basis. If this attempt could be realized, that would be the attaining of realness; but this attempt can be made only by disregarding psychic phenomena, for instance—or, if science shall eventually give in to the psychic, it would be no more legitimate to explain the immaterial in terms of the material than to explain the material in terms of the immaterial. Our own acceptance is that material and immaterial are of a oneness, merging, for instance, in a thought that is continuous with a physical action: that oneness cannot be explained, because the process of explaining is the interpreting of something in terms of something else. All explanation is assimilation of something in terms of something else that has been taken as a basis: but, in Continuity, there is nothing that is any

想必它是掉在那里的。

我们已经讨论过科学及其试图确立的确定性，以及它的抵抗--它必须具有服务关系。很容易看出，19世纪的大多数理论科学只不过是对神学教条的一种反应关系，与真理的关系并不比拍岸回涌的波浪更多。或者，如果一个女店员，或者你或我，拉出一块约一码长的口香糖，那和把地球年龄拉长数亿年一样科学。

所有“事物”都不是事物，而只是关系，或关系的表达：但所有关系都在努力成为无关系的，或已屈服于、从属于更高的尝试。因此，这种反应有一个实证主义的方面，它本身只是一种关系，那就是试图将所有现象纳入唯物主义解释之下，或在唯物主义基础上制定一个最终的、包罗万象的体系。如果这一尝试能够实现，那就是达到了实在性；但这一尝试只能通过无视通灵现象来做出--例如，或者，如果科学最终屈服于通灵，那么用物质解释非物质的合法性，并不比用非物质解释物质更多。我们自己的接受是，物质与非物质是一体的，例如，在一个与物理行动连续的思想中融合：这一体无法被解释，因为解释的过程是用某物来解释另一物。所有解释都是用已被当作基础的某物来解释另一物：但在连续性中，没有任何东西是任何

more basic than anything else—unless we think that delusion built upon delusion is less real than its pseudo-foundation.

In 1829 (Timb's *Year Book*, 1848-235) in Persia fell a substance that the people said they had never seen before. As to what it was, they had not a notion, but they saw that the sheep ate it. They ground it into flour and made bread, said to have been passable enough, though insipid.

That was a chance that science did not neglect. Manna was placed upon a reasonable basis, or was assimilated and reconciled with the system that had ousted the older—and less nearly real—system. It was said that, likely enough, manna had fallen in ancient times—because it was still falling—but that there was no tutelary influence behind it—that it was a lichen from the steppes of Asia Minor—from one place in a whirlwind and down in another place. "In the *American Almanac*, 1833-71, it is said that this substance—to the inhabitants of the region"—was "immediately recognized" by scientists who examined it: and that "the chemical analysis also identified it as a lichen."

This was back in the days when Chemical Analysis was a god. Since then his devotees have been shocked and disillusioned. Just how a chemical analysis could so botanize, I don't know—but it was Chemical Analysis who spoke, and spoke dogmatically. It seems to me that the ignorance of inhabitants, contrasting with the local knowledge of foreign scientists, is overdone: if there's anything good to eat, within any distance conveniently covered by a whirlwind—inhabitants know it. I have data of other falls, in Persia and Asiatic Turkey, of edible substances. They are all dogmatically said to be "manna"; and "manna" is dogmatically said

比任何别的东西都更基本--除非我们认为建立在妄想之上的妄想，比它那伪基础更不真实。

1829年(廷布*Year Book*,1848-235)，波斯降下一种人们说他们从未见过的物质。至于它是什么，他们毫无概念，但他们看到羊吃它。他们把它磨成粉做成面包，据说相当过得去，虽然寡淡无味。

那是科学没有忽视的一个机会。吗哪被置于一个合理的基础上，或被同化并调和于那个已经取代了更古老--也更不近乎真实--的体系的体系。据说，很可能，吗哪在古代曾经降落--因为它仍在降落--但它背后没有守护性影响--它是小亚细亚草原上的一种地衣--从一处随旋风而起，在另一处落下。“在《美国年鉴》，1833-71，据说这种物质--对该地区的居民而言”--被检验它的科学家们“立即认出”：并且“化学分析也将其鉴定为一种地衣。”

那还是在化学分析是一位神的时代。自那以后，他的信徒们受到了震惊和幻灭。化学分析究竟如何能如此植物学化，我不知道--但说话的是化学分析，而且是教条式地说话。在我看来，居民的无知与外国科学家的地方知识相对照，被过分强调了：如果有任何可吃的好东西，在旋风方便覆盖的任何距离内--居民是知道的。我有关于波斯和亚洲土耳其其他降落物的资料，是可食用物质。它们都被教条式地说成是“吗哪”；而“吗哪”被教条式地说成

to be a species of lichens from the steppes of Asia Minor. The position that I take is that this explanation was evolved in ignorance of the fall of vegetable substances, or edible substances, in other parts of the world: that it is the familiar attempt to explain the general in terms of the local; that, if we shall have data of falls of vegetable substance, in, say, Canada or India, they were not of lichens from the steppes of Asia Minor; that, though all falls in Asiatic Turkey and Persia are sweepingly and conveniently called showers of "manna," they have not been even all of the same substance. In one instance the particles are said to have been "seeds." Though, in *Comptes Rendus*, the substance that fell in 1841 and 1846 is said to have been gelatinous, in the *Bull. Sci. Nat. de Neuchatel*, it is said to have been of something, in lumps the size of a filbert, that had been ground into flour; that of this flour had been made bread, very attractive-looking, but flavorless.

是小亚细亚草原上的一种地衣。我所采取的立场是，这一解释是在对世界其他地区植物物质或可食用物质降落一无所知的情况下发展出来的：这是用地方性来解释普遍性的熟悉尝试；如果我们有植物物质降落的资料，比如说在加拿大或印度，它们就不是来自小亚细亚草原的地衣；尽管亚洲土耳其和波斯的所有降落物都被一概而方便地称为“吗哪”雨，它们甚至并非都是同一种物质。在一个实例中，颗粒据说曾是“种子”。尽管在《 *comptes Rendus*》中，1841年和1846年降落的物质被说成是凝胶状的，但在《 *Bull.Sci.Nat.de Neuchatel*》中，据说它是某种东西，呈榛子大小的块状，已被磨成面粉；用这种面粉做成了面包，外观非常诱人，但无味道。

The great difficulty is to explain segregation in these showers—

最大的困难在于解释这些流星雨中发生的分离现象--

But deep-sea fishes and occasional falls, down to them, of edible substances; bags of grain, barrels of sugar; things that had not been whirled up from one part of the ocean-bottom, in storms or submarine disturbances, and dropped somewhere else—

但深海鱼类，以及偶尔降落到它们那里的可食用物质；一袋袋谷物，一桶桶糖；这些东西并不是在风暴或海底扰动中从洋底某处被卷起，然后掉到别处的--

I suppose one thinks—but grain in bags never has fallen—

我们的说法是，人总会想--但袋中的谷物从未落下--

Object of Amherst—its covering like "milled cloth"—

阿默斯特的物体--其覆盖物如同“碾磨布”--

Or barrels of corn lost from a vessel would not sink—but a host of them clashing together, after a wreck—they burst open; the corn sinks, or does when saturated; the barrel staves float longer—

或者从船上失落的一桶桶玉米不会下沉--而是一大群桶在船难后相互撞击--它们裂开了；玉米下沉，或者浸透后下沉；桶板漂浮得更久--

If there be not an overhead traffic in commodities similar to our

如果存在一种与我们相似的、在商品方面的 overhead traffic

own commodities carried over this earth's oceans—I'm not the deep-sea fish I think I am.

I have no data other than the mere suggestion of the Amherst object of bags or barrels, but my notion is that bags and barrels from a wreck on one of this earth's oceans, would, by the time they reached the bottom, no longer be recognizable as bags or barrels; that, if we can have data of the fall of fibrous material that may have been cloth or paper or wood, we shall be satisfactory and grotesque enough.

*Proc. Roy. Irish Acad.*, 1-379:

"In the year 1686, some workmen, who had been fetching water from a pond, seven German miles from Memel, on returning to their work after dinner (during which there had been a snowstorm) found the flat ground around the pond covered with a coal-black, leafy mass; and a person who lived near said he had seen it fall like flakes with the snow."

Some of these flake-like formations were as large as a table-top. "The mass was damp and smelt disagreeably, like rotten seaweed, but, when dried, the smell went off."

"It tore fibrously, like paper."

Classic explanation:

"Up from one place, and down in another."

But what went up, from one place, in a whirlwind? Of course, our Intermediatist acceptance is that had this been the strangest substance conceivable, from the strangest other world that could be thought of; somewhere upon this earth there must be a

自己的货物被运过这地球上的各大洋--我可不是我以为的那种深海鱼。

除了关于阿默斯特那东西是袋或桶的纯然猜测之外，我没有别的资料，但我的想法是，来自这地球上一片大洋中某次船难的袋子和桶，等到达海底时，将不再能被辨认作袋子和桶；如果我们能获得纤维物质天降的资料，那物质可能是布、纸或木头，我们就将足够令人满意、也足够怪诞了。

程序。*Roy.*爱尔兰学院,1-379:

“1686年，一些工人从距梅梅尔七德国里的一处池塘取水，午饭后(其间下过一场暴风雪)返回干活时，发现池塘周围平坦的地面覆盖着一层煤黑色的、叶状的物质；一个住在附近的人说，他看见它像雪花一样随雪落下。”

这些片状构造有些大如桌面。“该团块潮湿，散发出难闻的气味，像腐烂的海藻，但干燥后，气味就消失了。”

“它像纸一样被撕成纤维状。”

经典解释：

“一处升起，另一处降下。”

但从一个地方在旋风中升上去的是什么呢?当然，我们中间论者的接受是：即使这是所能想到的最奇异的物质，来自所能想到的最奇异的另一个世界；在这地球上的某处必定有一个

substance similar to it, or from which it would, at least subjectively, or according to description, not be easily distinguishable. Or that everything in New York City is only another degree or aspect of something, or combination of things, in a village of Central Africa. The novel is a challenge to vulgarization: write something that looks new to you: someone will point out that the thrice-accursed Greeks said it long ago. Existence is Appetite: the gnaw of being; the one attempt of all things to assimilate all other things, if they have not surrendered and submitted to some higher attempt. It was cosmic that these scientists, who had surrendered to and submitted to the Scientific System, should, consistently with the principles of that system, attempt to assimilate the substance that fell at Memel with some known terrestrial product. At the meeting of the Royal Irish Academy it was brought out that there is a substance, of rather rare occurrence, that has been known to form in thin sheets upon marsh land.

与之相似的物质，或者至少从主观上、或按照描述，不易与之区分的物质。或者，纽约市的一切不过是中非某村庄中某物、或物的组合的另一个程度或方面。小说是对庸俗化的挑战：写点在你看来是新的东西：总会有人指出，那该死的希腊人早就说过了。存在即欲望：存在的啃噬；万物同化其他万物的唯一尝试，如果它们尚未向某种更高的尝试投降和屈服的话。这些科学家既然已向科学体系投降和屈服，按照该体系的原则，试图将落在梅梅尔的那种物质与某种已知的地球上的产物同化，这是宇宙性的。在爱尔兰皇家学院的会议上，有人提出存在一种相当罕见的物质，已知会在沼泽地上形成薄片。

It looks like greenish felt.

它看起来像绿色的毡。

The substance of Memel:

梅梅尔的实质：

Damp, coal-black, leafy mass.

潮湿、漆黑、枝叶繁茂的一团。

But, if broken up, the marsh-substance is flake-like, and it tears fibrously.

但若将其打碎，沼泽物质便呈片状，并会纤维状地撕裂。

An elephant can be identified as a sunflower—both have long stems. A camel is indistinguishable from a peanut—if only their humps be considered.

大象可以被认作向日葵--两者都有长长的茎。骆驼与花生无法区分--只要考虑它们的驼峰。

Trouble with this book is that we'll end up a lot of intellectual roués: we'll be incapable of being astonished with anything. We

这本书的麻烦在于，我们最终会变成一帮智力上的浪荡子：我们将无法对任何事物感到惊奇。我们

knew, to start with, that science and imbecility are continuous; nevertheless so many expressions of the merging-point are at first startling. We did think that Prof. Hitchcock's performance in identifying the Amherst phenomenon as a fungus was rather notable as scientific vaudeville, if we acquit him of the charge of seriousness—or that, in a place where fungi were so common that, before a given evening two of them sprang up, only he, a stranger in this very fungiferous place, knew a fungus when he saw something like a fungus—if we disregard its quick liquefaction, for instance. It was only a monologue, however: now we have an all-star cast: and they're not only Irish; they're royal Irish.

首先就知道，科学与愚昧是连续的；然而，如此之多关于融合点的表述起初令人吃惊。我们确实认为，希区柯克教授将阿默斯特现象鉴定为真菌的表演，作为科学杂耍颇为引人注目，如果我们免除他严肃认真的指控的话--或者，在一个真菌如此常见的地方，在某个晚上之前就有两株冒出来，只有他，这个对真菌如此繁茂之地陌生的外来者，在看到类似真菌的东西时才知道什么是真菌--如果我们忽视其迅速液化的话，例如。然而，这只是一个独角戏：现在我们有了全明星阵容：而且他们不仅是爱尔兰的；他们是皇家爱尔兰的。

The royal Irishmen excluded "coal-blackness" and included fibrousness: so then that this substance was "marsh paper," which "had been raised into the air by storms of wind, and had again fallen."

那些皇家爱尔兰人排除了“煤黑色”，纳入了纤维状：那么，这种物质就是“沼泽纸”,“它被一阵阵风卷到空中，又落了下来。”

Second act:

第二幕：

It was said that, according to M. Ehrenberg, "the meteor-paper was found to consist partly of vegetable matter, chiefly of conifervæ."

据说，根据埃伦贝格先生，“发现这流星纸部分由植物物质构成，主要是针叶类。”

Third act:

第三幕：

Meeting of the royal Irishmen: chairs, tables, Irishmen:

爱尔兰皇家学会会议：椅子、桌子、爱尔兰人：

Some flakes of marsh-paper were exhibited.

展示了几片沼泽纸屑。

Their composition was chiefly of conifervæ.

我们的说法是，它们的成分主要是 conifervæ。

This was a double inclusion: or it's the method of agreement that logicians make so much of. So no logician would be satisfied with identifying a peanut as a camel, because both have humps: he

这是一次双重的纳入：或者说，这就是逻辑学家如此看重的契合法。所以没有逻辑学家会满足于把花生认作骆驼，因为两者都有隆起：他

demands accessory agreement—that both can live a long time without water, for instance.

Now, it's not so very unreasonable, at least to the free and easy vaudeville standards that, throughout this book, we are considering, to think that a green substance could be snatched up from one place in a whirlwind, and fall as a black substance somewhere else: but the royal Irishmen excluded something else, and it is a datum that was as accessible to them as it is to me:

That, according to Chladni, this was no little, local deposition that was seen to occur by some indefinite person living near a pond somewhere.

It was a tremendous fall from a vast sky-area.

Likely enough all the marsh paper in the world could not have supplied it.

At the same time, this substance was falling "in great quantities," in Norway and Pomerania. Or see Kirkwood, *Meteoric Astronomy*, p. 66:

"Substance like charred paper fell in Norway and other parts of northern Europe, Jan. 31, 1686."

Or a whirlwind, with a distribution as wide as that, would not acceptably, I should say, have so specialized in the rare substance called "marsh paper." There'd have been falls of fence rails, roofs of houses, parts of trees. Nothing is said of the occurrence of a tornado in northern Europe, in January, 1686. There is record only of this one substance having fallen in various places.

Time went on, but the conventional determination to exclude data

要求附加的契合--例如，两者都能长时间不喝水而存活。

现在，认为一种绿色物质能在旋风中从一处被卷起，然后在另一处作为黑色物质落下，这并非那么不合理，至少按照贯穿本书我们所考虑的、自由随意的杂耍标准来说是这样：但那些皇家爱尔兰人排除了别的什么东西，而这是一个对他们来说和我一样可获取的资料：

据克拉德尼说，这并不是某个住在池塘附近的不知名人士所看到的、规模不大的局部沉积。

我们的说法是，这是从一片广袤天空中惊人的坠落。

很可能全世界的沼泽纸都不够供应它。

与此同时，这种物质正“大量”落在挪威和波美拉尼亚。或见柯克伍德，*Meteoric Astronomy*，第66页：

“1686年1月31日，类似烧焦纸张的物质降落在挪威和北欧其他地区。”

或者说，一场分布范围如此之广的旋风，我要说，恐怕不会如此专门地集中于那种被称为“沼泽纸”的稀有物质上。本该有栅栏横木、屋顶、树木的碎片坠落。关于1686年1月北欧发生龙卷风的记载，只字未提。所记录的仅仅是这一种物质在多个地方坠落。

时间流逝，但排除数据的传统决心

of all falls to this earth, except of substances of this earth, and of ordinary meteoric matter, strengthened.

*Annals of Philosophy*, 16-68:

The substance that fell in January, 1686, is described as "a mass of black leaves, having the appearance of burnt paper, but harder, and cohering, and brittle."

"Marsh paper" is not mentioned, and there is nothing said of the "conifervæ," which seemed so convincing to the royal Irishmen. Vegetable composition is disregarded, quite as it might be by someone who might find it convenient to identify a crook-necked squash as a big fishhook.

Meteorites are usually covered with a black crust, more or less scale-like. The substance of 1686 is black and scale-like. If so be convenience, "leaf-likeness" is "scale-likeness." In this attempt to assimilate with the conventional, we are told that the substance is a mineral mass: that it is like the black scales that cover meteorites.

The scientist who made this "identification" was Von Grotthus. He had appealed to the god Chemical Analysis. Or the power and glory of mankind—with which we're not always so impressed—but the gods must tell us what we want them to tell us. We see again that, though nothing has identity of its own, anything can be "identified" as anything. Or there's nothing that's not reasonable, if one snoopeth not into its exclusions. But here the conflict did not end. Berzelius examined the substance. He could not find nickel in it. At that time, the presence of nickel was the "positive" test of meteoritic matter. Whereupon, with a

在落到这地球上的所有天降物中，除了属于这地球本身的物质和普通流星物质之外，得到了加强。

哲学年鉴,16-68:

1686年1月落下的那种物质被描述为“一团黑色的叶子，外观像烧焦的纸，但更硬，黏结在一起，且易碎。”

“沼泽纸”未被提及，关于那些似乎令爱尔兰皇家学会会员们深信不疑的“针叶藻”也一字未提。植物成分被置之不理，正如某人若觉得把一根弯颈南瓜认定为一个大鱼钩来得方便，便会如此行事。

陨石通常覆盖着一层黑色外壳，或多或少呈鳞片状。1686年的那种物质是黑色的，且呈鳞片状。倘若方便的话，“叶状”便是“鳞片状”。在这番向常规说法靠拢的尝试中，我们被告知该物质是一块矿物：它就像覆盖陨石的那些黑色鳞片。

做出这一“鉴定”的科学家是冯·格罗特胡斯。他曾求助于化学分析之神。或者人类的力量与荣耀--我们并不总是对此印象深刻--但神祇必须告诉我们我们想让他们告诉我们的。我们再次看到，尽管没有事物拥有自身的同一性，任何事物都可以被“鉴定”为任何事物。或者，如果不探究其排除项，没有什么是不合理的。但在这里冲突并未结束。贝采利乌斯检验了该物质。他无法在其中找到镍。当时，镍的存在是陨石物质的“阳性”检验。于是，随着一个

suppositious "positive" standard of judgment against him, Von Grotthus revoked his "identification." (*Annals and Mag. of Nat. Hist.*, 1-3-185.)

This equalization of eminences permits us to project with our own expression, which, otherwise, would be subdued into invisibility:

That it's too bad that no one ever looked to see—hieroglyphics?—something written upon these sheets of paper?

If we have no very great variety of substances that have fallen to this earth; if, upon this earth's surface there is infinite variety of substances detachable by whirlwinds, two falls of such a rare substance as marsh paper would be remarkable.

A writer in the *Edinburgh Review*, 87-194, says that, at the time of writing, he had before him a portion of a sheet of 200 square feet, of a substance that had fallen at Carolath, Silesia, in 1839—exactly similar to cotton-felt, of which clothing might have been made. The god Microscopic Examination had spoken. The substance consisted chiefly of conifervæ.

*Jour. Asiatic Soc. of Bengal*, 1847-pt. 1-193:

That March 16, 1846—about the time of a fall of edible substance in Asia Minor—an olive-gray powder fell at Shanghai. Under the microscope, it was seen to be an aggregation of hairs of two kinds, black ones and rather thick white ones. They were supposed to be mineral fibers, but, when burned, they gave out "the common ammoniacal smell and smoke of burnt hair or feathers." The writer described the phenomenon as "a cloud of 3800 square miles of fibers, alkali, and sand." In a postscript, he says that other investigators, with more powerful microscopes, gave opinion that

对他不利的假定性“正面”判断标准，冯·格罗特胡斯撤回了他的“鉴定”。(*Annals and Mag.of Nat.Hist.*,1-3-185。)

这种对突出之处的拉平，使我们得以用我们自己的说法来投射--否则，这种说法就会被压制得无从显现：

可惜从来没有人去看一看--象形文字?--这些纸页上写着的什么东西?

如果我们并没有种类繁多的物质落到这地球上；如果在这地球表面上存在着无穷无尽可被旋风卷起的物质，那么像沼泽纸这样稀有的物质落下两次，就堪称奇事了。

*Edinburgh Review*,87-194，一位作者说，写作之时，他面前有一张200平方英尺的纸片的一部分，那是一种1839年落在西里西亚卡罗拉特的物质--与棉毡完全相似，本可以用它做衣服。显微镜检查之神已经发话。该物质主要由针叶树残体组成。

*Jour.*孟加拉亚洲学会,1847年。1-193:

那是1846年3月16日--大约在小亚细亚一场天降可食物质的同时--一种橄榄灰色的粉末降落在上海。在显微镜下，它被看出是两种毛发的聚集体，黑色的和相当粗的白色的。它们被认为是矿物纤维，但燃烧时，它们散发出“烧焦的毛发或羽毛所特有的氨味和烟”。作者将这一现象描述为“一片三千八百平方英里的纤维、碱和沙的云”。在附言中，他说其他研究者用倍数更高的显微镜，给出的意见是

the fibers were not hairs; that the substance consisted chiefly of conifervæ.

Or the pathos of it, perhaps; or the dull and uninspired, but courageous persistence of the scientific: everything seemingly found out is doomed to be subverted—by more powerful microscopes and telescopes; by more refined, precise, searching means and methods—the new pronouncements irrepressibly bobbing up; their reception always as Truth at last; always the illusion of the final; very little of the Intermediatist spirit—

That the new that has displaced the old will itself some day be displaced; that it, too, will be recognized as myth-stuff—

But that if phantoms climb, spooks of ladders are good enough for them.

*Annual Register*, 1821-681:

That, according to a report by M. Lainé, French Consul at Pernambuco, early in October, 1821, there was a shower of a substance resembling silk. The quantity was as tremendous as might be a whole cargo, lost somewhere between Jupiter and Mars, having drifted around perhaps for centuries, the original fabrics slowly disintegrating. In *Annales de Chimie*, 2-15-427, it is said that samples of this substance were sent to France by M. Lainé, and that they proved to have some resemblances to silky filaments which, at certain times of the year, are carried by the wind near Paris.

In the *Annals of Philosophy*, n.s., 12-93, there is mention of a fibrous substance like blue silk that fell near Naumberg, March 23, 1665. According to Chladni (*Annales de Chimie*, 2-31-264), the

我们的说法是，那些纤维并非毛发；该物质主要由松柏类植物构成。

或者也许是其中的悲怆；或者也许是科学那沉闷而无灵感、却勇敢的执着：一切看似已被查明的东西都注定要被颠覆--被更强大的显微镜和望远镜；被更精细、精确、彻底的的手段和方法--新的论断不可遏制地冒出来；它们总是被当作终于到来的真理而接受；总是那终极之物的幻象；中间论精神少得可怜--

那取代了旧的新，自身有朝一日也将被取代；它也将被认作神话材料--

我们的说法是，如果幽灵能攀爬，那么梯子的鬼影对它们来说就足够了。

《年鉴》，1821-681:

据法国驻伯南布哥领事莱内先生的报告，1821年10月初，一场天降的、类似丝绸的物质。其数量之巨，犹如整整一船货物在木星与火星之间某处失落，或许已漂流数百年，原有织物正缓慢分解。在*Annales de Chimie*,2-15-427中，据说莱内先生已将这种物质的样品寄往法国，并证明它们与每年某些时候被风带到巴黎附近的丝状物有某些相似之处。

在《哲学年鉴》新辑第12卷第93页，提到1665年3月23日瑙姆贝格附近降下的一种像蓝丝一样的纤维状物质。据克拉德尼(《化学年鉴》第2辑第31卷第264页)，该

quantity was great. He places a question mark before the date.

数量很大。他在日期前加了一个问号。

One of the advantages of Intermediatism is that, in the oneness of quasiness, there can be no mixed metaphors. Whatever is acceptable of anything, is, in some degree or aspect, acceptable of everything. So it is quite proper to speak, for instance, of something that is as firm as a rock and that sails in a majestic march. The Irish are good monists: they have of course been laughed at for their keener perceptions. So it's a book we're writing, or it's a procession, or it's a museum, with the Chamber of Horrors rather over-emphasized. A rather horrible correlation occurs in the *Scientific American*, 1859-178. What interests us is that a correspondent saw a silky substance fall from the sky—there was an aurora borealis at the time—he attributes the substance to the aurora.

中间论的好处之一是，在准存在的统一性中，不可能有混杂的隐喻。任何事物中可接受的东西，在某种程度上或某个方面，对一切事物都是可接受的。因此，比如说，说某物坚如磐石又庄严行进，是完全恰当的。爱尔兰人是优秀的一元论者：他们当然因为更敏锐的感知而被人嘲笑。所以，我们写的是一本书，或者说是一个行列，或者说是一座博物馆，只是恐怖厅被过分强调了。在《科学美国人》1859-178中发生了一个相当可怕的关联。令我们感兴趣的是，一位通讯员看到一种丝状物质从天而降--当时有北极光--他将该物质归因于极光。

Since the time of Darwin, the classic explanation has been that all silky substances that fall from the sky are spider webs. In 1832, aboard the *Beagle*, at the mouth of La Plata River, 60 miles from land, Darwin saw an enormous number of spiders, of the kind usually known as "gossamer" spiders, little aeronauts that cast out filaments by which the wind carries them.

自达尔文时代以来，经典解释一直是：所有从天而降的丝状物质都是蛛网。1832年，在拉普拉塔河口、离陆地60英里处，达尔文在*Beagle*号船上看到数量庞大的蜘蛛，属于通常称为“游丝”蜘蛛的那一类，这些小飞行家抛出丝线，风便把它们带走。

It's difficult to express that silky substances that have fallen to this earth were not spider webs. My own acceptance is that spider webs are the merger; that there have been falls of an externally derived silky substance, and also of the webs, or strands, rather, of aeronautic spiders indigenous to this earth; that in some instances it is impossible to distinguish one from the other. Of course, our expression upon silky substances will merge away into expressions upon other seeming textile substances, and I don't know how

很难表达那些落到地球上的丝状物质并非蜘蛛网。我自己的接受是，蜘蛛网是合并物；曾经有来自外部的丝状物质的天降物，也有本土飞航蜘蛛的网，或者更确切地说，丝的天降物；在某些情况下，无法区分两者。当然，我们关于丝状物质的说法将融入关于其他看似纺织物质的说法中，而我不知道如何

much better off we'll be—

Except that, if fabricable materials have fallen from the sky—

Simply to establish acceptance of that may be doing well enough in this book of first and tentative explorations.

In *All the Year Round*, 8-254, is described a fall that took place in England, Sept. 21, 1741, in the towns of Bradly, Selborne, and Alresford, and in a triangular space included by these three towns. The substance is described as "cobwebs"—but it fell in flake-formation, or in "flakes or rags about one inch broad and five or six inches long." Also these flakes were of a relatively heavy substance—"they fell with some velocity." The quantity was great—the shortest side of the triangular space is eight miles long. In the *Wernerian Nat. Hist. Soc. Trans.*, 5-386, it is said that there were two falls—that they were some hours apart—a datum that is becoming familiar to us—a datum that cannot be taken into the fold, unless we find it repeated over and over and over again. It is said that the second fall lasted from nine o'clock in the morning until night.

Now the hypnosis of the classic—that what we call intelligence is only an expression of inequilibrium; that when mental adjustments are made, intelligence ceases—or, of course, that intelligence is the confession of ignorance. If you have intelligence upon any subject, that is something you're still learning—if we agree that that which is learned is always mechanically done—in quasi-terms, of course, because nothing is ever finally learned.

It was decided that this substance was spiders' web. That was adjustment. But it's not adjustment to me; so I'm afraid I shall

我们的境况会好得多--

除非，可制造的材料从天而降——

仅仅确立对这种说法的接受，在这本初步试探性的探索之书中或许已经足够好了。

在*All the Year Round*,8-254中，描述了一次1741年9月21日发生在英格兰布拉德利、塞尔伯恩和奥尔斯福德三镇以及由这三镇所构成的三角区域内的天降物。该物质被描述为“蛛网”--但它是以薄片形态降落的，或者说呈“约一英寸宽、五六英寸长的薄片或碎片状”。此外，这些薄片是一种相对沉重的物质--“它们落下时带有一定速度”。数量很大--该三角区域最短的一边有八英里长。在*Wernerian Nat.Hist.Soc.Trans.*,5-386中，据说有两次天降物--它们相隔数小时--这是一个对我们来说正变得熟悉的资料--一个无法被纳入 fold 的资料，除非我们发现它被一遍又一遍又一遍地重复。据说第二次天降物从上午九点一直持续到夜晚。

现在，关于经典之作的催眠--我们所谓的智力不过是不平衡的一种表现；一旦作出心理调整，智力便停止了--或者，当然，智力是无知的坦白。如果你对任何主题拥有智力，那便是你仍在学习的东西--如果我们同意所学之物总是机械地完成的--当然是以准术语而言，因为没有什么东西是最终学会的。

人们断定这种物质是蜘蛛网。那便是调整。但对我来说这不是调整；所以我恐怕我将

have some intelligence in this matter. If I ever arrive at adjustment upon this subject, then, upon this subject, I shall be able to have no thoughts, except routine-thoughts. I haven't yet quite decided absolutely everything, so I am able to point out:

That this substance was of quantity so enormous that it attracted wide attention when it came down—

That it would have been equally noteworthy when it went up—

That there is no record of anyone, in England or elsewhere, having seen tons of "spider webs" going up, September, 1741.

Further confession of intelligence upon my part:

That, if it be contested, then, that the place of origin may have been far away, but still terrestrial—

Then it's that other familiar matter of incredible "marksmanship" again—hitting a small, triangular space for hours—interval of hours—then from nine in the morning until night: same small triangular space.

These are the disregards of the classic explanation. There is no mention of spiders having been seen to fall, but a good inclusion is that, though this substance fell in good-sized flakes of considerable weight, it was viscous. In this respect it was like cobwebs: dogs nosing it on grass, were blindfolded with it. This circumstance does strongly suggest cobwebs—

Unless we can accept that, in regions aloft, there are vast viscous or gelatinous areas, and that things passing through become daubed. Or perhaps we clear up the confusion in the descriptions of the substance that fell in 1841 and 1846, in Asia Minor,

在此事上有些智力。如果我一旦在此主题上达到调整，那么，在此主题上，我将能够没有思想，除了例行思想。我还没有完全决定一切，所以我能够指出：

这种物质数量如此巨大，以至于当它降下时引起了广泛注意--

它升上去的时候，也同样值得注意--

没有任何记录显示，在英格兰或其他地方，有人见过成吨的“蜘蛛网”在1741年9月升上天空。

进一步坦白我的才智：

那么，如果有人争辩说，起源地可能很远，但仍然是地球上的--

那么这又是那桩熟悉的、令人难以置信的“枪法”之事--连续数小时击中一个小的三角形空间--间隔数小时--然后从早上九点到晚上：同一个小的三角形空间。

这些便是对经典解释的忽视之处。没有提到有人看见蜘蛛落下，但一个很好的包含是：尽管这种物质以相当大的薄片落下、有相当的重量，它却是粘性的。在这方面它像蛛网：在草地上嗅闻它的狗被它蒙住了眼睛。这一情况确实强烈暗示是蛛网--

除非我们能接受，在高空区域存在巨大的粘性或凝胶状区域，而穿过其中的东西会被涂抹。或者也许我们能澄清1841年和1846年在小亚细亚落下的那种物质的描述中的混乱，

described in one publication as gelatinous, and in another as a cereal—that it was a cereal that had passed through a gelatinous region. That the paper-like substance of Memel may have had such an experience may be indicated in that Ehrenberg found in it gelatinous matter, which he called "nostoc." (*Annals and Mag. of Nat. Hist.*, 1-3-185.)

*Scientific American*, 45-337:

Fall of a substance described as "cobwebs," latter part of October, 1881, in Milwaukee, Wis., and other towns: other towns mentioned are Green Bay, Vesburge, Fort Howard, Sheboygan, and Ozaukee. The aeronautic spiders are known as "gossamer" spiders, because of the extreme lightness of the filaments that they cast out to the wind. Of the substance that fell in Wisconsin, it is said:

"In all instances the webs were strong in texture and very white."

The Editor says:

"Curiously enough, there is no mention in any of the reports that we have seen, of the presence of spiders."

So our attempt to divorce a possible external product from its terrestrial merger: then our joy of the prospector who thinks he's found something:

The *Monthly Weather Review*, 26-566, quotes the *Montgomery* (Ala.) *Advertiser*:

That, upon Nov. 21, 1898, numerous batches of spider-web-like substance fell in Montgomery, in strands and in occasional masses several inches long and several inches broad. According to the

在一份出版物中被描述为凝胶状，在另一份中被描述为一种谷物--那是一种穿过凝胶状区域的谷物。梅梅尔的那种纸状物质可能有过这样的经历，这或许可以从埃伦伯格在其中发现凝胶状物质、他称之为“念珠藻”这一点上看出(*Annals and Mag.of Nat.Hist.*,1-3-185)。

《科学美国人》，45-337:

1881年10月下旬，在威斯康星州密尔沃基及其他城镇，一场天降的、被描述为“蛛网”的物质。提到的其他城镇有格林贝、韦斯堡、霍华德堡、希博伊根和奥佐基。这些航空蜘蛛被称为“游丝”蜘蛛，因为它们抛向风中的丝线极其轻盈。关于在威斯康星州降下的那种物质，据说：

在所有实例中，蛛网的质地坚韧且非常洁白。

编者按：

“奇怪的是，在我们所见过的任何报道中，都没有提到蜘蛛的存在。”

于是我们试图将一种可能的外部产物与其地球上的融合体分离：于是我们有了勘探者自以为发现了什么东西的喜悦：

*Monthly Weather Review*,26-566，引用了*Montgomery*(阿拉巴马州)*Advertiser*:

即，1898年11月21日，许多批蜘蛛网状的物质降落在蒙哥马利，呈丝缕状，偶尔呈数英寸长、数英寸宽的团块。根据那

writer, it was not spiders' web, but something like asbestos; also that it was phosphorescent.

The Editor of the *Review* says that he sees no reason for doubting that these masses were cobwebs.

*La Nature*, 1883-342:

A correspondent writes that he sends a sample of a substance said to have fallen at Montussan (Gironde), Oct. 16, 1883. According to a witness, quoted by the correspondent, a thick cloud, accompanied by rain and a violent wind, had appeared. This cloud was composed of a woolly substance in lumps the size of a fist, which fell to the ground. The Editor (Tissandier) says of this substance that it was white, but was something that had been burned. It was fibrous. M. Tissandier astonishes us by saying that he cannot identify this substance. We thought that anything could be "identified" as anything. He can say only that the cloud in question must have been an extraordinary conglomeration.

*Annual Register, 1832-447:*

That, March, 1832, there fell, in the fields of Kourianof, Russia, a combustible yellowish substance, covering, at least two inches thick, an area of 600 or 700 square feet. It was resinous and yellowish: so one inclines to the conventional explanation that it was pollen from pine trees—but, when torn, it had the tenacity of cotton. When placed in water, it had the consistency of resin. "This resin had the color of amber, was elastic, like India rubber, and smelled like prepared oil mixed with wax."

So in general our notion of cargoes—and our notion of cargoes of food supplies:

作者的看法，那不是蜘蛛网，而是类似石棉的东西；还说它是发磷光的。

*Review*的编辑说，他看不出有什么理由怀疑这些团块是蛛网。

*La Nature*,1883-342:

一位通信者写道，他寄来一份据说于1883年10月16日落在蒙图桑(吉伦特省)的物质样本。据这位通信者引用的一位目击者说，当时出现了一朵浓云，伴有雨和狂风。这朵云由一种羊毛状物质组成，呈拳头大小的团块，落到了地面。编辑(蒂桑迪耶)谈到这种物质时说，它是白色的，但是某种被烧过的东西。它是纤维状的。蒂桑迪耶先生说无法辨认这种物质，这让我们感到惊讶。我们原以为任何东西都可以被“辨认”为任何东西。他只能说，所说的那朵云必定是一种非同寻常的凝聚物。

《年鉴》，*1832-447:*

1832年3月，在俄国的库里亚诺夫田野上，天降一种可燃的淡黄色物质，覆盖面积达600或700平方英尺，厚度至少两英寸。它呈树脂状、淡黄色：于是人们倾向于常规说法的解释，认为那是松树的花粉--但撕开时，它却像棉花一样坚韧。放入水中，它又具有树脂的稠度。“这种树脂颜色如琥珀，像印度橡胶一样有弹性，气味则像调制的油掺了蜡。”

因此，总的来说，我们关于货物的概念--以及我们关于食品供应货物的概念：

In *Philosophical Transactions*, 19-224, is an extract from a letter by Mr. Robert Vans, of Kilkenny, Ireland, dated Nov. 15, 1695: that there had been "of late," in the counties of Limerick and Tipperary, showers of a sort of matter like butter or grease... having "a very stinking smell."

There follows an extract from a letter by the Bishop of Cloyne, upon "a very odd phenomenon," which was observed in Munster and Leinster: that for a good part of the spring of 1695 there fell a substance which the country people called "butter"—"soft, clammy, and of a dark yellow"—that cattle fed "indifferently" in fields where this substance lay.

"It fell in lumps as big as the end of one's finger." It had a "strong ill scent." His Grace calls it a "stinking dew."

In Mr. Vans' letter, it is said that the "butter" was supposed to have medicinal properties, and "was gathered in pots and other vessels by some of the inhabitants of this place."

And:

In all the following volumes of *Philosophical Transactions* there is no speculation upon this extraordinary subject. Ostracism. The fate of this datum is a good instance of damnation, not by denial, and not by explaining away, but by simple disregard. The fall is listed by Chladni, and is mentioned in other catalogues, but, from the absence of all inquiry, and of all but formal mention, we see that it has been under excommunication as much as was ever anything by the preceding system. The datum has been buried alive. It is as irreconcilable with the modern system of dogmas as ever were geologic strata and vermiform appendix with the

在《哲学汇刊》第19-224页，有一封来自爱尔兰基尔肯尼的罗伯特·万斯先生1695年11月15日来信的摘录：说“近来”在利默里克和蒂珀雷里两郡，降下了几场像黄油或油脂一类物质的雨……带有“一股非常恶臭的气味”。

接着摘录了克洛伊恩主教的一封信，关于“一个非常奇怪的现象”，这是在芒斯特和伦斯特观察到的：1695年春季的大部分时间里，落下了一种乡下人称之为“黄油”的物质--“柔软、粘稠、深黄色”--牛在这种物质所在的田野里“无所谓地”吃草。

“它成块落下，有人的手指尖那么大。”它有一种“强烈的恶臭”。主教大人称之为“臭露”。

在万斯先生的信中，据说这种“黄油”被认为具有药用价值，“被此地的一些居民收集在罐子和其他容器中”。

并且：

在*Philosophical Transactions*此后各卷中，都没有关于这一非凡主题的推测。放逐。这个数据的命运是一个遭受诅咒的好例子，不是通过否认，也不是通过辩解，而是通过简单的漠视。这次天降物被克拉德尼列出，也在其他目录中被提及，但是，由于一切探究的缺失，以及除形式上的提及之外一切皆无，我们看到它一直被逐出教门，其程度不亚于先前体系中任何事物所曾遭受的。这个数据被活埋了。它与现代教条体系之不可调和，一如地质地层和阑尾与

preceding system—

If, intermittently, or "for a good part of the spring," this substance fell in two Irish provinces, and nowhere else, we have, stronger than before, a sense of a stationary region overhead, or a region that receives products like this earth's products, but from external sources, a region in which this earth's gravitational and meteorological forces are relatively inert—if for many weeks a good part of this substance did hover before finally falling. We suppose that, in 1685, Mr. Vans and the Bishop of Cloyne could describe what they saw as well as could witnesses in 1885: nevertheless, it is going far back; we shall have to have many modern instances before we can accept.

As to other falls, or another fall, it is said in the *Amer. Jour. Sci.*, 1-28-361, that, April 11, 1832—about a month after the fall of the substance of Kourianof—fell a substance that was wine-yellow, transparent, soft, and smelling like rancid oil. M. Herman, a chemist who examined it, named it "sky oil." For analysis and chemic reactions, see the *Journal*. The *Edinburgh New Philosophical Journal*, 13-368, mentions an "unctuous" substance that fell near Rotterdam, in 1832. In *Comptes Rendus*, 13-215, there is an account of an oily, reddish matter that fell at Genoa, February, 1841.

Whatever it may have been—

Altogether, most of our difficulties are problems that we should leave to later developers of super-geography, I think. A discoverer of America should leave Long Island to someone else. If there be, plying back and forth from Jupiter and Mars and Venus, super-constructions that are sometimes wrecked, we think of fuel as well

前述系统——

如果这种物质间歇性地，或者说“在春季的好大一部分时间里”，落在爱尔兰的两个省份，而别处没有，那么我们就比以前更强烈地感到，头顶上有一个静止的区域，或者说一个接收像地球产物这样的产物的区域，但其来源是外部的，一个地球的万有引力和气象力量相对惰性的区域--如果这种物质的大部分在许多个星期里确实悬浮着，直到最终落下。我们设想，在1685年，万斯先生和克洛伊恩主教所能描述的他们所见到的东西，并不比1885年的目击者差：然而，这追溯得太远了；我们必须先有许多现代的实例，才能接受。

至于其他的天降物，或另一桩天降物，《Amer.Jour.Sci.》，1-28-361，记载道，1832年4月11日--大约在Kourianof那物质降落一个月之后--落下一物，呈酒黄色、透明、柔软，气味如哈喇油。检验此物的化学家Herman先生将其命名为“天空油”。关于分析与化学反应，见《Journal》。〈Edinburgh New Philosophical Journal〉，13-368，提到1832年在鹿特丹附近落下的一种“油腻”物质。《Comptes Rendus》，13-215，有一则记载，述及1841年2月在热那亚落下的一种油性红色物质。

无论它曾是什么--

总而言之，我们的大多数困难都是些问题，我认为我们应当把它们留给超地理学的后来发展者。一个发现美洲的人应该把长岛留给别人。如果存在往返于木星、火星和金星之间的超级构造物，它们有时会失事，我们也会想到燃料

as cargoes. Of course the most convincing data would be of coal falling from the sky: nevertheless, one does suspect that oil-burning engines were discovered ages ago in more advanced worlds—but, as I say, we should leave something to our disciples —so we'll not especially wonder whether these butter-like or oily substances were food or fuel. So we merely note that in the *Scientific American*, 24-323, is an account of hail that fell, in the middle of April, 1871, in Mississippi, in which was a substance described as turpentine.

作为货物。当然，最有说服力的资料将是煤从天而降：然而，人们确实怀疑，燃烧石油的发动机在更先进的世界里早已被发现--但是，正如我所说，我们应当给门徒留点东西--所以我们不必特别惊奇这些黄油状或油状物质是食物还是燃料。因此我们只需注意到，在《科学美国人》，24-323，有一则记载，说的是1871年4月中旬密西西比降下的冰雹，其中有一种被描述为松节油的物质。

Something that tasted like orange water, in hailstones, about the first of June, 1842, near Nîmes, France; identified as nitric acid (*Jour. de Pharmacie*, 1845-273).

1842年6月初前后，法国尼姆附近，冰雹中有一种尝起来像橙水的物质；被鉴定为硝酸(*Jour.de Pharmacie*, 1845-273)。

Hail and ashes, in Ireland, 1755 (*Sci. Amer.*, 5-168).

冰雹与灰烬，在爱尔兰，1755(*Sci.Amer.*,5-168)。

That, at Elizabeth, N.J., June 9, 1874, fell hail in which was a substance, said, by Prof. Leeds, of Stevens Institute, to be carbonate of soda (*Sci. Amer.*, 30-262).

1874年6月9日，在新泽西州伊丽莎白，天降冰雹，其中含有一种物质，据史蒂文斯研究所的利兹教授说，是碳酸钠(*Sci.Amer.*, 30-262)。

We are getting a little away from the lines of our composition, but it will be an important point later that so many extraordinary falls have occurred with hail. Or—if they were of substances that had had origin upon some other part of this earth's surface—had the hail, too, that origin? Our acceptance here will depend upon the number of instances. Reasonably enough, some of the things that fall to this earth should coincide with falls of hail.

我们稍微偏离了我们的行文线索，但后面将是一个重要的点：如此多异常的天降物是与冰雹一同落下的。或者--如果它们是源自地球表面某个其他部分的物质--那么冰雹是否也源自那里?我们在此的接受将取决于实例的数量。合理地讲，落到地球上的某些东西应当与冰雹的降落同时发生。

As to vegetable substances in quantities so great as to suggest lost cargoes, we have a note in the *Intellectual Observer*, 3-468: that, upon the first of May, 1863, a rain fell at Perpignan, "bringing down with it a red substance, which proved on examination to be

至于数量之大足以令人联想到失落货物的植物性物质，我们在《知识观察家》第3卷第468页有一则记载：1863年5月1日，佩皮尼昂降下一场雨，“随之落下一种红色物质，经检验证明为

a red meal mixed with fine sand." At various points along the Mediterranean, this substance fell.

There is, in *Philosophical Transactions*, 16-281, an account of a seeming cereal, said to have fallen in Wiltshire, in 1686—said that some of the "wheat" fell "enclosed in hailstones"—but the writer in *Transactions*, says that he had examined the grains, and that they were nothing but seeds of ivy berries dislodged from holes and chinks where birds had hidden them. If birds still hide ivy seeds, and if winds still blow, I don't see why the phenomenon has not repeated in more than two hundred years since.

Or the red matter in rain, at Siena, Italy, May, 1830; said, by Arago, to have been vegetable matter (Arago, *Œuvres*, 12-468).

Somebody should collect data of falls at Siena alone.

In the *Monthly Weather Review*, 29-465, a correspondent writes that, upon Feb. 16, 1901, at Pawpaw, Michigan, upon a day that was so calm that his windmill did not run, fell a brown dust that looked like vegetable matter. The Editor of the *Review* concludes that this was no widespread fall from a tornado, because it had been reported from nowhere else.

Rancidness—putridity—decomposition—a note that has been struck many times. In a positive sense, of course, nothing means anything, or every meaning is continuous with all other meanings: or that all evidences of guilt, for instance, are just as good evidences of innocence—but this condition seems to mean—things lying around among the stars a long time. Horrible disaster in the time of Julius Caesar; remains from it not reaching this earth till the time of the Bishop of Cloyne: we leave to later research the

一种混有细沙的红色粉末。”在地中海沿岸的各个地点，这种物质都落下了。

在《哲学汇刊》,16-281中，有一则记载，说是一种看似谷物的东西，据称于1686年降落在威尔特郡--据说有些“小麦”是“包裹在冰雹中”落下的--但《汇刊》中的作者说，他检查过那些颗粒，发现它们不过是常春藤浆果的种子，是鸟儿把它们藏匿在洞穴和缝隙中，又从那里掉落的。如果鸟儿至今仍藏匿常春藤种子，如果风至今仍吹，我不明白为什么这个现象在此后两百多年里没有重复出现。

或如1830年5月意大利锡耶纳雨中出现的红色物质；阿拉戈称其为植物性物质(Arago, *Œuvres*, 12-468)。

应该有人专门收集锡耶纳一地跌倒的数据。

在《每月天气评论》第29卷第465页上，一位通信者写道，1901年2月16日，在密歇根州帕波，在一个平静得连他的风车都不转动的日子里，落下一场褐色尘土，看上去像植物性物质。《评论》的编辑断定这不是一场来自龙卷风的广泛天降物，因为别处都没有报道过。

哈喇味--腐臭--分解--这是一个已被弹过许多次的调子。从正面意义上说，当然，什么也不意味着什么，或者说每一种意义都与所有其他意义相连贯：或者说，譬如一切有罪的证据，同样也是无罪的证据--但这种情况似乎意味着--这些东西在群星之间搁置了很久。尤利乌斯·恺撒时代的可怕灾难；其遗存直到克洛因主教时代才到达此地球：我们把以下问题留给后来的研究--

discussion of bacterial action and decomposition, and whether bacteria could survive in what we call space, of which we know nothing—

关于细菌作用和分解的讨论，以及细菌能否在我们称之为太空--我们对其一无所知--的地方存活--

*Chemical News*, 35-183:

《化学新闻》，35-183:

Dr. A.T. Machattie, F.C.S., writes that, at London, Ontario, Feb. 24, 1868, in a violent storm, fell, with snow, a dark-colored substance, estimated at 500 tons, over a belt 50 miles by 10 miles. It was examined under a microscope, by Dr. Machattie, who found it to consist mainly of vegetable matter "far advanced in decomposition." The substance was examined by Dr. James Adams, of Glasgow, who gave his opinion that it was the remains of cereals. Dr. Machattie points out that for months before this fall the ground of Canada had been frozen, so that in this case a more than ordinarily remote origin has to be thought of. Dr. Machattie thinks of origin to the south. "However," he says, "this is mere conjecture."

F.C.S.会员 A.T.马查蒂博士写道，1868年2月24日，在安大略省伦敦市，一场猛烈的风暴中，随雪降下一种深色物质，估计有500吨，覆盖了一条50英里乘10英里的地带。马查蒂博士在显微镜下检验了它，发现它主要由“已高度腐烂”的植物物质构成。格拉斯哥的詹姆斯·亚当斯博士检验了这种物质，他认为它是谷物的残骸。马查蒂博士指出，在此次天降物之前的数月里，加拿大的地面一直冻结，因此在这种情况下，必须考虑一种比寻常更为遥远的来源。马查蒂博士设想来源在南方。“然而，”他说，“这仅仅是猜测。”

*Amer. Jour. Sci.*, 1841-40:

《美国科学杂志》，1841-40:

That, March 24, 1840—during a thunderstorm—at Rajkit, India, occurred a fall of grain. It was reported by Col. Sykes, of the British Association.

那就是，1840年3月24日--在一场雷暴之中--在印度的拉杰科特，发生了一场天降的谷物。此事由英国协会的赛克斯上校报告。

The natives were greatly excited—because it was grain of a kind unknown to them.

土人们大为激动--因为那是他们不认识的一种谷物。

Usually comes forward a scientist who knows more of the things that natives know best than the natives know—but it so happens that the usual thing was not done definitely in this instance:

通常会出现一位科学家，他对土著最了解的事物的了解比土著还多--但碰巧在这个事例中，通常的做法并没有被明确地执行：

"The grain was shown to some botanists, who did not immediately recognize it, but thought it to be either a spartium or a vicia."

“这些谷物被展示给一些植物学家，他们未能立即辨认出它，但认为它要么是鹰爪豆属，要么是野豌豆属。”

## 6

Lead, silver, diamonds, glass.

They sound like the accursed, but they're not: they're now of the chosen—that is, when they occur in metallic or stony masses that Science has recognized as meteorites. We find that resistance is to substances not so mixed in or incorporated.

Of accursed data, it seems to me that punk is pretty damnable. In the *Report of the British Association*, 1878-376, there is mention of a light chocolate-brown substance that has fallen with meteorites. No particulars given; not another mention anywhere else that I can find. In this English publication, the word "punk" is not used; the substance is called "amadou." I suppose, if the datum has anywhere been admitted to French publications, the word "amadou" has been avoided, and "punk" used.

Or oneness of allness: scientific works and social registers: a Goldstein who can't get in as Goldstein, gets in as Jackson.

The fall of sulphur from the sky has been especially repulsive to the modern orthodoxy—largely because of its associations with the superstitions or principles of the preceding orthodoxy—stories of devils: sulphurous exhalations. Several writers have said that they have had this feeling. So the scientific reactionists, who have rabidly fought the preceding, because it was the preceding: and the scientific prudes, who, in sheer exclusionism, have held lean hands over pale eyes, denying falls of sulphur. I have many notes upon the sulphurous odor of meteorites, and many notes upon phosphorescence of things that come from externality. Some day I

6

铅、银、钻石、玻璃。

它们听起来像受诅咒者，但并非如此：它们如今属于被选中者--也就是说，当它们以科学已认定为陨石的金属或石质团块出现时。我们发现，抵制是针对那些未被如此混合或掺入的物质。

关于被诅咒的资料，在我看来，punk 这东西真是该下地狱。在 1878-376 的《英国协会报告》中，提到过一种随陨石一起落下的浅巧克力褐色物质。没有给出细节；我在别处再也找不到任何提及。在这份英国出版物中，没有使用“punk”一词；这种物质被称为“amadou”。我想，如果这条资料曾在法国出版物中被采纳过，那么“amadou”一词就被避开了，而使用了“punk”。

或者万有之一体性：科学著作与社会登记册：一个无法以戈德斯坦之名进入的戈德斯坦，以杰克逊之名进入。

硫磺从天而降这件事，对现代正统观念来说尤其令人反感--很大程度上是因为它与前一种正统观念的迷信或原则有关联--关于魔鬼的故事：含硫的呼出物。好几位作家说过他们有过这种感觉。于是，那些科学上的反动派，疯狂地攻击前一种观念，因为它是前一种观念：而那些科学上的假正经，纯粹出于排斥主义，把瘦削的手捂在苍白的眼睛上，否认硫磺的天降。我有许多关于陨石含硫气味的笔记，也有许多关于来自外界之物的磷光的笔记。有一天我

shall look over old stories of demons that have appeared sulphurously upon this earth, with the idea of expressing that we have often had undesirable visitors from other worlds; or that an indication of external derivation is sulphurousness. I expect some day to rationalize demonology, but just at present we are scarcely far enough advanced to go so far back.

将翻阅关于曾含硫地出现在这地球上的恶魔的旧故事，意在表达我们常有来自其他世界的不受欢迎访客；或者说，外部来源的一个标志便是含硫性。我期望有一天能将恶魔学合理化，但眼下我们进展得还不够远，无法回溯到那么远。

For a circumstantial account of a mass of burning sulphur, about the size of a man's fist, that fell at Pultusk, Poland, Jan. 30, 1868, upon a road, where it was stamped out by a crowd of villagers, see *Rept. Brit. Assoc.*, 1874-272.

关于1868年1月30日在波兰普乌图斯克一条路上坠落、被一群村民踩灭的一块约拳头大小燃烧硫磺的详细记述，见*Rept.Brit.Assoc.*, 1874-272。

The power of the exclusionists lies in that in their stand are combined both modern and archaic systematists. Falls of sandstone and limestone are repulsive to both theologians and scientists. Sandstone and limestone suggest other worlds upon which occur processes like geological processes; but limestone, as a fossiliferous substance, is of course especially of the unchosen.

排斥论者的力量在于，他们的阵营中结合了现代与 archaic 的系统学家。砂岩和石灰石的天降物对神学家和科学家双方都是可憎的。砂岩和石灰石暗示着其他世界，那里发生着类似地质过程的过程；但石灰石，作为一种含化石的物质，当然尤其属于未被选中者。

In *Science*, March 9, 1888, we read of a block of limestone, said to have fallen near Middleburg, Florida. It was exhibited at the Sub-tropical Exposition, at Jacksonville. The writer, in *Science*, denies that it fell from the sky. His reasoning is:

在*Science*,1888年3月9日，我们读到一块石灰岩，据说天降于佛罗里达州米德尔堡附近。它曾在杰克逊维尔举行的亚热带博览会上展出。那位作者在*Science*中否认它是从天而降的。他的推理是：

There is no limestone in the sky;

天空中并没有石灰岩；

Therefore this limestone did not fall from the sky.

因此，这块石灰岩并非从天而降。

Better reasoning I cannot conceive of—because we see that a final major premise—universal—true—would include all things: that, then, would leave nothing to reason about—so then that all reasoning must be based upon "something" not universal, or only a phantom intermediate to the two finalities of nothingness and

Better reasoning I cannot conceive of—because we see that a final major premise—universal—true—would include all things: that, then, would leave nothing to reason about—so then that all reasoning must be based upon "something" not universal, or only a phantom intermediate to the two finalities of nothingness and

allness, or negativeness and positiveness.

*La Nature*, 1890-2-127:

Fall, at Pel-et-Der (L'Aube), France, June 6, 1890, of limestone pebbles. Identified with limestone at Château-Landon—or up and down in a whirlwind. But they fell with hail—which, in June, could not very well be identified with ice from Château-Landon. Coincidence, perhaps.

Upon page 70, *Science Gossip*, 1887, the Editor says, of a stone that was reported to have fallen at Little Lever, England, that a sample had been sent to him. It was sandstone. Therefore it had not fallen, but had been on the ground in the first place. But, upon page 140, *Science Gossip*, 1887, is an account of "a large, smooth, water-worn, gritty sandstone pebble" that had been found in the wood of a full-grown beech tree. Looks to me as if it had fallen red-hot, and had penetrated the tree with high velocity. But I have never heard of anything falling red-hot from a whirlwind—

The wood around this sandstone pebble was black, as if charred.

Dr. Farrington, for instance, in his books, does not even mention sandstone. However, the British Association, though reluctant, is less exclusive: *Report* of 1860, p. 197: substance about the size of a duck's egg, that fell at Raphoe, Ireland, June 9, 1860—date questioned. It is not definitely said that this substance was sandstone, but that it "resembled" friable sandstone.

Falls of salt have occurred often. They have been avoided by scientific writers, because of the dictum that only water and not substances held in solution, can be raised by evaporation. However, falls of salty water have received attention from Dalton

全性，或否定性与肯定性。

《自然》，1890-2-127：

1890年6月6日，法国佩勒代尔(奥布省)，天降石灰石卵石。被认定为与沙托朗东的石灰石相同--或者是在旋风中上下翻腾。但它们是随冰雹落下的--而在六月，这不太可能与来自沙托朗东的冰相认同。也许是巧合。

在 1887 年《科学闲谈》第 70 页上，编辑说，关于据报落在英格兰小利弗的一块石头，有人寄给他一个样品。那是砂岩。因此它并非落下，而是一开始就在地上。但是，在 1887 年《科学闲谈》第 140 页上，有一则记载，说在一棵长成的山毛榉树的木质中发现了一颗“大的、光滑的、被水冲刷过的、粗糙的砂岩卵石”。在我看来，它像是烧得通红地落下，并以高速穿透了那棵树。但我从未听说过有什么东西从旋风里烧得通红地落下--

这块砂岩卵石周围的木头是黑色的，仿佛被烧焦了。

例如，法林顿博士在他的书中甚至没有提到砂岩。然而，英国协会虽然不情愿，却不那么排他：*1860*年报告，第197页：1860年6月9日落在爱尔兰拉福的、约鸭蛋大小的物质--日期存疑。并未明确说该物质是砂岩，而是说它“类似”易碎的砂岩。

盐的天降物经常发生。它们被科学作家们回避，因为有一条定论：只有水，而非溶解其中的物质，才能被蒸发提升。然而，咸水的天降物受到了道尔顿

and others, and have been attributed to whirlwinds from the sea. This is so reasonably contested—quasi-reasonably—as to places not far from the sea—

和其他人的关注，并被归因于来自海洋的旋风。这被如此合理地争辩--准合理地--针对离海不远的地区--

But the fall of salt that occurred high in the mountains of Switzerland—

但瑞士高山地区所降下的盐--

We could have predicted that that datum could be found somewhere. Let anything be explained in local terms of the coast of England—but also has it occurred high in the mountains of Switzerland.

我们本可以预见到那个数据能在某处找到。让任何事物以英格兰海岸的本地术语来解释吧--但它也发生在瑞士的高山上。

Large crystals of salt fell—in a hailstorm—Aug. 20, 1870, in Switzerland. The orthodox explanation is a crime: whoever made it, should have had his finger-prints taken. We are told (*An. Rec. Sci.*, 1872) that these objects of salt "came over the Mediterranean from some part of Africa."

大颗盐晶随一场冰雹天降--1870年8月20日，在瑞士。正统派的解释是一桩罪行：无论它是谁编造的，都该被取指纹。我们被告知(*An.Rec.Sci.*,1872)，这些盐块“越过地中海，来自非洲的某个地方”。

Or the hypnosis of the conventional—provided it be glib. One reads such an assertion, and provided it be suave and brief and conventional, one seldom questions—or thinks "very strange" and then forgets. One has an impression from geography lessons: Mediterranean not more than three inches wide, on the map; Switzerland only a few more inches away. These sizable masses of salt are described in the *Amer. Jour. Sci.*, 3-3-239, as "essentially imperfect cubic crystals of common salt." As to occurrence with hail—that can in one, or ten, or twenty, instances be called a coincidence.

或者是常规说法的催眠作用--只要它说得油滑。人读到这样一句断言，只要它温和、简短、合乎常规，就很少质疑--或者想“很奇怪”，然后就忘了。人从地理课上有一种印象：在地图上，地中海不过三英寸宽；瑞士只再远几英寸。这些相当大的盐块在《美国科学杂志》3-3-239 中被描述为“基本上不完整的普通食盐立方晶体”。至于与冰雹一同出现--那可以在一例、十例或二十例中被称作巧合。

Another datum: extraordinary year 1883:

另一项数据：非凡的1883年：

London *Times*, Dec. 25, 1883:

伦敦《泰晤士报》，1883年12月25日：

Translation from a Turkish newspaper; a substance that fell at

译自一份土耳其报纸；一种坠落在

Scutari, Dec. 2, 1883; described as an unknown substance, in particles—or flakes?—like snow. "It was found to be saltish to the taste, and to dissolve readily in water."

Miscellaneous:

"Black, capillary matter" that fell, Nov. 16, 1857, at Charleston, S.C. (*Amer. Jour. Sci.*, 2-31-459).

Fall of small, friable, vesicular masses, from size of a pea to size of a walnut, at Lobau, Jan. 18, 1835 (*Rept. Brit. Assoc.*, 1860-85).

Objects that fell at Peshawur, India, June, 1893, during a storm: substance that looked like crystallized niter, and that tasted like sugar (*Nature*, July 13, 1893).

I suppose sometimes deep-sea fishes have their noses bumped by cinders. If their regions be subjacent to Cunard or White Star routes, they're especially likely to be bumped. I conceive of no inquiry: they're deep-sea fishes.

Or the slag of Slains. That it was a furnace-product. The Rev. James Rust seemed to feel bumped. He tried in vain to arouse inquiry.

As to a report, from Chicago, April 9, 1879, that slag had fallen from the sky, Prof. E.S. Bastian (*Amer. Jour. Sci.*, 3-18-78) says that the slag "had been on the ground in the first place." It was furnace-slag. "A chemical examination of the specimens has shown that they possess none of the characteristics of true meteorites."

Over and over and over again, the universal delusion; hope and despair of attempted positivism; that there can be real criteria, or distinct characteristics of anything. If anybody can define—not

斯库塔里，1883年12月2日；被描述为一种未知物质，呈颗粒状--还是片状?--像雪。“尝起来有咸味，且易溶于水。”

杂项：

1857年11月16日在南卡罗来纳州查尔斯顿降下的“黑色毛细状物质”(*Amer.Jour.Sci.*, 2-31-459)。

一场天降的细小、易碎、多孔状团块，大小从豌豆到核桃不等，地点在洛鲍，1835年1月18日(*Rept.Brit.Assoc.*,1860-85)。

1893年6月，印度白沙瓦，一场风暴中降下的物体：看起来像结晶硝石、尝起来像糖的物质(*Nature*,1893年7月13日)。

我想深海鱼有时会被煤渣撞到鼻子。如果它们的区域位于丘纳德或白星航线的下方，它们尤其可能被撞到。我不设想任何探究：它们是深海鱼。

或者是斯莱恩的矿渣。说它是炉产物。詹姆斯·拉斯特牧师似乎感到被撞了。他徒劳地试图引起探究。

至于一则来自芝加哥、日期为1879年4月9日的报道，称有熔渣从天而降，E.S.巴斯蒂安教授(*Amer.Jour.Sci.*,3-18-78)说，那熔渣“原本就在地上”。那是炉渣。“对标本的化学检验表明，它们不具备真正陨石的任何特征。”

一次又一次又一次，那普遍的错觉； attempted positivism 的希望与绝望；即可能存在真正的标准，或任何事物的独特特征。如果有人能定义--不

merely suppose, like Prof. Bastian, that he can define—the true characteristics of anything, or so localize trueness anywhere, he makes the discovery for which the cosmos is laboring. He will be instantly translated, like Elijah, into the Positive Absolute. My own notion is that, in a moment of super-concentration, Elijah became so nearly a real prophet that he was translated to heaven, or to the Positive Absolute, with such velocity that he left an incandescent train behind him. As we go along, we shall find the "true test of meteoritic material," which in the past has been taken as an absolute, dissolving into almost utmost nebulosity. Prof. Bastian explains mechanically, or in terms of the usual reflexes to all reports of unwelcome substances: that near where the slag had been found, telegraph wires had been struck by lightning; that particles of melted wire had been seen to fall near the slag—which had been on the ground in the first place. But, according to the *New York Times*, April 14, 1879, about two bushels of this substance had fallen.

只需像巴斯蒂安教授那样设想，他能够界定任何事物的真正特征，或者把真实性定位在任何地方，他就能做出宇宙正在苦苦求索的那项发现。他会像以利亚一样被立刻接升，进入阳性绝对。我自己的看法是，在某个超级专注的瞬间，以利亚变得如此接近一位真正的先知，以至于他被接升上天，或进入阳性绝对，速度之快使他身后留下一道白炽的轨迹。随着我们往下走，我们会发现“陨石物质的真正检验标准”--过去一直被当作绝对标准--消解为几乎极度的星云状模糊。巴斯蒂安教授以机械的方式解释，或者说以对所有不受欢迎的物质报告的惯常反应来解释：在发现矿渣的附近，电报线曾被闪电击中；有人看见熔化的电线颗粒落在矿渣附近--而矿渣原本就在地上。但是，根据《纽约时报》1879年4月14日，这种物质大约落下了两蒲式耳。

Something that was said to have fallen at Darmstadt, June 7, 1846; listed by Greg (*Rept. Brit. Assoc.*, 1867-416) as "only slag."

据称1846年6月7日有一物落在达姆施塔特；格雷格(*Rept.Brit.Assoc.*, 1867-416)将其列为“只是矿渣”。

*Philosophical Magazine*, 4-10-381:

《哲学杂志》，4-10-381:

That, in 1855, a large stone was found far in the interior of a tree, in Battersea Fields.

那就是，1855年，在巴特西田野，一棵树的深处发现了一块大石头。

Sometimes cannon balls are found embedded in trees. Doesn't seem to be anything to discuss; doesn't seem discussable that any one would cut a hole in a tree and hide a cannon ball, which one could take to bed, and hide under one's pillow, just as easily. So with the stone of Battersea Fields. What is there to say, except that it fell with high velocity and embedded in the tree? Nevertheless,

有时炮弹被发现嵌在树里。似乎没有什么可讨论的；似乎无可讨论的是，有人会在树上挖个洞藏一颗炮弹，而那颗炮弹本可以同样轻易地带上床、藏在枕头下。巴特西田野的石头也是如此。除了说它以高速落下并嵌入树中，还有什么可说的呢?然而，

there was a great deal of discussion—

Because, at the foot of the tree, as if broken off the stone, fragments of slag were found.

I have nine other instances.

Slag and cinders and ashes, and you won't believe, and neither will I, that they came from the furnaces of vast aerial super-constructions. We'll see what looks acceptable.

As to ashes, the difficulties are great, because we'd expect many falls of terrestrially derived ashes—volcanoes and forest fires.

In some of our acceptances, I have felt a little radical—

I suppose that one of our main motives is to show that there is, in quasi-existence, nothing but the preposterous—or something intermediate to absolute preposterousness and final reasonableness—that the new is the obviously preposterous; that it becomes the established and disguisedly preposterous; that it is displaced, after a while, and is again seen to be the preposterous. Or that all progress is from the outrageous to the academic or sanctified, and back to the outrageous—modified, however, by a trend of higher and higher approximation to the impreposterous. Sometimes I feel a little more uninspired than at other times, but I think we're pretty well accustomed now to the oneness of allness; or that the methods of science in maintaining its system are as outrageous as the attempts of the damned to break in. In the *Annual Record of Science*, 1875-241, Prof. Daubrée is quoted: that ashes that had fallen in the Azores had come from the Chicago fire —

Or the damned and the saved, and there's little to choose between

有过大量的讨论--

因为，在树脚下，仿佛是从石头上断落的，发现了矿渣碎片。

我另有九例。

矿渣、煤渣和灰烬，你不会相信，我也不信，它们来自巨大的空中上层建筑的炉子。我们将看看什么看起来可以接受。

至于灰烬，困难很大，因为我们会预期有许多地球上的灰烬天降--火山和森林火灾。

在我们的某些接受中，我感到有些激进--

我想，我们的主要动机之一是要表明，在准存在中，除了荒谬之事--或者说介于绝对荒谬与终极合理性之间的某种东西--别无他物；新事物显然是荒谬的；它变成既定的、被伪装起来的荒谬；过了一段时间，它被取代，又被看作荒谬的。或者说，一切进步都是从骇人听闻到学术化或神圣化，再回到骇人听闻--不过，由于越来越接近非荒谬之物的趋势而有所改变。有时我比在其他时候更缺乏灵感，但我想我们现在已经相当习惯于万有之一体；或者说，科学在维持其体系时所采用的方法，与被诅咒者试图闯入的尝试一样骇人听闻。在《科学年度记录》,1875-241中，引用了多布雷教授的话：落在亚速尔群岛的灰烬来自芝加哥大火

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或被诅咒者与得救者，二者之间也难分优劣

them; and angels are beings that have not obviously barbed tails to them—or never have such bad manners as to stroke an angel below the waist-line.

However this especial outrage was challenged: the Editor of the *Record* returns to it, in the issue of 1876: considers it "in the highest degree improper to say that the ashes of Chicago were landed in the Azores."

*Bull. Soc. Astro. de France*, 22-245:

Account of a white substance, like ashes, that fell at Annoy, France, March 27, 1908: simply called a curious phenomenon; no attempt to trace to a terrestrial source.

Flake formations, which may signify passage through a region of pressure, are common; but spherical formations—as if of things that have rolled and rolled along planar regions somewhere—are commoner:

*Nature*, Jan. 10, 1884, quotes a Kimberley newspaper:

That, toward the close of November, 1883, a thick shower of ashy matter fell at Queenstown, South Africa. The matter was in marble-sized balls, which were soft and pulpy, but which, upon drying, crumbled at touch. The shower was confined to one narrow streak of land. It would be only ordinarily preposterous to attribute this substance to Krakatoa—

But, with the fall, loud noises were heard—

But I'll omit many notes upon ashes: if ashes should sift down upon deep-sea fishes, that is not to say that they came from steamships.

它们；而天使是那些显然没有带倒钩的尾巴的存在--或者从来没有那样恶劣的举止，以至于去抚摸天使腰线以下的部位。

然而这一特别的暴行受到了质疑：《记录》的编辑在1876年那一期重提此事：认为“说芝加哥的灰烬降落在亚速尔群岛，是极不恰当的”。

公牛。Soc.法国天文台，22-245:

关于1908年3月27日在法国阿努瓦降落的一种像灰烬的白色物质的记述：仅被称为一种奇特的现象；未试图追溯其地球上的来源。

片状结构，可能意味着经过了某个压力区域，是常见的；但球状结构--仿佛是在某处的平面区域上滚了又滚的东西--则是

平民：

《自然》，1884年1月10日，引金伯利一家报纸：

那就是，1883年11月将近月底时，一场浓密的灰状物质之雨降落在南非昆士敦。该物质呈大理石大小的球状，柔软而呈浆状，但干燥后一触即碎。这场天降物局限于一条狭窄的地带。将这种物质归因于喀拉喀托--那不过是寻常的荒谬--

但坠落时，传来巨响--

但关于灰烬的许多笔记我将略去：如果灰烬会筛落到深海鱼类身上，那并不等于说它们来自汽船。

Data of falls of cinders have been especially damned by Mr. Symons, the meteorologist, some of whose investigations we'll investigate later—nevertheless—

关于煤渣降落的数据尤其被气象学家西蒙斯先生所诅咒，他的一些研究我们稍后将加以考察--尽管如此--

Notice of a fall, in Victoria, Australia, April 14, 1875 (*Rept. Brit. Assoc.*, 1875-242)—at least we are told, in the reluctant way, that someone "thought" he saw matter fall near him at night, and the next day found something that looked like cinders.

1875年4月14日，澳大利亚维多利亚州一场天降物的通告(*Rept.Brit.Assoc.*, 1875-242)--至少我们是以那种不情愿的方式被告知的：有人“觉得”自己在夜里看见有物质落在附近，第二天发现了一些看起来像煤渣的东西。

In the *Proc. of the London Roy. Soc.*, 19-122, there is an account of cinders that fell on the deck of a lightship, Jan. 9, 1873. In the *Amer. Jour. Sci.*, 2-24-449, there is a notice that the Editor had received a specimen of cinders said to have fallen—in showery weather—upon a farm, near Ottowa, Ill., Jan. 17, 1857.

在伦敦皇家学会会刊,19-122中，有一则关于1873年1月9日落在灯船甲板上的煤渣的记述。在美国科学杂志,2-24-449中，有一则通告，说编辑收到了一份煤渣标本，据称是1857年1月17日在伊利诺伊州渥太华附近一个农场上随阵雨天气落下的。

But after all, ambiguous things they are, cinders or ashes or slag or clinkers, the high priest of the accursed that must speak aloud for us is—coal that has fallen from the sky.

但毕竟，它们是些模棱两可的东西，煤渣或灰烬或矿渣或熔渣，而必须为我们大声疾呼的受诅咒者的高级祭司是--从天而降的煤。

Or coke:

或焦炭：

The person who thought he saw something like cinders, also thought he saw something like coke, we are told.

我们被告知，那个以为自己看见了像煤渣的东西的人，也以为自己看见了像焦炭的东西。

*Nature*, 36-119:

《自然》，36-119：

Something that "looked exactly like coke" that fell—during a thunderstorm—in the Orne, France, April 24, 1887.

某样“看起来完全像焦炭”的东西--在一场雷暴中--于1887年4月24日在法国奥恩地区天降。

Or charcoal:

或木炭：

Dr. Angus Smith, in the *Lit. and Phil. Soc. of Manchester Memoirs*, 2-9-146, says that, about 1827—like a great deal in Lyell's *Principles* and Darwin's *Origin*, this account is from hearsay—something fell from the sky, near Allport, England. It fell

安格斯·史密斯博士在《*Lit.and Phil.Soc.of Manchester Memoirs*》，2-9-146中说，大约1827年--就像莱尔的《*Principles*》和达尔文的《*Origin*》中的许多内容一样，这则记述来自传闻--有东西从天上落下，在英格兰奥尔波特附近。它落

luminously, with a loud report, and scattered in a field. A fragment that was seen by Dr. Smith, is described by him as having "the appearance of a piece of common wood charcoal." Nevertheless, the reassured feeling of the faithful, upon reading this, is burdened with data of differences: the substance was so uncommonly heavy that it seemed as if it had iron in it; also there was "a sprinkling of sulphur." This material is said, by Prof. Baden-Powell, to be "totally unlike that of any other meteorite." Greg, in his catalogue (*Rept. Brit. Assoc.*, 1860-73), calls it "a more than doubtful substance"—but again, against reassurance, that is not doubt of authenticity. Greg says that it is like compact charcoal, with particles of sulphur and iron pyrites embedded.

明亮地，伴随着一声巨响，散落在一片田野里。史密斯博士看到的一块碎片，被他描述为“具有普通木炭的外观”。然而，信徒们在读到这些之后所感到的安心，却因差异的资料而加重了负担：这种物质异常沉重，以至于里面似乎含有铁；此外还有“一点硫磺”。据巴登-鲍威尔教授说，这种材料“与任何其他陨石完全不同”。格雷格在其目录(*Rept.Brit.Assoc.*,1860-73)中称它为“一种极其可疑的物质”--但同样，与安心感相悖的是，这并非对真实性的怀疑。格雷格说它像致密的木炭，其中嵌有硫磺颗粒和黄铁矿。

Reassurance rises again:

Prof. Baden-Powell says: "It contains also charcoal, which might perhaps be acquired from matter among which it fell."

安心感再度升起：

巴登-鲍威尔教授说：“它还含有木炭，这或许可能是从它落入其中的物质中获得的。”

This is a common reflex with the exclusionists: that substances not "truly meteoritic" did not fall from the sky, but were picked up by "truly meteoritic" things, of course only on their surfaces, by impact with this earth.

这是排斥论者的一种常见反射：那些并非“真正陨石性”的物质不是从天上落下的，而是被“真正陨石性”的东西拾起的，当然只在其表面上，通过与地球的撞击。

Rhythm of reassurances and their declines:

According to Dr. Smith, this substance was not merely coated with charcoal; his analysis gives 43.59 per cent carbon.

安慰与衰退的节奏：

据史密斯博士说，这种物质不仅仅是包覆着木炭；他的分析给出43.59%的碳。

Our acceptance that coal has fallen from the sky will be via data of resinous substances and bituminous substances, which merge so that they cannot be told apart.

我们接受煤曾从天而降，将经由树脂状物质和沥青状物质的资料，这两者彼此交融，以致无法分辨。

Resinous substance said to have fallen at Kaba, Hungary, April 15, 1887 (*Rept. Brit. Assoc.*, 1860-94).

据说1887年4月15日有树脂状物质降落在匈牙利卡巴(*Rept.Brit.Assoc.*, 1860-94)。

A resinous substance that fell after a fireball? at Neuhaus, Bohemia, Dec. 17, 1824 (*Rept. Brit. Assoc.*, 1860-70).

Fall, July 28, 1885, at Luchon, during a storm, of a brownish substance; very friable, carbonaceous matter; when burned it gave out a resinous odor (*Comptes Rendus*, 103-837).

Substance that fell, Feb. 17, 18, 19, 1841, at Genoa, Italy, said to have been resinous; said by Arago (*Œuvres*, 12-469) to have been bituminous matter and sand.

Fall—during a thunderstorm—July, 1681, near Cape Cod, upon the deck of an English vessel, the *Albemarle*, of "burning, bituminous matter" (*Edin. New Phil. Jour.*, 26-86); a fall, at Christiania, Norway, June 13, 1822, of bituminous matter, listed by Greg as doubtful; fall of bituminous matter, in Germany, March 8, 1798, listed by Greg. Lockyer (*The Meteoric Hypothesis*, p. 24) says that the substance that fell at the Cape of Good Hope, Oct. 13, 1838—about five cubic feet of it: substance so soft that it was cuttable with a knife—"after being experimented upon, it left a residue, which gave out a very bituminous smell."

And this inclusion of Lockyer's—so far as findable in all books that I have read—is, in books, about as close as we can get to our desideratum—that coal has fallen from the sky. Dr. Farrington, except with a brief mention, ignores the whole subject of the fall of carbonaceous matter from the sky. Proctor, in all of his books that I have read—is, in books, about as close as we can get to the admission that carbonaceous matter has been found in meteorites "in very minute quantities"—or my own suspicion is that it is possible to damn something else only by losing one's own soul—quasi-soul, of course.

一场火流星之后降下的一种树脂状物质?地点在波希米亚的诺伊豪斯，1824年12月17日(*Rept.Brit.Assoc.*,1860-70)。

1885年7月28日，在吕雄，一场暴风雨中天降了一种褐色物质；极易碎，为碳质物；燃烧时散发出树脂气味(*Comptes Rendus*, 103-837)。

1841年2月17、18、19日落在意大利热那亚的物质，据说呈树脂状；阿拉戈(*Œuvres*,12-469)说那是沥青状物质与沙。

雷暴期间的天降物--1681年7月，在科德角附近一艘英国船只“Albemarle”号的甲板上，降下“燃烧的沥青状物质”(Edin.New Phil.Jour.,26-86);1822年6月13日，挪威克里斯蒂安尼亚降下沥青状物质，格雷格将其列为存疑；1798年3月8日，德国降下沥青状物质，格雷格亦有列录。洛克耶(The Meteoric Hypothesis，第24页)称，1838年10月13日好望角降下的物质--约五立方英尺：该物质极软，可用刀切割--“经实验后，留下一残渣，散发出极为浓烈的沥青气味。”

而洛克耶的这一包含--就我所读过的所有书籍中可找到的范围而言--在书籍中，大约是我们所能接近我们的 desideratum 的极限--即煤曾从天而降。法林顿博士，除了一处简短的提及之外，完全忽略了碳质物质从天而降这一整个主题。普罗克特，在我所读过的他所有的书中--在书籍中，大约是我们所能接近承认碳质物质已在陨石中被发现“以非常微小的数量”存在的极限--或者我自己的猜测是，有可能只有通过丧失自己的灵魂才能诅咒别的东西--当然，是准灵魂。

*Sci. Amer.*, 35-120:

That the substance that fell at the Cape of Good Hope "resembled a piece of anthracite coal more than anything else."

It's a mistake, I think: the resemblance is to bituminous coal—but it is from the periodicals that we must get our data. To the writers of books upon meteorites, it would be as wicked—by which we mean departure from the characters of an established species—quasi-established, of course—to say that coal has fallen from the sky, as would be, to something in a barnyard, a temptation that it climb a tree and catch a bird. Domestic things in a barnyard: and how wild things from forests outside seem to them. Or the homeopathist—but we shall shovel data of coal.

And, if over and over, we shall learn of masses of soft coal that have fallen upon this earth, if in no instance has it been asserted that the masses did not fall, but were upon the ground in the first place; if we have many instances, this time we turn down good and hard the mechanical reflex that these masses were carried from one place to another in whirlwinds, because we find it too difficult to accept that whirlwinds could so select, or so specialize in a peculiar substance. Among writers of books, the only one I know of who makes more than brief mention is Sir Robert Ball. He represents a still more antique orthodoxy, or is an exclusionist of the old type, still holding out against even meteorites. He cites several falls of carbonaceous matter, but with disregards that make for reasonableness that earthy matter may have been caught up by whirlwinds and flung down somewhere else. If he had given a full list, he would be called upon to explain the special affinity of whirlwinds for a special kind of coal. He does not give a full

《科学美国人》，
35-120:
在好望角降落的物质“更像一块无烟煤，胜过任何别的东西”。

我认为这是个错误：相似之处在于沥青煤--但我们必须从期刊中获取我们的资料。对于撰写陨石书籍的作者来说，说煤曾从天而降，就如同对谷场里的某个东西来说，爬上树去抓鸟是一种诱惑一样邪恶--我们指的是偏离一个已确立物种的特征--当然是准已确立的。谷场里的家养事物：以及来自外面森林的野生事物在它们看来是多么狂野。或者顺势疗法医师--但我们将铲起煤的资料。

而且，如果一次又一次地，我们将了解到软煤块曾落在这个地球上，如果在任何情况下都没有断言这些煤块没有落下，而是一开始就在地面上；如果我们有许多实例，这一次我们坚决而强硬地拒绝那种机械反射，即这些煤块是被旋风从一个地方带到另一个地方的，因为我们发现太难以接受旋风能够如此选择，或如此专门针对一种特殊的物质。在书籍作者中，我所知道的唯一一位做出超过简短提及的是罗伯特·鲍尔爵士。他代表一种更为古老的正统观念，或者是旧类型的排斥主义者，仍然抵制甚至陨石。他引用了若干次碳质物质的天降物，但带着一些不予理会，这些不予理会使得以下说法显得合理：泥土物质可能被旋风卷起并抛到别处。如果他给出了一份完整的清单，他将被要求解释旋风对一种特殊煤的特殊亲和力。他没有给出完整的

list. We shall have all that's findable, and we shall see that against this disease we're writing, the homeopathist's prescription availeth not. Another exclusionist was Prof. Lawrence Smith. His psychotropism was to respond to all reports of carbonaceous matter falling from the sky, by saying that this damned matter had been deposited upon things of the chosen by impact with this earth. Most of our data antedate him, or were contemporaneous with him, or were as accessible to him as to us. In his attempted positivism it is simply—and beautifully—disregarded that, according to Berthelot, Berzelius, Cloez, Wohler and others these masses are not merely coated with carbonaceous matter, but are carbonaceous throughout, or are permeated throughout. How anyone could so resolutely and dogmatically and beautifully and blindly hold out would puzzle us were it not for our acceptance that only to think is to exclude and include; and to exclude some things that have as much right to come in as have the included—that to have an opinion upon any subject is to be a Lawrence Smith—because there is no definite subject.

列举。我们将拥有所有可找到的东西，并且我们将看到，针对我们所书写的这种疾病，顺势疗法医生的处方是无济于事的。另一位排斥论者是劳伦斯·史密斯教授。他的心理倾向是，对所有关于含碳物质从天而降的报告，都回应说这该死的物质是通过与地球的撞击而沉积在选民之物上的。我们的大多数资料早于他，或与他同时代，或对他而言与我们一样可获取。在他试图建立的实证主义中，简单而美妙地被无视的是，根据贝特洛、贝采利乌斯、克洛埃兹、沃勒等人的说法，这些团块不仅仅是表面涂有含碳物质，而是整体含碳，或整体渗透着碳。任何人怎能如此坚决、教条、美妙而盲目地坚持，这会让我们困惑，若非我们接受：只有思考就是排斥和纳入；并且排斥一些与已纳入者同样有权进入的东西--对任何主题持有意见就是成为劳伦斯·史密斯--因为不存在确定的主体。

Dr. Walter Flight (*Eclectic Magazine*, 89-71) says, of the substance that fell near Alais, France, March 15, 1806, that it "emits a faint bituminous substance" when heated, according to the observations of Bergelius and a commission appointed by the French Academy. This time we have not the reluctances expressed in such words as "like" and "resembling." We are told that this substance is "an earthy kind of coal."

沃尔特·弗莱特博士(*Eclectic Magazine*,89-71)谈到1806年3月15日落在法国阿莱附近的那种物质时说，根据贝格利乌斯和法国科学院任命的一个委员会的观察，它在加热时“散发出一种微弱的沥青状物质”。这一次，我们没有看到用“像”和“类似”这类字眼所表达的不情愿。我们被告知，这种物质是“一种土质的煤”。

As to "minute quantities" we are told that the substance that fell at the Cape of Good Hope has in it a little more than a quarter of organic matter, which, in alcohol, gives the familiar reaction of yellow, resinous matter. Other instances given by Dr. Flight are:

至于“微量”，我们被告知，在好望角降落的物质中含有略多于四分之一的有机物质，其在酒精中给出熟悉的黄色树脂状物质的反应。弗莱特博士给出的其他实例是：

Carbonaceous matter that fell in 1840, in Tennessee; Cranbourne, Australia, 1861; Montauban, France, May 14, 1864 (twenty masses, some of them as large as a human head, of a substance that "resembled a dull-colored earthy lignite"); Goalpara, India, about 1867 (about 8 per cent of a hydrocarbon); at Ornans, France, July 11, 1868; substance with "an organic, combustible ingredient," at Hessle, Sweden, Jan. 1, 1860.

*Knowledge*, 4-134:

That, according to M. Daubrée, the substance that had fallen in the Argentine Republic, "resembled certain kinds of lignite and boghead coal." In *Comptes Rendus*, 96-1764, it is said that this mass fell, June 30, 1880, in the province Entre Ríos, Argentina: that it is "like" brown coal; that it resembles all the other carbonaceous masses that have fallen from the sky.

Something that fell at Grazac, France, Aug. 10, 1885: when burned, it gave out a bituminous odor (*Comptes Rendus*, 104-1771).

Carbonaceous substance that fell at Rajpunta, India, Jan. 22, 1911: very friable: 50 per cent of its soluble in water (*Records Geol. Survey of India*, 44-pt. 1-41).

A combustible carbonaceous substance that fell with sand at Naples, March 14, 1818 (*Amer. Jour. Sci.*, 1-1-309).

*Sci. Amer. Sup.*, 29-11798:

That, June 9, 1889, a very friable substance, of a deep, greenish black, fell at Mighei, Russia. It contained 5 per cent organic matter, which, when powdered and digested in alcohol, yielded, after evaporation, a bright yellow resin. In this mass was 2 per

1840年落在田纳西的碳质物；1861年澳大利亚克兰本；1864年5月14日法国蒙托邦(二十块，其中一些大如人头，其物质“类似一种暗色土状褐煤”)；约1867年印度戈阿尔帕拉(约百分之八的碳氢化合物);1868年7月11日法国奥尔南；1860年1月1日瑞典赫斯勒，带有“一种有机的可燃成分”的物质。

《知识》，4-134：

据多布雷先生所说，落在阿根廷共和国的物质“类似于某些种类的褐煤和藻煤”。在*Comptes Rendus*,96-1764中，据说这块物质于1880年6月30日落在阿根廷恩特雷里奥斯省：它“像”褐煤；它类似于所有其他从天而降的含碳物质。

1885年8月10日，在法国格拉扎克坠落之物：燃烧时散发出沥青气味(*Comptes Rendus*, 104-1771)。

1911年1月22日在印度拉杰蓬塔降落的碳质物质：极易碎：其50%可溶于水(*Records Geol.Survey of India*,44-pt.1-41)。

一种可燃的含碳物质，1818年3月14日随沙子一起降落在那不勒斯(*Amer.Jour.Sci.*, 1-1-309)。

《科学美国人》增刊，29-11798:

那就是，1889年6月9日，一种极易碎裂的物质，呈深绿黑色，降落在俄罗斯的Mighei。它含有5%的有机物质，将其研成粉末并在酒精中浸泡后，经蒸发得到一种亮黄色的树脂。在这团物质中有2%的

cent of an unknown mineral.

Cinders and ashes and slag and coke and charcoal and coal.

And the things that sometimes deep-sea fishes are bumped by.

Reluctances and the disguises or covered retreats of such words as "like" and "resemble"—or that conditions of Intermediateness forbid abrupt transitions—but that the spirit animating all Intermediateness is to achieve abrupt transitions—because, if anything could finally break away from its origin and environment, that would be a real thing—something not merging away indistinguishably with the surrounding. So all attempt to be original; all attempt to invent something that is more than mere extension or modification of the preceding, is positivism—or that if one could conceive of a device to catch flies, positively different from, or unrelated to, all other devices—up he'd shoot to heaven, or the Positive Absolute—leaving behind such an incandescent train that in one age it would be said that he had gone aloft in a fiery chariot, and in another age that he had been struck by lightning—

I'm collecting notes upon persons supposed to have been struck by lightning. I think that high approximation to positivism has often been achieved—instantaneous translation—residue of negativeness left behind, looking much like effects of a stroke of lightning. Some day I shall tell the story of the *Marie Celeste* —"properly," as the *Scientific American Supplement* would say—mysterious disappearance of a sea captain, his family, and the crew—

Of positivists, by the route of Abrupt Transition, I think that

百分之一的未知矿物。

煤渣、灰烬、矿渣、焦炭、木炭和煤。

而深海鱼有时会被这些东西撞到。

不情愿以及像“像”和“类似”这类词的伪装或隐蔽退路--或者说中间性的条件禁止突然过渡--但激励所有中间性的精神是实现突然过渡--因为，如果任何东西最终能脱离其起源和环境，那才是真正的事物--某种不会与周围环境不可区分地融合的东西。所以所有试图原创的尝试；所有试图发明某种不仅仅是先前事物的延伸或修改的东西，都是实证主义--或者说，如果一个人能设想一种捕捉苍蝇的装置，与所有其他装置截然不同或无关--他会射向天堂，或积极的绝对--留下如此炽热的轨迹，以至于在一个时代会说他是乘坐火焰战车升天的，在另一个时代会说他是被闪电击中的--

我正在收集关于据信被闪电击中的人的笔记。我认为，对实证主义的高度接近往往已经实现--即时的转化--留下的否定性的残余，看起来很像雷击的效果。总有一天，我会把玛丽·塞莱斯特号的故事讲出来--“恰如其分地”讲，正如《科学美国人增刊》会说的那样--一位船长、他的家人和船员的神秘失踪--

我们的说法是，经由突变过渡之路，对于实证主义者而言，我认为

Manet was notable—but that his approximation was held down by his intense relativity to the public—or that it is quite as impositive to flout and insult and defy as it is to crawl and placate. Of course, Manet began with continuity with Courbet and others, and then, between him and Manet there were mutual influences—but the spirit of abrupt difference is the spirit of positivism, and Manet's stand was against the dictum that all lights and shades must merge away suavely into one another and prepare for one another. So a biologist like De Vries represents positivism, or the breaking of Continuity, by trying to conceive of evolution by mutation—against the dogma of indistinguishable gradations by "minute variations." A Copernicus conceives of helio-centricity. Continuity is against him. He is not permitted to break abruptly with the past. He is permitted to publish his work, but only as "an interesting hypothesis."

马奈是引人注目的--但他的接近被他对公众的强烈相对性所压制--或者说，嘲弄、侮辱和 defiance 与爬行和安抚一样是不合宜的。当然，马奈开始于与库尔贝等人的连续性，然后，在他和马奈之间有相互影响--但突然差异的精神是实证主义的精神，马奈的立场是反对所有光和影必须柔和地融合并相互准备的说法。因此，像德弗里斯这样的生物学家通过试图以突变来构想进化，代表了实证主义，或连续性的断裂--反对通过“微小变异”不可区分渐变的教条。哥白尼构想日心说。连续性反对他。他不被允许与过去突然断裂。他被允许发表他的作品，但只能作为“一个有趣的假说”。

Continuity—and that all that we call evolution or progress is attempt to break away from it—

连续性--以及我们所称的进化或进步，全都是试图挣脱它的努力--

That our whole solar system was at one time attempt by planets to break away from a parental nexus and set up as individualities, and, failing, move in quasi-regular orbits that are expressions of relations with the sun and with one another, all having surrendered, being now quasi-incorporated in a higher approximation to system:

我们的整个太阳系曾经一度是诸行星试图挣脱一个亲缘纽带、自立为个体性的努力，而失败了，便运行在准规则的轨道上，这些轨道是与太阳以及彼此之间关系的表达，全都已经投降，如今准被纳入一个更高程度的系统之中：

Intermediateness in its mineralogic aspect of positivism—or Iron that strove to break away from Sulphur and Oxygen, and be real, homogeneous Iron—failing, inasmuch as elemental iron exists only in text-book chemistry:

中间性在其矿物学方面的实证主义--或者说铁曾力图挣脱硫和氧，成为真正的、同质的铁--却失败了，因为元素铁只存在于教科书化学中：

Intermediateness in its biologic aspect of positivism—or the wild,

实证主义在其生物学层面上的居间性--或者说，那种狂野的、

fantastic, grotesque, monstrous things it conceived of, sometimes in a frenzy of effort to break away abruptly from all preceding types—but failing, in the giraffe-effort, for instance, or only caricaturing an antelope—

它所构想出的种种荒诞、怪诞、畸形的东西，有时是在一阵狂热的努力中试图骤然挣脱一切先前的类型--却失败了，例如在长颈鹿式的努力中，或者只是把一只羚羊画成了漫画--

All things break one relation only by the establishing of some other relation—

万物皆仅通过建立某种其他关系而打破一种关系--

All things cut an umbilical cord only to clutch a breast.

万物皆断脐带，只为紧握乳房。

So the fight of the exclusionists to maintain the traditional—or to prevent abrupt transition from the quasi-established—fighting so that here, more than a century after meteorites were included, no other notable inclusion has been made, except that of cosmic dust, data of which Nordenskiold made more nearly real than data in opposition.

于是排外主义者为维护传统--或阻止从准既定之物骤然过渡--而斗争，斗争得如此之甚，以至于在这里，在陨石被纳入一个多世纪之后，再没有其他值得注意的纳入，除了宇宙尘埃，诺登舍尔德使关于它的资料比反对的资料更为近乎真实。

So Proctor, for instance, fought and expressed his feeling of the preposterous, against Sir W.H. Thomson's notions of arrival upon this earth of organisms on meteorites—

于是，例如普罗克特，就针对W.H.汤姆森爵士关于生物随陨石抵达地球的观念，进行了斗争，并表达了他那种荒诞之感--

"I can only regard it as a jest" (*Knowledge*, 1-302).

我只能把它当作一句戏言(*Knowledge*, 1-302)。

Or that there is nothing but jest—or something intermediate to jest and tragedy:

或者，除了玩笑之外别无他物--或是介于玩笑与悲剧之间的某种东西：

That ours is not an existence but an utterance;

我们的说法是，我们的存在并非一种存在，而是一种言说；

That Momus is imagining us for the amusement of the gods, often with such success that some of us seem almost alive—like characters in something a novelist is writing; which often to considerable degree take their affairs away from the novelist—

莫摩斯为了取悦诸神而想象我们，往往如此成功，以至于我们中有些人看起来几乎栩栩如生--就像小说家正在写的东西里的人物；而这往往在相当程度上把他们的事情从小说的掌控中带走--

That Momus is imagining us and our arts and sciences and religions, and is narrating or picturing us as a satire upon the

莫摩斯想象我们以及我们的艺术、科学和宗教，并把我们叙述或描绘成对.....的一种讽刺

gods' real existence.

Because—with many of our data of coal that has fallen from the sky as accessible then as they are now, and with the scientific pronouncement that coal is fossil, how, in a real existence, by which we mean a consistent existence, or a state in which there is real intelligence, or a form of thinking that does not indistinguishably merge away with imbecility, could there have been such a row as that which was raised about forty years ago over Dr. Hahn's announcement that he had found fossils in meteorites?

Accessible to anybody at that time:

*Philosophical Magazine*, 4-17-425:

That the substance that fell at Kaba, Hungary, April 15, 1857, contained organic matter "analagous to fossil waxes."

Or limestone:

Of the block of limestone which was reported to have fallen at Middleburg, Florida, it is said (*Science*, 11-118) that, though something had been seen to fall in "an old cultivated field," the witnesses who ran to it picked up something that "had been upon the ground in the first place." The writer who tells us this, with the usual exclusion-imagination known as stupidity, but unjustly, because there is no real stupidity, thinks he can think of a good-sized stone that had for many years been in a cultivated field, but that had never been seen before—had never interfered with plowing, for instance. He is earnest and unjarred when he writes that this stone weighs 200 pounds. My own notion, founded upon my own experience in seeing, is that a block of stone weighing

诸神的真实存在。

因为--我们有许多从天而降的煤炭资料，当时和现在一样可获取，并且有科学声明说煤炭是化石，那么，在一个真实的存在中，我们指的是一个一致的存在，或一个具有真正智慧的状态，或一种不会与低能不可区分地融合的思维形式，怎么可能在四十年前围绕哈恩博士宣布他在陨石中发现了化石而引起那样的骚动?

当时任何人都能接触到：

《哲学杂志》，4-17-425:

1857年4月15日落在匈牙利卡巴的物质，含有“类似于化石蜡”的有机物。

或石灰岩：

关于据报道落在佛罗里达州米德尔堡的那块石灰岩，据说(*Science*, 11-118)，虽然有人看到什么东西落在“一块旧耕地”里，但跑过去的目击者捡起了“原本就在地上的东西”。告诉我们这件事的作者，带着通常被称为愚蠢的排斥想象力，但不公正，因为不存在真正的愚蠢，认为他能想到一块大石头，多年来一直在耕地里，但以前从未被见过--例如从未妨碍过耕作。他认真且未受震动地写道，这块石头重200磅。我自己的看法，基于我自己的观察经验，是一块重

500 pounds might be in one's parlor twenty years, virtually unseen—but not in an old cultivated field, where it interfered with plowing—not anywhere—if it interfered.

Dr. Hahn said that he had found fossils in meteorites. There is a description of the corals, sponges, shells, and crinoids, all of them microscopic, which he photographed, in *Popular Science*, 20-83.

Dr. Hahn was a well-known scientist. He was better known after that.

Anybody may theorize upon other worlds and conditions upon them that are similar to our own conditions: if his notions be presented undisguisedly as fiction, or only as an "interesting hypothesis," he'll stir up no prude rages.

But Dr. Hahn said definitely that he had found fossils in specified meteorites: also he published photographs of them. His book is in the New York Public Library. In the reproductions every feature of some of the little shells is plainly marked. If they're not shells, neither are things under an oyster-counter. The striations are very plain: one sees even the hinges where bivalves are joined.

Prof. Lawrence Smith (*Knowledge*, 1-258):

"Dr. Hahn is a kind of half-insane man, whose imagination has run away with him."

Conservation of Continuity.

Then Dr. Weinland examined Dr. Hahn's specimens. He gave his opinion that they are fossils and that they are not crystals of enstatite, as asserted by Prof. Smith, who had never seen them.

The damnation of denial and the damnation of disregard:

500磅的东西可以在一间客厅里放上二十年，几乎无人看见--但不会放在一块耕种多年的旧田里，因为在那里它会妨碍犁地--也不会放在任何地方，如果它会妨碍什么的话。

哈恩博士说他在陨石中发现了化石。在《大众科学》,20-83中，有一篇描述他所拍摄的珊瑚、海绵、贝壳和海百合的文章，全都是显微的。

哈恩博士是一位知名科学家。那件事之后，他更为人熟知了。

任何人都可以就其他世界以及其中与我们自身条件相似的条件进行理论化：只要他的观念不加掩饰地作为虚构呈现，或者仅仅作为一种“有趣的假说”，他就不会激起任何假正经的愤怒。

但哈恩博士明确地说，他在特定的陨石中发现了化石：他还发表了它们的照片。他的书在纽约公共图书馆。在复制品中，某些小贝壳的每一个特征都清晰可辨。如果它们不是贝壳，那么牡蛎柜台下的东西也不是。条纹非常清楚：人们甚至能看到双壳类铰合处的铰链。

劳伦斯·史密斯教授(知识,1-258):

“哈恩博士是个半疯的人，他的想象力已经失控了。”

连续性的守恒。

随后温兰德博士检查了哈恩博士的标本。他给出的意见是，它们是化石，而不是史密斯教授所断言的那样是顽火辉石的晶体，而史密斯教授从未见过它们。

否定之诅咒与漠视之诅咒：

After the publication of Dr. Weinland's findings—silence.

## 7

The living things that have come down to this earth:

Attempts to preserve the system:

That small frogs and toads, for instance, never have fallen from the sky, but were—"on the ground, in the first place"; or that there have been such falls—"up from one place in a whirlwind, and down in another."

Were there some especially froggy place near Europe, as there is an especially sandy place, the scientific explanation would of course be that all small frogs falling from the sky in Europe come from that center of frogeity.

To start with, I'd like to emphasize something that I am permitted to see because I am still primitive or intelligent or in a state of maladjustment:

That there is not one report findable of a fall of tadpoles from the sky.

As to "there in the first place":

See *Leisure Hours*, 3-779, for accounts of small frogs, or toads, said to have been seen to fall from the sky. The writer says that all observers were mistaken: that the frogs or toads must have fallen from trees or other places overhead.

Tremendous number of little toads, one or two months old, that were seen to fall from a great thick cloud that appeared suddenly

魏兰博士的发现发表之后--一片沉寂。

## 7

来到这个地球上的生物：

试图保存该系统的尝试：

例如，小青蛙和蟾蜍从未从天而降，而是--“首先就在地上”；或者说，确实有过这样的天降--“从一处被旋风卷起，又在另一处落下。”

如果在欧洲附近有某个特别多青蛙的地方，正如有一个特别多沙的地方，那么科学的解释当然会是：欧洲所有从天而降的小青蛙都来自那个青蛙性的中心。

首先，我想强调某样我之所以被允许看见，是因为我仍然原始，或者有智力，或者处于一种失调状态的东西：

我们的说法是，找不到任何一份关于蝌蚪从天而降的报道。

至于「首先就在那里」：

见《闲暇时光》,3-779，关于据称被看见从天而降的小青蛙或蟾蜍的记述。作者说所有观察者都错了：那些青蛙或蟾蜍必定是从树上或其他头顶上的地方落下来的。

数量惊人的小蟾蜍，一两个月大，被看见从一大片突然出现的厚云中落下

in a sky that had been cloudless, August, 1804, near Toulouse, France, according to a letter from Prof. Pontus to M. Arago. (*Comptes Rendus*, 3-54.)

Many instances of frogs that were seen to fall from the sky. (*Notes and Queries*, 8-6-104); accounts of such falls, signed by witnesses. (*Notes and Queries*, 8-6-190.)

*Scientific American*, July 12, 1873:

"A shower of frogs which darkened the air and covered the ground for a long distance is the reported result of a recent rainstorm at Kansas City, Mo."

As to having been there "in the first place":

Little frogs found in London, after a heavy storm, July 30, 1838. (*Notes and Queries*, 8-7-437);

Little toads found in a desert, after a rainfall (*Notes and Queries*, 8-8-493).

To start with I do not deny—positively—the conventional explanation of "up and down." I think that there may have been such occurrences. I omit many notes that I have upon indistinguishables. In the London *Times*, July 4, 1883, there is an account of a shower of twigs and leaves and tiny toads in a storm upon the slopes of the Apennines. These may have been the ejectamenta of a whirlwind. I add, however, that I have notes upon two other falls of tiny toads, in 1883, one in France and one in Tahiti; also of fish in Scotland. But in the phenomenon of the Apennines, the mixture seems to me to be typical of the products of a whirlwind. The other instances seem to me to be typical of—something like migration? Their great numbers and their

在1804年8月法国图卢兹附近一片无云的天空中，据蓬蒂斯教授致阿拉戈的一封信。(*Comptes Rendus*, 3-54。)

许多青蛙被看见从天而降的实例。(《笔记与查询》,8-6-104)；由见证人签名的此类天降的记述。(《笔记与查询》,8-6-190。)

《科学美国人》，1873年7月12日：

“一场使空气变暗、覆盖了远处地面的青蛙雨，据报是密苏里州堪萨斯城最近一场暴雨的结果。”

至于“最初”就在那里：

1838年7月30日，一场大风暴之后，在伦敦发现的小青蛙。(《笔记与查询》,8-7-437);

一场降雨之后，在沙漠中发现的小蟾蜍(《笔记与查询》,8-8-493)。

首先，我并不否认--确切地说--对“上下”的常规说法。我认为这类事件可能发生过。我省略了许多关于难以分辨之物的笔记。在伦敦《泰晤士报》1883年7月4日的一则报道中，记述了亚平宁山脉斜坡上一场风暴中天降树枝、树叶和小蟾蜍的情形。这些可能是旋风抛出的东西。不过我要补充的是，我还有关于另外两场小蟾蜍天降的笔记，都在1883年，一场在法国，一场在塔希提；还有苏格兰的鱼。但在亚平宁山脉的现象中，这种混合物在我看来是旋风产物的典型。其他事例在我看来则是--某种类似迁徙的东西的典型?它们的巨大数量和它们的

homogeneity. Over and over in these annals of the damned occurs the datum of segregation. But a whirlwind is thought of as a condition of chaos—quasi-chaos: not final negativeness, of course —

*Monthly Weather Review*, July, 1881:

"A small pond in the track of the cloud was sucked dry, the water being carried over the adjoining fields together with a large quantity of soft mud, which was scattered over the ground for half a mile around."

It is so easy to say that small frogs that have fallen from the sky had been scooped up by a whirlwind; but here are the circumstances of a scoop; in the exclusionist-imagination there is no regard for mud, débris from the bottom of a pond, floating vegetation, loose things from the shores—but a precise picking out of frogs only. Of all instances I have that attribute the fall of small frogs or toads to whirlwinds, only one definitely identifies or places the whirlwind. Also, as has been said before, a pond going up would be quite as interesting as frogs coming down. Whirlwinds we read of over and over—but where and what whirlwind? It seems to me that anybody who had lost a pond would be heard from. In *Symons' Meteorological Magazine*, 32-106, a fall of small frogs, near Birmingham, England, June 30, 1892, is attributed to a specific whirlwind—but not a word as to any special pond that had contributed. And something that strikes my attention here is that these frogs are described as almost white.

I'm afraid there is no escape for us: we shall have to give to civilization upon this earth—some new worlds.

同质性。在这些被诅咒者的编年史中，分离这一资料一再出现。但旋风被认为是一种混乱的状态--准混乱：当然不是最终的否定性

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每月天气评论,1881年7月：

“云迹中的一个小池塘被吸干了，水被带过邻近的田野，连同大量软泥，散落在周围半英里的地面上。”

说从天而降的小青蛙是被旋风卷起来的，这话说来容易；但这里正有一桩“卷取”的情状；在排他论者的想象里，全然不顾泥浆、塘底的碎屑、漂浮的植物、岸边的松散杂物--而只是精确地单单挑出青蛙。在我所掌握的、把小型蛙或蟾蜍的天降归因于旋风的所有事例中，只有一个明确指认或定位了那场旋风。而且，如前所述，一个池塘升上天去，会和青蛙落下来一样有趣。旋风我们屡屡读到--但在哪里、是哪一场旋风?在我看来，任何丢了一个池塘的人都该有消息传来。在*Symons' Meteorological Magazine*, 32-106中，1892年6月30日英格兰伯明翰附近一场天降的小青蛙，被归因于一场特定的旋风--但关于任何贡献了青蛙的特定池塘，却只字未提。而这里引起我注意的一点是，这些青蛙被描述为几乎是白色的。

恐怕我们无法逃脱：我们将不得不给这个地球上的文明--一些新的世界。

Places with white frogs in them.

Upon several occasions we have had data of unknown things that have fallen from—somewhere. But something not to be overlooked is that if living things have landed alive upon this earth—in spite of all we think we know of the accelerative velocity of falling bodies—and have propagated—why the exotic becomes the indigenous, or from the strangest of places we'd expect the familiar. Or if hosts of living frogs have come here—from somewhere else—every living thing upon this earth may, ancestrally, have come from—somewhere else.

I find that I have another note upon a specific hurricane:

*Annals and Mag. of Nat. Hist.*, 1-3-185:

After one of the greatest hurricanes in the history of Ireland, some fish were found "as far as 15 yards from the edge of a lake."

Have another: this is a good one for the exclusionists:

Fall of fish in Paris: said that a neighboring pond had been blown dry. (*Living Age*, 52-186.) Date not given, but I have seen it recorded somewhere else.

The best-known fall of fishes from the sky is that which occurred at Mountain Ash, in the Valley of Abedare, Glamorganshire, Feb. 11, 1859.

The Editor of the *Zoologist*, 2-677, having published a report of a fall of fishes, writes: "I am continually receiving similar accounts of frogs and fishes." But, in all the volumes of the *Zoologist*, I can find only two reports of such falls. There is nothing to conclude other than that hosts of data have been lost because orthodoxy

有白蛙的地方。

我们已数次得到关于未知之物从--某处--天降的资料。但不可忽视的一点是：如果有生命之物曾活着降落在这地球上--尽管我们自以为了解落体的加速速度--并且繁衍开来--那么外来的就变成了本地的，或者，从最奇异的地方，我们倒该期待熟悉之物。或者，如果成群的活青蛙曾来到这里--从别的什么地方--那么这地球上的一切生物，在祖先上，也许都来自--别的什么地方。

我发现我还有一条关于某场特定飓风的笔记：

《自然史纪事与杂志》,1-3-185:

在爱尔兰历史上最大的飓风之一过后，有人发现一些鱼“远至距湖边15码处”。

再来一个：这对排他论者可是个好例子：

巴黎的天降鱼：据说是邻近的一个池塘被吹干了。(*Living Age*,52-186。)日期未给出，但我在别处见过记载。

最著名的一场天降鱼，发生于1859年2月11日格拉摩根郡阿贝达雷谷地的山灰镇。

《*Zoologist*》的编辑，2-677，在发表了一篇天降鱼的报告后写道：“我不断收到关于蛙和鱼的类似记述。”然而，在《*Zoologist*》的全部卷册中，我只能找到两篇此类天降物的报告。除了得出这样的结论--大量资料已经遗失，因为正统观念--之外，别无其他。

does not look favorably upon such reports. The *Monthly Weather Review* records several falls of fishes in the United States; but accounts of these reported occurrences are not findable in other American publications. Nevertheless, the treatment by the *Zoologist* of the fall reported from Mountain Ash is fair. First appears, in the issue of 1859-6493, a letter from the Rev. John Griffith, Vicar of Abedare, asserting that the fall had occurred, chiefly upon the property of Mr. Nixon, of Mountain Ash. Upon page 6540, Dr. Gray, of the British Museum, bristling with exclusionism, writes that some of these fishes, which had been sent to him alive, were "very young minnows." He says: "On reading the evidence, it seems to me most probably only a practical joke: that one of Mr. Nixon's employees had thrown a pailful of water upon another, who had thought fish in it had fallen from the sky"—had dipped up a pailful from a brook.

对这类报道并不以为然。《每月天气评论》记载了美国境内数起天降鱼的事件；但关于这些据称发生的事件的记述，在其他美国出版物中却无从查得。尽管如此，《动物学家》对据报发生于山灰镇的那场天降物的处理是公允的。首先出现的是，在1859-6493那一期上，一封来自阿伯代尔教区牧师约翰·格里菲思的来信，断言那场天降物确曾发生，且主要落在山灰镇尼克松先生的产业上。在第6540页上，大英博物馆的格雷博士满身排他主义之气，写道，这些鱼中有几条曾被活体送到他那里，是“非常幼小的米诺鱼”。他说：“读了那些证据，在我看来这极可能只是一场恶作剧：尼克松先生的某名雇工把一桶水泼在另一名雇工身上，而那人便以为水里有鱼是从天上掉下来的”--那不过是从一条小溪里舀起的一桶水。

Those fishes—still alive—were exhibited at the Zoological Gardens, Regent's Park. The Editor says that one was a minnow and that the rest were sticklebacks.

那些鱼--仍然活着--在摄政公园动物园展出。编辑说其中一条是米诺鱼，其余的是刺鱼。

He says that Dr. Gray's explanation is no doubt right.

我们的说法是，格雷博士的解释无疑是对的。

But, upon page 6564, he publishes a letter from another correspondent, who apologizes for opposing "so high an authority as Dr. Gray," but says that he had obtained some of these fishes from persons who lived at a considerable distance apart, or considerably out of range of the playful pail of water.

但在第6564页，他刊登了另一位通讯员的来信，该通讯员为反对“如此权威的格雷博士”而致歉，但说他从住在相当远处、或远在那种嬉戏般的水桶泼水范围之外的人那里得到了其中一些鱼。

According to the *Annual Register*, 1859-14, the fishes themselves had fallen by pailfuls.

根据《年度纪事》，1859-14，鱼本身是成桶地落下来的。

If these fishes were not upon the ground in the first place, we base

如果这些鱼最初并不在地面上，我们的说法是，

our objections to the whirlwind explanation upon two data:

That they fell in no such distribution as one could attribute to the discharge of a whirlwind, but upon a narrow strip of land: about 80 yards long and 12 yards wide—

The other datum is again the suggestion that at first seemed so incredible, but for which support is piling up, a suggestion of a stationary source overhead—

That ten minutes later another fall of fishes occurred upon this same narrow strip of land.

Even arguing that a whirlwind may stand still axially, it discharges tangentially. Wherever the fishes came from it does not seem thinkable that some could have fallen and that others could have whirled even a tenth of a minute, then falling directly after the first to fall. Because of these evil circumstances the best adaptation was to laugh the whole thing off and say that someone had soused someone else with a pailful of water in which a few "very young" minnows had been caught up.

In the London *Times*, March 2, 1859, is a letter from Mr. Aaron Roberts, curate of St. Peter's, Carmathon. In this letter the fishes are said to have been about four inches long, but there is some question of species. I think, myself, that they were minnows and sticklebacks. Some persons, thinking them to be sea fishes, placed them in salt water, according to Mr. Roberts. "The effect is stated to have been almost instantaneous death." "Some were placed in fresh water. These seemed to thrive well." As to narrow distribution, we are told that the fishes fell "in and about the premises of Mr. Nixon." "It was not observed at the time that any

我们对旋风解释的反对基于两点：

它们落下时的分布并非可归因于旋风排放的那种分布，而是落在一条狭长的地带上：约80码长、12码宽--

另一条资料同样是那个起初显得如此难以置信、但支持它的证据正在不断累积的暗示，一个关于头顶静止来源的暗示--

十分钟后，又一场天降的鱼落在同一片狭长地带上。

即便论证旋风可以轴向静止，它也是切向排放的。无论鱼来自何处，似乎都无法想象有些鱼已经落下、而另一些鱼还能旋转哪怕十分之一分钟，然后在第一批落下之后紧接着落下。由于这些不利情况，最好的应对方式就是一笑置之，说有人用一桶水泼了另一个人，水里卷进了几条“非常幼小”的米诺鱼。

在1859年3月2日的伦敦《泰晤士报》上，有一封来自圣彼得教堂助理牧师亚伦·罗伯茨先生的信。在这封信中，据说那些鱼大约四英寸长，但种类尚有疑问。我自己认为，它们是鲦鱼和刺鱼。据罗伯茨先生说，有些人以为它们是海鱼，便把它们放入盐水中。“据说效果几乎是 instantaneous death(即刻死亡)。”“有些被放入淡水中。这些似乎长得很好。”至于分布范围狭窄，我们被告知那些鱼是“在尼克松先生的宅院内外”落下的。“当时没有观察到有任何

fish fell in any other part of the neighborhood, save in the particular spot mentioned."

In the London *Times*, March 10, 1859, Vicar Griffith writes an account:

"The roofs of some houses were covered with them."

In this letter it is said that the largest fishes were five inches long, and that these did not survive the fall.

*Report of the British Association*, 1859-158:

"The evidence of the fall of fish on this occasion was very conclusive. A specimen of the fish was exhibited and was found to be the *Gasterosteus leirus*."

*Gasterosteus* is the stickleback.

Altogether I think we have not a sense of total perdition, when we're damned with the explanation that someone soused someone else with a pailful of water in which were thousands of fishes four or five inches long, some of which covered roofs of houses, and some of which remained ten minutes in the air. By way of contrast we offer our own acceptance:

That the bottom of a super-geographical pond had dropped out.

I have a great many notes upon the fall of fishes, despite the difficulty these records have in getting themselves published, but I pick out the instances that especially relate to our super-geographical acceptances, or to the Principles of Super-Geography: or data of things that have been in the air longer than acceptably could a whirlwind carry them; that have fallen with a distribution narrower than is attributable to a whirlwind; that

鱼落在附近任何其他地方，除了所提到的那个特定地点。”

在1859年3月10日的伦敦《泰晤士报》上，格里菲斯牧师撰写了一篇记述：

有些房子的屋顶上覆盖着它们。

在这封信中说，最大的鱼有五英寸长，而这些鱼未能存活于坠落。

英国协会报告,1859-158:

“这次鱼从天降的证据非常确凿。展出了一份鱼的标本，经鉴定为 *Gasterosteus leirus*。”

*Gasterosteus*是刺鱼。

总而言之，我想当我们被“有人用一桶水泼了另一个人、水里有成千上万条四五英寸长的鱼、其中一些覆盖了房屋屋顶、一些在空中停留了十分钟”这个解释所诅咒时，我们并没有一种彻底毁灭的感觉。作为对比，我们提出我们自己的接受：

我们的说法是，一个超地理池塘的底部塌陷了。

关于天降的鱼我有大量笔记，尽管这些记录难以发表，但我挑出那些尤其与我们超地理的接受、或与超地理学原理相关的实例：或者说那些在空中停留时间超过旋风可合理携带的时间的事物的资料；那些落下时分布比可归因于旋风的更狭窄的；那些

have fallen for a considerable length of time upon the same narrow area of land.

These three factors indicate, somewhere not far aloft, a region of inertness to this earth's gravitation, of course, however, a region that, by the flux and variation of all things, must at times be susceptible—but, afterward, our heresy will bifurcate—

In amiable accommodation to the crucifixion it'll get, I think—

But so impressed are we with the datum that, though there have been many reports of small frogs that have fallen from the sky, not one report upon a fall of tadpoles is findable, that to these circumstances another adjustment must be made.

Apart from our three factors of indication, an extraordinary observation is the fall of living things without injury to them. The devotees of St. Isaac explain that they fall upon thick grass and so survive: but Sir James Emerson Tennant, in his *History of Ceylon*, tells of a fall of fishes upon gravel, by which they were seemingly uninjured. Something else apart from our three main interests is a phenomenon that looks like what one might call an alternating series of falls of fishes, whatever the significance may be:

Meerut, India, July, 1824 (*Living Age*, 52-186); Fifeshire, Scotland, summer of 1824 (*Wernerian Nat. Hist. Soc. Trans.*, 5-575); Moradabad, India, July, 1826 (*Living Age*, 52-186); Ross-shire, Scotland, 1828 (*Living Age*, 52-186); Moradabad, India, July 20, 1829 (*Lin. Soc. Trans.*, 16-764); Perthshire, Scotland (*Living Age*, 52-186); Argyleshire, Scotland, 1830, March 9, 1830 (*Recreative Science*, 3-339); Feridpoor, India, Feb. 19, 1830 (*Jour. Asiatic Soc. of Bengal*, 2-650).

我们的说法是，在相当长的时间里，它们一直落在同一片狭长的土地上。

这三个因素表明，在高空不远处某处，存在一个对本地球万有引力呈惰性的区域，当然，然而，一个因万物的流动与变化而必定时而敏感的区域--但之后，我们的异端将分叉--

我们的说法是，为了迁就它将要遭受的钉十字架之刑，我想--

但我们如此深刻地感受到这条资料--尽管有许多关于小青蛙从天而降的报道，却找不到一条关于蝌蚪天降的报道--以至于对这些情况必须作出另一项调整。

除了我们的三项指示因素之外，一个非同寻常的观察是活物天降而无伤。圣以撒的信徒解释说，它们落在茂密的草地上因而存活：但詹姆斯·埃默森·坦南特爵士在其《锡兰史》中讲到一场鱼天降于砾石之上，鱼似乎并未受伤。除我们的三项主要关注之外，还有另一种东西，是一种看起来像人们或许可称之为鱼之天降交替序列的现象，无论其意义为何：

印度米拉特，1824年7月(*Living Age*,52-186)；苏格兰法夫郡，1824年夏(*Wernerian Nat.Hist.Soc.Trans.*,5-575)；印度莫拉达巴德，1826年7月(*Living Age*,52-186)；苏格兰罗斯郡，1828年(*Living Age*,52-186)；印度莫拉达巴德，1829年7月20日(*Lin.Soc.*,16-764)；苏格兰珀斯郡(*Living Age*,52-186)；苏格兰阿盖尔郡，1830年，1830年3月9日(*Recreative Science*,3-339)；印度费里德普尔，1830年2月19日(*Jour.Asiatic Soc.of Bengal*,2-650)。

A psycho-tropism that arises here—disregarding serial significance—or mechanical, unintelligent, repulsive reflex—is that the fishes of India did not fall from the sky; that they were found upon the ground after torrential rains, because streams had overflowed and had then receded.

此处产生的一种心理向性--不顾系列意义--或机械的、无智力的、排斥性反射--是印度的鱼并非从天而降；它们是在暴雨之后在地上被发现的，因为溪流曾泛滥然后退去。

In the region of Inertness that we think we can conceive of, or a zone that is to this earth's gravitation very much like the neutral zone of a magnet's attraction, we accept that there are bodies of water and also clear spaces—bottoms of ponds dropping out—very interesting ponds, having no earth at bottom—vast drops of water afloat in what is called space—fishes and deluges of water falling—

在我们认为可以设想的惰性区域中，或者说一个对本地球万有引力而言非常像磁体吸引中性区的区域，我们接受那里有水体和也有清澈空间--池塘底部脱落--非常有趣的池塘，底部没有泥土--漂浮在所谓空间中的巨大水滴--鱼和洪水般的水降落--

But also other areas, in which fishes—however they got there: a matter that we'll consider—remain and dry, or even putrefy, then sometimes falling by atmospheric dislodgment.

但也有其他区域，在其中鱼--无论它们如何到达那里：一个我们将考虑的问题--留存并干涸，甚至腐烂，然后有时因大气扰动而落下。

After a "tremendous deluge of rain, one of the heaviest falls on record" (*All the Year Round*, 8-255) at Rajkote, India, July 25, 1850, "the ground was found literally covered with fishes."

1850年7月25日，印度拉杰果德降下一场“创纪录的最猛烈暴雨之一”(*All the Year Round*,8-255)，之后“地面被发现简直覆满了鱼。”

The word "found" is agreeable to the repulsions of the conventionalists and their concept of an overflowing stream—but, according to Dr. Buist, some of these fishes were "found" on the tops of haystacks.

“发现”一词迎合了常规说法者的排斥及其对泛滥溪流的概念--但根据布伊斯特博士，其中一些鱼是在干草堆顶上被“发现”的。

Ferrel (*A Popular Treatise*, p. 414) tells of a fall of living fishes—some of them having been placed in a tank, where they survived—that occurred in India, about 20 miles south of Calcutta, Sept. 20, 1839. A witness of this fall says:

费雷尔(《通俗论集》，第414页)讲述了一场活鱼的天降--其中一些被放入水槽，在那里存活了下来--此事发生于1839年9月20日，印度加尔各答以南约20英里处。这场天降的一位目击者说：

"The most strange thing which ever struck me was that the fish

最令我感到奇怪的是那条鱼

did not fall helter-skelter, or here and there, but they fell in a straight line, not more than a cubit in breadth." See *Living Age*, 52-186.

并非杂乱无章地落下，也不是东一处西一处，而是沿一条直线落下，宽度不超过一腕尺。”见*Living Age*,52-186。

*Amer. Jour. Sci.*, 1-32-199:

《美国科学杂志》，1-32-199:

That, according to testimony taken before a magistrate, a fall occurred, Feb. 19, 1830, near Feridpoor, India, of many fishes, of various sizes—some whole and fresh and others "mutilated and putrefying." Our reflex to those who would say that, in the climate of India, it would not take long for fishes to putrefy, is—that high in the air, the climate of India is not torrid. Another peculiarity of this fall is that some of the fishes were much larger than others. Or to those who hold out for segregation in a whirlwind, or that objects, say, twice as heavy as others would be separated from the lighter, we point out that some of these fishes were twice as heavy as others.

根据向地方法官提交的证词，1830年2月19日，在印度费里德普尔附近发生了一场天降的许多鱼，大小不一--有些完整而新鲜，另一些则“残缺不全且已腐烂”。对于那些会说在印度的气候下鱼不会需要很长时间就会腐烂的人，我们的回应是--在高空中，印度的气候并不炎热。这次天降物的另一个特点是有些鱼比其他鱼大得多。或者，对于那些坚持认为在旋风中会发生分离，或者说比其他的重两倍的物体会与较轻的分离的人，我们指出这些鱼中有一些比其他鱼重两倍。

In the *Journal of the Asiatic Society of Bengal*, 2-650, depositions of witnesses are given:

在*Journal of the Asiatic Society of Bengal*,2-650中，给出了目击者的证词：

"Some of the fish were fresh, but others were rotten and without heads."

有些鱼是新鲜的，但另一些则腐烂且无头。

"Among the number which I got, five were fresh and the rest stinking and headless."

“在我得到的数目中，五条是新鲜的，其余的发臭且无头。”

They remind us of His Grace's observation of some pages back.

我们的说法是，这让我们想起阁下前几页的评论。

According to Dr. Buist, some of these fishes weighed one and a half pounds each and others three pounds.

根据布伊斯特博士，其中一些鱼每条重一磅半，另一些重三磅。

A fall of fishes at Futtepoor, India, May 16, 1833:

1833年5月16日，印度法特普尔的一场鱼雨：

"They were all dead and dry." (Dr. Buist, *Living Age*, 52-186.)

“它们全都死了，干枯了。”(Buist 博士，*Living Age*,52-186。)

India is far away: about 1830 was long ago.

*Nature*, Sept. 19, 1918-46:

A correspondent writes, from the Dove Marine Laboratory, Cuttercoats, England, that, at Hindon, a suburb of Sunderland, Aug. 24, 1918, hundreds of small fishes, identified as sand eels, had fallen—

Again the small area: about 60 by 30 yards.

The fall occurred during a heavy rain that was accompanied by thunder—or indications of disturbance aloft—but by no visible lightning. The sea is close to Hindon, but if you try to think of these fishes having described a trajectory in a whirlwind from the ocean, consider this remarkable datum:

That, according to witnesses, the fall upon this small area occupied ten minutes.

I cannot think of a clearer indication of a direct fall from a stationary source.

And:

"The fish were all dead, and indeed stiff and hard, when picked up, immediately after the occurrence."

By all of which I mean that we have only begun to pile up our data of things that fall from a stationary source overhead: we'll have to take up the subject from many approaches before our acceptance, which seems quite as rigorously arrived at as ever has been a belief, can emerge from the accursed.

I don't know how much the horse and the barn will help us to

印度很遥远：大约1830年已是许久以前。

*Nature*,1918年9月19日，第46页：

一位通信者从英格兰卡特科茨的多夫海洋实验室来信说，1918年8月24日，在桑德兰郊区欣登，数百条被鉴定为玉筋鱼的小鱼曾天降--

又是那一小块区域：大约60码乘30码。

这场天降发生在一场伴有雷声--或高空扰动迹象--但无可见闪电的大雨期间。海离欣登很近，但如果你试图想象这些鱼在旋风中从海洋划出一条轨迹，考虑这条引人注目的资料：

根据目击者，落在这片小区域上的天降持续了十分钟。

我想不出比这更清晰的、来自静止来源的直接坠落的迹象。

并且：

“这些鱼全都死了，而且确实在事件发生后立即被捡起时，已经僵硬坚硬。”

通过这一切，我的意思是，我们才刚刚开始累积关于从头顶静止来源落下的事物的资料：我们将不得不从许多途径着手这个主题，然后我们的接受--它似乎与任何信念一样严格地得出--才能从受诅咒者中浮现出来。

我不知道马和谷仓能对我们有多大帮助

emerge: but, if ever anything did go up from this earth's surface and stay up—those damned things may have:

*Monthly Weather Review*, May, 1878:

In a tornado, in Wisconsin, May 23, 1878, "a barn and a horse were carried completely away, and neither horse nor barn, nor any portion of either have since been found."

After that, which would be a little strong were it not for a steady improvement in our digestions that I note as we go along, there is little of the bizarre or the unassimilable in the turtle that hovered six months or so over a small town in Mississippi:

*Monthly Weather Review*, May, 1894:

That, May 11, 1894, at Vicksburg, Miss., fell a small piece of alabaster; that, at Bovina, eight miles from Vicksburg, fell a gopher turtle.

They fell in a hailstorm.

This item was widely copied at the time: for instance, *Nature*, one of the volumes of 1894, page 430, and *Jour. Roy. Met. Soc.*, 20-273. As to discussion—not a word. Or Science and its continuity with Presbyterianism—data like this are damned at birth. The *Weather Review* does sprinkle, or baptize, or attempt to save, this infant—but in all the meteorological literature that I have gone through, after that date—not a word, except mention once or twice. The Editor of the *Review* says:

"An examination of the weather map shows that these hailstorms occur on the south side of a region of cold northerly winds, and were but a small part of a series of similar storms; apparently

出现：但是，如果真有东西从地球表面升起
而那些该死的东西可能一直存在--

每月天气评论,1878年5月：

1878年5月23日，威斯康星州的一场龙卷风中，“一座谷仓和一匹马被完全卷走，此后马和谷仓，以及两者的任何部分，都再未被找到。”

在那之后--若不是随着我们一路前行，我注意到我们的消化力在稳步改善，这倒会显得有点难以消化--那只盘旋的乌龟身上，倒少有怪异或难以消化的东西

约六个月左右，在密西西比州一座小镇上空：

每月天气评论,1894年5月：

我们的说法是，1894年5月11日，在密西西比州维克斯堡，天降了一小块雪花石膏；在距维克斯堡八英里的博维纳，天降了一只地鼠龟。

他们在一场冰雹中倒下。

此事当时被广泛转载：例如，*Nature*,1894年某卷，第430页，以及*Jour.Roy.Met.Soc.*,20-273。至于讨论--一字未提。或者说科学与长老会教义的连续性--这样的资料一出生就被诅咒了。*Weather Review*倒是洒了点水，或者说施了洗，或者说试图拯救这个婴儿--但在我所翻阅的那一日期之后的所有气象学文献中--一字未提，只有一两次提及。《评论》的编辑说：

“对天气图的分析表明，这些冰雹发生在偏北冷风区域的南侧，而且只是一系列类似风暴的一小部分；显然

some special local whirls or gusts carried heavy objects from this earth's surface up to the cloud regions."

某些特殊的局部旋涡或阵风把沉重的物体从地球表面带到了云层区域。”

Of all incredibilities that we have to choose from, I give first place to a notion of a whirlwind pouncing upon a region and scrupulously selecting a turtle and a piece of alabaster. This time, the other mechanical thing "there in the first place" cannot rise in response to its stimulus: it is resisted in that these objects were coated with ice—month of May in a southern state. If a whirlwind at all, there must have been very limited selection: there is no record of the fall of other objects. But there is no attempt in the *Review* to specify a whirlwind.

在我们不得不从中选择的全部不可信之事中，我首先推举这样一种说法：一阵旋风扑向一个地区，并一丝不苟地挑选了一只乌龟和一块雪花石膏。这一次，另一件机械的东西“首先就在那里”无法响应其刺激而起：它受到抵制，因为这些物体被冰包裹着--南方某州的五月。若真是旋风，选择必定极为有限：没有其他物体坠落的记录。但《评论》中并未试图具体说明一场旋风。

These strangely associated things were remarkably separated.

这些奇怪地相互关联的事物被显著地分隔开来。

They fell eight miles apart.

它们相隔八英里坠落。

Then—as if there were real reasoning—they must have been high to fall with such divergence, or one of them must have been carried partly horizontally eight miles farther than the other. But either supposition argues for power more than that of a local whirl or gust, or argues for a great, specific disturbance, of which there is no record—for the month of May, 1894.

于是--仿佛真有推理似的--它们必定是从高处落下，才会如此分散，或者其中之一必定被部分水平地携带到比另一个远八英里之处。但无论哪种假设，都指向比局部旋风或阵风更大的力量，或指向一场巨大的、特定的扰动，而对此并无记录--就1894年5月而言。

Nevertheless—as if I really were reasonable—I do feel that I have to accept that this turtle had been raised from this earth's surface, somewhere near Vicksburg—because the gopher turtle is common in the southern states.

然而--仿佛我真讲道理似的--我确实觉得不得不接受，这只乌龟是从地球表面、维克斯堡附近某处被抬升起来的--因为地鼠龟在南方各州很常见。

Then I think of a hurricane that occurred in the state of Mississippi weeks or months before May 11, 1894.

于是我想起1894年5月11日之前数周或数月发生在密西西比州的一场飓风。

No—I don't look for it—and inevitably find it.

不--我不去找它--却不可避免地找到了它。

Or that things can go up so high in hurricanes that they stay up indefinitely—but may, after a while, be shaken down by storms. Over and over have we noted the occurrence of strange falls in storms. So then that the turtle and the piece of alabaster may have had far different origins—from different worlds, perhaps—have entered a region of suspension over this earth—wafting near each other—long duration—final precipitation by atmospheric disturbance—with hail—or that hailstones, too, when large, are phenomena of suspension of long duration: that it is highly unacceptable that the very large ones could become so great only in falling from the clouds.

或者说物体能在飓风中升到如此之高，以致无限期地停留在空中--但过了一段时间，可能被风暴震落下来。我们一再注意到风暴中发生奇异天降物的情况。那么，那只乌龟和那块雪花石膏可能有着大不相同的来源--也许来自不同的世界--进入了地球上方的一个悬浮区域--彼此飘近--持续时间很长--最终由大气扰动促成降落--伴随着冰雹--或者说大颗的冰雹也是长时间悬浮的现象：即认为那些非常大的冰雹仅仅是在从云中降落的过程中才变得如此之大，是极不可接受的。

Over and over has the note of disagreeableness, or of putrefaction, been struck—long duration. Other indications of long duration.

令人不快的气息，或腐烂的气息，被一再提及--持续时间很长。还有其他表明持续时间很长的迹象。

I think of a region somewhere above this earth's surface in which gravitation is inoperative and is not governed by the square of the distance—quite as magnetism is negligible at a very short distance from a magnet. Theoretically the attraction of a magnet should decrease with the square of the distance, but the falling-off is found to be almost abrupt at a short distance.

我想象在地球表面之上某处有一个区域，在那里万有引力不起作用，也不遵循距离的平方--正如磁力在距磁体极短距离处可以忽略不计。理论上磁体的吸引力应随距离的平方而减弱，但人们发现，在短距离内这种减弱几乎是突然的。

I think that things raised from this earth's surface to that region have been held there until shaken down by storms—

我认为，从地球表面被抬升到那个区域的物体，一直停留在那里，直到被风暴震落下来--

The Super-Sargasso Sea.

超级马尾藻海。

Derelicts, rubbish, old cargoes from inter-planetary wrecks; things cast out into what is called space by convulsions of other planets, things from the times of the Alexanders, Caesars and Napoleons of Mars and Jupiter and Neptune; things raised by this earth's cyclones: horses and barns and elephants and flies and dodoes,

被遗弃物、垃圾、来自行星际残骸的旧货物；被其他行星的剧变抛入所谓太空的东西，来自火星、木星和海王星上的亚历山大、凯撒和拿破仑时代的东西；被地球上的气旋抬升起来的东西：马和谷仓、大象和苍蝇、渡渡鸟、

moas, and pterodactyls; leaves from modern trees and leaves of the Carboniferous era—all, however, tending to disintegrate into homogeneous-looking muds or dusts, red or black or yellow—treasure-troves for the palaeontologists and for the archaeologists—accumulations of centuries—cyclones of Egypt, Greece, and Assyria—fishes dried and hard, there a short time: others there long enough to putrefy—

But the omnipresence of Heterogeneity—or living fishes, also—ponds of fresh water: oceans of salt water.

As to the Law of Gravitation, I prefer to take one simple stand:

Orthodoxy accepts the correlation and equivalence of forces:

Gravitation is one of these forces.

All other forces have phenomena of repulsion and of inertness irrespective of distance, as well as of attraction.

But Newtonian Gravitation admits attraction only:

Then Newtonian Gravitation can be only one-third acceptable even to the orthodox, or there is denial of the correlation and equivalence of forces.

Or still simpler:

Here are the data.

Make what you will, yourself, of them.

In our Intermediatist revolt against homogeneous, or positive, explanations, or our acceptance that the all-sufficing cannot be less than universality, besides which, however, there would be nothing to suffice, our expression upon the Super-Sargasso Sea,

恐鸟和翼手龙；现代树木的叶子和石炭纪的叶子--然而全都趋向于分解成外观均质的泥或尘，红的、黑的或黄的--古生物学家和考古学家的宝库--数世纪的堆积--埃及、希腊和亚述的气旋--干硬的鱼，在那里时间很短：另一些在那里时间够长，足以腐烂--

但异质性的无所不在--或者还有活鱼--淡水池塘：咸水海洋。

我们的说法是，关于万有引力定律，我倾向于采取一个简单的立场：

正统观念接受力的相关性与等价性：

引力是这些力之一。

所有其他力都有与距离无关的排斥和惰性现象，也有吸引现象。但牛顿万有引力只承认吸引：

那么，即便对正统派而言，牛顿万有引力也只能有三分之一可以接受，否则就是否认力的相关性与等价性。

或者更简单地说：

以下是数据。

你自己去随意理解它们吧。

在我们中间派反抗均质的、或实证的解释，或我们接受那无所不包者不能少于普遍性--然而除此之外，将无物可以充足够用--我们关于超级马尾藻海的说法，

though it harmonizes with data of fishes that fall as if from a stationary source—and, of course, with other data, too—is inadequate to account for two peculiarities of the falls of frogs:

That never has a fall of tadpoles been reported;

That never has a fall of full-grown frogs been reported—

Always frogs a few months old.

It sounds positive, but if there be such reports they are somewhere out of my range of reading.

But tadpoles would be more likely to fall from the sky than would frogs, little or big, if such falls be attributed to whirlwinds; and more likely to fall from the Super-Sargasso Sea if, though very tentatively and provisionally, we accept the Super-Sargasso Sea.

Before we take up an especial expression upon the fall of immature and larval forms of life to this earth, and the necessity then of conceiving of some factor besides mere stationariness or suspension or stagnation, there are other data that are similar to data of falls of fishes.

*Science Gossip*, 1886-238:

That small snails, of a land species, had fallen near Redruth, Cornwall, July 8, 1886, "during a heavy thunderstorm": roads and fields strewn with them, so that they were gathered up by the hatful: none seen to fall by the writer of this account: snails said to be "quite different to any previously known in this district."

But, upon page 282, we have better orthodoxy. Another correspondent writes that he had heard of the supposed fall of snails: that he had supposed that all such stories had gone the way

尽管它与鱼从天降、仿佛来自一个固定来源的资料相协调--当然也与其他资料相协调--却不足以解释蛙类天降的两个特点：

从未有报道说蝌蚪会从天而降；

从未有报道说落下过成年青蛙--

总是几个月大的青蛙。

这听起来很肯定，但若真有这样的报道，它们总在我阅读范围之外的某处。

但若把这类天降归因于旋风，蝌蚪比蛙--无论大小--更可能从天而降；而若我们--尽管非常试探性地、暂时性地--接受超级马尾藻海，蝌蚪也更可能从超级马尾藻海落下。

在我们专门论述未成熟的和幼体形态的生命天降于地球，以及由此必须设想除单纯的固定、悬浮或停滞之外的某种因素之前，还有其他与鱼从天降的资料相似的资料。

科学闲谈,1886-238:

1886年7月8日，在康沃尔郡雷德鲁斯附近，“在一场猛烈的雷暴中”，一种陆生小型蜗牛从天而降：道路和田野上遍布着它们，以至于人们用帽子成帽地捡拾：这篇记述的作者并未见到它们落下的过程：据说这些蜗牛“与本地区此前所知的任何种类都大不相同”。

但在第282页，我们有更好的正统说法。另一位通信者写道，他曾听说所谓蜗牛天降：他曾以为所有这类故事都已走上

of witch stories; that, to his astonishment, he had read an account of this absurd story in a local newspaper of "great and deserved repute."

女巫故事的老路；令他惊讶的是，他竟在一份“享有盛誉且名副其实”的地方报纸上读到这荒诞故事的记述。

"I thought I should for once like to trace the origin of one of these fabulous tales."

“我想我这次该追溯一下这些荒诞传说之一的起源了。”

Our own acceptance is that justice cannot be in an intermediate existence, in which there can be approximation only to justice or to injustice; that to be fair is to have no opinion at all; that to be honest is to be uninterested; that to investigate is to admit prejudice; that nobody has ever really investigated anything, but has always sought positively to prove or to disprove something that was conceived of, or suspected, in advance.

我们自己的看法是：公正不可能存在于一种中间状态之中，在那种状态里只能近似于公正或不公正；公平就是完全没有意见；诚实就是漠不关心；调查就是承认偏见；从来没有人真正调查过任何事物，而总是积极地设法证明或反驳某种事先设想或怀疑的东西。

"As I suspected," says this correspondent, "I found that the snails were of a familiar land-species"—that they had been upon the ground "in the first place."

“正如我所怀疑的，”这位通信者说，“我发现这些蜗牛是一种常见的陆生物种”--它们原本就在地上。

He found that the snails had appeared after the rain: that "astonished rustics had jumped to the conclusion that they had fallen."

他发现这些蜗牛是在雨后出现的：“惊讶的乡下人便贸然断定它们是从天而降的。”

He met one person who said that he had seen the snails fall.

他遇到一个人，那人说自己曾见过那些蜗牛落下。

"This was his error," says the investigator.

我们的说法是，这位调查者说：“这是他的错误。”

In the *Philosophical Magazine*, 58-310, there is an account of snails said to have fallen at Bristol in a field of three acres, in such quantities that they were shoveled up. It is said that the snails "may be considered as a local species." Upon page 457, another correspondent says that the numbers had been exaggerated, and that in his opinion they had been upon the ground in the first place. But that there had been some unusual condition aloft comes

在《哲学杂志》58-310中，有一则记载称，布里斯托尔一处三英亩的田地里天降蜗牛，数量之多，竟至可以用铲子铲起。据说这些蜗牛“可以被视为一种本地物种”。在第457页上，另一位通信者说，数目被夸大了，并且据他看来，这些蜗牛原本就在地上。但高空之中确曾出现过某种异常状况，这倒是

out in his observation upon "the curious azure-blue appearance of the sun, at the time."

*Nature*, 47-278:

That, according to *Das Wetter*, December, 1892, upon Aug. 9, 1892, a yellow cloud appeared over Paderborn, Germany. From this cloud, fell a torrential rain, in which were hundreds of mussels. There is no mention of whatever may have been upon the ground in the first place, nor of a whirlwind.

Lizards—said to have fallen on the sidewalks of Montreal, Canada, Dec. 28, 1857. (*Notes and Queries*, 8-6-104.)

In the *Scientific American*, 3-112, a correspondent writes, from South Granville, N.Y., that, during a heavy shower, July 3, 1860, he heard a peculiar sound at his feet, and looking down, saw a snake lying as if stunned by a fall. It then came to life. Gray snake, about a foot long.

These data have any meaning or lack of meaning or degree of damnation you please: but, in the matter of the fall that occurred at Memphis, Tennessee, occur some strong significances. Our quasi-reasoning upon this subject applies to all segregations so far considered.

*Monthly Weather Review*, Jan. 15, 1877:

That, in Memphis, Tenn., Jan. 15, 1877, rather strictly localized, or "in a space of two blocks," and after a violent storm in which the rain "fell in torrents," snakes were found. They were crawling on sidewalks, in yards, and in streets, and in masses—but "none were found on roofs or any other elevation above ground" and "none were seen to fall."

从他关于“当时太阳那奇异的蔚蓝色外观”的观察中显露出来。

自然，47-278：

据*Das Wetter*,1892年12月载，1892年8月9日，德国帕德博恩上空出现一朵黄云。从这朵云中降下一场暴雨，雨中有数百只贻贝。文中既未提及地面上原本可能有什么，也未提及旋风。

据说1857年12月28日，蜥蜴落在了加拿大蒙特利尔的人行道上。(*Notes and Queries*, 8-6-104。)

在《科学美国人》3-112，一位来自纽约州南格兰维尔的通信者写道，1860年7月3日一场大雨中，他听到脚边有奇特的声响，低头一看，见一条蛇躺着，仿佛被摔晕了。随后它苏醒过来。灰色的蛇，约一英尺长。

这些资料有什么意义、没有意义，或受诅咒到什么程度，随您怎么想：但在田纳西州孟菲斯发生的那场天降物事件中，却有一些强烈的意味。我们对此问题的准推理适用于迄今所考虑的一切分离现象。

每月天气评论,1877年1月15日：

那就是，在田纳西州孟菲斯，1877年1月15日，相当严格地局限于某一地点，或者说“在两个街区的范围内”，在一场猛烈的风暴之后--那场风暴中雨水“如倾盆而下”--人们发现了蛇。它们在人行道、庭院和街道上爬行，成堆出现--但“屋顶或任何其他高于地面的地方都没有发现蛇”，而且“没有人看见它们落下”。

If you prefer to believe that the snakes had always been there, or had been upon the ground in the first place, and that it was only that something occurred to call special attention to them, in the streets of Memphis, Jan. 15, 1877—why, that's sensible: that's the common sense that has been against us from the first.

如果你宁愿相信那些蛇一直都在那里，或者本来就在地上，只不过在1877年1月15日孟菲斯的街道上发生了某件事才引起人们对它们的特别注意--那么，这很合理：这正是从一开始就与我们作对的常识。

It is not said whether the snakes were of a known species or not, but that "when first seen, they were of a dark brown, almost black." Blacksnakes, I suppose.

文中没有说这些蛇是否属于已知物种，只说"初次见到时，它们呈深褐色，几乎黑色"。我猜是黑蛇。

If we accept that these snakes did fall, even though not seen to fall by all the persons who were out sight-seeing in a violent storm, and had not been in the streets crawling loose or in thick tangled masses, in the first place:

如果我们接受这些蛇确实降落了，尽管并非所有在暴风雨中外出观景的人都看见它们落下，而且它们原本并不在街道上松散爬行或密密缠结成团：

If we try to accept that these snakes had been raised from some other part of this earth's surface in a whirlwind:

如果我们试图接受这些蛇是被旋风从地球表面的某个其他地方卷起的：

If we try to accept that a whirlwind could segregate them—

如果我们试图接受旋风能够将它们分离--

We accept the segregation of other objects raised in that whirlwind.

我们接受那场旋风中提出的其他对象的分离。

Then, near the place of origin, there would have been a fall of heavier objects that had been snatched up with the snakes—stones, fence rails, limbs of trees. Say that the snakes occupied the next gradation, and would be the next to fall. Still farther would there have been separate falls of lightest objects: leaves, twigs, tufts of grass.

那么，在起源地附近，本应有一场与蛇一同被卷起的更重物体的天降物--石头、栅栏横木、树枝。假定蛇占据下一个等级，将是下一批落下的。再远一些，则应有更轻物体的分别降落：树叶、细枝、草丛。

In the *Monthly Weather Review* there is no mention of other falls said to have occurred anywhere in January, 1877.

在《每月天气评论》中，没有提到据称1877年1月任何地方发生过的其他天降物。

Again ours is the objection against such selectiveness by a

再说一次，我们反对的是以这种方式进行选择的做法。

whirlwind. Conceivably a whirlwind could scoop out a den of hibernating snakes, with stones and earth and an infinitude of other débris, snatching up dozens of snakes—I don't know how many to a den—hundreds maybe—but, according to the account of this occurrence in the *New York Times*, there were thousands of them; alive; from one foot to eighteen inches in length. The *Scientific American*, 36-86, records the fall, and says that there were thousands of them. The usual whirlwind-explanation is given —"but in what locality snakes exist in such abundance is yet a mystery."

旋风。可以想象，一阵旋风能铲出一个冬眠蛇的巢穴，连同石头、泥土和无穷无尽的其他碎屑，卷起几十条蛇--我不知道一个巢穴里有多少条--也许几百条--但根据*New York Times*对这一事件的报道，有数千条之多；活的；从一英尺到十八英寸长。*Scientific American*,36-86，记录了这一坠落，并说有数千条。给出了通常的旋风解释--“但蛇在哪个地方如此大量地存在，仍是一个谜。”

This matter of enormousness of numbers suggests to me something of a migratory nature—but that snakes in the United States do not migrate in the month of January, if ever.

这种数量之巨大的问题让我想到某种迁徙的性质--但美国的蛇在一月份并不迁徙，如果它们曾经迁徙过的话。

As to falls or flutterings of winged insects from the sky, prevailing notions of swarming would seem explanatory enough: nevertheless, in instances of ants, there are some peculiar circumstances.

至于有翅昆虫从天而降或纷纷飘落，流行的群飞观念似乎足以解释：然而，在蚂蚁的实例中，有一些奇特的情况。

*L'Astronomie*, 1889-353:

天文学，1889-353：

Fall of fishes, June 13, 1889, in Holland; ants, Aug. 1, 1889, Strasbourg; little toads, Aug. 2, 1889, Savoy.

一场天降的鱼，1889年6月13日，荷兰；蚂蚁，1889年8月1日，斯特拉斯堡；小蟾蜍，1889年8月2日，萨伏依。

Fall of ants, Cambridge, England, summer of 1874—"some were wingless." (*Scientific American*, 30-193.) Enormous fall of ants, Nancy, France, July 21, 1887—"most of them were wingless." (*Nature*, 36-349.) Fall of enormous, unknown ants—size of wasps —Manitoba, June, 1895. (*Sci. Amer.*, 72-385.)

一场天降的蚂蚁，英格兰剑桥，1874年夏--“有些没有翅膀。”(*Scientific American*,30-193。)一场天降的巨量蚂蚁，法国南锡，1887年7月21日--“其中大多数没有翅膀。”(*Nature*,36-349。)一场天降的巨量、未知的蚂蚁--黄蜂大小--马尼托巴，1895年6月。(*Sci.Amer.*,72-385。)

However, our expression will be:

我们的说法是，

That wingless, larval forms of life, in numbers so enormous that

那种无翅的、幼虫形态的生命，数量如此巨大，以至于

migration from some place external to this earth is suggested, have fallen from the sky.

That these "migrations"—if such can be our acceptance—have occurred at a time of hibernation and burial far in the ground of larvae in the northern latitudes of this earth; that there is significance in recurrence of these falls in the last of January—or that we have the square of an incredibility in such a notion as that of selection of larvae by whirlwinds, compounded with selection of the last of January.

I accept that there are "snow worms" upon this earth—whatever their origin may have been. In the *Proc. Acad. Nat. Sci. of Philadelphia*, 1899-125, there is a description of yellow worms and black worms that have been found together on glaciers in Alaska. Almost positively were there no other forms of insect-life upon these glaciers, and there was no vegetation to support insect-life, except microscopic organisms. Nevertheless the description of this probably polymorphic species fits a description of larvae said to have fallen in Switzerland, and less definitely fits another description. There is no opposition here, if our data of falls are clear. Frogs of every-day ponds look like frogs said to have fallen from the sky—except the whitish frogs of Birmingham. However, all falls of larvae have not positively occurred in the last of January:

London *Times*, April 14, 1837:

That, in the parish of Bramford Speke, Devonshire, a large number of black worms, about three-quarters of an inch in length, had fallen in a snowstorm.

有人提出从地球之外的某个地方迁来，是从天上掉下来的。

这些“迁徙”--如果这能被我们接受的话--发生在本纬度地区幼虫冬眠并深埋地下的时节；这些天降物在一月末反复出现是有意义的--或者说，诸如旋风选择幼虫、又兼以选择一月末这样的观念，其中含有双重不可信。

我承认这世上有“雪虫”--无论它们起源如何。在《费城自然科学院院刊》(Proc.Acad.Nat.Sci.of Philadelphia),1899-125，有一则描述，说在阿拉斯加的冰川上曾一同发现黄虫和黑虫。几乎可以肯定，这些冰川上没有其他形式的昆虫生命，也没有植被可供昆虫生命维持，除了微生物。尽管如此，对这个大概多态物种的描述，与据说在瑞士天降的幼虫的描述相符，与另一则描述则不那么明确相符。如果我们的天降物资料是清楚的，这里并无矛盾。寻常池塘里的青蛙，看上去就像据说从天而降的青蛙--伯明翰的那些发白的青蛙除外。然而，并非所有幼虫的天降物都确实发生在.....的末尾

一月：

伦敦《泰晤士报》，1837年4月14日：

在德文郡布拉姆福德·斯皮克教区，大量约四分之三英寸长的黑色蠕虫在一场暴风雪中落下。

In Timb's *Year Book*, 1877-26, it is said that, in the winter of 1876, at Christiania, Norway, worms were found crawling upon the ground. The occurrence is considered a great mystery, because the worms could not have come up from the ground, inasmuch as the ground was frozen at the time, and because they were reported from other places, also, in Norway.

在Timb的*Year Book*,1877-26中，据说1876年冬天，在挪威克里斯蒂安尼亚，人们发现蠕虫在地面上爬行。此事被认为是一个巨大的谜，因为当时地面已经冻结，蠕虫不可能从地下钻出来，而且挪威其他地方也有报道。

Immense number of black insects in a snowstorm, in 1827, at Pakroff, Russia. (*Scientific American*, 30-193.)

1827年，在俄国帕克罗夫，一场暴风雪中出现大量黑色昆虫。(*Scientific American*,30-193。)

Fall, with snow, at Orenburg, Russia, Dec. 14, 1830, of a multitude of small, black insects, said to have been gnats, but also said to have had flea-like motions. (*Amer. Jour. Sci.*, 1-22-375.)

1830年12月14日，俄国奥伦堡随雪降下大量黑色小昆虫，据说是蚊蚋，但也据说有类似跳蚤的动作。(*Amer.Jour.Sci.*, 1-22-375。)

Large number of worms found in a snowstorm, upon the surface of snow about four inches thick, near Sangerfield, N.Y., Nov. 18, 1850 (*Scientific American*, 6-96). The writer thinks that the worms had been brought to the surface of the ground by rain, which had fallen previously.

1850年11月18日，在纽约州桑格菲尔德附近，一场暴风雪中，在约四英寸厚的雪面上发现了大量蠕虫(*Scientific American*,6-96)。作者认为，这些蠕虫是被先前降下的雨水带到地面上的。

*Scientific American*, Feb. 21, 1891:

《科学美国人》，1891年2月21日：

"A puzzling phenomenon has been noted frequently in some parts of the Valley Bend District, Randolph County, Va., this winter. The crust of the snow has been covered two or three times with worms resembling the ordinary cut worms. Where they come from, unless they fall with the snow is inexplicable." In the *Scientific American*, March 7, 1891, the Editor says that similar worms had been seen upon the snow near Utica, N.Y., and in Oneida and Herkimer Counties; that some of the worms had been sent to the Department of Agriculture at Washington. Again two species, or polymorphism. According to Prof. Riley, it was not polymorphism,

“今年冬天，在弗吉尼亚州兰道夫县的谷弯区一带，人们屡次注意到一种令人困惑的现象。积雪的表面有两三次覆满了类似普通地老虎的虫子。它们从何而来，除非是随雪落下，否则无从解释。”在《科学美国人》1891年3月7日一期中，编者称在纽约州尤蒂卡附近以及奥奈达县和赫基默县的雪上也曾见到类似的虫子；其中一些虫子已被送往华盛顿的农业部。又是两个物种，或者说多态现象。据赖利教授说，这并非多态现象，

"but two distinct species"—which, because of our data, we doubt. One kind was larger than the other: color-differences not distinctly stated. One is called the larvae of the common soldier beetle and the other "seems to be a variety of the bronze cut worm." No attempt to explain the occurrence in snow.

“但有两个不同的物种”--由于我们的资料，我们对此表示怀疑。一种比另一种大：颜色差异没有明确说明。一种被称为普通兵甲虫的幼虫，另一种“似乎是青铜切根虫的一个变种”。没有人试图解释其在雪中出现的原因。

Fall of great numbers of larvae of beetles, near Mortagne, France, May, 1858. The larvae were inanimate as if with cold. (*Annales Société Entomologique de France*, 1858.)

1858年5月，法国莫尔塔涅附近，一场天降的大量甲虫幼虫。这些幼虫毫无生气，仿佛是被冻僵了。(*Annales Société Entomologique de France*,1858。)

*Trans. Ent. Soc. of London*, 1871-183, records "snowing of larvae," in Silesia, 1806; "appearance of many larvae on the snow," in Saxony, 1811; "larvae found alive on the snow," 1828; larvae and snow which "fell together," in the Eifel, Jan. 30, 1847; "fall of insects," Jan. 24, 1849, in Lithuania; occurrence of larvae estimated at 300,000 on the snow in Switzerland, in 1856. The compiler says that most of these larvae live underground, or at the roots of trees; that whirlwinds uproot trees, and carry away the larvae—conceiving of them as not held in masses of frozen earth—all as neatly detachable as currants in something. In the *Revue et Magasin de Zoologie*, 1849-72, there is an account of the fall in Lithuania, Jan. 24, 1849—that black larvae had fallen in enormous numbers.

*Trans.Ent.Soc.of London*,1871-183，记载西里西亚1806年“雪降幼虫”；萨克森1811年“雪上出现许多幼虫”;1828年“雪上发现活幼虫”；艾费尔1847年1月30日幼虫与雪“一同落下”；立陶宛1849年1月24日“昆虫之降”；瑞士1856年雪上出现估计达300,000之数的幼虫。编纂者说，这些幼虫大多生活在地下，或居于树根；旋风拔起树木，将幼虫带走--设想它们并非裹在冻结的土块之中--全都像什么东西里的醋栗那样干净利落地脱落。*Revue et Magasin de Zoologie*,1849-72，载有1849年1月24日立陶宛之降的记述--黑色幼虫以极大的数量落下。

Larvae thought to have been of beetles, but described as "caterpillars," not seen to fall, but found crawling on the snow, after a snowstorm, at Warsaw, Jan. 20, 1850. (*All the Year Round*, 8-253.)

据认为属于甲虫的幼虫，但被描述为“毛虫”，未见其降落，而是于一八五〇年一月二十日在华沙一场暴风雪之后被发现于雪上爬行。(*All the Year Round*, 8-253。)

Flammarion (*The Atmosphere*, p. 414) tells of a fall of larvae that occurred Jan. 30, 1869, in a snowstorm, in Upper Savoy: "They could not have been hatched in the neighborhood, for, during the

弗拉马里翁(大气，第414页)讲述了一场发生于1869年1月30日上萨瓦省暴风雪中的幼虫天降：“它们不可能是在附近孵化的，因为，在那

days preceding, the temperature had been very low"; said to have been of a species common in the south of France. In *La Science Pour Tous*, 14-183, it is said that with these larvae there were developed insects.

*L'Astronomie*, 1890-313:

That, upon the last of January, 1890, there fell, in a great tempest, in Switzerland, incalculable numbers of larvae: some black and some yellow; numbers so great that hosts of birds were attracted.

Altogether we regard this as one of our neatest expressions for external origins and against the whirlwind explanation. If an exclusionist says that, in January, larvae were precisely and painstakingly picked out of frozen ground, in incalculable numbers, he thinks of a tremendous force—disregarding its refinements: then if origin and precipitation be not far apart, what becomes of an infinitude of other débris, conceiving of no time for segregation?

If he thinks of a long translation—all the way from the south of France to Upper Savoy, he may think then of a very fine sorting over by differences of specific gravity—but in such a fine selection, larvae would be separated from developed insects.

As to differences in specific gravity—the yellow larvae that fell in Switzerland January, 1890, were three times the size of the black larvae that fell with them. In accounts of this occurrence, there is no denial of the fall.

Or that a whirlwind never brought them together and held them together and precipitated them and only them together—

That they came from Genesistrine.

数日里，气温一直非常低”；据说属于法国南部常见的一个物种。在*La Science Pour Tous*,14-183中，据说与这些幼虫一起还有昆虫发育出来。

天文学，1890-313：

1890年1月的最后一天，在一场大风暴中，瑞士降下了不计其数的幼虫：有些是黑色的，有些是黄色的；数量如此之多，以至于吸引了大群鸟类。

总之，我们把这看作是我们关于外来起源、反对旋风解释的最精当的表述之一。如果一位排他论者说，在一月份，幼虫被精确而费力地从冻土中挑出来，数量不计其数，那他想到的是一种巨大的力量--却不顾及其精妙之处：那么，如果起源与降落相距不远，其余无穷无尽的碎屑又当如何，难道设想它们没有时间分离吗？

如果他想到的是一次长途搬运--一路从法国南部到上萨瓦，那么他或许会想到按比重差异进行的精细分选--但在如此精细的选择中，幼虫会与已发育的昆虫分开。

至于比重的差异--1890年1月在瑞士落下的黄色幼虫，是随它们一同落下的黑色幼虫的三倍大。在关于这一事件的记述中，并没有否认这场天降。

或者说，旋风从未将它们聚在一起、保持在一起、将它们降落，并且只将它们一起降落--

我们的说法是，它们来自Genesistrine。

There's no escape from it. We'll be persecuted for it. Take it or leave it—

Genesistrine.

The notion is that there is somewhere aloft a place of origin of life relatively to this earth. Whether it's the planet Genesistrine, or the moon, or a vast amorphous region super-jacent to this earth, or an island in the Super-Sargasso Sea, should perhaps be left to the researches of other super—or extra—geographers. That the first unicellular organisms may have come here from Genesistrine—or that men or anthropomorphic beings may have come here before amoebae: that, upon Genesistrine, there may have been an evolution expressible in conventional biologic terms, but that evolution upon this earth has been—like evolution in modern Japan—induced by external influences; that evolution, as a whole, upon this earth, has been a process of population by immigration or by bombardment. Some notes I have upon remains of men and animals encysted, or covered with clay or stone, as if fired here as projectiles, I omit now, because it seems best to regard the whole phenomenon as a tropism—as a geotropism—probably atavistic, or vestigial, as it were, or something still continuing long after expiration of necessity; that, once upon a time, all kinds of things came here from Genesistrine, but that now only a few kinds of bugs and things, at long intervals, feel the inspiration.

Not one instance have we of tadpoles that have fallen to this earth. It seems reasonable that a whirlwind could scoop up a pond, frogs and all, and cast down the frogs somewhere else: but, then, more reasonable that a whirlwind could scoop up a pond, tadpoles and all—because tadpoles are more numerous in their

无法逃避。我们会因此受到迫害。接受与否，悉听尊便--

基因素。

这种观念是：相对于地球而言，某处高空存在一个生命起源地。无论是吉尼西斯特林行星，还是月球，还是地球上方一大片无定形区域，还是超级马尾藻海中的一座岛屿，或许都应留给其他超级地理学家或域外地理学家去研究。最初的单细胞生物可能从吉尼西斯特林来到这里--或者人类或类人生物可能在变形虫之前来到这里：在吉尼西斯特林上，可能发生过可用常规生物学术语表达的进化，但地球上的进化一直是--如同现代日本的进化--由外部影响引发的；地球上的整体进化，一直是一个通过移民或轰击而增加人口的过程。我有一些关于被包裹或覆盖着黏土或石头的男人和动物遗骸的笔记，仿佛它们是被作为抛射物发射到这里的，我现在略去，因为似乎最好将整个现象视为一种向性--一种向地性--可能是返祖性的，或如残余的，或某种在必要性消失后仍长期持续的东西；从前，各种东西都从吉尼西斯特林来到这里，但现在只有少数几种虫子和东西，在漫长的间隔后，感受到这种灵感。

我们没有一例蝌蚪落到这个地球上的事例。旋风能卷起一个池塘，连同青蛙一起，再把青蛙抛到别处，这似乎是合理的：但是，旋风能卷起一个池塘，连同蝌蚪一起，就更合理了--因为蝌蚪在其

season than are the frogs in theirs: but the tadpole-season is earlier in the spring, or in a time that is more tempestuous. Thinking in terms of causation—as if there were real causes—our notion is that, if X is likely to cause Y, but is more likely to cause Z, but does not cause Z, X is not the cause of Y. Upon this quasi-sorites, we base our acceptance that the little frogs that have fallen to this earth are not products of whirlwinds: that they came from externality, or from Genesistrine.

季节里比青蛙在其季节里数量更多：但蝌蚪的季节在春天更早，或者说在更为风暴频繁的时节。从因果关系的角度来思考--仿佛真有实在的原因--我们的看法是，如果X可能引起Y，但更可能引起Z，却不引起Z，那么X就不是Y的原因。基于这一准连锁推理，我们接受：落到这个地球上的小青蛙不是旋风的产物：它们来自外部，或来自“创生带”。

I think of Genesistrine in terms of biologic mechanics: not that somewhere there are persons who collect bugs in or about the last of January and frogs in July and August, and bombard this earth, any more than do persons go through northern regions, catching and collecting birds, every autumn, then casting them southward.

我以生物力学的角度来设想“创生带”：并不是说某处有人在一月末前后收集虫子、在七八月收集青蛙，然后轰击这个地球，正如没有人会走遍北方地区，每年秋天捕捉和收集鸟类，然后把它们抛向南方。

But atavistic, or vestigial, geotropism in Genesistrine—or a million larvae start crawling, and a million little frogs start hopping—knowing no more what it's all about than we do when we crawl to work in the morning and hop away at night.

而是“创生带”中存在着返祖性的、或残留的向地性--或者一百万条幼虫开始爬行，一百万只小青蛙开始跳跃--它们对此所知并不比我们早晨爬去上班、晚上跳着离开时更多。

I should say, myself, that Genesistrine is a region in the Super-Sargasso Sea, and that parts of the Super-Sargasso Sea have rhythms of susceptibility to this earth's attraction.

我自己会说，“创生带”是超级马尾藻海中的一个区域，而超级马尾藻海的部分区域具有对这个地球引力的周期性敏感。

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## 8

I accept that, when there are storms, the damnedest of excluded, excommunicated things—things that are leprous to the faithful—are brought down—from the Super-Sargasso Sea—or from what for convenience we call the Super-Sargasso Sea—which by no means has been taken into full acceptance yet.

## 8

我接受，当有风暴时，那些最被诅咒的、被排除的、被逐出教门的东西--对忠实者来说是麻风般的东西--被带下来--从超级马尾藻海--或者从我们为方便起见称之为超级马尾藻海的地方--而这个地方还远未被完全接受。

That things are brought down by storms, just as, from the depths of the sea things are brought up by storms. To be sure it is orthodoxy that storms have little, if any, effect below the waves of the ocean—but—of course—only to have an opinion is to be ignorant of, or to disregard a contradiction, or something else that modifies an opinion out of distinguishability.

*Symons' Meteorological Magazine*, 47-180:

That, along the coast of New Zealand, in regions not subject to submarine volcanic action, deep-sea fishes are often brought up by storms.

Iron and stones that fall from the sky; and atmospheric disturbances:

"There is absolutely no connection between the two phenomena." (*Symons.*)

The orthodox belief is that objects moving at planetary velocity would, upon entering this earth's atmosphere, be virtually unaffected by hurricanes; might as well think of a bullet swerved by someone fanning himself. The only trouble with the orthodox reasoning is the usual trouble—its phantom-dominant—its basing upon a myth—data we've had, and more we'll have, of things in the sky having no independent velocity.

There are so many storms and so many meteors and meteorites that it would be extraordinary if there were no concurrences. Nevertheless so many of these concurrences are listed by Prof. Baden-Powell (*Rept. Brit. Assoc.*, 1850-54) that one—notices.

See *Rept. Brit. Assoc.*, 1860—other instances.

东西被风暴带下来，正如东西被风暴从海底带上来。诚然，正统观念认为风暴对海浪以下几乎没有影响--但当然--只要持有一种意见，就意味着对一种矛盾、或对某种使意见变得难以分辨的其他东西的无知或无视。

西蒙斯气象杂志,47-180:

在新西兰沿海，在不遭受海底火山活动的区域，深海鱼类常被风暴带上来。

从天空落下的铁和石头；以及大气扰动：

“这两种现象之间绝对没有任何联系。”(*Symons.*)

正统的信念是，以行星速度运动的物体在进入这个地球的大气层时，几乎不会受到飓风的影响；这好比想象一颗子弹会因为有人给自己扇风而偏转。正统推理的唯一麻烦就是通常的麻烦--它的幻影主导--它基于一个神话--我们已有、且还将有更多资料表明，天空中的东西并没有独立的速度。

风暴如此之多，流星和陨石如此之多，如果没有同时发生的事，那才奇怪。然而，巴登-鲍威尔教授(*Rept.Brit.Assoc.*,1850-54)列举了如此之多这类同时发生的事，令人不禁注意到。

见*Rept.Brit.Assoc.*,1860年--其他实例。

The famous fall of stones at Siena, Italy, 1794—"in a violent storm."

See *Greg's Catalogues*—many instances. One that stands out is—"bright ball of fire and light in a hurricane in England, Sept. 2, 1786." The remarkable datum here is that this phenomenon was visible forty minutes. That's about 800 times the duration that the orthodox give to meteors and meteorites.

See the *Annual Register*—many instances.

In *Nature*, Oct. 25, 1877, and the London *Times*, Oct. 15, 1877, something that fell in a gale of Oct. 14, 1877, is described as a "huge ball of green fire." This phenomenon is described by another correspondent, in *Nature*, 17-10, and an account of it by another correspondent was forwarded to *Nature* by W.F. Denning.

There are so many instances that some of us will revolt against the insistence of the faithful that it is only coincidence, and accept that there is connection of the kind called causal. If it is too difficult to think of stones and metallic masses swerved from their courses by storms, if they move at high velocity, we think of low velocity, or of things having no velocity at all, hovering a few miles above this earth, dislodged by storms, and falling luminously.

But the resistance is so great here, and "coincidence" so insisted upon that we'd better have some more instances:

Aerolite in a storm at St. Leonards-on-sea, England, Sept. 17, 1885—no trace of it found (*Annual Register*, 1885); meteorite in a gale, March 1, 1886, described in the *Monthly Weather Review*, March, 1886; meteorite in a thunderstorm, off coast of Greece, Nov. 19,

1794年意大利锡耶纳著名的落石事件--“在一场猛烈的风暴中”。

见格雷格目录--有许多实例。其中突出的一个是--“1786年9月2日英格兰一场飓风中明亮的火与光之球。”这里值得注意的资料是，这一现象可见达四十分钟。这大约是正统派给流星和陨石所定持续时间的八百倍。

见《年鉴》(Annual Register)--有多处实例。

在*Nature*,1877年10月25日，以及伦敦*Times*,1877年10月15日中，1877年10月14日一场大风中落下的东西被描述为“一个巨大的绿色火球”。这一现象由另一位通讯员在*Nature*,17-10中描述，另一位通讯员对它的记述由W.F.Denning转寄给*Nature*。

有如此多的实例，以至于我们中有些人会反抗信徒们的坚持--他们坚称这只是巧合--而接受存在一种被称为因果的联系。如果认为石头和金属块因风暴而偏离其轨道太难想象，如果它们以高速运动，我们就想想低速，或者想想那些根本没有速度、悬浮在这片大地上方几英里处、被风暴击落并以发光方式坠落的东西。

但这里的阻力如此之大，“巧合”被如此坚持，以至于我们最好再举一些实例：

1885年9月17日，英格兰圣伦纳兹海滨的风暴中落下一块石陨石--未找到任何踪迹(*Annual Register*,1885年);1886年3月1日大风中的一块陨石，见《*Monthly Weather Review*》1886年3月；1886年11月19日希腊海岸外雷暴中的一块陨石，

1899 (*Nature*, 61-111); fall of a meteorite in a storm, July 7, 1883, near Lachine, Quebec (*Monthly Weather Review*, July, 1883); same phenomenon noted in *Nature*, 28-319; meteorite in a whirlwind, Sweden, Sept. 24, 1883 (*Nature*, 29-15).

*London Roy. Soc. Proc.*, 6-276:

A triangular cloud that appeared in a storm, Dec. 17, 1852; a red nucleus, about half the apparent diameter of the moon, and a long tail; visible 13 minutes; explosion of the nucleus.

Nevertheless, in *Science Gossip*, n.s., 6-65, it is said that, though meteorites have fallen in storms, no connection is supposed to exist between the two phenomena, except by the ignorant peasantry.

But some of us peasants have gone through the *Report of the British Association*, 1852. Upon page 239, Dr. Buist, who had never heard of the Super-Sargasso Sea, says that, though it is difficult to trace connection between the phenomena, three aerolites had fallen in five months, in India, during thunderstorms, in 1851 (may have been 1852). For accounts by witnesses, see page 229 of the *Report*.

Or—we are on our way to account for "thunderstones."

It seems to me that, very strikingly here, is borne out the general acceptance that ours is only an intermediate existence, in which there is nothing fundamental, or nothing final to take as a positive standard to judge by.

Peasants believed in meteorites.

Scientists excluded meteorites.

Peasants believe in "thunderstones."

1899(*Nature*,61-111);1883年7月7日，魁北克拉钦附近，一场风暴中一场天降的陨石(*Monthly Weather Review*,1883年7月)；同一现象见于*Nature*,28-319;1883年9月24日，瑞典，旋风中的陨石(*Nature*,29-15)。

伦敦皇家学会会刊，6-276:

1852年12月17日，一场风暴中出现的一朵三角形云；一个红色核心，视直径约为月亮的一半，还有一条长尾；可见13分钟；核心爆炸。

然而，在*Science Gossip*，新辑，6-65中，据说尽管陨石曾在风暴中坠落，但除了无知的农民之外，人们并不认为这两种现象之间存在任何联系。

但我们中一些农民已经通读了*Report of the British Association*,1852年。在第239页上，从未听说过超级马尾藻海的布伊斯特博士说，尽管难以追踪这些现象之间的联系，但1851年(也可能是1852年)在印度，有五个月内有三个陨石在雷暴中坠落。关于目击者的记述，见该报告第229页。

我们的说法是，我们正着手解释“雷石”。

在我看来，这里非常醒目地印证了一个普遍接受的观点：我们的存在只是一种中间的存在，其中没有任何根本性的东西，也没有任何终极的东西可以作为正面标准来评判。

农民相信陨石。

科学家们排除了陨石。

农民相信“雷石”。

Scientists exclude "thunderstones."

科学家们将“雷石”排除在外。

It is useless to argue that peasants are out in the fields, and that scientists are shut up in laboratories and lecture rooms. We cannot take for a real base that, as to phenomena with which they are more familiar, peasants are more likely to be right than are scientists: a host of biologic and meteorologic fallacies of peasants rises against us.

争辩说农民在田野里、科学家关在实验室和讲堂里，是毫无用处的。我们不能把这一点当作真正的依据：对于他们更为熟悉的现象，农民比科学家更可能是对的：农民的一大堆生物学和气象学谬误迎面而来，反对我们。

I should say that our "existence" is like a bridge—except that that comparison is in static terms—but like the Brooklyn Bridge, upon which multitudes of bugs are seeking a fundamental—coming to a girder that seems firm and final—but the girder is built upon supports. A support then seems final. But it is built upon underlying structures. Nothing final can be found in all the bridge, because the bridge itself is not a final thing in itself, but is a relationship between Manhattan and Brooklyn. If our "existence" is a relationship between the Positive Absolute and the Negative Absolute, the quest for finality in it is hopeless: everything in it must be relative, if the "whole" is not a whole, but is, itself, a relation.

我要说，我们的“存在”就像一座桥--只不过那个比喻是静态的--但就像布鲁克林大桥，无数虫子在上面寻找一个根基--来到一根看似坚固而终极的横梁--但横梁是建在支撑物上的。一个支撑物然后看似终极。但它又是建在底层结构上的。整座桥中找不到任何终极之物，因为桥本身并非自身中的终极之物，而是曼哈顿与布鲁克林之间的一种关系。如果我们的“存在”是正绝对与负绝对之间的一种关系，那么在其中寻求终极性是徒劳的：其中一切必然是相对的，如果“整体”并非一个整体，而本身是一种关系的话。

In the attitude of Acceptance, our pseudo-base is:

以接受的态度，我们的伪基础是：

Cells of an embryo are in the reptilian era of the embryo;

胚胎的细胞处于胚胎的爬行动物时代；

Some cells feel stimuli to take on new appearances.

有些细胞会感受刺激，从而呈现新的形态。

If it be of the design of the whole that the next era be mammalian, those cells that turn mammalian will be sustained against resistance, by inertia, of all the rest, and will be relatively right, though not finally right, because they, too, in time will have to give way to characters of other eras of higher development.

如果整体的设计是下一个时代属于哺乳动物，那么那些转变为哺乳动物的细胞将在所有其余部分的惯性支持下抵御阻力而得以维持，并且将相对正确，尽管并非最终正确，因为它们也终将让位于更高发展阶段的其它时代的特征。

If we are upon the verge of a new era, in which Exclusionism must be overthrown, it will avail thee not to call us base-born and frowsy peasants.

如果我们正处在一个新时代的边缘，在这个时代排他主义必将被推翻，那么你称我们为出身低贱、邋遢的农民也无济于事。

In our crude, bucolic way, we now offer an outrage upon common sense that we think will some day be an unquestioned commonplace:

我们以粗陋的、乡野的方式，现在对常识提出一种冒犯，我们认为有朝一日这将成为毋庸置疑的寻常之事：

That manufactured objects of stone and iron have fallen from the sky:

我们的说法是，石制和铁制的人造物品曾从天而降：

That they have been brought down from a state of suspension, in a region of inertness to this earth's attraction, by atmospheric disturbances.

它们是被大气扰动从一种悬浮状态、从一个对地球引力无动于衷的区域带下来的。

The "thunderstone" is usually "a beautifully polished, wedge-shaped piece of greenstone," says a writer in the *Cornhill Magazine*, 50-517. It isn't: it's likely to be of almost any kind of stone, but we call attention to the skill with which some of them have been made. Of course this writer says it's all superstition. Otherwise he'd be one of us crude and simple sons of the soil.

“雷石”通常是“一块打磨精美的楔形绿岩”,*Cornhill Magazine*,50-517的一位作者如是说。并非如此：它很可能是几乎任何一种石头，但我们提请注意其中一些石头被制作出来的技艺。当然，这位作者说这全是迷信。否则他就会是我们中一个粗陋而单纯的泥土之子了。

Conventional damnation is that stone implements, already on the ground—"on the ground in the first place"—are found near where lightning was seen to strike: that are supposed by astonished rustics, or by intelligence of a low order, to have fallen in or with lightning.

正统的诅咒是：石制器具本来就在地上--“首先就在地上”--被发现于有人看见闪电击中的地方附近：据惊讶的乡民或低等智力所推测，它们是随闪电或落入闪电中的。

Throughout this book, we class a great deal of science with bad fiction. When is fiction bad, cheap, low? If coincidence is overworked. That's one way of deciding. But with single writers coincidence seldom is overworked: we find the excess in the subject at large. Such a writer as the one of the *Cornhill Magazine*

在整本书中，我们把大量科学归入劣质小说一类。小说何时是劣质的、廉价的、低下的?当巧合被过度使用时。这是判断的一种方式。但就单个作者而言，巧合很少被过度使用：我们在整个主题中发现其过度。像*Cornhill Magazine*那位作者

tells us vaguely of beliefs of peasants: there is no massing of instance after instance after instance. Here ours will be the method of mass-formation.

那样含糊地告诉我们农民的信仰：没有一例接一例接一例的堆叠。在这里，我们的方法将是大量堆叠的方法。

Conceivably lightning may strike the ground near where there was a wedge-shaped object in the first place: again and again and again: lightning striking ground near wedge-shaped object in China; lightning striking ground near wedge-shaped object in Scotland; lightning striking ground near wedge-shaped object in Central Africa: coincidence in France; coincidence in Java; coincidence in South America—

可以想象，闪电可能击中首先就有一个楔形物体所在之处附近的地面：一次又一次又一次：闪电击中中国楔形物体附近的地面；闪电击中苏格兰楔形物体附近的地面；闪电击中中非楔形物体附近的地面：法国的巧合；爪哇的巧合；南美洲的巧合--

We grant a great deal but note a tendency to restlessness. Nevertheless this is the psycho-tropism of science to all "thunderstones" said to have fallen luminously.

我们承认很多，但注意到一种躁动不安的倾向。然而，这就是科学对所有据说以发光方式坠落的“雷石”的心理向性。

As to greenstone, it is in the island of Jamaica, where the notion is general that axes of a hard greenstone fall from the sky—"during the rains." (*Jour. Inst. Jamaica*, 2-4.) Some other time we shall inquire into this localization of objects of a specific material. "They are of a stone nowhere else to be found in Jamaica." (*Notes and Queries*, 2-8-24.)

至于绿岩，在牙买加岛上，普遍的观念是硬绿岩的斧头从天而降--“在雨季期间。”(*Jour.Inst.Jamaica*,2-4。)另找时间我们将探究这种特定材质物体的地方化。“它们是牙买加别处找不到的一种石头。”(*Notes and Queries*,2-8-24。)

In my own tendency to exclude, or in the attitude of one peasant or savage who thinks he is not to be classed with other peasants or savages, I am not very much impressed with what natives think. It would be hard to tell why. If the word of a Lord Kelvin carries no more weight, upon scientific subjects, than the word of a Sitting Bull, unless it be in agreement with conventional opinion—I think it must be because savages have bad table manners. However, my snobbishness, in this respect, loosens up somewhat before very widespread belief by savages and peasants. And the notion of

在我自己倾向于排除异己的习性中，或者在一个自认为不应与其他农民或野蛮人归为一类的农民或野蛮人的态度中，我对于土著人的想法并不十分以为然。很难说清原因何在。如果开尔文勋爵在科学问题上的话，并不比坐牛的话更有分量，除非它与常规意见相一致--我想那一定是因为野蛮人餐桌礼仪不佳。然而，我在这方面的势利心态，在野蛮人和农民极为普遍的信仰面前，多少有所松动。而.....的观念

"thunderstones" is as wide as geography itself.

「雷石」之说，其流传之广，与地理学本身一样辽阔。

The natives of Burma, China, Japan, according to Blinkenberg (*Thunder Weapons*, p. 100)—not, of course, that Blinkenberg accepts one word of it—think that carved stone objects have fallen from the sky, because they think they have seen such objects fall from the sky. Such objects are called "thunderbolts" in these countries. They are called "thunderstones" in Moravia, Holland, Belgium, France, Cambodia, Sumatra, and Siberia. They're called "storm stones" in Lausitz; "sky arrows" in Slavonia; "thunder axes" in England and Scotland; "lightning stones" in Spain and Portugal; "sky axes" in Greece; "lightning flashes" in Brazil; "thunder teeth" in Amboina.

据布林肯贝格(*Thunder Weapons*，第100页)所述--当然，布林肯贝格并不接受其中任何一个字--缅甸、中国、日本的土著认为，雕刻过的石制物件是从天上掉下来的，因为他们认为自己见过这样的物件从天而降。这类物件在这些国家被称为“雷矢”。在摩拉维亚、荷兰、比利时、法国、柬埔寨、苏门答腊和西伯利亚，它们被称为“雷石”。在劳西茨，它们被称为“风暴石”；在斯拉沃尼亚，被称为“天箭”；在英格兰和苏格兰，被称为“雷斧”；在西班牙和葡萄牙，被称为“闪电石”；在希腊，被称为“天斧”；在巴西，被称为“闪电”；在安汶，被称为“雷牙”。

The belief is as widespread as is belief in ghosts and witches, which only the superstitious deny today.

这种信仰与对鬼魂和女巫的信仰一样普遍，如今只有迷信的人才否认后者。

As to beliefs by North American Indians, Tyler gives a list of references (*Primitive Culture*, 2-237). As to South American Indians —"Certain stone hatchets are said to have fallen from the heavens." (*Jour. Amer. Folk Lore*, 17-203.)

至于北美印第安人的信仰，泰勒给出了一份参考文献列表(*Primitive Culture*,2-237)。至于南美印第安人--“据说某些石斧是从天上掉下来的。”(*Jour.Amer.Folk Lore*,17-203。)

If you, too, revolt against coincidence after coincidence after coincidence, but find our interpretation of "thunderstones" just a little too strong or rich for digestion, we recommend the explanation of one, Tallius, written in 1649:

如果你也反抗一个巧合接一个巧合接一个巧合，但又觉得我们对“雷石”的解释稍微太强或太丰富而难以消化，我们推荐一位名叫塔利乌斯的人在1649年写下的解释：

"The naturalists say they are generated in the sky by fulgurous exhalation conglobed in a cloud by the circumfused humor."

“博物学家说，它们是在天空中由被四周弥漫的湿气聚集成云的闪电般呼气生成的。”

Of course the paper in the *Cornhill Magazine* was written with no intention of trying really to investigate this subject, but to deride the notion that worked-stone objects have ever fallen from the

当然，*Cornhill Magazine*上的那篇文章写来并非真要探究这个主题，而是嘲笑加工过的石制物体曾从

sky. A writer in the *Amer. Jour. Sci.*, 1-21-325, read this paper and thinks it remarkable "that any man of ordinary reasoning powers should write a paper to prove that thunderbolts do not exist."

I confess that we're a little flattered by that.

Over and over:

"It is scarcely necessary to suggest to the intelligent reader that thunderstones are a myth."

We contend that there is a misuse of a word here: we admit that only we are intelligent upon this subject, if by intelligence is meant the inquiry of inequilibrium, and that all other intellection is only mechanical reflex—of course that intelligence, too, is mechanical, but less orderly and confined: less obviously mechanical—that as an acceptance of ours becomes firmer and firmer-established, we pass from the state of intelligence to reflexes in ruts. An odd thing is that intelligence is usually supposed to be creditable. It may be in the sense that it is mental activity trying to find out, but it is confession of ignorance. The bees, the theologians, the dogmatic scientists are the intellectual aristocrats. The rest of us are plebeians, not yet graduated to Nirvana, or to the instinctive and suave as differentiated from the intelligent and crude.

Blinkenberg gives many instances of the superstition of "thunderstones" which flourishes only where mentality is in a lamentable state—or universally. In Malacca, Sumatra, and Java, natives say that stone axes have often been found under trees that have been struck by lightning. Blinkenberg does not dispute this, but says it is coincidence: that the axes were of course upon the

天上掉下来的观念。*Amer.Jour.Sci.*,1-21-325的一位作者读了这篇文章，认为“任何具有普通推理能力的人竟然写文章证明雷电不存在”是件奇事。

我承认，这话让我们有点受宠若惊。

一遍又一遍：

“几乎无需向有智识的读者提示，雷石是一个神话。”

我们主张这里存在一个词的误用：我们承认，在这个问题上只有我们才是明智的，如果明智指的是对不平衡的探究的话，而所有其他的智力活动都只是机械的反射--当然，那种明智也是机械的，但较少秩序、较少受拘束：较少明显的机械性--随着我们的一种接受变得越来越牢固、越来越确立，我们从明智的状态过渡到车辙中的反射。一件古怪的事是，明智通常被认为值得称道。它或许可以在这个意义上如此，即它是试图查明真相的心智活动，但它是无知的坦白。蜜蜂、神学家、教条主义的科学家才是智识上的贵族。我们其余的人是平民，尚未毕业进入涅槃，或进入那与明智和粗陋相区别的本能和温雅。

布林肯贝格给出了许多关于“雷石”迷信的实例，这种迷信只在心智处于可悲状态的地方盛行--或者普遍盛行。在马六甲、苏门答腊和爪哇，土著说石斧常常在被闪电击中的树下被发现。布林肯贝格对此并不否认，但说这是巧合：那些斧头当然本来就在

ground in the first place: that the natives jumped to the conclusion that these carved stones had fallen in or with lightning. In Central Africa, it is said that often have wedge-shaped, highly polished objects of stone, described as "axes," been found sticking in trees that have been struck by lightning—or by what seemed to be lightning. The natives, rather like the unscientific persons of Memphis, Tenn., when they saw snakes after a storm, jumped to the conclusion that the "axes" had not always been sticking in the trees. Livingstone (*Last Journal*, pages 83, 89, 442, 448) says that he had never heard of stone implements used by natives of Africa. A writer in the *Report of the Smithsonian Institution*, 1877-308, says that there are a few.

That they are said, by the natives, to have fallen in thunderstorms.

As to luminosity, it is my lamentable acceptance that bodies falling through this earth's atmosphere, if not warmed even, often fall with a brilliant light, looking like flashes of lightning. This matter seems important: we'll take it up later, with data. In Prussia, two stone axes were found in the trunks of trees, one under the bark. (Blinkenberg, *Thunder Weapons*, p. 100.)

The finders jumped to the conclusion that the axes had fallen there.

Another stone ax—or wedge-shaped object of worked stone—said to have been found in a tree that had been struck by something that looked like lightning. (*Thunder Weapons*, p. 71.)

The finder jumped to the conclusion.

Story told by Blinkenberg, of a woman, who lived near Kulsbjaergene, Sweden, who found a flint near an old willow

首先，其根据是：土著人贸然断定这些雕刻过的石头是在闪电中或随闪电落下的。据说在中非，常常发现楔形、高度打磨的石制物件，被描述为“斧”，嵌在被闪电击中的树上--或者被看似闪电的东西击中的树上。土著人，颇像田纳西州孟菲斯的那些不科学的家伙，在暴风雨后见到蛇时，便贸然断定那些“斧”并非一直嵌在树上。利文斯通(*Last Journal*，第83、89、442、448页)说，他从未听说过非洲土著使用石制工具。一位作者在*Report of the Smithsonian Institution*,1877-308中，说有那么几件。

我们的说法是，据当地人说，它们是在雷暴中落下的。

至于发光性，我不得不承认，穿过地球大气层坠落的物体，即使未被加热，也常常带着耀眼的光坠落，看起来像闪电的闪光。这个问题似乎很重要：我们稍后将结合资料来讨论。在普鲁士，两把石斧被发现于树干中，其中一把在树皮下。(布林肯贝格，*Thunder Weapons*，第100页。)

发现者贸然断定斧头是掉在那里的。

另一把石斧--或加工过的石制楔形物体--据说被发现于一棵曾被某种看起来像闪电的东西击中的树中。(*Thunder Weapons*，第71页。)

发现者仓促得出了结论。

布林肯伯格讲述的故事，说瑞典库尔斯比耶尔根附近住着一位妇女，她在一棵老柳树旁发现了一块燧石

—"near her house." I emphasize "near her house" because that means familiar ground. The willow had been split by something.

She jumped.

Cow killed by lightning, or by what looked like lightning (Isle of Sark, near Guernsey). The peasant who owned the cow dug up the ground at the spot and found a small greenstone "ax." Blinkenberg says that he jumped to the conclusion that it was this object that had fallen luminously, killing the cow.

*Reliquary*, 1867-208:

A flint ax found by a farmer, after a severe storm—described as a "fearful storm"—by a signal staff, which had been split by something. I should say that nearness to a signal staff may be considered familiar ground.

Whether he jumped, or arrived at the conclusion by a more leisurely process, the farmer thought that the flint object had fallen in the storm.

In this instance we have a lamentable scientist with us. It's impossible to have positive difference between orthodoxy and heresy: somewhere there must be a merging into each other, or an overlapping. Nevertheless, upon such a subject as this, it does seem a little shocking. In most works upon meteorites, the peculiar, sulphurous odor of things that fall from the sky is mentioned. Sir John Evans (*Stone Implements*, p. 57) says—with extraordinary reasoning powers, if he could never have thought such a thing with ordinary reasoning powers—that this flint object "proved to have been the bolt, by its peculiar smell when broken."

If it did so prove to be, that settles the whole subject. If we prove

--“在她家附近。”我强调“在她家附近”，因为那意味着熟悉的地方。那棵柳树被什么东西劈开了。

她跳了起来。

一头牛被闪电击死，或者被看上去像闪电的东西击死(萨克岛，根西岛附近)。牛的主人那个农夫在原地挖土，发现了一把小小的绿石“斧头”。布林肯伯格说，他贸然断定正是这个物体发光坠落，杀死了那头牛。

圣物匣，1867-208：

一个农夫在一场猛烈的风暴--被描述为“可怕的风暴”--之后，在一根信号杆旁发现了一把燧石斧，那根信号杆被什么东西劈开了。我应当说，靠近一根信号杆或许可以被视为熟悉的地方。

无论他是贸然断定，还是经过更为从容的推理得出这个结论，那个农夫都认为那件燧石物体是在风暴中坠落的。

在这个实例中，我们有一位可悲的科学家站在我们这边。正统观念与异端之间不可能有正面差别：在某处必定有彼此的融合，或者重叠。然而，在这样一个问题上，这确实显得有点令人震惊。在大多数关于陨石的著作中，都提到从天而降之物的那种奇特的、硫磺般的气味。约翰·埃文斯爵士(*Stone Implements*，第57页)说--如果他用普通的推理能力绝不可能想到这种事，那他可真是具有非凡的推理能力--这块燧石物件“因其破碎时的特殊气味而被证明是雷矢”。

如果这确实被证明是这样，那就解决了整个问题。如果我们证明

that only one object of worked stone has fallen from the sky, all piling up of further reports is unnecessary. However, we have already taken the stand that nothing settles anything; that the disputes of ancient Greece are no nearer solution now than they were several thousand years ago—all because, in a positive sense, there is nothing to prove or solve or settle. Our object is to be more nearly real than our opponents. Wideness is an aspect of the Universal. We go on widely. According to us the fat man is nearer godliness than is the thin man. Eat, drink, and approximate to the Positive Absolute. Beware of negativeness, by which we mean indigestion.

只有一块经过雕琢的石头从天而降，那么进一步堆砌报告便没有必要了。然而，我们已经采取这样的立场：任何事物都不能解决任何问题；古希腊的争论如今并不比几千年前更接近解决--这完全是因为，从实证的意义上说，没有什么需要证明、解决或了结。我们的目标是比我们的对手更接近真实。宽广性是宇宙的一个方面。我们继续广泛地前行。按照我们的说法，胖人比瘦人更接近神性。吃吧，喝吧，向实证的绝对者靠拢。提防否定性，我们指的是消化不良。

The vast majority of "thunderstones" are described as "axes," but Meunier (*La Nature*, 1892-2-381) tells of one that was in his possession; said to have fallen at Ghardia, Algeria, contrasting "profoundment" (pear-shaped) with the angular outlines of ordinary meteorites. The conventional explanation that it had been formed as a drop of molten matter from a larger body seems reasonable to me; but with less agreeableness I note its fall in a thunderstorm, the datum that turns the orthodox meteorologist pale with rage, or induces a slight elevation of his eyebrows, if you mention it to him.

绝大多数“雷石”被描述为“斧头”，但Meunier(*La Nature*,1892-2-381)讲述了他所拥有的一块；据说它落在阿尔及利亚的Ghardia，以“profondment”(梨形)与普通陨石的棱角轮廓形成对比。常规解释认为它是由较大天体的一滴熔融物质形成的，这在我看来似乎合理；但我不太愉快地注意到它是在雷暴中落下的，这一资料会让正统派气象学家气得脸色发白，或者如果你向他提起，会让他微微扬起眉毛。

Meunier tells of another "thunderstone" said to have fallen in North Africa. Meunier, too, is a little lamentable here: he quotes a soldier of experience that such objects fall most frequently in the deserts of Africa.

默尼耶讲述了另一块据说落在北非的“雷石”。默尼耶在这里也有点可悲：他引用了一位有经验的士兵的话，说这类物体最常落在非洲的沙漠中。

Rather miscellaneous now:

现在比较杂乱了：

"Thunderstone" said to have fallen in London, April, 1876: weight about 8 pounds: no particulars as to shape (Timb's *Year Book*,

据称于1876年4月在伦敦落下的“雷石”：重约8磅：形状无详细记载(Timb's *Year Book*,

1877-246).

"Thunderstone" said to have fallen at Cardiff, Sept. 26, 1916 (London *Times*, Sept. 28, 1916). According to *Nature*, 98-95, it was coincidence; only a lightning flash had been seen.

Stone that fell in a storm, near St. Albans, England: accepted by the Museum of St. Albans; said, at the British Museum, not to be of "true meteoritic material." (*Nature*, 80-34.)

London *Times*, April 26, 1876:

That, April 20, 1876, near Wolverhampton, fell a mass of meteoritic iron during a heavy fall of rain. An account of this phenomenon in *Nature*, 14-272, by H.S. Maskelyne, who accepts it as authentic. Also, see *Nature*, 13-531.

For three other instances, see the *Scientific American*, 47-194; 52-83; 68-325.

As to wedge-shape larger than could very well be called an "ax":

*Nature*, 30-300:

That, May 27, 1884, at Tysnas, Norway, a meteorite had fallen: that the turf was torn up at the spot where the object had been supposed to have fallen; that two days later "a very peculiar stone" was found near by. The description is—"in shape and size very like the fourth part of a large Stilton cheese."

It is our acceptance that many objects and different substances have been brought down by atmospheric disturbance from what—only as a matter of convenience now, and until we have more data—we call the Super-Sargasso Sea; however, our chief interest is in objects that have been shaped by means similar to human

1877-246).

据称1916年9月26日落在加的夫的“雷石”(London *Times*, Sept.28, 1916)。据*Nature*, 98-95，那只是巧合；人们只看见了一道闪电。

在英国圣奥尔本斯附近一场风暴中落下的石头：被圣奥尔本斯博物馆接受；在大英博物馆据说并非“真正的陨石物质”。(*Nature*,80-34。)

伦敦《泰晤士报》，1876年4月26日：

也就是说，1876年4月20日，在伍尔弗汉普顿附近，在一场大雨中落下一块陨铁。H.S.Maskelyne 在*Nature*,14-272 中记述了这一现象，他认定其为真品。另见*Nature*,13-531。

另外三个实例，见*Scientific American*,47-194;52-83;68-325。

楔形之物，其大者实在难以径称为“斧”:

自然，30-300：

1884年5月27日，在挪威蒂斯奈斯，有一颗陨石坠落：

据说物体被认为落下的地方草皮被掀开；两天后附近发现“一块非常奇特的石头”。描述是--“形状和大小非常像一大块斯蒂尔顿奶酪的四分之一。”

我们的说法是，许多物体和不同物质被大气扰动从--现在只是为了方便，直到我们有更多资料之前--我们称之为超级马尾藻海的地方带下来；然而，我们主要感兴趣的是那些以类似人类的方式成形的物体

handicraft.

Description of the "thunderstones" of Burma (*Proc. Asiatic Soc. of Bengal*, 1869-183): said to be of a kind of stone unlike any other found in Burma; called "thunderbolts" by the natives. I think there's a good deal of meaning in such expressions as "unlike any other found in Burma"—but that if they had said anything more definite, there would have been unpleasant consequences to writers in the 19th century.

More about the "thunderstones" of Burma, in the *Proc. Soc. Antiq. of London*, 2-3-97. One of them, described as an "adze," was exhibited by Captain Duff, who wrote that there was no stone like it in its neighborhood.

Of course it may not be very convincing to say that because a stone is unlike neighboring stones it had foreign origin—also we fear it is a kind of plagiarism: we got it from the geologists, who demonstrate by this reasoning the foreign origin of erratics. We fear we're a little gross and scientific at times.

But it's my acceptance that a great deal of scientific literature must be read between the lines. It's not everyone who has the lamentableness of a Sir John Evans. Just as a great deal of Voltaire's meaning was inter-linear, we suspect that a Captain Duff merely hints rather than to risk having a Prof. Lawrence Smith fly at him and call him "a half-insane man." Whatever Captain Duff's meaning may have been, and whether he smiled like a Voltaire when he wrote it, Captain Duff writes of "the extremely soft nature of the stone, rendering it equally useless as an offensive or defensive weapon."

手工艺品。

缅甸“雷石”的描述(*Proc.Asiatic Soc.of Bengal*,1869-183)：据说是一种在缅甸找不到任何其他同类石头的石头；当地人称之为“雷箭”。我认为“在缅甸找不到任何其他同类”这样的说法很有意义--但如果他们说得更明确，19世纪的作者们就会有令人不快的后果。

关于缅甸“雷石”的更多内容，见*Proc.Soc.Antiq.of London*,2-3-97。其中一块被描述为“锛”，由达夫上尉展出，他写道附近没有像它这样的石头。

当然，说一块石头因为与邻近的石头不同就具有外来起源，可能不太令人信服--我们也担心这是一种剽窃：我们从地质学家那里得来的，他们用这种推理来证明漂砾的外来起源。我们担心我们有时有点粗俗和科学化。

但我的看法是，大量科学文献必须从字里行间去读。并不是每个人都有约翰·埃文斯爵士那样的可悲之处。正如伏尔泰的许多意思是在行间表达的，我们怀疑达夫上尉只是暗示，而不是冒险让劳伦斯·史密斯教授扑上来称他为“一个半疯的人”。无论达夫上尉的意思是什么，也无论他写这话时是否像伏尔泰那样微笑，达夫上尉写道：“这石头极其柔软，使它作为进攻或防御武器同样无用。”

Story, by a correspondent, in *Nature*, 34-53, of a Malay, of "considerable social standing"—and one thing about our data is that, damned though they be, they do so often bring us into awful good company—who knew of a tree that had been struck, about a month before, by something in a thunderstorm. He searched among the roots of this tree and found a "thunderstone." Not said whether he jumped or leaped to the conclusion that it had fallen: process likely to be more leisurely in tropical countries. Also I'm afraid his way of reasoning was not very original: just so were fragments of the Bath-furnace meteorite, accepted by orthodoxy, discovered.

一位通信者在*Nature*,34-53中讲述了一个马来人，此人“社会地位相当高”--关于我们的资料有一点是，尽管它们是被诅咒的，却常常把我们带入极好的伙伴之中--他得知有一棵树在大约一个月前被雷暴中的什么东西击中。他在这棵树的根间搜寻，找到了一块“雷石”。没有说他是跳起来还是跃起来得出它落下的结论：这一过程在热带国家可能更为从容。另外，恐怕他的推理方式不太有独创性：正统观念所接受的巴斯炉陨石碎片，正是这样被发现的。

We shall now have an unusual experience. We shall read of some reports of extraordinary circumstances that were investigated by a man of science—not of course that they were really investigated by him, but that his phenomena occupied a position approximating higher to real investigation than to utter neglect. Over and over we read of extraordinary occurrences—no discussion; not even a comment afterward findable; mere mention occasionally—burial and damnation.

我们现在将有一种不寻常的体验。我们将读到一些由一位科学人士调查过的特殊情况的报告--当然不是说他真的调查过它们，而是他的现象占据了一个更接近真正调查而非完全忽视的位置。我们一再读到特殊事件--没有讨论；事后甚至找不到一句评论；只是偶尔提及--埋葬和诅咒。

The extraordinary and how quickly it is hidden away.

离奇之事，以及它被掩藏得何等迅速。

Burial and damnation, or the obscurity of the conspicuous.

埋葬与诅咒，或显眼者的默默无闻。

We did read of a man who, in the matter of snails, did travel some distance to assure himself of something that he had suspected in advance; and we remember Prof. Hitchcock, who had only to smite Amherst with the wand of his botanical knowledge, and lo! two fungi sprang up before night; and we did read of Dr. Gray and his thousands of fishes from one pailful of water—but these instances stand out; more frequently there was no "investigation."

我们确实读到过一个人，在蜗牛的事情上，确实走了一段路来确认他事先怀疑的事情；我们记得希区柯克教授，他只需用植物学知识的魔杖击打阿默斯特，瞧!天黑前就冒出了两个真菌；我们确实读到过格雷博士和他从一桶水中得到的数千条鱼--但这些例子很突出；更常见的是没有“调查”。

We now have a good many reported occurrences that were "investigated." Of things said to have fallen from the sky, we make, in the usual scientific way, two divisions: miscellaneous objects and substances, and symmetric objects attributable to beings like human beings, sub-dividing into—wedges, spheres, and disks.

我们现在有许多被“调查”过的报告事件。对于据说从天而降的东西，我们按照通常的科学方式分为两类：杂项物体和物质，以及可归因于类人生物的对称物体，再细分为--楔形、球形和盘形。

*Jour. Roy. Met. Soc.*, 14-207:

皇家气象学会杂志,14-207:

That, July 2, 1866, a correspondent to a London newspaper wrote that something had fallen from the sky, during a thunderstorm of June 30, 1866, at Netting Hill. Mr. G.T. Symons, of *Symons' Meteorological Magazine*, investigated, about as fairly, and with about as unprejudiced a mind, as anything ever has been investigated.

也就是说，1866年7月2日，一位伦敦报纸的通讯员写道，在1866年6月30日于Netting Hill的一场雷暴中，有东西从天而降。*Symons' Meteorological Magazine*的G.T.Symons先生对此进行了调查，其公正程度与不带偏见的心态，与任何曾被调查过的事物大致相当。

He says that the object was nothing but a lump of coal: that next door to the home of the correspondent coal had been unloaded the day before. With the uncanny wisdom of the stranger upon unfamiliar ground that we have noted before, Mr. Symons saw that the coal reported to have fallen from the sky, and the coal unloaded more prosaically the day before, were identical. Persons in the neighborhood, unable to make this simple identification, had bought from the correspondent pieces of the object reported to have fallen from the sky. As to credulity, I know of no limits for it—but when it comes to paying out money for credulity—oh, no standards to judge by, of course—just the same—

他说那东西不过是一块煤：在通信者家隔壁，前一天刚卸下过煤。凭借我们先前注意到的陌生人在不熟悉土地上的那种离奇智慧，西蒙斯先生看出，据报从天而降的煤和前一天更平淡无奇地卸下的煤是同一块。附近的人无法做出这一简单的辨认，便从通信者那里购买了据报从天而降的那东西的碎片。至于轻信，我不知道它有什么限度--但一谈到为轻信付钱--哦，当然没有判断的标准--完全一样--

The trouble with efficiency is that it will merge away into excess. With what seems to me to be super-abundance of convincingness, Mr. Symons then lugs another character into his little comedy:

效率的麻烦在于它会融入过度。在我看来，Symons先生以其似乎过剩的说服力，然后把他小喜剧中的另一个角色拖了进来：

That it was all a hoax by a chemist's pupil, who had filled a capsule with an explosive, and "during the storm had thrown the burning mass into the gutter, so making an artificial thunderbolt."

这一切都是一个化学学生的骗局，他把一个胶囊装满爆炸物，“在风暴期间把燃烧的物质扔进排水沟，从而制造了一个人造雷石。”

Or even Shakespeare, with all his inartistry, did not lug in King Lear to make Hamlet complete.

甚至莎士比亚，尽管他毫无艺术性，也没有把李尔王拖进来以使哈姆雷特完整。

Whether I'm lugging in something that has no special meaning, myself, or not, I find that this storm of June 30, 1866, was peculiar. It is described in the London *Times*, July 2, 1866: that "during the storm, the sky in many places remained partially clear while hail and rain were falling." That may have more meaning when we take up the possible extra-mundane origin of some hailstones, especially if they fall from a cloudless sky. Mere suggestion, not worth much, that there may have been falls of extra-mundane substances, in London, June 30, 1866.

不管我自己是否在搬弄什么没有特殊含义的东西，我发现1866年6月30日的这场风暴很奇特。伦敦《泰晤士报》1866年7月2日这样描述：“在风暴期间，许多地方的天空仍部分晴朗，而冰雹和雨却在降落。”当我们考察某些冰雹可能来自尘世之外时，这一点或许更有意义，尤其是当它们从无云的天空落下时。这仅仅是一种猜测，没有多大价值，即1866年6月30日在伦敦可能有过尘世之外物质的天降物。

Clinkers, said to have fallen, during a storm, at Kilburn, July 5, 1877:

我们的说法是，1877年7月5日，据称在Kilburn的一场暴风雨中落下了clinkers:

According to the *Kilburn Times*, July 7, 1877, quoted by Mr. Symons, a street had been "literally strewn," during the storm, with a mass of clinkers, estimated at about two bushels: sizes from that of a walnut to that of a man's hand—"pieces of the clinkers can be seen at the *Kilburn Times* office."

根据Symons先生引用的*Kilburn Times*,1877年7月7日，在风暴期间，一条街道被“简直铺满了”一堆熔渣，估计约两蒲式耳：大小从核桃到人的手--“熔渣碎片可以在*Kilburn Times*办公室看到。”

If these clinkers, or cinders, were refuse from one of the super-mercantile constructions from which coke and coal and ashes occasionally fall to this earth, or, rather, to the Super-Sargasso Sea, from which dislodgment by tempests occurs, it is intermediatistic to accept that they must merge away somewhere with local phenomena of the scene of precipitation. If a red-hot

如果这些熔渣或煤渣是某个超级商业建筑的废弃物，焦炭、煤和灰烬偶尔从那里落到这个地球上，或者更确切地说，落到超级马尾藻海，从那里被风暴驱逐出来，那么接受它们必须在某处与降水现场的地方现象融合，是中间态的。如果一块炽热的

stove should drop from a cloud into Broadway, someone would find that at about the time of the occurrence, a moving van had passed, and that the moving men had tired of the stove, or something—that it had not been really red-hot, but had been rouged instead of blacked, by some absent-minded housekeeper. Compared with some of the scientific explanations that we have encountered, there's considerable restraint, I think, in that one.

炉子从云中掉到百老汇，有人会发现大约在事件发生时，一辆搬家货车经过，搬家工人对炉子厌倦了，或者什么的--它并不是真的炽热，而是被某个心不在焉的管家涂了胭脂而不是涂黑。与我们遇到的一些科学解释相比，我认为那个解释中有相当大的克制。

Mr. Symons learned that in the same street—he emphasizes that it was a short street—there was a fire-engine station. I had such an impression of him hustling and bustling around at Notting Hill, searching cellars until he found one with newly arrived coal in it; ringing door bells, exciting a whole neighborhood, calling up to second-story windows, stopping people in the streets, hotter and hotter on the trail of a wretched imposter of a chemist's pupil. After his efficiency at Notting Hill, we'd expect to hear that he went to the station, and—something like this:

西蒙斯先生得知，在同一条街上--他强调这是一条短街--有一个消防站。我想象他在诺丁山忙忙碌碌地四处奔走，搜寻地窖，直到找到一个新运来煤炭的地窖；按门铃，惊动整个街区，朝二楼窗户喊叫，在街上拦住行人，越来越起劲地追踪一个卑鄙的冒牌货，一个药剂师的学徒。鉴于他在诺丁山的效率，我们会期待听到他去了消防站，然后--大致是这样：

"It is said that clinkers fell, in your street, at about ten minutes past four o'clock, afternoon of July fifth. Will you look over your records and tell me where your engine was at about ten minutes past four, July fifth?"

“据说，七月五日下午四点十分左右，有熔渣落在你们那条街上。你愿意查一下记录，告诉我七月五日四点十分左右你们的消防车在哪里吗?”

Mr. Symons says:

西蒙斯先生说：

"I think that most probably they had been raked out of the steam fire-engine."

我认为，它们很可能是从蒸汽消防车里耙出来的。

June 20, 1880, it was reported that a "thunderstone" had struck the house at 180 Oakley Street, Chelsea, falling down the chimney, into the kitchen grate.

1880年6月20日，据报道，一块“雷石”击中了切尔西奥克利街180号的房子，从烟囱落下，掉进厨房的炉栅。

Mr. Symons investigated.

西蒙斯先生进行了调查。

He describes the "thunderstone" as an "agglomeration of brick, soot, unburned coal, and cinder."

他把“雷石”描述为“砖、烟灰、未燃烧的煤和煤渣的聚结物。”

He says that, in his opinion, lightning had flashed down the chimney, and had fused some of the brick of it.

他说，在他看来，闪电从烟囱闪下，熔化了其中一些砖。

He does think it remarkable that the lightning did not then scatter the contents of the grate, which were disturbed only as if a heavy body had fallen. If we admit that climbing up the chimney to find out is too rigorous a requirement for a man who may have been large, dignified and subject to expansions, the only unreasonableness we find in what he says—as judged by our more modern outlook, is:

他确实认为值得注意的是，闪电当时没有散落炉排里的东西，那些东西只是像被重物落下一样被扰动。如果我们承认爬上烟囱去查明对于一个可能身材高大、有尊严且容易膨胀的人来说是过于严格的要求，那么在他所说的话中--按照我们更现代的视角判断--我们发现的唯一不合理之处是：

"I suppose that no one would suggest that bricks are manufactured in the atmosphere."

“我想没有人会建议砖是在大气中制造的。”

Sounds a little unreasonable to us, because it is so of the positivistic spirit of former times, when it was not so obvious that the highest incredibility and laughability must merge away with the "proper"—as the *Sci. Am. Sup.* would say. The preposterous is always interpretable in terms of the "proper," with which it must be continuous—or—clay-like masses such as have fallen from the sky—tremendous heat generated by their velocity—they bake—bricks.

对我们来说听起来有点不合理，因为这正是过去时代的实证主义精神，当时还不那么明显，最高的不可信和可笑必须与“适当”融合--正如*Sci.Am.Sup.*会说的。荒谬的东西总是可以用“适当”来解释，它必须与之连续--或者像从天而降的黏土状团块--它们的速度产生巨大热量--它们烧制--砖。

We begin to suspect that Mr. Symons exhausted himself at Notting Hill. It's a warning to efficiency-fanatics.

我们开始怀疑Symons先生在诺丁山已经耗尽了自己。这是对效率狂热者的警告。

Then the instance of three lumps of earthy matter, found upon a well-frequented path, after a thunderstorm, at Reading, July 3, 1883. There are so many records of the fall of earthy matter from the sky that it would seem almost uncanny to find resistance here,

然后是1883年7月3日在雷丁，一场雷暴之后，在一条人来人往的小路上发现的三块土状物质的实例。从天而降的土状物质的记录如此之多，若在这里遇到阻力，倒几乎显得诡异了，

were we not so accustomed to the uncompromising stands of orthodoxy—which, in our metaphysics, represent good, as attempts, but evil in their insufficiency. If I thought it necessary, I'd list one hundred and fifty instances of earthy matter said to have fallen from the sky. It is his antagonism to atmospheric disturbance associated with the fall of things from the sky that blinds and hypnotizes a Mr. Symons here. This especial Mr. Symons rejects the Reading substance because it was not "of true meteoritic material." It's uncanny—or it's not uncanny at all, but universal—if you don't take something for a standard of opinion, you can't have any opinion at all: but, if you do take a standard, in some of its applications it must be preposterous. The carbonaceous meteorites, which are unquestioned—though avoided, as we have seen—by orthodoxy, are more glaringly of untrue meteoritic material than was this substance of Reading. Mr. Symons says that these three lumps were upon the ground "in the first place."

要不是我们如此习惯于正统观念毫不妥协的立场--在我们的形而上学中，这代表善，作为尝试，但其不足之处则是恶。如果我认为有必要，我会列出一百五十个据称从天而降的土质物质的实例。正是他对与天降物相关的大气扰动的敌视，蒙蔽并催眠了这里的西蒙斯先生。这位特别的西蒙斯先生拒绝雷丁的物质，因为它不是“真正的陨石物质”。这很离奇--或者一点也不离奇，而是普遍的--如果你不拿某样东西作为意见的标准，你根本不可能有任何意见：但是，如果你确实拿了一个标准，在某些应用中它必定是荒谬的。含碳陨石，这是无可争议的--尽管如我们所见，被正统观念所回避--比雷丁的这种物质更加明显地是不真实的陨石物质。西蒙斯先生说这三块东西“首先”就在地面上。

Whether these data are worth preserving or not, I think that the appeal that this especial Mr. Symons makes is worthy of a place in the museum we're writing. He argues against belief in all external origins "for our credit as Englishmen." He is a patriot, but I think that these foreigners had a small chance "in the first place" for hospitality from him.

这些资料是否值得保存，姑且不论，我认为这位特别的西蒙斯先生所提出的呼吁，值得我们正在书写的这座博物馆中占一席之地。他反对相信一切外来起源，"为了我们作为英国人的荣誉"。他是个爱国者，但我认为这些外国人在他那里"首先"就没什么机会得到款待。

Then comes a "small lump of iron (two inches in diameter)" said to have fallen, during a thunderstorm, at Brixton, Aug. 17, 1887. Mr. Symons says: "At present I cannot trace it."

接着是一块据说在1887年8月17日布里克斯顿的一场雷暴中落下的“小铁块(直径两英寸)”。西蒙斯先生说：“目前我无法追查它的下落。”

He was at his best at Notting Hill: there's been a marked falling off in his later manner:

他在诺丁山时处于最佳状态：他后期的风格明显退步了：

In the London *Times*, Feb. 1, 1888, it is said that a roundish object of iron had been found, "after a violent thunderstorm," in a garden at Brixton, Aug. 17, 1887. It was analyzed by a chemist, who could not identify it as true meteoritic material. Whether a product of workmanship like human workmanship or not, this object is described as an oblate spheroid, about two inches across its major diameter. The chemist's name and address are given: Mr. J. James Morgan: Ebbw Vale.

在伦敦《泰晤士报》1888年2月1日的一则报道中说，1887年8月17日，在布里克斯顿的一座花园里，“一场猛烈的雷暴之后”，发现了一个圆形的铁质物体。它由一位化学家分析，该化学家无法将其鉴定为真正的陨石物质。无论它是否是人类工艺那样的工艺产物，这个物体被描述为一个扁球体，其长轴直径约两英寸。化学家的姓名和地址被给出：J.James Morgan先生：Ebbw Vale。

Garden—familiar ground—I suppose that in Mr. Symons' opinion this symmetric object had been upon the ground "in the first place," though he neglects to say this. But we do note that he described this object as a "lump," which does not suggest the spheroidal or symmetric. It is our notion that the word "lump" was, because of its meaning of amorphousness, used purposely to have the next datum stand alone, remote, without similars. If Mr. Symons had said that there had been a report of another round object that had fallen from the sky, his readers would be attracted by an agreement. He distracts his readers by describing in terms of the unprecedented—

花园里熟悉的地面--我猜想在西蒙斯先生看来，这个对称的物体“首先”就在地面上，尽管他略去不说。但我们确实注意到，他把这个物体描述为“一块”，这并不暗示球状或对称。我们的看法是，“块”这个词，因为其无定形的含义，被故意用来让下一个数据孤立、遥远、没有同类。如果西蒙斯先生说曾有报道称另一个圆形物体从天而降，他的读者就会被这种一致性所吸引。他用前所未有的措辞来描述，从而分散读者的注意力--

"Iron cannon ball."

“铁炮弹。”

It was found in a manure heap, in Sussex, after a thunderstorm.

它是在萨塞克斯的一个粪堆里被发现的，时值一场雷暴之后。

However, Mr. Symons argues pretty reasonably, it seems to me, that, given a cannon ball in a manure heap, in the first place, lightning might be attracted by it, and, if seen to strike there, the untutored mind, or mentality below the average, would leap or jump, or proceed with less celerity, to the conclusion that the iron object had fallen.

然而，西蒙斯先生的论证相当合理，在我看来，假设粪堆里有一颗炮弹，首先，闪电可能被它吸引，如果看到闪电击在那里，未受教化的头脑，或低于平均水平的智力，就会跳跃或蹦跳，或以不那么迅速的方式，得出结论说那个铁质物体是从天上落下来的。

Except that—if every farmer isn't upon very familiar ground—or if every farmer doesn't know his own manure heap as well as Mr. Symons knew his writing desk—

除非--如果每个农夫不是对自家地面非常熟悉--或者如果每个农夫不像西蒙斯先生熟悉自己的写字台那样熟悉自己的粪堆--

Then comes the instance of a man, his wife, and his three daughters, at Casterton, Westmoreland, who were looking out at their lawn, during a thunderstorm, when they "considered," as Mr. Symons expresses it, that they saw a stone fall from the sky, kill a sheep, and bury itself in the ground.

接着是一个实例：在威斯特摩兰郡卡斯特顿，一个男人、他的妻子和三个女儿，在一场雷暴中望着自家的草坪，这时他们"认为"，用西蒙斯先生的话说，他们看见一块石头从天而降，砸死了一只羊，并埋入了地里。

They dug.

他们挖了。

They found a stone ball.

他们发现了一个石球。

Symons:

西蒙斯：

Coincidence. It had been there in the first place.

巧合。它本来就在那里。

This object was exhibited at a meeting of the Royal Meteorological Society by Mr. C. Carus-Wilson. It is described in the *Journal's* list of exhibits as a "sandstone" ball. It is described as "sandstone" by Mr. Symons.

该物体由C.Carus-Wilson先生在皇家气象学会的一次会议上展出。在期刊的展品清单中，它被描述为一个“砂岩”球。Symons先生将其描述为“砂岩”。

Now a round piece of sandstone may be almost anywhere in the ground—in the first place—but, by our more or less discreditable habit of prying and snooping, we find that this object was rather more complex and of material less commonplace. In snooping through *Knowledge*, Oct. 9, 1885, we read that this "thunderstone" was in the possession of Mr. C. Carus-Wilson, who tells the story of the witness and his family—the sheep killed, the burial of something in the earth, the digging, and the finding. Mr. C. Carus-Wilson describes the object as a ball of hard, ferruginous quartzite, about the size of a cocoanut, weight about twelve pounds. Whether we're feeling around for significance or not,

现在，一块圆形的砂岩几乎可能出现在地下的任何地方--首先--但是，凭借我们那种多少有些不太光彩的窥探和打探的习惯，我们发现这个物体其实更为复杂，材质也不那么寻常。在翻阅*Knowledge*,1885年10月9日时，我们读到这块“雷石”为C.Carus-Wilson先生所有，他讲述了目击者及其家人的故事--羊被杀、某物被埋入土中、挖掘以及发现的过程。C.Carus-Wilson先生将该物体描述为一个坚硬的铁质石英岩球，大约椰子大小，重约十二磅。无论我们是否在摸索其意义，

there is a suggestion not only of symmetry but of structure in this object: it had an external shell, separated from a loose nucleus. Mr. Carus-Wilson attributes this cleavage to unequal cooling of the mass.

这个物体不仅暗示着对称，还暗示着结构：它有一个外壳，与一个松散的核分离。Carus-Wilson先生将这种裂开归因于该物质冷却不均。

My own notion is that there is very little deliberate misrepresentation in the writings of scientific men: that they are quite as guiltless in intent as are other hypnotic subjects. Such a victim of induced belief reads of a stone ball said to have fallen from the sky. Mechanically in his mind arise impressions of globular lumps, or nodules, of sandstone, which are common almost everywhere. He assimilates the reported fall with his impressions of objects in the ground, in the first place. To an intermediatist, the phenomena of intellection are only phenomena of universal process localized in human minds. The process called "explanation" is only a local aspect of universal assimilation. It looks like materialism: but the intermediatist holds that interpretation of the immaterial, as it is called, in terms of the material, as it is called, is no more rational than interpretation of the "material" in terms of the "immaterial": that there is in quasi-existence neither the material nor the immaterial, but approximations one way or the other. But so hypnotic quasi-reasons: that globular lumps of sandstone are common. Whether he jumps or leaps, or whether only the frowsy and base-born are so athletic, his is the impression, by assimilation, that this especial object is a ball of sandstone. Or human mentality: its inhabitants are conveniences. It may be that Mr. Symons' paper was written before this object was exhibited to the members of the Society, and with the charity with which, for the sake of diversity, we intersperse our malices, we are willing to accept that he

我自己的看法是，科学人士的著作中很少有蓄意的歪曲：他们在意图上完全无罪，正如其他催眠对象一样。这样一个被诱导信念的受害者读到一颗据称从天而降的石球的记载。他的心中机械地浮现出球状块体或结核的印象，那是砂岩的，几乎到处都很常见。他首先把所报道的坠落与他心中地下物体的印象同化。对于中间论者而言，智识的现象只是普遍过程在人类心灵中局部化的现象。所谓“解释”的过程只是普遍同化的一个局部方面。它看起来像唯物主义：但中间论者认为，用所谓物质来解释所谓非物质的，并不比用所谓非物质来解释所谓物质的更为合理：在准存在中既没有物质也没有非物质，只有朝这一方或那一方的近似。但催眠式的准推理正是如此：砂岩的球状块体很常见。无论他是跳还是跃，还是只有那些邋遢的、出身低贱的人才如此矫健，他的印象都是，通过同化，这个特殊的物体是一颗砂岩球。或者说人类的心智：其居民是便利之物。可能西蒙斯先生的论文是在这个物体向学会会员展示之前写的，而我们出于为了多样性而穿插于恶意之中的那种宽厚，愿意接受他

"investigated" something that he had never seen. But whoever listed this object was uncareful: it is listed as "sandstone."

"调查"了他从未见过的东西。但无论谁列出这个物体都不够仔细：它被列为"砂岩"。

We're making excuses for them.

我们的说法是，我们是在为他们找借口。

Really—as it were—you know, we're not quite so damned as we were.

说真的--可以这么说--你知道，我们并不像从前那样该死了。

One does not apologize for the gods and at the same time feel quite utterly prostrate before them.

一个人不会一边为诸神开脱，一边又在他们面前感到彻底匍匐。

If this were a real existence, and all of us real persons, with real standards to judge by, I'm afraid we'd have to be a little severe with some of these Mr. Symonses. As it is, of course, seriousness seems out of place.

如果这是一个真实的存在，而我们所有人都是真实的人，有真实的标准可依，恐怕我们不得不对这些西蒙斯先生中的某几位稍微严厉一些。既然如此，当然，严肃似乎不合时宜。

We note an amusing little touch in the indefinite allusion to "a man," who with his un-named family, had "considered" that he had seen a stone fall. The "man" was the Rev. W. Carus-Wilson, who was well-known in his day.

我们注意到一个有趣的小细节，即对"一个男人"的含糊提及，此人与他未具名的家人"认为"自己看见一块石头落下。这个"男人"是W.Carus-Wilson牧师，他在当时颇有名望。

The next instance was reported by W.B. Tripp, F.R.M.S.—that, during a thunderstorm, a farmer had seen the ground in front of him plowed up by something that was luminous.

下一个实例由W.B.Tripp, F.R.M.S.报告--在一场雷暴中，一个农夫看见他面前的地面被某种发光的东西犁开了。

Dug.

达格。

Bronze ax.

青铜斧。

My own notion is that an expedition to the North Pole could not be so urgent as that representative scientists should have gone to that farmer and there spent a summer studying this one reported occurrence. As it is—un-named farmer—somewhere—no date. The thing must stay damned.

我自己的想法是，一次北极探险也不会像这样紧迫：代表性的科学家们本应前往那个农夫那里，在那里花一个夏天研究这一起被报告的事件。事实上--未具名的农夫--某处--没有日期。这件事只能继续被诅咒。

Another specimen for our museum is a comment in *Nature* upon these objects: that they are "of an amusing character, thus clearly showing that they were of terrestrial, and not a celestial, character." Just why celestiality, or that of it which, too, is only of Intermediateness should not be quite as amusing as terrestriality is beyond our reasoning powers, which we have agreed are not ordinary. Of course there is nothing amusing about wedges and spheres at all—or Archimedes and Euclid are humorists. It is that they were described derisively. If you'd like a little specimen of the standardization of orthodox opinion—

*Amer. Met. Jour.*, 4-589:

"They are of an amusing character, thus clearly showing that they were of a terrestrial and not a celestial character."

I'm sure—not positively, of course—that we've tried to be as easygoing and lenient with Mr. Symons as his obviously scientific performance would permit. Of course it may be that sub-consciously we were prejudiced against him, instinctively classing him with St. Augustine, Darwin, St. Jerome, and Lyell. As to the "thunderstones," I think that he investigated them mostly "for the credit of Englishmen," or in the spirit of the Royal Krakatoa Committee, or about as the commission from the French Academy investigated meteorites. According to a writer in *Knowledge*, 5-418, the Krakatoa Committee attempted not in the least to prove what had caused the atmospheric effects of 1883, but to prove—that Krakatoa did it.

Altogether I should think that the following quotation should be enlightening to anyone who still thinks that these occurrences were investigated not to support an opinion formed in advance:

我们博物馆的另一件标本是*Nature*上对这些物件的一则评论：说它们“具有一种有趣的性质，从而清楚地表明它们属于地球上的性质，而非天体的性质。”究竟为什么天体性，或者说其中同样只属于中间性的那部分，不应像地球性一样有趣，这超出了我们的推理能力，而我们已同意这种能力并非寻常。当然，楔形物和球体本身毫无有趣之处--否则阿基米德和欧几里得就是幽默家了。问题在于它们是被以嘲弄的方式描述的。如果你想要一点正统意见标准化的标本--

《美国气象杂志》，4-589:

"它们具有一种有趣的特性，从而清楚地表明它们是地球上的而非天体的性质。"

我确信--当然不是肯定地--我们已尽力对西蒙斯先生尽可能随和宽容，只要他那显然科学的作为允许。当然，也可能我们潜意识里对他有偏见，本能地把他与圣奥古斯丁、达尔文、圣杰罗姆和莱尔归为一类。至于那些“雷石”，我认为他研究它们多半是“为了英国人的荣誉”，或者本着皇家喀拉喀托委员会的精神，或者大约如同法国科学院的委员会调查陨石那样。据*Knowledge*,5-418的一位作者说，喀拉喀托委员会丝毫不想证明是什么造成了1883年的大气效应，而是要证明--是喀拉喀托造成的。

总之，我认为下面这段引文应该能让任何仍然认为这些事件是被调查过、而非为了支持预先形成的观点的人有所启发：

In opening his paper, Mr. Symons says that he undertook his investigation as to the existence of "thunderstones," or "thunderbolts" as he calls them—"feeling certain that there was a weak point somewhere, inasmuch as 'thunderbolts' have no existence."

西蒙斯先生在论文开篇说，他着手调查"雷石"--他称之为"雷箭"--是否存在，"因为我确信某处有一个薄弱环节，既然'雷箭'并不存在。"

We have another instance of the reported fall of a "cannon ball." It occurred prior to Mr. Symons' investigations, but is not mentioned by him. It was investigated, however. In the *Proc. Roy. Soc. Edin.*, 3-147, is the report of a "thunderstone," "supposed to have fallen in Hampshire, Sept., 1852." It was an iron cannon ball, or it was a "large nodule of iron pyrites or bisulphuret of iron." No one had seen it fall. It had been noticed, upon a garden path, for the first time, after a thunderstorm. It was only a "supposed" thing, because—"It had not the character of any known meteorite."

我们还有另一则关于“炮弹”坠落报道的实例。它发生在西蒙斯先生调查之前，但他并未提及。不过，它确实被调查过。在*Proc.Roy.Soc.Edin.*,3-147中，有一份关于“雷石”的报告，“据推测于1852年9月坠落在汉普郡”。那是一颗铁炮弹，或者是一块“黄铁矿或二硫化铁的大结核”。没有人看见它坠落。它是在一场雷暴之后，首次被人发现于一条花园小径上。它仅仅是一件“推测”之物，因为--“它不具备任何已知陨石的特征。”

In the London *Times*, Sept. 16, 1852, appears a letter from Mr. George E. Bailey, a chemist of Andover, Hants. He says that, in a very heavy thunderstorm, of the first week of September, 1852, this iron object, had fallen in the garden of Mr. Robert Dowling, of Andover; that it had fallen upon a path "within six yards of the house." It had been picked up "immediately" after the storm by Mrs. Dowling. It was about the size of a cricket ball: weight four pounds. No one had seen it fall. In the *Times*, Sept. 15, 1852, there is an account of this thunderstorm, which was of unusual violence.

在伦敦《泰晤士报》1852年9月16日一期上，刊有汉普郡安多弗的化学家乔治·E·贝利先生的一封信。他说，在1852年9月第一周的一场极猛烈的雷暴中，这个铁质物体落在了安多弗罗伯特·道林先生的花园里；它落在一条小径上，“距房屋不足六码”。风暴过后，“立即”被道林太太拾起。它大约有板球大小：重四磅。没有人看见它落下。在《泰晤士报》1852年9月15日一期上，有一则关于这场雷暴的报道，其猛烈程度异乎寻常。

There are some other data relative to the ball of quartz of Westmoreland. They're poor things. There's so little to them that they look like ghosts of the damned. However, ghosts, when multiplied, take on what is called substantiality—if the solidest

还有一些关于威斯特摩兰那块石英球的其他资料。它们是些可怜的东西。它们内容太少，看起来像被诅咒者的鬼魂。然而，鬼魂一旦增多，就呈现出所谓的实体性--如果可设想的最坚实

thing conceivable, in quasi-existence, is only concentrated phantomosity. It is not only that there have been other reports of quartz that has fallen from the sky; there is another agreement. The round quartz object of Westmoreland, if broken open and separated from its loose nucleus, would be a round, hollow, quartz object. My pseudo-position is that two reports of similar extraordinary occurrences, one from England and one from Canada—are interesting.

的东西，在准存在中，也不过是浓缩的幻影性。不仅有过其他关于石英从天而降的报告；还有另一处吻合。威斯特摩兰的那个圆形石英物体，如果被敲开并与它松散的核分离，就会是一个圆形、中空的石英物体。我的伪立场是：两起类似的非凡事件的报告--一起来自英格兰，一起来自加拿大--很有意思。

*Proc. Canadian Institute*, 3-7-8:

加拿大研究所学报,3-7-8:

That, at the meeting of the Institute, of Dec. 1, 1888, one of the members, Mr. J.A. Livingstone, exhibited a globular quartz body which he asserted had fallen from the sky. It had been split open. It was hollow.

也就是说，在1888年12月1日研究所的会议上，其中一位成员J.A.利文斯通先生展示了一个球状石英体，他断言这是从天上掉下来的。它已被劈开。它是空心的。

But the other members of the Institute decided that the object was spurious, because it was not of "true meteoritic material."

但该学会的其他会员判定这个物体是伪造的，因为它不是"真正的陨石物质"。

No date; no place mentioned; we note the suggestion that it was only a geode, which had been upon the ground in the first place. Its crystalline lining was geode-like.

没有日期；没有提及地点；我们注意到这样一种暗示：它只是一个晶洞，原本就在地上。它的晶体衬里像晶洞。

Quartz is upon the "index prohibitory" of Science. A monk who would read Darwin would sin no more than would a scientist who would admit that, except by the "up and down" process, quartz has ever fallen from the sky—but Continuity: it is not excommunicated if part of or incorporated in a baptized meteorite —St. Catherine's of Mexico, I think. It's as epicurean a distinction as any ever made by theologians. Fassig lists a quartz pebble, found in a hailstone (*Bibliography*, part 2-355). "Up and down," of course. Another object of quartzite was reported to have fallen, in

石英处于科学的“禁书目录”之上。一个读达尔文的修士所犯的罪，不会比一个科学家承认--除非经由“上下”过程--石英曾从天空落下更大--但连续性：若它是某块受洗陨石的一部分或与之结合，便不被逐出教门--我想是墨西哥的圣凯瑟琳。这与神学家所作的任何区分一样，都是伊壁鸠鲁式的区分。法西格列出一颗在冰雹中发现的石英卵石(*Bibliography*，第2部分-355)。当然，是“上下”。另有一块石英岩物体据报曾落下，在

the autumn of 1880, at Schroon Lake, N.Y.—said in the *Scientific American*, 43-272 to be a fraud—it was not—the usual. About the first of May, 1899, the newspapers published a story of a "snow-white" meteorite that had fallen, at Vincennes, Indiana. The Editor of the *Monthly Weather Review* (issue of April, 1899) requested the local observer, at Vincennes, to investigate. The Editor says that the thing was only a fragment of a quartz boulder. He says that anyone with at least a public school education should know better than to write that quartz has ever fallen from the sky.

1880年秋，在纽约州施鲁恩湖--据《科学美国人》43-272称，此事系骗局--并非如此--寻常之事。约在1899年5月1日，报纸刊登了一则关于一颗“雪白”陨石在印第安纳州文森斯落下的报道。《每月天气评论》编辑(1899年4月号)请文森斯当地观察员进行调查。编辑称，那东西只是一块石英巨砾的碎片。他说，任何至少受过公立学校教育的人都不应无知到写出石英曾从天而降这种话。

*Notes and Queries*, 2-8-92:

笔记与查询,2-8-92:

That, in the Leyden Museum of Antiquities, there is a disk of quartz: 6 centimeters by 5 millimeters by about 5 centimeters; said to have fallen upon a plantation in the Dutch West Indies, after a meteoric explosion.

也就是说，在莱顿古物博物馆里，有一块石英圆盘：6厘米×5毫米×约5厘米；据说是随一次流星爆炸之后落在荷属西印度群岛的一个种植园里的。

Bricks.

砖块。

I think this is a vice we're writing. I recommend it to those who have hankered for a new sin. At first some of our data were of so frightful or ridiculous mien as to be hated, or eyebrowed, was only to be seen. Then some pity crept in? I think that we can now embrace bricks.

我认为我们正在写的是一种恶习。我把它推荐给那些渴望一种新罪过的人。起初，我们的一些资料面目如此可怖或可笑，以至于只消看一眼就足以招人憎恨或侧目。后来是否渗入了一丝怜悯?我想我们现在可以拥抱砖块了。

The baked-clay-idea was all right in its place, but it rather lacks distinction, I think. With our minds upon the concrete boats that have been building terrestrially lately, and thinking of wrecks that may occur to some of them, and of a new material for the deep-sea fishes to disregard—

陶土说在其位置上并无不妥，但我认为它颇缺乏辨识度。我们心中想着近来在地球上建造的那些混凝土船，想着其中某些船可能遭遇的失事，想着一种可供深海鱼类无视的新材料--

Object that fell at Richland, South Carolina—yellow to gray—said to look like a piece of brick. (*Amer. Jour. Sci.*, 2-34-298.)

落在南卡罗来纳州里奇兰的物体--黄色至灰色--据说看上去像一块砖。(*Amer.Jour.Sci.*, 2-34-298。)

Pieces of "furnace-made brick" said to have fallen—in a hailstorm—at Padua, August, 1834. (*Edin. New Phil. Jour.*, 19-87.) The writer offered an explanation that started another convention: that the fragments of brick had been knocked from buildings by the hailstones. But there is here a concomitant that will be disagreeable to anyone who may have been inclined to smile at the now digestible—enough notion that furnace-made bricks have fallen from the sky. It is that in some of the hailstones—two per cent of them—that were found with the pieces of brick, was a light grayish powder.

据说在1834年8月于帕多瓦随一场冰雹落下的“炉制砖块”碎片。(*Edin.New Phil.Jour.*, 19-87。)作者提出了一种解释，由此又开了另一个先例：砖块碎片是被冰雹从建筑物上打落的。但这里有一个伴随情况，会让任何可能曾对“炉制砖从天而降”这一如今已足够可接受的观念发笑的人感到不快。那就是，在随砖块碎片一同被发现的一些冰雹中--其中百分之二--有一种浅灰色粉末。

*Monthly Notices of the Royal Astronomical Society*, 337-365:

皇家天文学会月刊,337-365:

Padre Sechi explains that a stone said to have fallen, in a thunderstorm, at Supino, Italy, September, 1875, had been knocked from a roof.

塞基神父解释说，据称1875年9月在意大利苏皮诺的一场雷暴中坠落的一块石头，是从屋顶上被击落的。

*Nature*, 33-153:

《自然》，33-153：

That it had been reported that a good-sized stone, of form clearly artificial, had fallen at Naples, November, 1885. The stone was described by two professors of Naples, who had accepted it as inexplicable but veritable. They were visited by Dr. H. Johnstone-Lavis, the correspondent to *Nature*, whose investigations had convinced him that the object was a "shoemaker's lapstone."

据说曾有报道称，1885年11月，一块形状明显为人造的大石头落在了那不勒斯。这块石头由那不勒斯的两位教授描述，他们承认它无法解释但确有其事。*Nature*的通讯员H.Johnstone-Lavis博士拜访了他们，他的调查使他确信该物体是一块“鞋匠的垫石”。

Now to us of the initiated, or to us of the wider outlook, there is nothing incredible in the thought of shoemakers in other worlds—but I suspect that this characterization is tactical.

对于我们这些入门者，或者对于我们这些视野更广的人来说，想到其他世界里的鞋匠并没有什么不可思议的--但我怀疑这一特征描述是策略性的。

This object of worked stone, or this shoemaker's lapstone, was made of Vesuvian lava, Dr. Johnstone-Lavis thinks: most probably of lava of the flow of 1631, from the La Scala quarries. We

这件加工过的石头，或者说这块鞋匠的砧石，Johnstone-Lavis博士认为是由维苏威熔岩制成的：最可能是1631年熔岩流的熔岩，来自La Scala采石场。我们

condemn "most probably" as bad positivism. As to the "men of position," who had accepted that this thing had fallen from the sky—"I have now obliged them to admit their mistake," says Dr. Johnstone-Lavis—or it's always the stranger in Naples who knows La Scala lava better than the natives know it.

Explanation:

That the thing had been knocked from, or thrown from, a roof.

As to attempt to trace the occurrence to any special roof—nothing said upon that subject. Or that Dr. Johnstone-Lavis called a carved stone a "lapstone," quite as Mr. Symons called a spherical object a "cannon ball": bent upon a discrediting incongruity:

Shoemaking and celestiality.

It is so easy to say that axes, or wedge-shaped stones found on the ground, were there in the first place, and that it is only coincidence that lightning should strike near one—but the credibility of coincidences decreases as the square root of their volume, I think. Our massed instances speak too much of coincidences of coincidences. But the axes, or wedge-shaped objects that have been found in trees, are more difficult for orthodoxy. For instance, Arago accepts that such finds have occurred, but he argues that, if wedge-shaped stones have been found in tree trunks, so have toads been found in tree trunks—did the toads fall there?

Not at all bad for a hypnotic.

Of course, in our acceptance, the Irish are the Chosen People. It's because they are characteristically best in accord with the underlying essence of quasi-existence. M. Arago answers a

谴责“最可能”为糟糕的实证主义。至于那些“有地位的先生们”，他们曾接受这东西是从天上落下来的--“我现在已经迫使他们承认自己的错误了，”Johnstone-Lavis博士说--或者说，总是那个在那不勒斯的陌生人比本地人更了解La Scala熔岩。

解释：

那东西是从屋顶上被打落或扔下来的。

至于试图把这件事追溯到某个特定的屋顶--对此只字未提。或者说，Johnstone-Lavis博士把一块雕刻过的石头称为“砧石”，正如Symons先生把一个球形物体称为“炮弹”：执意于一种败坏信誉的不协调：

制鞋与天体。

很容易说，在地面上发现的斧头或楔形石头本来就在那里，闪电恰好击在附近只是巧合--但我认为，巧合的可信度随其数量的平方根而递减。我们汇集的事例太多地说明了巧合中的巧合。但那些在树木中发现的斧头或楔形物体，对正统观念来说更为棘手。例如，阿拉戈承认此类发现确曾发生，但他辩称，如果说楔形石头曾在树干中被发现，那么蟾蜍也曾在树干中被发现--难道蟾蜍是落到那里的吗？

对催眠术而言，这倒不算太糟。

当然，在我们的接受中，爱尔兰人才是选民。这是因为他们在性格上最符合准存在的根本本质。阿拉戈先生回答一个

question by asking another question. That's the only way a question can be answered in our Hibernian kind of an existence.

问题的方式是提出另一个问题。在我们这种爱尔兰式的存在中，这是回答一个问题的唯一方式。

Dr. Bodding argued with the natives of the Santal Parganas, India, who said that cut and shaped stones had fallen from the sky, some of them lodging in tree trunks. Dr. Bodding, with orthodox notions of velocity of falling bodies, having missed, I suppose, some of the notes I have upon large hailstones, which, for size, have fallen with astonishingly low velocity, argued that anything falling from the sky would be "smashed to atoms." He accepts that objects of worked stone have been found in tree trunks, but he explains:

博丁博士与印度桑塔尔帕尔加纳斯的当地人争论，后者说切割和成形的石头曾从天空坠落，其中一些嵌入了树干。博丁博士带着关于落体速度的正统观念--我猜想，他漏读了我关于大冰雹的一些笔记，那些冰雹就大小而言，是以惊人低的速度落下的--辩称，任何从天空落下的东西都会“碎成原子”。他接受在树干中发现过加工过的石头制品，但他解释说：

That the Santals often steal trees, but do not chop them down in the usual way, because that would be to make too much noise: they insert stone wedges, and hammer them instead: then, if they should be caught, wedges would not be the evidence against them that axes would be.

桑塔尔人常常偷树，但并不按通常的方式把树砍倒，因为那样会弄出太大的声响：他们插入石楔，用锤敲击：这样，万一被抓住，石楔也不会像斧头那样成为不利于他们的证据。

Or that a scientific man can't be desperate and reasonable too.

或说一个科学家不可能既绝望又理性。

Or that a pickpocket, for instance, is safe, though caught with his hand in one's pocket, if he's gloved, say: because no court in the land would regard a gloved hand in the same way in which a bare hand would be regarded.

或者说，譬如一个扒手，即便被人当场抓住手伸在口袋里也是安全的，假如他戴着手套的话：因为国内任何法庭都不会以看待一只裸手的方式来看待一只戴手套的手。

That there's nothing but intermediateness to the rational and the preposterous: that this status of our own ratiocinations is perceptible wherein they are upon the unfamiliar.

在合理与荒谬之间只有中间状态：我们自身推理的这种状况，在它们涉及不熟悉的事物时是可以察觉的。

Dr. Bodding collected 50 of these shaped stones, said to have fallen from the sky, in the course of many years. He says that the Santals are a highly developed race, and for ages have not used stone implements—except in this one nefarious convenience to

博丁博士多年来收集了50块这种据称从天而降的成形石头。他说桑塔尔人是一个高度发达的种族，许多世代以来都不再使用石器--除了在这一桩邪恶的便利上

him.

All explanations are localizations. They fade away before the universal. It is difficult to express that black rains in England do not originate in the smoke of factories—less difficult to express that black rains of South Africa do not. We utter little stress upon the absurdity of Dr. Bedding's explanation, because, if anything's absurd everything's absurd, or, rather, has in it some degree or aspect of absurdity, and we've never had experience with any state except something somewhere between ultimate absurdity and final reasonableness. Our acceptance is that Dr. Bedding's elaborate explanation does not apply to cut-stone objects found in tree trunks in other lands: we accept that for the general, a local explanation is inadequate.

As to "thunderstones" not said to have fallen luminously, and not said to have been found sticking in trees, we are told by faithful hypnotics that astonished rustics come upon prehistoric axes that have been washed into sight by rains, and jump to the conclusion that the things have fallen from the sky. But simple rustics come upon many prehistoric things: scrapers, pottery, knives, hammers. We have no record of rusticity coming upon old pottery after a rain, reporting the fall of a bowl from the sky.

Just now, my own acceptance is that wedge-shaped stone objects, formed by means similar to human workmanship, have often fallen from the sky. Maybe there are messages upon them. My acceptance is that they have been called "axes" to discredit them: or the more familiar a term, the higher the incongruity with vague concepts of the vast, remote, tremendous, unknown.

In *Notes and Queries*, 2-8-92, a writer says that he had a

他。

一切解释都是局部化。它们在普遍面前消退。很难表达英国的黑色雨水并非源自工厂的烟雾--表达南非的黑色雨水并非如此则不那么困难。我们对博丁博士解释的荒谬性不大加压力，因为，如果任何事物是荒谬的，那么一切事物都是荒谬的，或者更确切地说，都含有某种程度或方面的荒谬性，而我们从未经验过任何状态，除了处于终极荒谬与最终合理之间的某处。我们的接受是，博丁博士精心构建的解释不适用于在其他地方树干中发现的切割石头制品：我们接受，就一般情况而言，局部解释是不充分的。

至于那些据说并非发光坠落、也并非被发现插在树上的“雷石”，虔诚的催眠师们告诉我们，惊讶的乡民偶遇被雨水冲刷出来的史前石斧，便贸然断定这些东西是从天上掉下来的。但淳朴的乡民会遇到许多史前物件：刮削器、陶器、刀子、锤子。我们没有记录表明有乡民在雨后遇到旧陶器，便报告说有一只碗从天而降。

眼下，我自己的接受是：由类似人类工艺的手段形成的楔形石头物体，常常从天而降。也许上面有信息。我的接受是：它们被称为“斧头”是为了败坏它们的信誉：或者说，一个术语越熟悉，与关于那浩瀚、遥远、可怖、未知之物的模糊概念就越不协调。

在《笔记与查询》2-8-92中，一位作者说，他有一个

"thunderstone," which he had brought from Jamaica. The description is of a wedge-shaped object; not of an ax:

"It shows no mark of having been attached to a handle."

Of ten "thunderstones," figured upon different pages in Blinkenberg's book, nine show no sign of ever having been attached to a handle: one is perforated.

But in a report by Dr. C. Leemans, Director of the Leyden Museum of Antiquities, objects, said by the Japanese to have fallen from the sky, are alluded to throughout as "wedges." In the *Archaeologic Journal*, 11-118, in a paper upon the "thunderstones" of Java, the objects are called "wedges" and not "axes."

Our notion is that rustics and savages call wedge-shaped objects that fall from the sky, "axes": that scientific men, when it suits their purposes, can resist temptations to prolixity and pedantry, and adopt the simple: that they can be intelligible when derisive.

All of which lands us in a confusion, worse, I think, than we were in before we so satisfactorily emerged from the distresses of—butter and blood and ink and paper and punk and silk. Now it's cannon balls and axes and disks—if a "lapstone" be a disk—it's a flat stone, at any rate.

A great many scientists are good impressionists: they snub the impertinences of details. Had he been of a coarse, grubbing nature, I think Dr. Bodding could never have so simply and beautifully explained the occurrence of stone wedges in tree trunks. But to a realist, the story would be something like this:

A man who needed a tree, in a land of jungles, where, for some unknown reason, everyone's very selfish with his trees, conceives

“雷石”，是他从牙买加带来的。描述的是一个楔形物体；不是一把斧头：

它没有显示出曾被安装在手柄上的痕迹。

在布林肯伯格书中不同页面上绘出的十块“雷石”里，九块没有显示出曾被装到手柄上的任何迹象：一块有穿孔。

但在莱顿古物博物馆馆长C.Leemans博士的一份报告中，日本人称从天而降的那些物体通篇被提及为“楔子”。在*Archaeologic Journal*, 11-118中，一篇关于爪哇“雷石”的论文里，这些物体被称为“楔子”而非“斧头”。

我们的看法是：乡下人和野蛮人把从天而降的楔形物体称为“斧头”：科学家们在符合自己目的时，能够抵制冗长和卖弄的诱惑，采用简单的说法：他们在讥讽时也能做到明白易懂。

这一切使我们陷入一种混乱，我认为，比我们如此令人满意地摆脱--黄油和血和墨水和纸和引火绒和丝绸--的种种困扰之前还要糟糕。现在是炮弹和斧头和圆盘--如果一块“砧石”算是圆盘的话--不管怎样，它是一块扁平的石头。

许多科学家都是优秀的印象派：他们对细节的放肆不予理睬。假如他生性粗鄙、刨根问底，我认为博丁博士就绝不可能如此简单而美妙地解释石楔出现在树干中的现象。但对一个实在论者来说，这个故事大约是这样的：

一个人需要一棵树，在一片丛林之地，那里由于某种未知的原因，每个人对自己的树都极其自私，他设想

that hammering stone wedges makes less noise than does the chopping of wood: he and his descendants, in a course of many years, cut down trees with wedges, and escape penalty, because it never occurs to a prosecutor that the head of an ax is a wedge.

用锤敲击石楔比砍木头声响更小：他和他的后代在许多年里用楔子砍树，并逃脱惩罚，因为检察官从没想到过斧头就是一楔子。

The story is like every other attempted positivism—beautiful and complete, until we see what it excludes or disregards; whereupon it becomes the ugly and incomplete—but not absolutely, because there is probably something of what is called foundation for it. Perhaps a mentally incomplete Santal did once do something of the kind. Story told to Dr. Bodding: in the usual scientific way, he makes a dogma of an aberration.

这个故事像其他一切尝试性的实证主义一样--美丽而完整，直到我们看出它排除了或无视了什么；于是它就变得丑陋而不完整--但并非绝对如此，因为其中很可能有所谓的事实基础。也许某个心智不完整的桑塔尔人确实曾做过类似的事。故事讲给博丁博士听：他以通常的科学方式，把一次失常奉为教条。

Or we did have to utter a little stress upon this matter, after all. They're so hairy and attractive, these scientists of the 19th century. We feel the zeal of a Sitting Bull when we think of their scalps. We shall have to have an expression of our own upon this confusing subject. We have expressions: we don't call them explanations: we've discarded explanations with beliefs. Though everyone who scalps is, in the oneness of allness, himself likely to be scalped, there is such a discourtesy to an enemy as the wearing of wigs.

或者说，我们毕竟还是不得不对这件事稍加强调。他们真是毛发浓密又引人注目，这些19世纪的科学家。想到他们的头皮，我们便感到一种坐牛般的热情。对这个令人困惑的主题，我们不得不有自己的说法。我们有说法：我们不称之为解释：我们已经连同信念一起抛弃了解释。尽管每一个剥头皮的人，在万物一体的整体性中，自己也很可能被剥头皮，但对敌人仍有这样一种失礼之举，那就是戴假发。

Cannon balls and wedges, and what may they mean?

炮弹和楔形物，它们可能意味着什么?

Bombardments of this earth—

对地球的轰击--

Attempts to communicate—

试图沟通--

Or visitors to this earth, long ago—explorers from the moon—taking back with them, as curiosities, perhaps, implements of this earth's prehistoric inhabitants—a wreck—a cargo of such things held for ages in suspension in the Super-Sargasso Sea—falling, or

或者是很久以前造访这个地球的来客--来自月球的探险者--把地球史前居民的器具作为 curiosities 带回去，也许--一次失事--一船这样的东西在超级马尾藻海中悬浮了无数世代--落下，或者

shaken, down occasionally by storms—

But, by preponderance of description, we cannot accept that "thunderstones" ever were attached to handles, or are prehistoric axes—

As to attempts to communicate with this earth by means of wedge-shaped objects especially adapted to the penetration of vast, gelatinous areas spread around this earth—

In the *Proc. Roy. Irish Acad.*, 9-337, there is an account of a stone wedge that fell from the sky, near Cashel, Tipperary, Aug. 2, 1865. The phenomenon is not questioned, but the orthodox preference is to call it, not ax-like, nor wedge-shaped, but "pyramidal." For data of other pyramidal stones said to have fallen from the sky, see *Rept. Brit. Assoc.*, 1861-34. One fell at Segowolee, India, March 6, 1853. Of the object that fell at Cashel, Dr. Haughton says in the *Proceedings*: "A singular feature is observable in this stone, that I have never seen in any other:—the rounded edges of the pyramid are sharply marked by lines on the black crust, as perfect as if made by a ruler." Dr. Haughton's idea is that the marks may have been made by "some peculiar tension in the cooling." It must have been very peculiar, if in all aerolites not wedge-shaped, no such phenomenon had ever been observed. It merges away with one or two instances known, after Dr. Haughton's time, of seeming stratification in meteorites. Stratification in meteorites, however, is denied by the faithful.

I begin to suspect something else.

A whopper is coming.

Later it will be as reasonable, by familiarity, as anything else ever

摇撼，偶尔被风暴击倒--

但是，根据描述的压倒性多数，我们不能接受“雷石”曾被装到手柄上，或是史前的斧头--

至于试图通过楔形物体与这个地球通信，这些物体尤其适于穿透散布在这个地球周围的广袤胶质区域--

在《爱尔兰皇家科学院院刊》(Proc.Roy.Irish Acad.)第9卷第337页，记载着一块石楔于1865年8月2日从天而降，落在蒂珀雷里郡卡舍尔附近。这一现象并未受到质疑，但正统派的偏好是不称其为斧状，也不称其为楔形，而称之为“金字塔形”。关于其他据称从天而降的金字塔形石头的资料，见《英国科学促进会报告》(Rept.Brit.Assoc.)1861年第34页。1853年3月6日，一块此类石头落在印度塞戈沃利。关于落在卡舍尔的那个物体，霍顿博士在《院刊》(Proceedings)中说：“这块石头上可观察到一种我在任何其他石头上都从未见过的奇特特征：金字塔的圆边被黑色 crust 上的线条清晰地标出，其完美程度如同用尺子画成。”霍顿博士的看法是，这些痕迹可能是由“冷却过程中的某种特殊张力”造成的。如果并非楔形的所有陨石中都从未观察到此类现象，那它必定是非常特殊的。它与霍顿博士时代之后已知的一两个陨石中疑似层理的实例相融合。然而，陨石中的层理被忠实信徒所否认。

我开始怀疑另有蹊跷。

一个弥天大谎即将到来。

后来，通过熟悉，它会像其他任何曾经

said.

If someone should study the stone of Cashel, as Champollion studied the Rosetta stone, he might—or, rather, would inevitably—find meaning in those lines, and translate them into English—

Nevertheless I begin to suspect something else: something more subtle and esoteric than graven characters upon stones that have fallen from the sky, in attempts to communicate. The notion that other worlds are attempting to communicate with this world is widespread: my own notion is that it is not attempt at all—that it was achievement centuries ago.

I should like to send out a report that a "thunderstone" had fallen, say, somewhere in New Hampshire—

And keep track of every person who came to examine that stone—trace down his affiliations—keep track of him—

Then send out a report that a "thunderstone" had fallen at Stockholm, say—

Would one of the persons who had gone to New Hampshire, be met again in Stockholm? But—what if he had no anthropological, lapidarian, or meteorological affiliations—but did belong to a secret society—

It is only a dawning credulity.

Of the three forms of symmetric objects that have, or haven't, fallen from the sky, it seems to me that the disk is the most striking. So far, in this respect, we have been at our worst—possibly that's pretty bad—but "lapstones" are likely to be of considerable variety of form, and something that is said to have



如果有人像商博良研究罗塞塔石碑那样研究卡舍尔的那块石头，他也许--或者说，必然会--在那些线条中发现意义，并把它们翻译成英语--

然而我开始怀疑另一些东西：某种比天降石头上刻划的字符更为微妙、更为秘传的东西，那些字符是为了交流而刻。其他世界正试图与这个世界交流的观念流传甚广：我自己的说法是，那根本不是尝试--那是几个世纪前就已成就的事。

我倒想发出一份报告，说一块“雷石”坠落了，比方说，在新罕布什尔州的某个地方--

并追踪每一个前来检验那块石头的人--查清他的隶属关系--跟踪他--

随后发出一则报道，说斯德哥尔摩落下了一块“雷石”，比如说--

那些去过新罕布什尔州的人之一，会不会在斯德哥尔摩再次被遇到?但是--倘若他并无人类学、岩石学或气象学的隶属关系--而是属于某个秘密社团呢--

我们的说法是，这不过是初现的轻信。

在已经或未曾从天而降的三种对称物体形态中，在我看来圆盘是最引人注目的。迄今为止，在这方面我们处于最糟的境地--也许那相当糟糕--
但“lapstones”很可能形态种类繁多，而据说某物曾

fallen at sometime somewhere in the Dutch West Indies is profoundly of the unchosen.

Now we shall have something that is high up in the castes of the accursed:

*Comptes Rendus*, 1887-182:

That, upon June 20, 1887, in a "violent storm"—two months before the reported fall of the symmetric iron object of Brixton—a small stone had fallen from the sky at Tarbes, France: 13 millimeters in diameter; 5 millimeters thick; weight 2 grammes. Reported to the French Academy by M. Sudre, professor of the Normal School, Tarbes.

This time the old convenience "there in the first place" is too greatly resisted—the stone was covered with ice.

This object had been cut and shaped by means similar to human hands and human mentality. It was a disk of worked stone—"tres regulier." "Il a été assurement travaillé."

There's not a word as to any known whirlwind anywhere: nothing of other objects or débris that fell at or near this date, in France. The thing had fallen alone. But as mechanically as any part of a machine responds to its stimulus, the explanation appears in *Comptes Rendus* that this stone had been raised by a whirlwind and then flung down.

It may be that in the whole nineteenth century no event more important than this occurred. In *La Nature*, 1887, and in *L'Année Scientifique*, 1887, this occurrence is noted. It is mentioned in one of the summer numbers of *Nature*, 1887. Fassig lists a paper upon it in the *Annuaire de Soc. Met.*, 1887.

在某个时候坠落于荷属西印度群岛某处，那完全是未被选中的。

现在我们要谈的是属于最高等级的东西
该死的：

《学术报告》，1887-182：

即：1887年6月20日，在一场“猛烈风暴”中--比所报道的布里克斯顿对称铁质物体坠落早两个月--一颗小石头从天而降，落在法国塔布：直径13毫米；厚5毫米；重2克。由塔布师范学校教授叙德尔先生报告给法国科学院。

这一次，老一套的便利说法“本来就在那里”遭到了极大的抵制--那块石头覆着冰。

这个物体是借类似于人手和人类心智的手段切割并塑形的。它是一块经过加工的石头圆盘--“tres regulier”。“Il a été assurement travaillé。”

关于任何已知的旋风，一个字也没有：在法国，这个日期或前后落下的其他物体或碎片，什么也没有。这东西是独自落下的。但就像机器任何部件对刺激作出机械反应一样，解释出现在*Comptes Rendus*中，说这块石头是被旋风卷起然后抛下的。

也许在整个十九世纪，没有比这更重要的事件发生。在《自然》1887年以及《科学年鉴》1887年中，这一事件被记载。1887年《自然》夏季号中的一期提到了它。法西格在《气象学会年鉴》1887年中列出了一篇关于它的论文。

Not a word of discussion.

Not a subsequent mention can I find.

Our own expression:

What matters it how we, the French Academy, or the Salvation Army may explain?

A disk of worked stone fell from the sky, at Tarbes, France, June 20, 1887.

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## 9

My own pseudo-conclusion:

That we've been damned by giants sound asleep, or by great scientific principles and abstractions that cannot realize themselves: that little harlots have visited their caprices upon us; that clowns, with buckets of water from which they pretend to cast thousands of good-sized fishes have anathematized us for laughing disrespectfully, because, as with all clowns, underlying buffoonery is the desire to be taken seriously; that pale ignorances, presiding over microscopes by which they cannot distinguish flesh from nostoc or fishes' spawn or frogs' spawn, have visited upon us their wan solemnities. We've been damned by corpses and skeletons and mummies, which twitch and totter with pseudo-life derived from conveniences.

Or there is only hypnosis. The accursed are those who admit they're the accursed.

If we be more nearly real we are reasons arraigned before a jury of dream-phantasms.

一字不议。

我再也找不到后续的提及了。

我们的说法是，

我们的说法是，我们、法兰西学院或救世军如何解释，又有什么关系呢？

1887年6月20日，在法国塔布，一块经过加工的圆盘状石头从天而降。

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## 9

我自己的伪结论：

我们是被熟睡的巨人所诅咒，或是被那些无法实现自身的伟大科学原理和抽象概念所诅咒：是小娼妓们把她们的任性发泄在我们身上；是小丑们提着水桶，假装从中变出成千上万条像样的鱼，因我们无礼地发笑而诅咒我们，因为正如所有小丑一样，滑稽表演的底下是渴望被认真对待；是苍白的无知者们，主持着显微镜，却分不清血肉与念珠藻、鱼卵或蛙卵，把她们苍白的庄严降临到我们身上。我们被尸体、骷髅和木乃伊所诅咒，它们因便利而获得的假生命而抽搐蹒跚。

或者只有催眠。被诅咒者就是那些承认自己是被诅咒者的人。

倘若我们更近乎真实，我们就是被传唤到一群梦幻幽灵组成的陪审团面前的理性。

Of all meteorites in museums, very few were seen to fall. It is considered sufficient grounds for admission if specimens can't be accounted for in any way other than that they fell from the sky—as if in the haze of uncertainty that surrounds all things, or that is the essence of everything, or in the merging away of everything into something else, there could be anything that could be accounted for in only one way. The scientist and the theologian reason that if something can be accounted for in only one way, it is accounted for in that way—or logic would be logical, if the conditions that it imposes, but, of course, does not insist upon, could anywhere be found in quasi-existence. In our acceptance, logic, science, art, religion are, in our "existence," premonitions of a coming awakening, like dawning awarenesses of surroundings in the mind of a dreamer.

博物馆中的所有陨石中，极少有被看到坠落的。如果标本除了从天而降之外无法以任何其他方式解释，便被认为有充分理由予以接纳--仿佛在环绕万物的不确定的薄雾中，或在那作为万物本质的东西中，或在万物融入他物的过程中，竟可能存在只能以一种方式解释的东西。科学家和神学家推论说，如果某事物只能以一种方式解释，那它就是以那种方式得到解释的--或者逻辑就会是逻辑的，只要它所施加但当然并不坚持的条件能在准存在中的任何地方被找到。在我们的接受中，逻辑、科学、艺术、宗教，在我们的“存在”中，都是即将到来的觉醒的预兆，如同梦者心中对周围环境的朦胧意识。

Any old chunk of metal that measures up to the standard of "true meteoritic material" is admitted by the museums. It may seem incredible that modern curators still have this delusion, but we suspect that the date on one's morning newspaper hasn't much to do with one's modernity all day long. In reading Fletcher's catalogue, for instance, we learn that some of the best-known meteorites were "found in draining a field"—"found in making a road"—"turned up by the plow" occurs a dozen times. Someone fishing in Lake Okeechobee, brought up an object in his fishing net. No meteorite had ever been seen to fall near it. The U.S. National Museum accepts it.

任何一块符合“真陨石物质”标准的旧金属块，都会被博物馆接纳。现代馆长们仍然抱有这种错觉，这似乎令人难以置信，但我们怀疑，一个人早晨报纸上的日期与他整天的现代性并没有多大关系。例如，在阅读弗莱彻的目录时，我们得知一些最著名的陨石是“在排干田地时发现的”--“在修路时发现的”--“被犁翻出来的”出现了十几次。有人在奥基乔比湖钓鱼，渔网里捞上来一个物体。附近从未有人见过陨石坠落。美国国家博物馆接受了它。

If we have accepted only one of the data of "untrue meteoritic material"—one instance of "carbonaceous" matter—if it be too difficult to utter the word "coal"—we see that in this inclusion-exclusion, as in every other means of forming an opinion, false

倘若我们只接受了“不真实的陨石物质”资料中的一项--一例“碳质”物质--倘若说出“煤”这个字眼太难--我们就会看到，在这种取此舍彼之中，正如在其它一切形成意见的方式中一样，虚假

inclusion and false exclusion have been practiced by curators of museums.

博物馆的管理员们也曾有过收录与错误排除的做法。

There is something of ultra-pathos—of cosmic sadness—in this universal search for a standard, and in belief that one has been revealed by either inspiration or analysis, then the dogged clinging to a poor sham of a thing long after its insufficiency has been shown—or renewed hope and search for the special that can be true, or for something local that could also be universal. It's as if "true meteoritic material" were a "rock of ages" to some scientific men. They cling. But clingers cannot hold out welcoming arms.

在这种对标准的普遍追寻中，在相信标准已通过灵感或分析被揭示之后，在标准之不足已被表明后仍顽固地依附于一个可怜的赝品--或者重新燃起希望并寻找可能为真的特殊之物，或寻找也可能具有普遍性的局部之物--其中有一种超乎寻常的悲情--宇宙性的悲伤。仿佛“真陨石物质”对某些科学人来说是一块“时代之岩”。他们紧抓不放。但紧抓不放者无法伸出欢迎的双臂。

The only seemingly conclusive utterance, or seemingly substantial thing to cling to, is a product of dishonesty, ignorance, or fatigue. All sciences go back and back, until they're worn out with the process, or until mechanical reaction occurs: then they move forward—as it were. Then they become dogmatic, and take for bases, positions that were only points of exhaustion. So chemistry divided and sub-divided down to atoms; then, in the essential insecurity of all quasi-constructions, it built up a system, which, to anyone so obsessed by his own hypnoses that he is exempt to the chemist's hypnoses, is perceptibly enough an intellectual anæmia built upon infinitesimal debilities.

唯一看似结论性的表述，或看似可以紧抓的实质之物，是不诚实、无知或疲惫的产物。所有科学都一再回溯，直到它们被这个过程耗尽，或直到发生机械反应：然后它们--可以说--向前移动。然后它们变得教条，把仅仅是疲惫之点的立场当作基础。于是化学一再划分、再划分，直到原子；然后，在所有准构造的本质不安全中，它建立了一个体系，对于任何被自己的催眠如此占据、以至于不受化学家催眠影响的人来说，这个体系明显是建立在无限微小虚弱之上的智识贫血。

In *Science*, n.s., 31-298, E.D. Hovey, of the American Museum of Natural History, asserts or confesses that often have objects of material such as fossiliferous limestone and slag been sent to him He says that these things have been accompanied by assurances that they have been seen to fall on lawns, on roads, in front of houses.

在《科学》新辑第31卷第298页，美国自然历史博物馆的E.D.Hovey断言或承认，常有诸如含化石石灰岩和矿渣之类的实物被送到他那里。他说，这些东西送来时还附有保证，说有人看见它们落在草坪上、道路上、房屋前面。

They are all excluded. They are not of true meteoritic material. They were on the ground in the first place. It is only by coincidence that lightning has struck, or that a real meteorite, which was unfindable, has struck near objects of slag and limestone.

它们全被排除。它们不是真正的陨石物质。它们本来就在地上。闪电击中，或者一块找不到的真正陨石击中矿渣和石灰岩物体附近，只是巧合。

Mr. Hovey says that the list might be extended indefinitely. That's a tantalizing suggestion of some very interesting stuff—

霍维先生说这份清单可以无限延长。那是对某些非常有趣的东西的撩人暗示--

He says:

他说：

"But it is not worth while."

“但不值得。”

I'd like to know what strange, damned, excommunicated things have been sent to museums by persons who have felt convinced that they had seen what they may have seen, strongly enough to risk ridicule, to make up bundles, go to express offices, and write letters. I accept that over the door of every museum, into which such things enter, is written:

我想知道，那些确信自己看见了他们可能看见的东西、确信到足以冒被嘲笑之险、打包、去快递处、写信的人，究竟把什么奇怪的、被诅咒的、被逐出教门的东西送进了博物馆。我接受，在每一座接纳此类东西的博物馆的门上，都写着：

"Abandon Hope."

“放弃希望。”

If a Mr. Symons mentions one instance of coal, or of slag or cinders, said to have fallen from the sky, we are not—except by association with the "carbonaceous" meteorites—strong in our impression that coal sometimes falls to this earth from coal-burning super-constructions up somewhere—

倘若某位西蒙斯先生提到一例煤，或矿渣或煤渣，据说是从天而降的--我们并不--除了通过与“碳质”陨石的联想之外--强烈地感到煤有时会从某处烧煤的超级建筑落到这地球上--

In *Comptes Rendus*, 91-197, M. Daubrée tells the same story. Our acceptance, then, is that other curators could tell this same story. Then the phantomosity of our impression substantiates proportionately to its multiplicity. M. Daubrée says that often have strange damned things been sent to the French museums, accompanied by assurances that they had been seen to fall from

在*Comptes Rendus*,91-197中，多布雷先生讲述了同样的故事。那么，我们的接受是，其他馆长也能讲述这同样的故事。于是，我们印象的幻影性便随其多重性而按比例得到证实。多布雷先生说，常有奇怪的被诅咒之物被送往法国的博物馆，并附有保证，说它们曾被看见从天而降

the sky. Especially to our interest, he mentions coal and slag.

Excluded.

Buried un-named and undated in Science's potter's field.

I do not say that the data of the damned should have the same rights as the data of the saved. That would be justice. That would be of the Positive Absolute, and, though the ideal of, a violation of, the very essence of quasi-existence, wherein only to have the appearance of being is to express a preponderance of force one way or another—or inequilibrium, or inconsistency, or injustice.

Our acceptance is that the passing away of exclusionism is a phenomenon of the twentieth century: that gods of the twentieth century will sustain our notions be they ever so unwashed and frowsy. But, in our own expressions, we are limited, by the oneness of quasiness, to the very same methods by which orthodoxy established and maintains its now sleek, suave preposterousnesses. At any rate, though we are inspired by an especial subtle essence—or imponderable, I think—that pervades the twentieth century, we have not the superstition that we are offering anything as a positive fact. Rather often we have not the delusion that we're any less superstitious and credulous than any logician, savage, curator, or rustic.

An orthodox demonstration, in terms of which we shall have some heresies, is that if things found in coal could have got there only by falling there—they fell there.

So, in the *Manchester Lit. and Phil. Soc. Mems.*, 2-9-306, it is argued that certain roundish stones that have been found in coal are "fossil aerolites": that they had fallen from the sky, ages ago, when

天空。尤其令我们感兴趣的是，他提到了煤和矿渣。

排除。

无名无日期，葬于《科学》杂志的陶工之田。

我并不是说被诅咒者的资料应当与被拯救者的资料享有同等权利。那才是正义。那才属于肯定无疑的绝对，而且，尽管是理想，却违背了准存在的本质，在准存在中，仅仅具有存在的表象，就是表达一种力在某一方向上的优势--或者说不平衡，或者说不一致，或者说不正义。

我们的接受是，排他主义的消逝是二十世纪的现象：二十世纪的神祇将支撑我们的观念，无论它们多么不修边幅、多么邋遢。但是，用我们自己的说法，我们被准性的一体性所限制，只能采用正统观念用以建立并维持其如今光滑、温文而荒谬之物的完全相同的方法。无论如何，尽管我们受到一种弥漫于二十世纪的特别微妙本质--或不可称量之物，我想--的启发，我们并没有那种迷信，以为我们提供的是任何肯定的事实。相当经常地，我们并没有那种错觉，以为我们比任何逻辑学家、野蛮人、馆长或乡下人更少迷信和轻信。

一种正统的论证--据此我们将会有一些异端--是：倘若在煤中发现的东西只能是通过坠落而到达那里--那它们就是坠落到那里的。

因此，在*Manchester Lit.and Phil.Soc.Mems.*,2-9-306中，有人论证说，在煤中发现的一些圆形石头是“化石陨石”：它们是在很久以前从天而降的，当时

the coal was soft, because the coal had closed around them, showing no sign of entrance.

煤还是软的，因为煤已将它们包裹起来，没有显出进入的痕迹。

*Proc. Soc. of Antiq. of Scotland*, 1-1-121:

苏格兰古物学会会刊,1-1-121:

That, in a lump of coal, from a mine in Scotland, an iron instrument had been found—

那是在苏格兰一座矿井出产的一块煤中，发现了一件铁制器具--

"The interest attaching to this singular relic arises from the fact of its having been found in the heart of a piece of coal, seven feet under the surface."

“这件奇异遗物之所以引人关注，是因为它是在一块煤的中心、地表以下七英尺处被发现的。”

If we accept that this object of iron was of workmanship beyond the means and skill of the primitive men who may have lived in Scotland when coal was forming there—

倘若我们接受这件铁器物的工艺超出了当年可能生活在苏格兰、当时那里正在形成煤的原始人的手段和技能--

"The instrument was considered to be modern."

该仪器被认为是现代化的。

That our expression has more of realness, or higher approximation to realness, than has the attempt to explain that is made in the *Proceedings*:

我们的说法比《M45》Proceedings《M46》中所作的解释尝试更具真实性，或更接近真实性：

That in modern times someone may have bored for coal, and that his drill may have broken off in the coal it had penetrated.

那是在现代，也许有人曾钻孔探煤，而他的钻头可能断在他所钻入的煤中。

Why he should have abandoned such easily accessible coal, I don't know. The important point is that there was no sign of boring: that this instrument was in a lump of coal that had closed around it so that its presence was not suspected, until the lump of coal was broken.

他为何要放弃如此容易获取的煤，我不知道。重要的一点是，没有任何钻孔的痕迹：这件器具是在一块煤中，煤已将它包裹起来，以致它的存在未被察觉，直到那块煤被打破。

No mention can I find of this damned thing in any other publication. Of course there is an alternative here: the thing may not have fallen from the sky: if in coal-forming times, in Scotland, there were, indigenous to this earth, no men capable of making

我在任何其他出版物中都找不到关于这受诅咒之物的提及。当然，这里还有一种替代解释：那东西未必是从天上掉下来的：如果在苏格兰的成煤时代，地球上本来就没有能够制造

such an iron instrument, it may have been left behind by visitors from other worlds.

In an extraordinary approximation to fairness and justice, which is permitted to us, because we are quite as desirous to make acceptable that nothing can be proved as we are to sustain our own expressions, we note:

That in *Notes and Queries*, 11-1-408, there is an account of an ancient copper seal, about the size of a penny, found in chalk, at a depth of from five to six feet, near Bredenstone, England. The design upon it is said to be of a monk kneeling before a virgin and child: a legend upon the margin is said to be: "St. Jordanis Monachi Spaldingie."

I don't know about that. It looks very desirable—undesirable to us.

There's a wretch of an ultra-frowsy thing in the *Scientific American*, 7-298, which we condemn ourselves, if somewhere, because of the oneness of allness, the damned must also be the damning. It's a newspaper story: that about the first of June, 1851, a powerful blast, near Dorchester, Mass., cast out from a bed of solid rock a bell-shaped vessel of an unknown metal: floral designs inlaid with silver; "art of some cunning workman." The opinion of the Editor of the *Scientific American* is that the thing had been made by Tubal Cain, who was the first inhabitant of Dorchester. Though I fear that this is a little arbitrary, I am not disposed to fly rabidly at every scientific opinion.

*Nature*, 35-36:

A block of metal found in coal, in Austria, 1885. It is now in the Salsburg museum.

这样一件铁器，可能是来自其他世界的访客留下的。

以一种对我们来说允许的、对公平与正义的非凡接近--因为我们同样渴望使“什么也无法被证明”这一说法可以接受，正如我们渴望维持我们自己的表述一样--我们注意到：

在*Notes and Queries*,11-1-408中，有一则记载，说在英国布雷登斯通附近，于五至六英尺深的白垩中发现了一枚古铜印章，约一便士硬币大小。据说其上图案为一名修士跪在圣母与圣婴之前：边缘的铭文据说是：“St.Jordanis Monachi Spaldingie.”

我不知道那件事。在我们看来，它非常令人向往又令人厌恶。

《科学美国人》7-298 上有一则极其昏聩可笑的玩意儿，若在何处因万物之一体性，被诅咒者亦必是诅咒者，我们便只好自认倒霉。那是一则报纸故事：大约在1851年6月1日，马萨诸塞州多切斯特附近一次猛烈的爆炸，从一整块坚硬的岩床中抛出一只钟形器皿，材质为一种未知金属：饰有镶嵌银丝的花卉图案；“出自某位巧匠之手。”《科学美国人》编辑的意见是，此物乃土八该隐所制，而土八该隐是多切斯特的第一位居民。尽管我担心这未免有些武断，我并不打算对每一种科学意见都狂吠扑咬。

自然，35-36：

1885年在奥地利，于煤中发现的一块金属。现藏于萨尔茨堡博物馆。

This time we have another expression. Usually our intermediatist attack upon provincial positivism is: Science, in its attempted positivism takes something such as "true meteoritic material" as a standard of judgment; but carbonaceous matter, except for its relative infrequency, is just as veritable a standard of judgment; carbonaceous matter merges away into such a variety of organic substances, that all standards are reduced to indistinguishability: if, then, there is no real standard against us, there is no real resistance to our own acceptances. Now our intermediatism is: Science takes "true meteoritic material" as a standard of admission; but now we have an instance that quite as truly makes "true meteoritic material" a standard of exclusion; or, then, a thing that denies itself is no real resistance to our own acceptances—this depending upon whether we have a datum of something of "true meteoritic material" that orthodoxy can never accept fell from the sky.

这一次我们有了另一种说法。通常我们中间论者对地方实证主义的攻击是：科学在其试图实证主义时，把诸如“真正的陨石物质”之类的东西作为判断标准；但碳质物质，除了其相对罕见之外，同样是真实的判断标准；碳质物质融入如此多样的有机物质之中，以至于所有标准都变得无法区分：那么，如果没有真正反对我们的标准，也就没有真正抵抗我们自己的接受。现在我们的中间论是：科学把“真正的陨石物质”作为接纳的标准；但现在我们有一个实例，同样真实地把“真正的陨石物质”变成了排斥的标准；或者，那么，一个否定自身的东西就不是对我们自己接受的真正抵抗--这取决于我们是否有一个“真正的陨石物质”的资料，而正统观念永远无法接受它从天而降。

We're a little involved here. Our own acceptance is upon a carved, geometric thing that, if found in a very old deposit, antedates human life, except, perhaps, very primitive human life, as an indigenous product of this earth: but we're quite as much interested in the dilemma it made for the faithful.

我们在这里有点纠缠不清。我们自己所接受的是一个雕刻的、几何形状的东西，如果它是在一个非常古老的沉积层中被发现的，那么它就早于人类生命--也许除了非常原始的人类生命--作为这个地球的本土产物：但我们同样对它给忠实信徒造成的困境感兴趣。

It is of "true meteoritic material." *L'Astronomie*, 1887-114, it is said that, though so geometric, its phenomena so characteristic of meteorites exclude the idea that it was the work of man.

它是“真正的陨石物质”。*L'Astronomie*,1887-114中说，尽管它如此具有几何形状，其现象如此具有陨石的特征，却排除了它是人造之物的想法。

As to the deposit—Tertiary coal.

至于沉积--第三纪煤。

Composition—iron, carbon, and a small quantity of nickel.

成分--铁、碳和少量镍。

It has the pitted surface that is supposed by the faithful to be

它有麻点表面，虔诚者认为那是

characteristic of meteorites.

For a full account of this subject, see *Comptes Rendus*, 103-702. The scientists who examined it could reach no agreement. They bifurcated: then a compromise was suggested; but the compromise is a product of disregard:

That it was of true meteoritic material, and had not been shaped by man;

That it was not of true meteoritic material, but telluric iron that had been shaped by man:

That it was true meteoritic material that had fallen from the sky, but had been shaped by man, after its fall.

The data, one or more of which must be disregarded by each of these three explanations, are: "true meteoritic material" and surface markings of meteorites; geometric form; presence in an ancient deposit; material as hard as steel; absence upon this earth, in Tertiary times, of men who could work in material as hard as steel. It is said that, though of "true meteoritic material," this object is virtually a steel object.

St. Augustine, with his orthodoxy, was never in—well, very much worse—difficulties than are the faithful here. By due disregard of a datum or so, our own acceptance that it was a steel object that had fallen from the sky to this earth, in Tertiary times, is not forced upon one. We offer ours as the only synthetic expression. For instance, in *Science Gossip*, 1887-58, it is described as a meteorite: in this account there is nothing alarming to the pious, because, though everything else is told, its geometric form is not mentioned.

陨石的特征。

关于此事的完整记述，见*Comptes Rendus*,103-702。检验过它的科学家们无法达成一致。他们分成了两派：随后有人提出了一种折中方案；但这折中方案是漠视的产物：

我们的说法是，它确为陨石物质，并非人工塑造；

它不是真正的陨石物质，而是被人加工成形的陆地铁：

它是从天空落下的真正陨石物质，但在坠落之后被人加工成形。

这三种解释各自都必须漠视其中一项或多项的资料是：“真正的陨石物质”以及陨石表面的痕迹；几何形状；存在于古老沉积层中；材料坚硬如钢；在第三纪时期，这个地球上不存在能够加工坚硬如钢之材料的人。据说，尽管是“真正的陨石物质”，这个物体实际上是一件钢制品。

圣奥古斯丁以其正统观念，从未陷入过--嗯，比这里的信徒们所面临的糟糕得多的困境。只要适当无视一两个资料，我们自己关于那是一块在第三纪时期从天空坠落到这个地球上的钢制物体的接受，便不会强加于人。我们提出我们的说法作为唯一的综合表述。例如，在*Science Gossip*,1887-58中，它被描述为一块陨石：在这份记述中，没有任何令虔诚者不安的内容，因为尽管其他一切都被讲述，它的几何形状却未被提及。

It's a cube. There is a deep incision all around it. Of its faces, two that are opposite are rounded.

Though I accept that our own expression can only rather approximate to Truth, by the wideness of its inclusions, and because it seems, of four attempts, to represent the only complete synthesis, and can be nullified or greatly modified by data that we, too, have somewhere disregarded, the only means of nullification that I can think of would be demonstration that this object is a mass of iron pyrites, which sometimes forms geometrically. But the analysis mentions not a trace of sulphur. Of course our weakness, or impositiveness, lies in that, by anyone to whom it would be agreeable to find sulphur in this thing, sulphur would be found in it—by our own intermediatism there is some sulphur in everything, or sulphur is only a localization or emphasis of something that, unemphasized, is in all things.

So there have, or haven't, been found upon this earth things that fell from the sky, or that were left behind by extra-mundane visitors to this earth—

A yarn in the London *Times*, June 22, 1844: that some workmen, quarrying rock, close to the Tweed, about a quarter of a mile below Rutherford Mills, discovered a gold thread embedded in the stone at a depth of 8 feet: that a piece of the gold thread had been sent to the office of the *Kelso Chronicle*.

Pretty little thing; not at all frowsy; rather damnable.

London *Times*, Dec. 24, 1851:

That Hiram De Witt, of Springfield, Mass., returning from California, had brought with him a piece of auriferous quartz

它是一个立方体。四周有一道深深的切口。在其各面中，有两个相对的面是圆形的。

虽然我接受我们自己的说法只能相当接近真理，因为其包容之广泛，并且因为在四种尝试中它似乎是唯一完整的综合，而且可能被我们也在某处忽视了的资料所否定或大大修改，但我能想到的唯一否定手段是证明这个物体是一块黄铁矿，它有时会形成几何形状。但分析中没有提到一丝硫。当然，我们的弱点，或者说强加性，在于：对于任何乐于在这东西中发现硫的人来说，硫就会在其中被发现--按照我们自己的中间论，一切事物中都有一些硫，或者硫只是某种东西的局部化或强调，而那东西未被强调时存在于万物之中。

那么，在这个地球上，究竟有没有发现过从天空落下的东西，或者由地球之外的访客留在这个地球上的东西--

1844年6月22日，伦敦《泰晤士报》上的一则奇谈：一些工人在特威德河附近、卢瑟福磨坊下游约四分之一英里处采石时，在八英尺深的岩石中发现了一根金线；据说一段金线已被送往《凯尔索纪事报》的办公室。

漂亮的小东西；一点也不邋遢；相当该死。

伦敦《泰晤士报》，1851年12月24日：

马萨诸塞州斯普林菲尔德的海勒姆·德威特从加利福尼亚归来时，随身带了一块含金石英

about the size of a man's fist. It was accidentally dropped—split open—nail in it. There was a cut-iron nail, size of a six-penny nail, slightly corroded. "It was entirely straight and had a perfect head."

Or—California—ages ago, when auriferous quartz was forming—super-carpenter, million of miles or so up in the air—drops a nail.

To one not an intermediatist, it would seem incredible that this datum, not only of the damned, but of the lowest of the damned, or of the journalistic caste of the accursed, could merge away with something else damned only by disregard, and backed by what is called "highest scientific authority"—

Communication by Sir David Brewster (*Rept. Brit. Assoc.*, 1845-51):

That a nail had been found in a block of stone from Kingoodie Quarry, North Britain. The block in which the nail was found was nine inches thick, but as to what part of the quarry it had come from, there is no evidence—except that it could not have been from the surface. The quarry had been worked about twenty years. It consisted of alternate layers of hard stone and a substance called "till." The point of the nail, quite eaten with rust, projected into some "till," upon the surface of the block of stone. The rest of the nail lay upon the surface of the stone to within an inch of the head—that inch of it was embedded in the stone.

Although its caste is high, this is a thing profoundly of the damned—sort of a Brahmin as regarded by a Baptist. Its case was stated fairly; Brewster related all circumstances available to him—but there was no discussion at the meeting of the British Association: no explanation was offered—

约有人拳头大小。它被意外掉落--裂了开来--里面有一枚钉子。是一枚切铁钉，六便士钉大小，略有锈蚀。“它完全笔直，钉头完好。”

或者--加利福尼亚--很久很久以前，当含金石英正在形成之时--超级木匠，在离地数百万英里左右的空中--丢下了一枚钉子。

对一个不是中间论者的人来说，似乎难以置信的是，这项资料--不仅是被诅咒者的资料，而且是最低等的被诅咒者的资料，或者说是受诅咒者中新闻行帮的资料--竟然会与另一些仅仅因被漠视而被诅咒、并有所谓的“最高科学权威”撑腰的东西混同为一--

大卫·布鲁斯特爵士的通信(*Rept.Brit.Assoc.*,1845-51):

在北不列颠金古迪采石场的一块石头中发现了一枚钉子。发现钉子的石块厚九英寸，但至于它来自采石场的哪个部分，没有证据--除了它不可能来自地表。该采石场已开采了大约二十年。它由坚硬岩石和一种称为“冰碛土”的物质交替层组成。钉子的尖端，锈蚀得很厉害，伸入石块表面的某种“冰碛土”中。钉子的其余部分躺在石头表面上，距钉头一英寸--那一英寸嵌在石头里。

尽管它的种姓很高，这却是一件深深属于被诅咒者之类的东西--犹如一个婆罗门之于一个浸信会教徒。它的案情得到了公正的陈述；布鲁斯特讲述了他所能获得的一切情况--但在英国协会的会议上却没有讨论：没有提出任何解释--

Nevertheless the thing can be nullified—

But the nullification that we find is as much against orthodoxy in one respect as it is against our own expression that inclusion in quartz or sandstone indicates antiquity—or there would have to be a revision of prevailing dogmas upon quartz and sandstone and age indicated by them, if the opposing data should be accepted. Of course it may be contended by both the orthodox and us heretics that the opposition is only a yarn from a newspaper. By an odd combination, we find our two lost souls that have tried to emerge, chucked back to perdition by one blow:

*Pop. Sci. News*, 1884-41:

That, according to the *Carson Appeal*, there had been found in a mine, quartz crystals that could have had only 15 years in which to form: that, where a mill had been built, sandstone had been found, when the mill was torn down, that had hardened in 12 years: that in this sandstone was a piece of wood "with a nail in it."

*Annals of Scientific Discovery*, 1853-71:

That, at the meeting of the British Association, 1853, Sir David Brewster had announced that he had to bring before the meeting an object "of so incredible a nature that nothing short of the strongest evidence was necessary to render the statement at all probable."

A crystal lens had been found in the treasure-house at Nineveh.

In many of the temples and treasure houses of old civilizations upon this earth have been preserved things that have fallen from the sky—or meteorites.

然而，这件事可以被抵消--

但我们所发现的否定，在一个方面既针对正统观念，也针对我们自己的说法，即包含在石英或砂岩之中即表明年代久远--或者，如果对立方的资料被接受，那么关于石英和砂岩以及由它们所标示的年代的流行教条就必须修订。当然，正统派和我们这些异端都可以争辩说，这种对立不过是一则报纸上的无稽之谈。通过一种奇特的组合，我们发现我们那两个迷失的灵魂曾试图

浮现，一击之下被掷回万劫不复之地：

大众科学新闻,1884-41:

据《卡森呼吁报》，有人在一座矿里发现了石英晶体，而这些晶体可能只有15年的形成时间：在一座磨坊建成之处，当磨坊被拆毁时，发现了12年间变硬的砂岩：在这砂岩中有一块木头，“上面有一枚钉子

它。”

科学发现年鉴,1853-71:

在1853年英国协会的会议上，大卫·布鲁斯特爵士宣布，他必须向会议呈上一件“性质如此不可思议、非有最强有力的证据便完全无法使这一陈述显得可信”的物品。

在尼尼微的宝库中发现了一块水晶透镜。

在这个地球上古老文明的许多庙宇和宝库中，保存着从天空落下的东西--或者说陨石。

Again we have a Brahmin. This thing is buried alive in the heart of propriety: it is in the British Museum.

Carpenter, in *The Microscope and Its Revelations*, gives two drawings of it. Carpenter argues that it is impossible to accept that optical lenses had ever been made by the ancients. Never occurred to him—someone a million miles or so up in the air—looking through his telescope—lens drops out.

This does not appeal to Carpenter: he says that this object must have been an ornament.

According to Brewster, it was not an ornament, but "a true optical lens."

In that case, in ruins of an old civilization upon this earth, has been found an accursed thing that was, acceptably, not a product of any old civilization indigenous to this earth.

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## 10

Early explorers have Florida mixed up with Newfoundland. But the confusion is worse than that still earlier. It arises from simplicity. Very early explorers think that all land westward is one land, India: awareness of other lands as well as India comes as a slow process. I do not now think of things arriving upon this earth from some especial other world. That was my notion when I started to collect our data. Or, as is a commonplace of observation, all intellection begins with the illusion of homogeneity. It's one of Spencer's data: we see homogeneousness in all things distant, or with which we have small acquaintance. Advance from the relatively homogeneous to the relatively

我们又一次遇到一个婆罗门。这东西被活埋于体统的核心之中：它就在大英博物馆里。

卡彭特在*The Microscope and Its Revelations*中给出了它的两幅图。卡彭特论证说，古人曾制造过光学透镜，这是不可能接受的。他从未想到--有人在离地数百万英里左右的空中--正通过他的望远镜观看--镜片掉了下来。

这并不打动卡彭特：他说这个物体必定是一件装饰品。

据布鲁斯特说，那不是装饰品，而是“真正的光学透镜”。

那样的话，在这个地球上某个古老文明的废墟中，就发现了一件被诅咒的东西，而可以接受的是，它并非这个地球上任何古老文明的本土产物。

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10

早期的探险者把佛罗里达和纽芬兰混为一谈。但这种混淆比那还要更早、更糟。它源于简单化。很早的探险者认为所有向西的陆地都是一块陆地，即印度：对其他陆地以及印度的认识是一个缓慢的过程。我现在并不认为事物是从某个特别的其他世界来到这个地球上的。那是我开始收集我们资料时的想法。或者，正如观察中常见的那样，一切智识都始于同质性的幻觉。这是斯宾塞的一条资料：我们在一切遥远的事物中，或在我们知之甚少的事物中，看到同质性。从相对同质的进展到相对

heterogeneous is Spencerian Philosophy—like everything else, so-called: not that it was really Spencer's discovery, but was taken from von Baer, who, in turn, was continuous with preceding evolutionary speculation. Our own expression is that all things are acting to advance to the homogeneous, or are trying to localize Homogeneousness. Homogeneousness is an aspect of the Universal, wherein it is a state that does not merge away into something else. We regard homogeneousness as an aspect of positiveness, but it is our acceptance that infinite frustrations of attempts to positivize manifest themselves in infinite heterogeneity: so that though things try to localize homogeneousness they end up in heterogeneity so great that it amounts to infinite dispersion or indistinguishability.

异质的，就是斯宾塞哲学--像其他一切所谓哲学一样：并非它真是斯宾塞的发现，而是取自冯·贝尔，而冯·贝尔又与前此的进化思辨一脉相承。我们自己的说法是，万物都在行动以推进到同质，或者说都在试图将同质性局部化。同质性是普遍者的一个方面，在其中它是一种不消融为其他东西的状态。我们把同质性视为肯定性的一个方面，但我们接受的是，将事物肯定化的尝试之无限挫败，显现为无限的异质性：因此，尽管事物试图将同质性局部化，它们最终却落入如此巨大的异质性之中，以至于等于无限的分散或不可分辨。

So all concepts are little attempted positivenesses, but soon have to give in to compromise, modification, nullification, merging away into indistinguishability—unless, here and there, in the world's history, there may have been a super-dogmatist, who, for only an infinitesimal of time, has been able to hold out against heterogeneity or modification or doubt or "listening to reason," or loss of identity—in which case—instant translation to heaven or the Positive Absolute.

所以一切概念都是小小的尝试性肯定，但很快就不得不屈服于折中、修改、取消、混同而归于不可分辨--除非，在世界历史的此处或彼处，也许曾有过一个超级教条主义者，他仅在无限小的时间里，能够抵挡住异质性、修改、怀疑、“听从理性”或丧失同一性--在那种情况下--即刻被接引上天或归于实证绝对。

Odd thing about Spencer is that he never recognized that "homogeneity," "integration," and "definiteness" are all words for the same state, or the state that we call "positiveness." What we call his mistake is in that he regarded "homogeneousness" as negative.

关于斯宾塞的怪事在于，他从未认识到“同质性”、“整合”和“确定性”都是指同一种状态的词，或者说我们所称的“肯定性”的状态。我们所称的他的错误在于，他把“同质性”视为否定性的。

I began with a notion of some one other world, from which objects and substances have fallen to this earth; which had, or

我起初的设想是某个别的世界，物体和物质从那里落到这个地球上；那个世界曾经，或者说

which, to less degree, has a tutelary interest in this earth; which is now attempting to communicate with this earth—modifying, because of data which will pile up later, into acceptance that some other world is not attempting but has been, for centuries, in communication with a sect, perhaps, or a secret society, or certain esoteric ones of this earth's inhabitants.

那个世界在较小程度上，对这个地球怀有一种守护性的关切；它现在正试图与这个地球沟通--由于日后将积累起来的资料，这一设想会修改为接受：某个别的世界并非在试图，而是已经数个世纪以来，与某个教派，也许，或者某个秘密社团，或者这个地球上某些秘传的居民，保持着沟通。

I lose a great deal of hypnotic power in not being able to concentrate attention upon some one other world.

由于无法把注意力集中于某个别的世界，我失去了大量的催眠力量。

As I have admitted before I'm intelligent, as contrasted with the orthodox. I haven't the aristocratic disregard of a New York curator or an Eskimo medicine-man.

正如我之前承认的，我是有智慧的，与正统派形成对照。我没有纽约博物馆馆长或爱斯基摩巫医那种贵族式的漠视。

I have to dissipate myself in acceptance of a host of other worlds: size of the moon, some of them: one of them, at least—tremendous thing: we'll take that up later. Vast, amorphous aerial regions, to which such definite words as "worlds" and "planets" seem inapplicable. And artificial constructions that I have called "super-constructions": one of them about the size of Brooklyn, I should say, offhand. And one or more of them wheel-shaped things a goodly number of square miles in area.

我不得不消解自己，去接受一大堆其他的世界：其中有些是月亮大小的：至少其中一个--庞然大物：我们以后再谈那个。广袤的、无定形的空中区域，像“世界”和“行星”这样确定的词似乎不适用于它们。还有我称之为“超级建筑”的人造构造物：我随口说，其中一个大约有布鲁克林那么大。还有一个或几个轮状的东西，面积有好多平方英里。

I think that earlier in this book, before we liberalized into embracing everything that comes along, your indignation, or indigestion would have expressed in the notion that, if this were so, astronomers would have seen these other worlds and regions and vast geometric constructions. You'd have had that notion: you'd have stopped there.

我想，在这本书的早些时候，在我们放宽心胸去拥抱一切之前，你的愤慨，或者消化不良，会表达为这样一种想法：如果真是这样，天文学家们早就该看到这些其他的世界、区域和巨大的几何构造物了。你会有那种想法：你会就此打住。

But the attempt to stop is saying "enough" to the insatiable. In cosmic punctuation there are no periods: illusion of periods is

但试图打住，就是对贪得无厌者说“够了”。在宇宙的标点法中没有句号：句号的幻觉是

incomplete view of colons and semi-colons.

We can't stop with the notion that if there were such phenomena, astronomers would have seen them. Because of our experience with suppression and disregard, we suspect, before we go into the subject at all, that astronomers have seen them; that navigators and meteorologists have seen them; that individual scientists and other trained observers have seen them many times—

That it is the System that has excluded data of them.

As to the Law of Gravitation, and astronomers' formulas, remember that these formulas worked out in the time of Laplace as well as they do now. But there are hundreds of planetary bodies now known that were then not known. So a few hundred worlds more of ours won't make any difference. Laplace knew of about only thirty bodies in this solar system: about six hundred are recognized now—

What are the discoveries of geology and biology to a theologian?

His formulas still work out as well as they ever did.

If the Law of Gravitation could be stated as a real utterance, it might be a real resistance to us. But we are told only that gravitation is gravitation. Of course to an intermediatist, nothing can be defined except in terms of itself—but even the orthodox, in what seems to me to be the innate premonitions of realness, not founded upon experience, agree that to define a thing in terms of itself is not real definition. It is said that by gravitation is meant the attraction of all things proportionately to mass and inversely as the square of the distance. Mass would mean inter-attraction holding together final particles, if there were final particles. Then,

对冒号和分号的不完整看法。

我们不能停留在这样一种想法上：如果有这样的现象，天文学家们早就该看到它们了。由于我们在压制和漠视方面的经验，我们在进入这个主题之前就怀疑，天文学家们已经看到了它们；航海家和气象学家已经看到了它们；个别科学家和其他受过训练的观察者已经多次看到了它们--

我们的说法是，正是这个体系排除了它们的数据。

至于万有引力定律和天文学家的公式，请记住这些公式在拉普拉斯时代运作得和现在一样好。但现在已知有数百个当时未知的行星体。所以再多几百个我们的世界也不会有任何差别。拉普拉斯只知道这个太阳系中大约三十个天体：现在已确认的约有六百个--

地质学和生物学的发现对神学家来说算什么？

他的公式依然像以往一样成立。

如果万有引力定律能够被表述为一句真正的话，它或许会是对我们的一种真正的抵抗。但我们只被告知万有引力就是万有引力。当然，对一个中间论者来说，除了用事物自身来定义它之外，什么也不能被定义--但即便是正统派，在我看来，出于对实在性的先天预感(而非基于经验)，也同意用事物自身来定义事物并非真正的定义。据说万有引力指的是万物按质量成正比、按距离的平方成反比的吸引。质量将意味着把最终粒子维系在一起的相互吸引，如果存在最终粒子的话。那么，

until final particles be discovered, only one term of this expression survives, or mass is attraction. But distance is only extent of mass, unless one holds out for absolute vacuum among planets, a position against which we could bring a host of data. But there is no possible means of expressing that gravitation is anything other than attraction. So there is nothing to resist us but such a phantom as—that gravitation is the gravitation of all gravitations proportionately to gravitation and inversely as the square of gravitation. In a quasi-existence, nothing more sensible than this can be said upon any so-called subject—perhaps there are higher approximations to ultimate sensibleness.

在发现最终粒子之前，这个表述中只有一个项留存下来，或者说质量就是吸引。但距离只是质量的范围，除非有人坚持行星之间存在绝对真空，而这是一个我们可以拿出大量资料来反驳的立场。但没有任何可能的方式来表达万有引力是吸引之外的任何东西。因此，没有什么能抵抗我们，除了这样一个幽灵--即万有引力是一切万有引力的万有引力，与万有引力成正比，与万有引力的平方成反比。在一个准存在中，关于任何所谓的主题，没有比这更可感的话可说了--也许还存在着对终极可感性的更高近似。

Nevertheless we seem to have a feeling that with the System against us we have a kind of resistance here. We'd have felt so formerly, at any rate: I think the Dr. Grays and Prof. Hitchcocks have modified our trustfulness toward indistinguishability. As to the perfection of this System that quasi-opposes us and the infallibility of its mathematics—as if there could be real mathematics in a mode of seeming where twice two are not four—we've been told over and over of their vindication in the discovery of Neptune.

然而我们似乎有一种感觉：既然体系与我们作对，我们在这里就有一种抵抗。无论如何，我们从前会有这种感觉：我认为格雷博士们和希区柯克教授们已经改变了我们对不可分辨性的信任。至于这个准反对我们的体系的完美性及其数学的不可错性--仿佛在一种二乘二不等于四的表象方式中可能有真正的数学--我们已一再被告知它们在发现海王星一事上得到了证明。

I'm afraid that the course we're taking will turn out like every other development. We began humbly, admitting that we're of the damned—

我担心我们走的这条路会像其他每一个发展一样。我们谦卑地开始，承认我们是被诅咒者--

But our eyebrows—

但我们的眉毛--

Just a faint flicker in them, or in one of them, every time we hear of the "triumphal discovery of Neptune"—this "monumental achievement of theoretical astronomy," as the text-books call it.

每次我们听到“海王星的凯旋式发现”--教科书所称的“理论天文学的纪念碑式成就”--时，它们之中，或其中之一，就只是微微一闪。

The whole trouble is that we've looked it up.

The text-books omit this:

That, instead of the orbit of Neptune agreeing with the calculations of Adams and Leverrier, it was so different—that Leverrier said that it was not the planet of his calculations.

Later it was thought best to say no more upon that subject.

The text-books omit this:

That, in 1846, everyone who knew a sine from a cosine was out sining and cosining for a planet beyond Uranus.

Two of them guessed right.

To some minds, even after Leverrier's own rejection of Neptune, the word "guessed" may be objectionable—but, according to Prof. Peirce, of Harvard, the calculations of Adams and Leverrier would have applied quite as well to positions many degrees from the position of Neptune.

Or for Prof. Peirce's demonstration that the discovery of Neptune was only a "happy accident," see *Proc. Amer. Acad. Sciences*, 1-65.

For references, see Lowell's *Evolution of Worlds*.

Or comets: another nebulous resistance to our own notions. As to eclipses, I have notes upon several of them that did not occur upon scheduled time, though with differences only of seconds—and one delightful lost soul, deep-buried, but buried in the ultra-respectable records of the Royal Astronomical Society, upon an eclipse that did not occur at all. That delightful, ultra-sponsored thing of perdition is too good and malicious to be dismissed with

整个麻烦在于我们已经查过了。

教科书省略了这一点：

那就是，海王星的轨道并非与亚当斯和勒维耶的计算相符，而是如此不同--勒维耶说那不是他计算中的那颗行星。

后来大家认为最好不要再谈这个话题了。

教科书省略了这一点：

那就是，1846年，每一个分得清正弦和余弦的人都在为正弦余弦地计算天王星之外的一颗行星。

他们中有两人猜对了。

在某些人看来，即使在勒维耶本人否定了海王星之后，“猜”这个字眼可能仍然令人反感--但根据哈佛的皮尔斯教授，亚当斯和勒维耶的计算同样适用于距海王星位置许多度的方位。

或者关于皮尔斯教授证明海王星的发现只是一个“幸运的意外”，见*Proc.Amer.Acad.Sciences*,1-65。

参考文献见洛厄尔《世界的演化》。

或者彗星：对我们自己观念的另一种模糊的抵抗。至于日食，我有关于好几次日食的笔记，它们没有在预定时间发生，虽然差异只有几秒--还有一个令人愉快的迷失灵魂，深埋着，但埋在皇家天文学会极其体面的记录中，关于一次根本没有发生的日食。那个令人愉快的、有超级担保的堕落之物太好、太恶毒了，不能用

passing notice: we'll have him later.

Throughout the history of astronomy, every comet that has come back upon predicted time—not that, essentially, there was anything more abstruse about it than is a prediction that you can make of a postman's periodicities tomorrow—was advertised for all it was worth. It's the way reputations are worked up for fortune-tellers by the faithful. The comets that didn't come back—omitted or explained. Or Encke's comet. It came back slower and slower. But the astronomers explained. Be almost absolutely sure of that: they explained. They had it all worked out and formulated and "proved" why that comet was coming back slower and slower—and there the damn thing began coming faster and faster.

Halley's comet.

Astronomy—"the perfect science, as we astronomers like to call it." (Jacoby.)

It's my own notion that if, in a real existence, an astronomer could not tell one longitude from another, he'd be sent back to this purgatory of ours until he could meet that simple requirement.

Halley was sent to the Cape of Good Hope to determine its longitude. He got it degrees wrong. He gave to Africa's noble Roman promontory a retroussé twist that would take the pride out of any Kaffir.

We hear everlastingly of Halley's comet. It came back—maybe. But, unless we look the matter up in contemporaneous records, we hear nothing of—the Leonids, for instance. By the same methods as those by which Halley's comet was predicted, the Leonids were predicted. November, 1898—no Leonids. It was explained. They

顺带一提：我们稍后会处理他。

纵观天文学史，每一颗按预测时间回归的彗星--本质上，这并不比预测邮差明天的周期性更为深奥--都被尽其所能地大肆宣扬。忠信之徒为算命先生树立名声就是这样的方式。那些没有回归的彗星--被略去或加以解释。或者恩克彗星。它回归得越来越慢。但天文学家们作了解释。几乎可以绝对肯定：他们作了解释。他们全都推算出来、加以表述并“证明”了那颗彗星为何回归得越来越慢--而就在那里，那该死的东西开始回归得越来越快。

哈雷彗星。

天文学--「完美的科学，正如我们天文学家喜欢称呼它的那样。」(雅各比)

我自己的想法是，如果在真实的存在中，一个天文学家分不清一种经度和另一种经度，他会被送回我们这个炼狱，直到他能满足那个简单的要求。

哈雷被派往好望角去测定它的经度。他弄错了好几度。他给非洲那高贵的罗马海角拧了一个上翘的扭结，足以让任何卡菲尔人失去骄傲。

我们没完没了地听说哈雷彗星。它回来了--也许吧。但是，除非我们去查阅当时的记录，我们就什么也听不到--比如说，关于狮子座流星群。用预测哈雷彗星的同样方法，狮子座流星群也被预测了。1898年11月--没有狮子座流星群。这被解释了。它们

had been perturbed. They would appear in November, 1899. November, 1899—November, 1900—no Leonids.

My notion of astronomic accuracy:

Who could not be a prize marksman, if only his hits be recorded?

As to Halley's comet, of 1910—everybody now swears he saw it. He has to perjure himself: otherwise he'd be accused of having no interest in great, inspiring things that he's never given any attention to.

Regard this:

That there never is a moment when there is not some comet in the sky. Virtually there is no year in which several new comets are not discovered, so plentiful are they. Luminous fleas on a vast black dog—in popular impressions, there is no realization of the extent to which this solar system is flea-bitten.

If a comet have not the orbit that astronomers have predicted—perturbed. If—like Halley's comet—it be late—even a year late—perturbed. When a train is an hour late, we have small opinion of the predictions of timetables. When a comet's a year late, all we ask is—that it be explained. We hear of the inflation and arrogance of astronomers. My own acceptance is not that they are imposing upon us: that they are requiting us. For many of us priests no longer function to give us seeming rapport with Perfection, Infallibility—the Positive Absolute. Astronomers have stepped forward to fill a vacancy—with quasi-phantomosity—but, in our acceptance, with a higher approximation to substantiality than had the attenuations that preceded them. I should say, myself, that all that we call progress is not so much response to

受到了扰动。它们本应在一八九九年十一月出现。一八九九年十一月--一九〇〇年十一月--没有狮子座流星。

我对天文学精确性的看法：

只要记录下的都是命中，谁不能成为神枪手?

至于1910年的哈雷彗星--现在人人都发誓他看见了。他不得不作伪誓：否则他会被指责对伟大的、鼓舞人心的事物毫无兴趣，而他从未给予任何关注。

请考虑这一点：

从来没有一个时刻天空中是没有某颗彗星的。实际上没有一年不发现几颗新彗星，它们如此丰富。一只巨大黑狗身上的发光跳蚤--在流行的印象中，人们没有意识到这个太阳系被跳蚤咬到了什么程度。

如果一颗彗星没有天文学家所预测的轨道--受摄动。如果--像哈雷彗星那样--它迟到了--甚至迟了一年--受摄动。当一列火车晚点一小时，我们对时刻表的预测评价不高。当一颗彗星晚点一年，我们所要求的只是--它得到解释。我们听说天文学家的自大与傲慢。我本人并不认为他们在欺骗我们：我认为他们在回报我们。因为我们中许多人，祭司已不再发挥作用，给我们与完美、不可错性--实证的绝对--的表面融洽。天文学家们走上前来填补一个空缺--带着准虚幻性--但据我们接受，带着比先于他们的那些稀释物更高度地接近实体性。我自己要说，我们所称的一切进步，与其说是对

"urge" as it is response to a hiatus—or if you want something to grow somewhere, dig out everything else in its area. So I have to accept that the positive assurances of astronomers are necessary to us, or the blunderings, evasions and disguises of astronomers would never be tolerated: that, given such latitude as they are permitted to take, they could not be very disastrously mistaken. Suppose the comet called Halley's had not appeared—

“冲动”，因为它是对空缺的回应--或者如果你想在某处让某物生长，就挖掉它区域内其他一切。所以我不得不接受，天文学家的正面保证对我们来说是必要的，否则天文学家的笨拙、回避和伪装就永远不会被容忍：即，鉴于允许他们采取的如此自由度，他们不可能犯下非常灾难性的错误。假设那颗被称为哈雷彗星的彗星没有出现--

Early in 1910, a far more important comet than the anæmic luminosity said to be Halley's, appeared. It was so brilliant that it was visible in daylight. The astronomers would have been saved anyway. If this other comet did not have the predicted orbit—perturbation. If you're going to Coney Island, and predict there'll be a special kind of a pebble on the beach, I don't see how you can disgrace yourself, if some other pebble will do just as well—because the feeble thing said to have been seen in 1910 was no more in accord with the sensational descriptions given out by astronomers in advance than is a pale pebble with a brick-red boulder.

1910年初，出现了一颗远比据说属于哈雷彗星的那种贫血的光亮重要得多的彗星。它如此灿烂，以致在白天也可见。天文学家们本来无论如何都会得救。如果这颗别的彗星没有预测的轨道--受摄动。如果你要去科尼岛，并预测海滩上会有一种特别的卵石，我看不出你怎能丢脸，如果别的卵石也同样可以--因为据说1910年所见到的那个微弱之物，与天文学家事先发布的耸人听闻的描述相符的程度，并不比一块苍白的卵石与一块砖红色巨砾相符的程度更高。

I predict that next Wednesday, a large Chinaman, in evening clothes, will cross Broadway, at 42nd Street, at 9 P.M. He doesn't, but a tubercular Jap in a sailor's uniform does cross Broadway, at 35th Street, Friday, at noon. Well, a Jap is a perturbed Chinaman, and clothes are clothes.

我预言，下星期三晚上九点，一个穿晚礼服的大个子中国人将穿过百老汇大街四十二街路口。他没有出现，但星期五正午，一个穿水手服的患结核病的日本人在三十五街路口穿过了百老汇大街。好吧，日本人就是受了扰动的中国人，而衣服终究是衣服。

I remember the terrifying predictions made by the honest and credulous astronomers, who must have been themselves hypnotized, or they could not have hypnotized the rest of us, in 1909. Wills were made. Human life might be swept from this planet. In quasi-existence, which is essentially Hibernian, that

我记得1909年那些诚实而轻信的天文学家做出的可怕预言，他们一定是自己被催眠了，否则他们不可能催眠我们其余的人。遗嘱被立下了。人类生命可能被从这个行星上扫除。在准存在中，本质上是爱尔兰式的，那

would be no reason why wills should not be made. The less excitable of us did expect at least some pretty good fireworks.

I have to admit that it is said that, in New York, a light was seen in the sky.

It was about as terrifying as the scratch of a match on the seat of some breeches half a mile away.

It was not on time.

Though I have heard that a faint nebulosity, which I did not see, myself, though I looked when I was told to look, was seen in the sky, it appeared several days after the time predicted.

A hypnotized host of imbeciles of us: told to look up at the sky: we did—like a lot of pointers hypnotized by a partridge.

The effect:

Almost everybody now swears that he saw Halley's comet, and that it was a glorious spectacle.

An interesting circumstance here is that seemingly we are trying to discredit astronomers because astronomers oppose us—that's not my impression. We shall be in the Brahmin caste of the hell of the Baptists. Almost all our data, in some regiments of this procession, are observations by astronomers, few of them mere amateur astronomers. It is the System that opposes us. It is the System that is suppressing astronomers. I think we pity them in their captivity. Ours is not malice—in a positive sense. It's chivalry—somewhat. Unhappy astronomers looking out from high towers in which they are imprisoned—we appear upon the horizon.

不会成为不应立遗嘱的理由。我们中不那么容易激动的人至少期待一些相当不错的烟花。

我们的说法是，据说在纽约，天空中曾出现过一道光。

那大约就像半英里外某条裤子臀部上划一根火柴那么可怕。

它没有准时。

虽然我听说天空中看到了一团微弱的星云--我自己没有看到，尽管有人叫我 look 的时候我看了--它出现在预言时间之后好几天。

我们一大群被催眠的傻瓜：被告知抬头看天空：我们看了--像一群被鹧鸪催眠的猎犬。

效果：

现在几乎人人都发誓他看见了哈雷彗星，而且那是一场壮丽的景象。

这里一个有趣的情况是，表面上我们是在试图使天文学家名誉扫地，因为天文学家反对我们--这不是我的印象。我们将身处浸信会地狱的婆罗门种姓之中。在这行列的某些队列中，我们几乎所有的资料都是天文学家的观测，其中很少是纯粹的业余天文学家。与我们作对的是体系。压制天文学家的是体系。我想我们在他们的囚禁中怜悯他们。我们的不是恶意--在积极意义上。这是骑士精神--多少是。不幸的天文学家们从囚禁他们的高塔中向外张望--我们出现在地平线上。

But, as I have said, our data do not relate to some especial other world. I mean very much what a savage upon an ocean island might vaguely think of in his speculations—not upon some other land, but complexes of continents and their phenomena: cities, factories in cities, means of communication—

但是，正如我所说，我们的资料并不涉及某个特别的其他世界。我的意思非常接近一个海洋岛屿上的野蛮人在其思辨中可能模糊想到的东西--不是某个别的陆地，而是大陆及其现象的复合体：城市、城市中的工厂、交通手段--

Now all the other savages would know of a few vessels sailing in their regular routes, passing this island in regularized periodicities. The tendency in these minds would be expression of the universal tendency toward positivism—or Completeness—or conviction that these few regularized vessels constituted all. Now I think of some especial savage who suspects otherwise—because he's very backward and unimaginative and insensible to the beautiful ideals of the others: not piously occupied, like the others, in bowing before impressive-looking sticks of wood; dishonestly taking time for his speculations, while the others are patriotically witch-finding. So the other higher and nobler savages know about the few regularized vessels: know when to expect them; have their periodicities all worked out; just about when vessels will pass, or eclipse each other—explaining that all vagaries were due to atmospheric conditions.

现在所有其他野蛮人都会知道有几艘船沿着固定航线航行，以规律化的周期经过这座岛。这些头脑中的倾向，将是那种普遍倾向的表达--即趋向实证主义--或完整性--或确信：这少数规律化的船只就构成了一切。现在我想到某个特别的野蛮人，他怀疑并非如此--因为他非常落后、缺乏想象力，对其他人那些美好的理想无动于衷：不像其他人那样虔诚地忙于向令人敬畏的木棍鞠躬；在其他人爱国地搜捕女巫时，不诚实地腾出时间来做他的思辨。于是其他更高贵、更崇高的野蛮人知道那少数规律化的船只：知道何时该期待它们；把它们的周期性全都推算出来；大约何时船只会经过，或彼此掩食--解释说一切异常都归因于大气条件。

They'd come out strong in explaining.

他们会很擅长解释。

You can't read a book upon savages without noting what resolute explainers they are.

你读任何一本关于野蛮人的书，都不可能不注意到他们是多么坚决的解释者。

They'd say that all this mechanism was founded upon the mutual attraction of the vessels—deduced from the fall of a monkey from a palm tree—or, if not that, that devils were pushing the vessels—something of the kind.

他们会说，这整套机制是建立在容器相互吸引之上的--从一只猴子从棕榈树上跌落推论而来--或者，如果不是这样，那就是魔鬼在推动容器--诸如此类的东西。

Storms.

Débris, not from these vessels, cast up by the waves.

Disregarded.

How can one think of something and something else, too?

I'm in the state of mind of a savage who might find upon a shore, washed up by the same storm, buoyant parts of a piano and a paddle that was carved by cruder hands than his own: something light and summery from India, and a fur overcoat from Russia—or all science, though approximating wider and wider, is attempt to conceive of India in terms of an ocean island, and of Russia in terms of India so interpreted. Though I am trying to think of Russia and India in world-wide terms, I cannot think that that, or the universalizing of the local, is cosmic purpose. The higher idealist is the positivist who tries to localize the universal, and is in accord with cosmic purpose: the super-dogmatist of a local savage who can hold out, without a flurry of doubt, that a piano washed up on a beach is the trunk of a palm tree that a shark has bitten, leaving his teeth in it. So we fear for the soul of Dr. Gray, because he did not devote his whole life to that one stand that, whether possible or inconceivable, thousands of fishes had been cast from one bucket.

So, unfortunately for myself, if salvation be desirable, I look out widely but amorphously, indefinitely and heterogeneously. If I say I conceive of another world that is now in secret communication with certain esoteric inhabitants of this earth, I say I conceive of still other worlds that are trying to establish communication with all the inhabitants of this earth. I fit my notions to the data I find.

风暴。

碎片，并非来自这些船只，被海浪冲上岸。

被忽视。

一个人怎么能同时想到一件事和另一件事呢？

我处于这样一个野蛮人的心境：他可能在海滩上发现，被同一场风暴冲上岸的，是一架钢琴的浮力部件和一支由比他更粗糙的手刻成的桨：来自印度的某种轻盈夏日之物，和来自俄罗斯的一件毛皮大衣--或者说，一切科学，尽管越来越广泛地接近，都只是试图以一座海洋岛屿的术语来构想印度，以如此解释的印度的术语来构想俄罗斯。尽管我正试图以世界范围的术语来思考俄罗斯和印度，我不能认为那个，或把局部普遍化，就是宇宙目的。更高的理想主义者是那个试图把普遍局部化的实证主义者，与宇宙目的相一致：一个局部野蛮人的超级教条主义者，他能毫不慌乱地坚持说，冲上海滩的一架钢琴是被鲨鱼咬过的棕榈树干，鲨鱼把牙齿留在了里面。所以我们为格雷博士的灵魂担忧，因为他没有把毕生献给那一个立场：无论可能还是不可思议，成千上万条鱼曾从一只桶里被倒出。

所以，对我来说不幸的是，如果得救是可取的，我广泛然而无定形地、无限定地、异质地向外张望。如果我说我想象有另一个世界此刻正与这个地球上某些秘传的居民秘密交流，我也说我想象还有别的世界正试图与这个地球上的所有居民建立交流。我让我的观念适应我所发现的资料。

That is supposed to be the right and logical and scientific thing to do; but it is no way to approximate to form, system, organization. Then I think I conceive of other worlds and vast structures that pass us by, within a few miles, without the slightest desire to communicate, quite as tramp vessels pass many islands without particularizing one from another. Then I think I have data of a vast construction that has often come to this earth, dipped into an ocean, submerged there a while, then going away—Why? I'm not absolutely sure. How would an Eskimo explain a vessel, sending ashore for coal, which is plentiful upon some Arctic beaches, though of unknown use to the natives, then sailing away, with no interest in the natives?

那被认为是正确、合乎逻辑且科学的做法；但那绝不是接近形式、系统、组织的方法。于是我想到其他世界和巨大结构从我们身旁经过，在几英里之内，没有丝毫交流的欲望，正如不定期的货船经过许多岛屿而不把彼此区分开来。于是我想到我有资料表明一个巨大的构造常常来到这个地球，浸入一片海洋，在那里淹没一阵，然后离去--为什么?我并不完全确定。一个爱斯基摩人会如何解释一艘船，它派人上岸取煤，煤在某些北极海滩上很丰富，尽管对当地人用途不明，然后驶离，对当地人毫无兴趣?

A great difficulty in trying to understand vast constructions that show no interest in us:

试图理解那些对我们毫无兴趣的巨大构造的一大困难：

The notion that we must be interesting.

我们的说法是，我们必须引人入胜。

I accept that, though we're usually avoided, probably for moral reasons, sometimes this earth has been visited by explorers. I think that the notion that there have been extra-mundane visitors to China, within what we call the historic period, will be only ordinarily absurd, when we come to that datum.

我接受这一点：尽管我们通常被避开，大概出于道德上的原因，但有时这个地球曾被探险者造访过。我认为，那种认为在我们所谓的历史时期之内曾有尘世之外的访客到过中国的想法，等我们谈到那条资料时，只会是寻常的荒谬。

I accept that some of the other worlds are of conditions very similar to our own. I think of others that are very different—so that visitors from them could not live here—without artificial adaptations.

我接受这一点：其他世界中有一些的条件与我们自己的非常相似。我也想到另一些非常不同的世界--因此来自那里的访客若没有人工适应装置就无法在这里生存。

How some of them could breathe our attenuated air, if they came from a gelatinous atmosphere—

它们中有些若能呼吸我们这稀薄的空气，假如它们来自一种胶状的大气--

Masks.

面具。

The masks that have been found in ancient deposits.

Most of them are of stone, and are said to have been ceremonial regalia of savages—

But the mask that was found in Sullivan County, Missouri, in 1879 (*American Antiquarian*, 3-336).

It is made of iron and silver.

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## 11

One of the damnedest in our whole saturnalia of the accursed—

Because it is hopeless to try to shake off an excommunication only by saying that we're damned by blacker things than ourselves; and that the damned are those who admit they're of the damned. Inertia and hypnosis are too strong for us. We say that: then we go right on admitting we're of the damned. It is only by being more nearly real that we can sweep away the quasi-things that oppose us. Of course, as a whole, we have considerable amorphousness, but we are thinking now of "individual" acceptances. Wideness is an aspect of Universalness or Realness. If our syntheses disregard fewer data than do opposing syntheses—which are often not syntheses at all, but mere consideration of some one circumstance —less widely synthetic things fade away before us. Harmony is an aspect of the Universal, by which we mean Realness. If we approximate more highly to harmony among the parts of an expression and to all available circumstances of an occurrence, the self-contradictors turn hazy. Solidity is an aspect of realness. We pile them up, and we pile them up, or they pass and pass and pass: things that bulk large as they march by, supporting and

在古老沉积物中发现的那些面具。

它们大多是石质的，据说是野蛮人的仪式性饰物--

但是那副1879年在密苏里州沙利文县发现的假面具(*American Antiquarian*,3-336)。

我们的说法是，它由铁和银制成。

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11

我们这整个受诅咒的狂欢节中最该下地狱的一个--

因为试图仅仅通过说我们被比我们自己更黑暗的东西所诅咒来摆脱一次绝罚是徒劳的；而被诅咒者就是那些承认自己属于被诅咒者的人。惯性和催眠对我们太强大了。我们那样说：然后我们径直继续承认我们属于被诅咒者。只有通过更接近真实，我们才能扫除反对我们的那些准事物。当然，作为一个整体，我们有相当多的无定形性，但我们现在考虑的是“个体”的接受。广阔性是普遍性或真实性的一个方面。如果我们的综合比对立综合--后者往往根本不是综合，而只是对某一情况的考虑-- disregards 更少的资料，那么不那么广泛综合的东西就会在我们面前消退。和谐是普遍者的一个方面，我们以此意指真实性。如果我们更高度地接近一个表达各部分之间的和谐，以及一个事件所有可用的情形，那些自相矛盾者就会变得模糊。坚实性是真实性的一个方面。我们把它们堆起来，我们把它们堆起来，或者它们经过、经过、经过：那些行进时体量庞大的东西，支撑着并且

solidifying one another—

And still, and for regiments to come, hypnosis and inertia rule us —

One of the damnedest of our data:

In the *Scientific American*, Sept. 10, 1910, Charles F. Holder writes:

"Many years ago, a strange stone resembling a meteorite, fell into the Valley of the Yaqui, Mexico, and the sensational story went from one end to the other of the country that a stone bearing human inscriptions had descended to the earth."

The bewildering observation here is Mr. Holder's assertion that this stone did fall. It seems to me that he must mean that it fell by dislodgment from a mountainside into a valley—but we shall see that it was such a marked stone that very unlikely would it have been unknown to dwellers in a valley, if it had been reposing upon a mountainside above them. It may have been carelessness: intent may have been to say that a sensational story of a strange stone said to have fallen, etc.

This stone was reported by Major Frederick Burnham, of the British Army. Later Major Burnham revisited it, and Mr. Holder accompanied him, their purpose to decipher the inscriptions upon it, if possible.

"This stone was a brown, igneous rock, its longest axis about eight feet, and on the eastern face, which had an angle of about forty-five degrees, was the deep-cut inscription."

Mr. Holder says that he recognized familiar Mayan symbols in the inscription. His method was the usual method by which anything

彼此固化--

我们的说法是，催眠与惰性依然统治着我们，并将统治未来无数的军团。

-

我们的说法中最该下地狱的一条数据是：

在1910年9月10日的《科学美国人》上，查尔斯·F·霍尔德写道：

“许多年前，一块类似陨石的奇怪石头落入了墨西哥的亚基谷，于是那条耸人听闻的消息从这个国家的一端传到另一端，说是一块刻有人类铭文的石头降到了地上。”

这里令人困惑的观察是霍尔德先生断言这块石头确实落下了。在我看来，他必定是指它从山腰脱落而落入一个山谷--但我们将看到，这是一块如此显眼的石头，如果它一直安放在他们上方某个山腰上，山谷里的居民极不可能不知道它。这可能是疏忽：本意也许是说，有一条关于一块据说已经落下的奇怪石头的耸人听闻的消息，等等。

这块石头是由英国陆军的弗雷德里克·伯纳姆少校报告的。后来伯纳姆少校重访了它，霍尔德先生陪同他前往，目的是尽可能破译上面的铭文。

“这块石头是一块褐色的火成岩，其最长轴约八英尺，在东面，该面约呈四十五度角，刻有深切的铭文。”

霍尔德先生说他在铭文中认出了熟悉的玛雅符号。他的方法是通常的方法，任何东西都靠这种方法

can be "identified" as anything else: that is to pick out whatever is agreeable and disregard the rest. He says that he has demonstrated that most of the symbols are Mayan. One of our intermediatist pseudo-principles is that any way of demonstrating anything is just as good a way of demonstrating anything else. By Mr. Holder's method we could demonstrate that we're Mayan—if that should be a source of pride to us. One of the characters upon this stone is a circle within a circle—similar character found by Mr. Holder is a Mayan manuscript. There are two 6's. 6's can be found in Mayan manuscripts. A double scroll. There are dots and there are dashes. Well, then, we, in turn, disregard the circle within a circle and the double scroll and emphasize that 6's occur in this book, and that dots are plentiful, and would be more plentiful if it were customary to use the small "i" for the first personal pronoun—that when it comes to dashes—that's demonstrated: we're Mayan.

I suppose the tendency is to feel that we're sneering at some valuable archaeologic work, and that Mr. Holder did make a veritable identification.

He writes:

"I submitted the photographs to the Field Museum and the Smithsonian and one or two others, and, to my surprise, the reply was that they could make nothing out of it."

Our indefinite acceptance, by preponderance of three or four groups of museum-experts against one person, is that a stone bearing inscriptions unassimilable with any known language upon this earth, is said to have fallen from the sky. Another poor wretch of an outcast belonging here is noted in the *Scientific American*,

可以被“鉴定”为任何别的东西：那就是挑出任何令人愉快的东西而 disregard 其余。他说他已证明大多数符号是玛雅的。我们的一个中间主义伪原则是，任何证明任何东西的方式，都同样是证明任何别的东西的好方式。用霍尔德先生的方法，我们可以证明我们是玛雅的--如果那对我们来说是骄傲的源泉的话。这块石头上的一个字符是圆中之圆--霍尔德先生发现的类似字符是一份玛雅手稿。有两个6。6可以在玛雅手稿中找到。一个双涡卷。有圆点，有短横。那么，轮到我们，我们 disregard 圆中之圆和双涡卷，强调6出现在这本书中，圆点很丰富，而且如果习惯用小写“i”作第一人称代词的话会更丰富--至于短横--那已被证明：我们是玛雅的。

我想倾向是觉得我们在讥笑某项有价值的考古工作，觉得霍尔德先生确实做出了一次真正的鉴定。

他写道：

“我把照片提交给了菲尔德博物馆和史密森尼学会以及一两个其他机构，令我惊讶的是，答复说他们从中看不出任何名堂。”

我们以三四组博物馆专家对一个人的优势所作的不确定的接受是：一块刻有与这个地球上任何已知语言都无法同化的铭文的石头，据说从天上落了下来。另一个属于这里的可怜的被遗弃者记载于*Scientific American*,

48-261: that, of an object, or a meteorite, that fell Feb. 16, 1883, near Brescia, Italy, a false report was circulated that one of the fragments bore the impress of a hand. That's all that is findable by me upon this mere gasp of a thing. Intermediatistically, my acceptance is that, though in the course of human history, there have been some notable approximations, there never has been a real liar: that he could not survive in intermediateness, where everything merges away or has its pseudo-base in something else —would be instantly translated to the Negative Absolute. So my acceptance is that, though curtly dismissed, there was something to base upon in this report; that there were unusual markings upon this object. Of course that is not to jump to the conclusion that they were cuneiform characters that looked like finger-prints.

48-261：关于1883年2月16日落在意大利布雷西亚附近的一块物体或陨石，曾流传一份虚假报告，称其中一块碎片上印有一只手印。关于这桩仅有一丝气息的事情，我能找到的就这么多了。以中介论的观点，我的接受是：尽管在人类历史进程中曾有过一些值得注意的近似之物，但从未有过真正的说谎者：他无法在中介状态中存活，在那里一切融合消散，或是在别的事物中拥有其伪基础--他会被即刻转译为负绝对。因此我的接受是，尽管这份报告被草率驳回，其中仍有可依据之处；该物体上确有异常标记。当然，这并非要跳至结论说它们是看起来像指纹的楔形文字。

Altogether, I think that in some of our past expressions, we must have been very efficient, if the experience of Mr. Symons be typical, so indefinite are we becoming here. Just here we are interested in many things that have been found, especially in the United States, which speak of a civilization, or of many civilizations not indigenous to this earth. One trouble is in trying to decide whether they fell here from the sky, or were left behind by visitors from other worlds. We have a notion that there have been disasters aloft, and that coins have dropped here: that inhabitants of this earth found them or saw them fall, and then made coins imitatively: it may be that coins were showered here by something of a tutelary nature that undertook to advance us from the stage of barter to the use of a medium. If coins should be identified as Roman coins, we've had so much experience with "identifications" that we know a phantom when we see one—but, even so, how could Roman coins have got to North America—far

总而言之，我认为在我们过去的一些表述中，我们一定曾非常高效，如果西蒙斯先生的经历具有典型性的话，我们在这里变得如此不确定。就在此处，我们对许多已被发现的事物感兴趣，尤其是在美国，它们讲述着一种文明，或许多并非源自地球的文明。一个麻烦在于试图判定它们是从天而降落到这里的，还是由来自其他世界的访客留下的。我们有一个想法：天上曾发生过灾难，硬币掉落到了这里：地球上的居民发现或看到它们落下，然后模仿制造了硬币：也许是某种监护性质的东西将硬币如雨般洒落于此，着手将我们从物物交换的阶段推进到使用一种媒介。如果硬币被鉴定为罗马硬币，我们对“鉴定”已有如此多的经验，以至于我们一看到幻影就知道它是幻影--但即便如此，罗马硬币又怎么可能到达北美--远

in the interior of North America—or buried under the accumulation of centuries of soil—unless they did drop from—wherever the first Romans came from? Ignatius Donnelly, in *Atlantis*, gives a list of objects that have been found in mounds that are supposed to antedate all European influence in America: lathe-made articles, such as traders—from somewhere—would supply to savages—marks of the lathe said to be unmistakable. Said to be: of course we can't accept that anything is unmistakable. In the *Rept. Smithson. Inst.*, 1881-619, there is an account, by Charles C. Jones, of two silver crosses that were found in Georgia. They are skillfully made, highly ornamented crosses, but are not conventional crucifixes: all arms of equal length. Mr. Jones is a good positivist—that De Sota had halted at the "precise" spot where these crosses were found. But the spirit of negativeness that lurks in all things said to be "precise" shows itself in that upon one of these crosses is an inscription that has no meaning in Spanish or any other known, terrestrial language:

"IYNKICIDU," according to Mr. Jones. He thinks that this is a name, and that there is an aboriginal ring to it, though I should say, myself, that he was thinking of the far-distant Incas: that the Spanish donor cut on the cross the name of an Indian to whom it was presented. But we look at the inscription ourselves and see that the letters said to be "C" and "D" are turned the wrong way, and that the letter said to be "K" is not only turned the wrong way, but is upside down.

It is difficult to accept that the remarkable, the very extensive, copper mines in the region of Lake Superior were ever the works of American aborigines. Despite the astonishing extent of these mines, nothing has ever been found to indicate that the region

在北美内陆--或埋在数百年土壤的堆积之下--除非它们确实是从--第一批罗马人来自的任何地方--掉落下来的?伊格内修斯·唐纳利在*Atlantis*中给出了一份在土丘中发现的物品清单，这些土丘被认为早于美洲一切欧洲影响：车床制作的物品，诸如来自某处的商人会供应给野蛮人的东西--据说车床痕迹确凿无疑。据说是：当然我们不能接受任何事物是确凿无疑的。在*Rept.Smithson.Inst.*,1881-619中，有一篇查尔斯·C·琼斯的记述，关于在佐治亚州发现的两个银十字架。它们是制作精巧、装饰华丽的十字架，但并非传统的十字苦像：所有臂等长。琼斯先生是一位优秀的实证主义者--德索托曾停在这些十字架被发现的那个“精确”地点。但潜伏在一切据说“精确”之物中的否定精神自身显现于：其中一个十字架上有一处铭文，在西班牙语或任何其他已知的地球上的语言中都没有意义：

据琼斯先生说，是“IYNKICIDU”。他认为这是一个名字，并且认为它带有一种土著的韵味，不过我自己倒要说，他是在想那遥远的印加人：那位西班牙捐赠者在十字架上刻下了受赠印第安人的名字。但我们自己来看这铭文，看到那些据说为“C”和“D”的字母方向反了，而那个据说为“K”的字母不仅方向反了，而且倒了过来。

很难接受苏必利尔湖地区那些非凡的、极其广阔的铜矿曾经是美洲土著的工程。尽管这些矿场范围惊人，却从未发现任何东西表明该地区

was ever inhabited by permanent dwellers— "... not a vestige of a dwelling, a skeleton, or a bone has been found." The Indians have no traditions relating to the mines. (*Amer. Antiquarian*, 25-258.) I think that we've had visitors: that they have come here for copper, for instance. As to other relics of them—but we now come upon frequency of a merger that has not so often appeared before:

曾经有永久居民居住--“.....没有发现住所的痕迹、一具骸骨或一根骨头。”印第安人没有关于这些矿场的传说。(*Amer.Antiquarian*,25-258。)我认为我们曾有过访客：比如说，他们曾到这里来采铜。至于他们的其他遗物--但我们现在遇到了一种合并的频繁出现，这种合并此前并不那么常见：

Fraudulency.

欺诈行为。

Hair called real hair—then there are wigs. Teeth called real teeth —then there are false teeth. Official money—counterfeit money. It's the bane of psychic research. If there be psychic phenomena, there must be fraudulent psychic phenomena. So desperate is the situation here that Carrington argues that, even if Palladino be caught cheating, that is not to say that all her phenomena are fraudulent. My own version is: that nothing indicates anything, in a positive sense, because, in a positive sense, there is nothing to be indicated. Everything that is called true must merge away indistinguishably into something called false. Both are expressions of the same underlying quasiness, and are continuous. Fraudulent antiquarian relics are very common, but they are not more common than are fraudulent paintings.

被称为真头发的头发--然后还有假发。被称为真牙齿的牙齿--然后还有假牙。官方货币--伪造货币。这是通灵研究的祸根。如果有通灵现象，就必然有欺诈性的通灵现象。此处的情形如此绝望，以至于卡林顿论证说，即使帕拉迪诺被当场抓住作弊，那也不等于说她的所有现象都是欺诈性的。我自己的说法是：没有什么能指示任何东西，在肯定的意义上，因为在肯定的意义上，没有什么可被指示的。一切被称为真的东西都必然不可区分地融入某种被称为假的东西。两者都是同一底层准性(quasiness)的表述，并且是连续的。伪造的古物非常常见，但它们并不比伪造的画作更常见。

W.S. Forest, *Historical Sketches of Norfolk, Virginia*:

W.S.Forest,《弗吉尼亚州诺福克历史概要》:

That, in September, 1833, when some workmen, near Norfolk, were boring for water, a coin was drawn up from a depth of about 30 feet. It was about the size of an English shilling, but oval—an oval disk, if not a coin. The figures upon it were distinct, and represented "a warrior or hunter and other characters, apparently of Roman origin."

那是，1833年9月，当一些工人在诺福克附近钻井取水时，一枚硬币从约30英尺深处被取出。它大约有一枚英国先令大小，但呈椭圆形--一个椭圆形圆盘，如果不是硬币的话。上面的图案清晰可辨，描绘的是“一名战士或猎人以及其他字符，显然源自罗马。”

The means of exclusion would probably be—men digging a hole—no one else looking: one of them drops a coin into the hole—as to where he got a strange coin, remarkable in shape even—that's disregarded. Up comes the coin—expressions of astonishment from the evil one who had dropped it.

排除的手段大概是--人们挖一个洞--没有别人看着：其中一人往洞里丢了一枚硬币--至于他从哪里弄来一枚奇怪的、形状甚至很显眼的硬币--那就无人理会了。硬币上来了--那个丢下它的恶人发出惊讶的表示。

However, the antiquarians have missed this coin. I can find no other mention of it.

然而，古物研究者们漏掉了这枚硬币。我找不到关于它的其他提及。

Another coin. Also a little study in the genesis of a prophet.

又一枚硬币。也是一则关于先知诞生的小研究。

In the *American Antiquarian*, 16-313, is copied a story by a correspondent to the *Detroit News*, of a copper coin about the size of a two-cent piece, said to have been found in a Michigan mound. The Editor says merely that he does not endorse the find. Upon this slender basis, he buds out, in the next number of the *Antiquarian*:

在*American Antiquarian*,16-313中，转载了一位通讯员写给*Detroit News*的故事，说是一枚约两分硬币大小的铜币，据说是在密歇根的一座土墩中发现的。编辑只是说他不为这一发现背书。在这个单薄的基础上，他在下一期《古物研究者》中冒出了新芽：

"The coin turns out, as we predicted, to be a fraud."

我们的说法是，正如我们所预言的，这枚硬币原来是一场骗局。

You can imagine the scorn of Elijah, or any of the old more nearly real prophets.

你可以想象以利亚，或任何一位更近乎真实的古代先知的鄙夷。

Or all things are tried by the only kind of jurisprudence we have in quasi-existence:

或者一切事物都按我们在准存在中所拥有的唯一一种法理学来审判：

Presumed to be innocent until convicted—but they're guilty.

在未被定罪之前，应推定其无罪--但他们是有罪的。

The Editor's reasoning is as phantom-like as my own, or St. Paul's, or Darwin's. The coin is condemned because it came from the same region from which, a few years before, had come pottery that had been called fraudulent. The pottery had been condemned because it was condemnable.

这位编辑的推理和我自己的、或圣保罗的、或达尔文的一样虚幻。这枚硬币被判定为伪，因为它来自几年前曾出过被称为伪造的陶器的同一地区。那些陶器被判定为伪，因为它该受谴责。

*Scientific American*, June 17, 1882:

《科学美国人》，1882年6月17日：

That a farmer, in Cass Co., Ill., had picked up, on his farm, a bronze coin, which was sent to Prof. F.F. Hilder, of St. Louis, who identified it as a coin of Antiochus IV. Inscription said to be in ancient Greek characters: translated as "King Antiochus Epiphanes (Illustrious) the Victorius." Sounds quite definite and convincing—but we have some more translations coming.

伊利诺伊州卡斯县的一位农民在他的农场里捡到了一枚青铜币，被送到了圣路易斯的F.F.希尔德教授那里，他鉴定其为安条克四世的一枚硬币。铭文据说是古希腊文字：译为“国王安条克·埃皮法尼斯(显赫者)胜利者。”听起来相当确定而令人信服--但我们还有更多译文要来。

In the *American Pioneer*, 2-169, are shown two faces of a copper coin, with characters very much like those upon the Grave Creek stone—which, with translations, we'll take up soon. This coin is said to have been found in Connecticut, in 1843.

在*American Pioneer*,2-169中，展示了一枚铜币的两面，上面的字符非常像格雷夫克里克石上的那些--连同译文，我们很快就会谈到。这枚硬币据说1843年在康涅狄格州被发现。

*Records of the Past*, 12-182:

往昔记录,12-182:

That, early in 1913, a coin, said to be a Roman coin, was reported as discovered in an Illinois mound. It was sent to Dr. Emerson, of the Art Institute, of Chicago. His opinion was that the coin is "of the rare mintage of Domitius Domitianus, Emperor in Egypt." As to its discovery in an Illinois mound, Dr. Emerson disclaims responsibility. But what strikes me here is that a joker should not have been satisfied with an ordinary Roman coin. Where did he get a rare coin, and why was it not missed from some collection? I have looked over numismatic journals enough to accept that the whereabouts of every rare coin in anyone's possession is known to coin-collectors. Seems to me nothing left but to call this another "identification."

1913年初，一枚据说是罗马硬币的钱币，据报道在伊利诺伊州的一个土丘中被发现。它被送到了芝加哥艺术学院的埃默森博士那里。他的意见是，这枚硬币是“埃及皇帝多米提乌斯·多米提亚努斯的稀有铸币”。至于它在伊利诺伊州一个土丘中的发现，埃默森博士否认对此负责。但在此令我注意的是，一个恶作剧者本不应满足于一枚普通的罗马硬币。他从哪里弄到一枚稀有的硬币，又为什么没有从某个收藏中被发现缺失?我翻阅钱币学杂志已足够多，足以接受：任何人所拥有的每一枚稀有硬币的下落都为硬币收藏家所知。在我看来，除了把这称为又一次“鉴定”之外，别无他法。

*Proc. Amer. Phil. Soc.*, 12-224:

程序美国腓力社会,12-224:

That, in July, 1871, a letter was received from Mr. Jacob W. Moffit, of Chillicothe, Ill., enclosing a photograph of a coin, which he said had been brought up, by him, while boring, from a depth

1871年7月，伊利诺伊州奇利科西的雅各布·W·莫菲特先生寄来一封信，内附一枚硬币的照片，他说这枚硬币是他在钻孔时从某一深度取出的

of 120 feet.

Of course, by conventional scientific standards, such depth has some extraordinary meaning. Palaeontologists, geologists, and archaeologists consider themselves reasonable in arguing ancient origin of the far-buried. We only accept: depth is a pseudo-standard with us; one earthquake could bury a coin of recent mintage 120 feet below the surface.

According to a writer in the *Proceedings*, the coin is uniform in thickness, and had never been hammered out by savages—"there are other tokens of the machine shop."

But, according to Prof. Leslie, it is an astrologic amulet. "There are upon it the signs of Pisces and Leo."

Or, with due disregard, you can find signs of your great-grandmother, or of the Crusades, or of the Mayans, upon anything that ever came from Chillicothe or from a five and ten cent store. Anything that looks like a cat and a goldfish looks like Leo and Pisces: but, by due suppressions and distortions there's nothing that can't be made to look like a cat and a goldfish. I fear me we're turning a little irritable here. To be damned by slumbering giants and interesting little harlots and clowns who rank high in their profession is at least supportable to our vanity; but, we find that the anthropologists are of the slums of the divine, or of an archaic kindergarten of intellectuality, and it is very unflattering to find a mess of moldy infants sitting in judgment upon us.

Prof. Leslie then finds, as arbitrarily as one might find that some joker put the Brooklyn Bridge where it is, that "the piece was placed there as a practical joke, though not by its present owner;

120英尺的。

当然，按照传统科学标准，这样的深度自有某种非同寻常的含义。古生物学家、地质学家和考古学家认为，他们论证深埋之物年代久远是合理的。我们只接受：深度对我们来说是一个伪标准；一场地震就能把一枚新铸的硬币埋到地表以下120英尺处。

据《*Proceedings*》的一位作者说，这枚钱币厚度均匀，从未被野蛮人锤打而成--“还有机器工场的其他痕迹。”

但据莱斯利教授说，它是一枚占星护身符。“上面有双鱼座和狮子座的符号。”

或者，若予以适当的漠视，你可以在任何出自奇利科西或五分一角商店的东西上，找到你曾祖母、或十字军、或玛雅人的痕迹。任何看起来像猫和金鱼的东西都像狮子座和双鱼座：但通过适当的抑制和扭曲，没有什么不能被弄得看起来像猫和金鱼。我恐怕我们在这里变得有点急躁了。被沉睡的巨人和有趣的小娼妓以及在其职业中地位很高的丑角所诅咒，对我们的虚荣心来说至少是可以忍受的；但我们发现，人类学家属于神圣的贫民窟，或属于智力性的古老幼儿园，而发现一堆发霉的婴儿坐在审判我们，是非常不光彩的。

莱斯利教授随后任意地断定--其任意程度不亚于有人断定某个恶作剧者把布鲁克林大桥放在了它现在的位置--“这件东西是作为恶作剧放在那里的，尽管不是被它现在的所有者放的；

and is a modern fabrication, perhaps of the sixteenth century, possibly Hispano-American or French-American origin."

It's sheer, brutal attempt to assimilate a thing that may or may not have fallen from the sky, with phenomena admitted by the anthropologic system: or with the early French or Spanish explorers of Illinois. Though it is ridiculous in a positive sense to give reasons, it is more acceptable to attempt reasons more nearly real than opposing reasons. Of course, in his favor, we note that Prof. Leslie qualifies his notions. But his disregards are that there is nothing either French or Spanish about this coin. A legend upon it is said to be "somewhere between Arabic and Phœnician, without being either." Prof. Winchell (*Sparks from a Geologist's Hammer*, p. 170) says of the crude designs upon this coin, which was in his possession—scrawls of an animal and of a warrior, or of a cat and a goldfish, whichever be convenient—that they had been neither stamped nor engraved, but "looked as if etched with an acid." That is a method unknown in numismatics of this earth. As to the crudity of design upon this coin, and something else—that, though the "warrior" may be, by due disregards, either a cat or a goldfish, we have to note that his headdress is typical of the American Indian—could be explained, of course, but for fear that we might be instantly translated to the Positive Absolute, which may not be absolutely desirable, we prefer to have some flaws or negativeness in our own expressions.

Data of more than the thrice-accursed:

Tablets of stone, with the ten commandments engraved upon them, in Hebrew, said to have been found in mounds in the United States:

而且是一件现代伪造品，也许是十六世纪的，可能源自西班牙裔美国人或法国裔美国人。”

这是纯粹的、粗暴的尝试，要将一件可能或可能并非从天而降的东西，与人类学体系所承认的现象相融合：或与伊利诺伊州的早期法国或西班牙探险者相融合。虽然在积极意义上给出理由是荒谬的，但尝试给出比对立理由更接近真实的理由更为可接受。当然，对他有利的是，我们注意到莱斯利教授对他的观点作了限定。但他的漠视之处在于，这枚硬币上既没有法国也没有西班牙的东西。据说上面的一段铭文“介于阿拉伯文和腓尼基文之间，但两者都不是。”温切尔教授(*Sparks from a Geologist's Hammer*，第170页)谈到这枚曾为他所拥有的硬币上的粗糙图案--一只动物和一个战士的涂鸦，或一只猫和一条金鱼，随方便而定--说它们既非冲压也非雕刻，而是“看起来像是用酸蚀刻的”。那是这个地球的钱币学中未知的方法。至于这枚硬币上图案的粗糙，以及另一件事--尽管那个“战士”通过适当的漠视，可能是猫或金鱼，我们必须注意到他的头饰是典型的美洲印第安人的--当然可以解释，但唯恐我们可能被立即转化为积极绝对，而那可能并非绝对可取，我们宁愿在自己的表达中保留一些瑕疵或否定性。

比三重诅咒还要多的数据：

石板，上面用希伯来文刻着十诫，据说是在美国的土丘中发现的：

Masonic emblems said to have been found in mounds in the United States.

We're upon the borderline of our acceptances, and we're amorphous in the uncertainties and mergings of our outline. Conventionally, or, with no real reason for so doing, we exclude these things, and then, as grossly and arbitrarily and irrationally—though our attempt is always to approximate away from these negative states—as ever a Kepler, Newton, or Darwin made his selections, without which he could not have seemed to be, at all, because every one of them is now seen to be an illusion, we accept that other lettered things have been found in mounds in the United States. Of course we do what we can to make the selection seem not gross and arbitrary and irrational. Then, if we accept that inscribed things of ancient origin have been found in the United States; that cannot be attributed to any race indigenous to the western hemisphere; that are not in any language ever heard of in the eastern hemisphere—there's nothing to it but to turn non-Euclidian and try to conceive of a third "hemisphere," or to accept that there has been intercourse between the western hemisphere and some other world.

But there is a peculiarity to these inscribed objects. They remind me of the records left, by Sir John Franklin, in the Arctic; but, also, of attempts made by relief expeditions to communicate with the Franklin expedition. The lost explorers cached their records—or concealed them conspicuously in mounds. The relief expeditions sent up balloons, from which messages were dropped broadcast. Our data are of things that have been cached, and of things that seem to have been dropped—

据说在美国的土丘中发现了共济会徽章。

我们正处于我们接受之物的边界线上，在我们的轮廓的不确定性和融合中我们是无定形的。按惯例，或者没有真正的理由这样做，我们排除这些东西，然后，同样粗暴地、任意地、非理性地--尽管我们的尝试总是要远离这些否定状态--正如开普勒、牛顿或达尔文曾经做出他们的选择一样，没有这些选择他根本不可能显得存在，因为现在他们每一个都被视为幻觉，我们接受其他有文字的东西在美国的土丘中被发现。当然我们尽我们所能使这种选择看起来不那么粗暴、任意和非理性。那么，如果我们接受古代起源的有铭文的东西在美国被发现；那不能归因于任何西半球土著的种族；那不属于东半球任何听说过的语言--那就别无他法，只能转向非欧几里得，尝试构想第三个“半球”，或者接受西半球与某个其他世界之间曾有过交往。

但这些刻有铭文的物件有一个奇特之处。它们让我想起约翰·富兰克林爵士在北极留下的记录；但也让我想起救援探险队试图与富兰克林探险队联络的努力。失踪的探险者把他们的记录藏了起来--或者把它们显眼地藏在土丘里。救援探险队放起气球，从气球上四处投下信息。我们的资料涉及的是被藏起来的东西，以及似乎是被投下来的东西--

Or a Lost Expedition from—Somewhere.

Explorers from somewhere, and their inability to return—then, a long, sentimental, persistent attempt, in the spirit of our own Arctic relief-expeditions—at least to establish communication—

What if it may have succeeded?

We think of India—the millions of natives who are ruled by a small band of esoterics—only because they receive support and direction from—somewhere else—or from England.

In 1838, Mr. A.B. Tomlinson, owner of the great mound at Grave Creek, West Virginia, excavated the mound. He said that, in the presence of witnesses, he had found a small, flat, oval stone—or disk—upon which were engraved alphabetic characters.

Col. Whittelsey, an expert in these matters, says that the stone is now "universally regarded by archaeologists as a fraud": that, in his opinion, Mr. Tomlinson had been imposed upon.

Avebury, *Prehistoric Times*, p. 271:

"I mention it because it has been the subject of much discussion, but it is now generally admitted to be a fraud. It is inscribed with Hebrew characters, but the forger has copied the modern instead of the ancient form of the letters."

As I have said, we're as irritable here, under the oppressions of the anthropologists as ever were slaves in the south toward superiorities from "poor white trash." When we finally reverse our relative positions we shall give lowest place to the anthropologists. A Dr. Gray does at least look at a fish before he conceives of a miraculous origin for it. We shall have to submerge

或是一支来自某处的失踪探险队。

来自某处的探险者，以及他们无法返回--然后，一种漫长的、感伤的、执着的尝试，本着我们自己北极救援探险队的精神--至少建立联系--

如果它可能成功了呢？

我们想到印度--数百万土著被一小群秘传者统治--只是因为他们从--别处--或从英格兰获得支持和指示。

1838年，西弗吉尼亚州格雷夫克里克大土丘的所有者A.B.汤姆林森先生发掘了这座土丘。他说，在证人面前，他发现了一块小的、扁平的、椭圆形的石头--或者说圆盘--上面刻有字母字符。

惠特尔西上校，一位在这些事情上的专家，说这块石头现在“被考古学家普遍视为赝品”：在他看来，汤姆林森先生是被人骗了。

埃夫伯里，《史前时代》，第271页：

“我提到它，是因为它一直是许多讨论的主题，但现在普遍承认它是赝品。上面刻有希伯来文字符，但伪造者抄的是字母的现代形式而非古代形式。”

正如我所说，我们在这里，在人类学家的压迫下，和南方奴隶面对来自“可怜的白人垃圾”的上等人时一样易怒。当我们最终扭转我们的相对位置时，我们将把最低的位置给人类学家。格雷博士至少在看一条鱼之后才构想出它的神奇起源。我们将不得不淹没

Lord Avebury far below him—if we accept that the stone from Grave Creek is generally regarded as a fraud by eminent authorities who did not know it from some other object—or, in general, that so decided an opinion must be the product of either deliberate disregard or ignorance or fatigue. The stone belongs to a class of phenomena that is repulsive to the System. It will not assimilate with the System. Let such an object be heard of by such a systematist as Avebury, and the mere mention of it is as nearly certainly the stimulus to a conventional reaction as is a charged body to an electroscope or a glass of beer to a prohibitionist. It is of the ideals of Science to know one object from another before expressing an opinion upon a thing, but that is not the spirit of universal mechanics:

埃夫伯里勋爵远在他之下--如果我们接受来自格雷夫溪的石头被那些并不认识它与某个其他物体之别的著名权威普遍视为赝品--或者，一般而言，如此确定的意见必定是故意漠视、无知或疲劳的产物。这块石头属于一类对体系具有排斥性的现象。它不会与体系同化。让这样一个对象被像埃夫伯里这样的系统论者听说，仅仅提及它就几乎确定地是常规反应的刺激，正如带电体对验电器或一杯啤酒对禁酒主义者一样。科学的理想是在对一件事发表意见之前将一个对象与另一个区分开来，但那不是普遍力学的精神：

A thing. It is attractive or repulsive. Its conventional reaction follows.

一件事物。它具有吸引力或排斥力。其常规反应随之而来。

Because it is not the stone from Grave Creek that is in Hebrew characters, either ancient or modern: it is a stone from Newark, Ohio, of which the story is told that a forger made this mistake of using modern instead of ancient Hebrew characters. We shall see that the inscription upon the Grave Creek stone is not in Hebrew.

因为带有希伯来文字符--无论是古代还是现代--的并不是格雷夫克里克的石头：而是俄亥俄州纽瓦克的一块石头，关于它的故事说，一个伪造者犯了使用现代而非古代希伯来文字符的错误。我们将看到格雷夫克里克石头上的铭文不是希伯来文。

Or all things are presumed to be innocent, but are supposed to be guilty—unless they assimilate.

或者一切事物都被推定为无辜，但被假定有罪--除非它们同化。

Col. Whittelsey (*Western Reserve Historical Tracts, No. 33*) says that the Grave Creek stone was considered a fraud by Wilson, Squires, and Davis. Then he comes to the Congress of Archaeologists at Nancy, France, 1875. It is hard for Col. Whittelsey to admit that, at this meeting, which sounds important, the stone was endorsed. He reminds us of Mr. Symons, and "the man" who "considered"

惠特尔西上校(*Western Reserve Historical Tracts, No.33*)说，格雷夫溪石碑被威尔逊、斯夸尔斯和戴维斯视为赝品。接着他谈到1875年在法国南锡举行的考古学家大会。惠特尔西上校很难承认，在这次听起来很重要的会议上，石碑得到了认可。他提醒我们注意西蒙斯先生，以及那位“认为”的“人”

that he saw something. Col. Whittelsey's somewhat tortuous expression is that the finder of the stone "so imposed his views" upon the congress that it pronounced the stone genuine.

Also the stone was examined by Schoolcraft. He gave his opinion for genuineness.

Or there's only one process, and "see-saw" is one of its aspects. Three or four fat experts on the side against us. We find four or five plump ones on our side. Or all that we call logic and reasoning ends up as sheer preponderance of avoirdupois.

Then several philologists came out in favor of genuineness. Some of them translated the inscription. Of course, as we have said, it is our method—or the method of orthodoxy—way in which all conclusions are reached—to have some awfully eminent, or preponderantly plump, authorities with us whenever we can—in this case, however, we feel just a little apprehensive in being caught in such excellently obese, but somewhat negativized, company:

Translation by M. Jombard:

"Thy orders are laws: thou shinest in impetuous élan and rapid chamois."

M. Maurice Schwab:

"The chief of Emigration who reached these places (or this island) has fixed these characters forever."

M. Oppert:

"The grave of one who was assassinated here. May God, to revenge him, strike his murderer, cutting off the hand of his

他看到了什么东西。惠特尔西上校那多少有些曲折的说法是，石头的发现者“如此强加了他的观点”于大会，以至于大会宣布这块石头是真的。

这块石头也由斯库尔克拉夫特检验过。他给出了认为其为真品的意见。

或者只有一个过程，而“跷跷板”是它的一个方面。三四个胖专家站在反对我们的一边。我们发现四五个丰满的站在我们这边。或者我们所谓的逻辑和推理最终不过是纯粹的体重优势。

然后几位语文学家站出来支持其真实性。其中一些人翻译了铭文。当然，正如我们所说，这是我们的方法--或者说正统观念的方法--达成所有结论的方式--每当我们能够的时候，总有一些极其杰出、或者说体重占优势的权威站在我们这边--然而在这个案例中，我们感到有些不安，因为被夹在如此肥胖、但有些被否定化的、

公司：

M.Jombard 的译文：

“你的命令就是法律：你在迅猛的冲劲和敏捷的岩羚羊中闪耀。”

莫里斯·施瓦布先生：

“到达这些地方(或这个岛屿)的移民首领将这些字符永久地固定下来。”

奥佩尔先生：

“一位在此被暗杀者的坟墓。愿上帝为他复仇，击打他的凶手，砍断他的手”

existence."

I like the first one best. I have such a vivid impression from it of someone polishing up brass or something, and in an awful hurry. Of course the third is more dramatic—still they're all very good. They are perturbations of one another, I suppose.

In Tract 44, Col. Whittelsey returns to the subject. He gives the conclusion of Major De Helward, at the Congress of Luxembourg, 1877:

"If Prof. Read and myself are right in the conclusion that the figures are neither of the Runic, Phœnician, Canaanite, Hebrew, Lybian, Celtic, or any other alphabet-language, its importance has been greatly over-rated."

Obvious to a child; obvious to any mentality not helplessly subjected to a system:

That just therein lies the importance of this object.

It is said that an ideal of science is to find out the new—but, unless a thing be of the old, it is "unimportant."

"It is not worth while." (Hovey.)

Then the inscribed ax, or wedge, which, according to Dr. John C. Evans, in a communication to the American Ethnological Society, was plowed up, near Pemberton, N.J., 1859. The characters upon this ax, or wedge, are strikingly similar to the characters on the Grave Creek stone. Also, with a little disregard here and a little more there, they look like tracks in the snow by someone who's been out celebrating, or like your handwriting, or mine, when we think there's a certain distinction in illegibility. Method of

存在。”

我最喜欢第一个。它给我如此生动的印象，有人在擦亮黄铜或什么东西，而且非常匆忙。当然第三个更具戏剧性--不过它们都很好。我想它们是彼此的扰动。

在第44号论丛中，惠特尔西上校回到这个主题。他给出了德·赫尔沃德少校在1877年卢森堡大会上的结论：

“如果里德教授和我正确地得出结论，认为这些图形既不属于卢恩字母、腓尼基字母、迦南字母、希伯来字母、利比亚字母、凯尔特字母，也不属于任何其他字母语言，那么其重要性被大大高估了。”

对孩子来说显而易见；对任何没有无助地屈服于一个体系的心智来说显而易见：

我们的说法是，这个对象的重要性恰恰就在于此。

据说科学的一个理想是发现新的--但是，除非某样东西是旧的，否则它就是“不重要的”。

“不值得。”(霍维)

然后是那块刻有铭文的斧头，或称楔形石，据约翰·C·埃文斯博士在美国民族学学会的一份通讯中所述，它于1859年在新泽西州彭伯顿附近被犁出。这块斧头或楔形石上的字符与格雷夫溪石碑上的字符惊人地相似。而且，在这里稍加忽略、在那里再多忽略一些，它们看起来就像某个外出庆祝的人留在雪地上的足迹，或者像你我的笔迹--当我们认为潦草之中别有一种风致的时候。方法

disregard: anything's anything.

Dr. Abbott describes this object in the *Report of the Smithsonian Institution*, 1875-260.

He says he has no faith in it.

All progress is from the outrageous to the commonplace. Or quasi-existence proceeds from rape to the crooning of lullabies. It's been interesting to me to go over various long-established periodicals and note controversies between attempting positivists and then intermediatistic issues. Bold, bad intruders of theories; ruffians with dishonorable intentions—the alarms of Science; her attempts to preserve that which is dearer than life itself—submission—then a fidelity like Mrs. Micawber's. So many of these ruffians, or wandering comedians that were hated, or scorned, pitied, embraced, conventionalized. There's not a notion in this book that has a more frightful, or ridiculous, mien than had the notion of human footprints in rocks, when that now respectabilized ruffian, or clown, was first heard from. It seems bewildering to one whose interests are not scientific that such rows should be raised over such trifles: but the feeling of a systematist toward such an intruder is just about what anyone's would be if a tramp from the street should come in, sit at one's dinner table, and say he belonged there. We know what hypnosis can do: let him insist with all his might that he does belong there, and one begins to suspect that he may be right; that he may have higher perceptions of what's right. The prohibitionists had this worked out very skillfully.

So the row that was raised over the stone from Grave Creek—but time and cumulativeness, and the very factor we make so much of

不予理会：任何事物皆任何事物。

阿博特博士在史密森学会报告,1875-260中描述了这个物体。

他说他不相信这个。

一切进步都是从骇人听闻到司空见惯。或者说，准存在是从强暴走向摇篮曲的低吟。对我来说，翻阅各种历史悠久的老牌期刊，留意那些跃跃欲试的实证主义者与居间调停式议题之间的争论，是件有趣的事。大胆而恶劣的理论闯入者；心怀不轨的莽汉--科学的警报；她试图保住那比生命本身更珍贵的东西--顺从--然后是一种像米考伯太太那样的忠贞。这许多莽汉，或者说流浪的丑角，曾被憎恨、蔑视、怜悯、接纳、规范化。本书中没有一个观念，其面目比岩石中的人类足迹这一观念当初更为可怖或可笑--那时这个如今已体面化的莽汉或小丑刚刚被人听闻。对于一个兴趣不在科学上的人来说，为了这等琐事竟掀起如此轩然大波，似乎令人困惑：但一个系统论者对这种闯入者的感受，大约就同任何人遇到一个街上的流浪汉走进来、坐到自家餐桌旁、声称自己属于这里时的感受一样。我们知道催眠能做什么：让他竭尽全力坚称自己确实属于那里，人便开始怀疑他也许是对的；也许他对何为正确有着更高的感知。禁酒主义者们把这一套推演得极为巧妙。

于是围绕格雷夫溪那块石头掀起的轩然大波--但时间和累积性，以及我们如此重视的那个因素

—or the power of massed data. There were other reports of inscribed stones, and then, half a century later, some mounds—or caches, as we call them—were opened by the Rev. Mr. Gass, near the city of Davenport. (*American Antiquarian*, 15-73.) Several stone tablets were found. Upon one of them, the letters "TFTOWNS" may easily be made out. In this instance we hear nothing of fraudulency—time, cumulativeness, the power of massed data. The attempt to assimilate this datum is:

That the tablet was probably of Mormon origin.

Why?

Because, at Mendon, Ill., was found a brass plate, upon which were similar characters.

Why that?

Because that was found "near a house once occupied by a Mormon."

In a real existence, a real meteorologist, suspecting that cinders had come from a fire engine—would have asked a fireman.

Tablets of Davenport—there's not a record findable that it ever occurred to any antiquarian—to ask a Mormon.

Other tablets were found. Upon one of them are two "F's" and two "8's." Also a large tablet, twelve inches by eight to ten inches "with Roman numerals and Arabic." It is said that the figure "8" occurs three times, and the figure or letter "O" seven times. "With these familiar characters are others that resemble ancient alphabets, either Phœnecian or Hebrew."

It may be that the discovery of Australia, for instance, will turn

--或者说大量资料的力量。还有其他关于刻字石头的报告，然后，半个世纪后，一些土墩--或者我们称之为窖藏--由加斯牧师先生在达文波特城附近打开。(美国古物学家,15-73。)发现了几块石板。其中一块上，字母“TFTOWNS”可以轻易辨认出来。在这个实例中，我们听不到任何关于欺诈的说法--时间、累积性、大量资料的力量。试图消化这份资料的尝试是：

那块石板可能源自摩门教。

为什么？

因为在伊利诺伊州门登，发现了一块黄铜板，上面有类似的字符。

为什么？

因为那是在“一座曾由摩门教徒居住的房屋附近”被发现的。

在真实的存在中，一个真正的气象学家，如果怀疑煤渣来自消防车--本会去问消防员。

达文波特的石板--找不到任何记录表明曾有古物学家想到--去问一个摩门教徒。

还发现了其他石板。其中一块上有两个“F”和两个“8”。还有一块大石板，十二英寸乘八到十英寸，“带有罗马数字和阿拉伯数字”。据说数字“8”出现了三次，数字或字母“O”出现了七次。“与这些熟悉的字符一起的还有其他类似于古代字母的字符，或是腓尼基字母或是希伯来字母。”

也许，举例来说，澳大利亚的发现将会转变

out to be less important than the discovery and the meaning of these tablets—

But where will you read of them in anything subsequently published; what antiquarian has ever since tried to understand them, and their presence, and indications of antiquity, in a land that we're told was inhabited only by unlettered savages?

These things that are exhumed only to be buried in some other way.

Another tablet was found, at Davenport, by Mr. Charles Harrison, president of the American Antiquarian Society. "... 8 and other hieroglyphics are upon this tablet." This time, also, fraud is not mentioned. My own notion is that it is very unsportsmanlike ever to mention fraud. Accept anything. Then explain it your way. Anything that assimilates with one explanation, must have assimilable relations, to some degree, with all other explanations, if all explanations are somewhere continuous. Mormons are lugged in again, but the attempt is faint and helpless—"because general circumstances make it difficult to explain the presence of these tablets."

Altogether our phantom resistance is mere attribution to the Mormons, without the slightest attempt to find base for the attribution. We think of messages that were showered upon this earth, and of messages that were cached in mounds upon this earth. The similarity to the Franklin situation is striking. Conceivably centuries from now, objects dropped from relief-expedition-balloons may be found in the Arctic, and conceivably there are still undiscovered caches left by Franklin, in the hope that relief expeditions would find them. It would be as

其重要性不如这些泥板的发现及其意义--

但你在后来出版的任何东西中在哪里读到过它们；哪个古物学家此后曾试图理解它们，以及它们的存在，以及在一个我们被告知只居住着不识字的野蛮人的土地上所显示的古老性？

这些东西被掘出，只是为了以另一种方式被埋葬。

另一块石板在达文波特被美国古物学会会长查尔斯·哈里森先生发现。“……8以及其他象形文字都在这块石板上。”这一次同样没有提到欺诈。我自己的看法是，动辄提及欺诈是很不光明正大的。接受一切吧。然后按你的方式去解释它。任何能与一种解释相融合的东西，必定在某种程度上与所有其他解释具有可融合的关系--如果所有解释在某处是连续的话。摩门教徒又被牵扯进来，但这一尝试虚弱无力--“因为总体情况使得解释这些石板的存在颇为困难。”

总而言之，我们那幽灵般的抵抗不过是归咎于摩门教徒，丝毫没有试图为这一归咎寻找依据。我们想到那些如雨般倾泻于这大地上的信息，也想到那些被藏匿于这大地上土丘之中的信息。与富兰克林的情形相似得惊人。可以设想，数百年之后，从救援探险气球上投下的物件可能会在北极被发现；也可以设想，富兰克林留下的、指望救援探险队能找到的藏匿点，至今仍有未被发现的。那将同样

incongruous to attribute these things to the Eskimos as to attribute tablets and lettered stones to the aborigines of America. Some time I shall take up an expression that the queer-shaped mounds upon this earth were built by explorers from Somewhere, unable to get back, designed to attract attention from some other world, and that a vast sword-shaped mound has been discovered upon the moon—Just now we think of lettered things and their two possible significances.

把这些东西归因于爱斯基摩人，就像把石板和刻字石头归因于美洲原住民一样不协调。将来某个时候我会讨论一种说法，即地球上那些形状古怪的土墩是由从某处来的、无法回去的探险者建造的，旨在吸引来自另一个世界的注意，而且在月球上发现了一个巨大的剑形土墩--现在我们要考虑的是刻字的东西及其两种可能的含义。

A bizarre little lost soul, rescued from one of the morgues of the *American Journal of Science*:

一个古怪的小迷失灵魂，从美国科学杂志的某个停尸房中抢救出来：

An account, sent by a correspondent, to Prof. Silliman, of something that was found in a block of marble, taken November, 1829, from a quarry, near Philadelphia (*Am. J. Sci.*, 1-19-361). The block was cut into slabs. By this process, it is said, was exposed an indentation in the stone, about one and a half inches by five-eighths of an inch. A geometric indentation: in it were two definite-looking raised letters, like "I U": only difference is that the corners of the "U" are not rounded, but are right angles. We are told that this block of stone came from a depth of seventy or eighty feet—or that, if acceptable, this lettering was done long, long ago. To some persons, not sated with the commonness of the incredible that has to be accepted, it may seem grotesque to think that an indentation in sand could have tons of other sand piled upon it and hardening into stone, without being pressed out—but the famous Nicaraguan footprints were found in a quarry under eleven strata of solid rock. There was no discussion of this datum. We only take it out for an airing.

一位通信者寄给西利曼教授的一份记述，谈到1829年11月从费城附近一处采石场取出的一块大理石块中发现的东西(*Am.J.Sci.*, 1-19-361)。这块石料被切成石板。据说，在这一过程中，石头上露出了一处凹陷，约一英寸半长、八分之五英寸宽。一处几何形状的凹陷：其中有两个看似明确的凸起字母，像“I U”：唯一的差别是“U”的角不是圆的，而是直角。我们被告知，这块石头来自七八十英尺的深处--或者说，如果可以接受的话，这些字母是很久很久以前刻上的。对某些并不满足于不得不接受的不可信之事之平庸的人来说，想到沙中的一处凹陷可以被成吨的其他沙子堆在上面并硬化成石而不被压平，也许显得怪诞--但著名的尼加拉瓜脚印是在一处采石场、十一层坚硬岩石之下发现的。这一数据没有引起讨论。我们只是把它拿出来透透气。

As to lettered stones that may once upon a time have been

至于那些可能曾经一度是带字母的石头

showered upon Europe, if we cannot accept that the stones were inscribed by indigenous inhabitants of Europe, many have been found in caves—whence they were carried as curiosities by prehistoric men, or as ornaments, I suppose. About the size and shape of the Grave Creek stone, or disk: "flat and oval and about two inches wide." (Sollas.) Characters painted upon them: found first by M. Piette, in the cave of Mas d'Azil, Ariége. According to Sollas, they are marked in various directions with red and black lines. "But on not a few of them, more complex characters occur, which in a few instances simulate some of the capital letters of the Roman alphabet." In one instance the letters "F E I" accompanied by no other markings to modify them, are as plain as they could be. According to Sollas (*Ancient Hunters*, p. 95) M. Cartailhac has confirmed the observations of Piette, and M. Boule has found additional examples. "They offer one of the darkest problems of prehistoric times." (Sollas.)

如果我們不能接受這些石頭是由歐洲原住民刻寫的，那麼許多石頭是在洞穴中被發現的--因此它們是被史前人類作為珍玩帶到那裡的，或者我想是作為裝飾品。關於Grave Creek石頭或圓盤的大小和形狀：「扁平且呈橢圓形，寬約兩英寸。」(Sollas。)上面繪有字符：最初由M.Piette在Ariége的Mas d'Azil洞穴中發現。根據Sollas的說法，它們以紅色和黑色線條在各個方向上被標記。「但在不少石頭上，出現了更複雜的字符，在少數情況下這些字符模擬了羅馬字母表中的一些大寫字母。」在一個例子中，字母「ＦＥＩ」伴隨著沒有其他標記來修飾它們，它們盡可能地清晰。根據Sollas(*Ancient Hunters*，第95頁),M.Cartailhac已證實了Piette的觀察，而M.Boule已發現了更多的例子。「它們提供了史前時代最黑暗的問題之一。）

As to caches in general, I should say that they are made with two purposes: to proclaim and to conceal; or that caches documents are hidden, or covered over, in conspicuous structures; at least, so are designed the cairns in the Arctic.

至于一般的窖藏，我应该说它们有两个目的：宣告和隐藏；或者说窖藏文件被隐藏在显眼的结构中，或被覆盖起来；至少，北极地区的石堆是这样设计的。

*Trans. N.Y. Acad. of Sciences*, 11-27:

翻译。*N.Y.*科学院,11-27:

That Mr. J.H. Hooper, Bradley Co., Tenn., having come upon a curious stone, in some woods upon his farm, investigated. He dug. He unearthed a long wall. Upon this wall were inscribed many alphabetic characters. "872 characters have been examined, many of them duplicates, and a few imitations of animal forms, the moon, and other objects. Accidental imitations of oriental alphabets are numerous."

田纳西州布拉德利县的J.H.胡珀先生，在他农场的一些树林里偶然发现了一块奇特的石头，进行了调查。他挖掘。他挖出了一道长墙。这道墙上刻有许多字母字符。“已检查了872个字符，其中许多是重复的，还有少数模仿动物形态、月亮和其他物体的。偶然模仿东方字母的有很多。”

The part that seems significant:

That these letters had been hidden under a layer of cement.

And still, in our own heterogeneity, or unwillingness, or inability, to concentrate upon single concepts, we shall—or we sha'n't—accept that, though there may have been a Lost Colony or Lost Expedition from Somewhere, upon this earth, and extra-mundane visitors who could never get back, there have been other extra-mundane visitors, who have gone away again—altogether quite in analogy with the Franklin Expedition and Peary's flittings in the Arctic—

And a wreck that occurred to one group of them—

And the loot that was lost overboard—

The Chinese seals of Ireland.

Not the things with the big, wistful eyes that lie on ice, and that are taught to balance objects on their noses—but inscribed stamps, with which to make impressions.

*Proc. Roy. Irish Acad.*, 1-381:

A paper was read by Mr. J. Huband Smith, descriptive of about a dozen Chinese seals that had been found in Ireland. They are all alike: each a cube with an animal seated upon it. "It is said that the inscriptions upon them are of a very ancient class of Chinese characters."

The three points that have made a leper and an outcast of this datum—but only in the sense of disregard, because nowhere that I know of is it questioned:

似乎重要的部分：

我们的说法是，这些信件曾被藏在一层水泥之下。

然而，在我们自身的异质性中，或者说不愿意、或无力集中于单一概念中，我们将--或者我们不会--接受，尽管可能有一个迷失的殖民地或来自某处的迷失探险队，在这个地球上，以及永远无法回去的外来访客，但还有其他外来访客，他们又离开了--完全类似于富兰克林探险队和皮里在北极的游荡--

还有他们其中一伙遭遇的一场海难--

而落水遗失的财物--

爱尔兰的中国印章。

不是那些躺在冰上、长着大而渴望的眼睛、被教导在鼻子上平衡物体的东西--而是刻字的印章，用来制造印痕。

程序 *Roy.*爱尔兰科学院，*1-381*:

J.胡班德·史密斯先生宣读了一篇论文，描述了在爱尔兰发现的大约十几枚中国印章。它们全都一样：每一枚都是一个立方体，上面坐着一只动物。“据说上面的铭文属于一种非常古老的中国汉字。”

使这份资料成为麻风病人和被放逐者的三个要点--但只是在被忽视的意义上，因为据我所知，没有任何地方对它提出质疑：

Agreement among archaeologists that there were no relations, in the remote past, between China and Ireland:

That no other objects, from ancient China—virtually, I suppose—have ever been found in Ireland:

The great distances at which these seals have been found apart.

After Mr. Smith's investigations—if he did investigate, or do more than record—many more Chinese seals were found in Ireland, and, with one exception, only in Ireland. In 1852, about 60 had been found. Of all archaeologic finds in Ireland, "none is enveloped in greater mystery." (*Chambers' Journal*, 16-364.) According to the writer in *Chambers' Journal*, one of these seals was found in a curiosity shop in London. When questioned, the shopkeeper said that it had come from Ireland.

In this instance, if you don't take instinctively to our expression, there is no orthodox explanation for your preference. It is the astonishing scattering of them, over field and forest, that has hushed the explainers. In the *Proceedings of the Royal Irish Academy*, 10-171, Dr. Frazer says that they "appear to have been sown broadcast over the country in some strange way that I cannot offer solution of."

The struggle for expression of a notion that did not belong to Dr. Frazer's era:

"The invariable story of their find is what we might expect if they had been accidentally dropped...."

Three were found in Tipperary; six in Cork; three in Down; four in Waterford; all the rest—one or two to a county.

考古学家一致认为，在遥远的过去，中国和爱尔兰之间没有关系：

没有其他来自古代中国的物品--我想实际上是--曾在爱尔兰被发现过：

这些海豹被发现时彼此相距极远。

在史密斯先生的调查之后--如果他确实进行了调查，或者所做的不仅仅是记录--在爱尔兰又发现了许多中国印章，而且除了一个例外，都只在爱尔兰发现。1852年，大约已发现60枚。在爱尔兰的所有考古发现中，“没有比这更充满谜团的了。”(*Chambers' Journal*,16-364。)据*Chambers' Journal*的作者所述，其中一枚印章是在伦敦的一家古玩店中发现的。当被询问时，店主说它来自爱尔兰。

在这个实例中，如果你不本能地接受我们的说法，那么你的偏好就没有正统的解释。正是它们散落在田野和森林中的惊人分布，让解释者们沉默了。在皇家爱尔兰科学院院刊,10-171中，弗雷泽博士说它们“似乎以某种我无法提供解答的奇怪方式被撒播到全国各地。”

我们的说法是，为一种不属于弗雷泽博士时代的观念而挣扎表达：

“它们被发现时千篇一律的故事，正是我们如果它们是被偶然掉落时所期望的.....”

三处在蒂珀雷里发现；六处在科克；三处在唐；四处在沃特福德；其余全部--每郡一两处。

But one of these Chinese seals was found in the bed of the River Boyne, near Clonard, Meath, when workmen were raising gravel.

That one, at least, had been dropped there.

## 12

Astronomy.

And a watchman looking at half a dozen lanterns, where a street's been torn up.

There are gas lights and kerosene lamps and electric lights in the neighborhood: matches flaring, fires in stoves, bonfires, house afire somewhere; lights of automobiles, illuminated signs—

The watchman and his one little system.

Ethics.

And some young ladies and the dear old professor of a very "select" seminary.

Drugs and divorce and rape: venereal diseases, drunkenness, murder—

Excluded.

The prim and the precise, or the exact, the homogeneous, the single, the puritanic, the mathematic, the pure, the perfect. We can have illusion of this state—but only by disregarding its infinite denials. It's a drop of milk afloat in acid that's eating it. The positive swamped by the negative. So it is in intermediateness, where only to "be" positive is to generate corresponding and, perhaps, equal negativeness. In our

但这些中国印章中有一枚是在米斯郡克洛纳德附近的博因河河床中发现的，当时工人们正在挖砾石。那一枚至少是掉在那里的。

12

天文学。

我们的说法是，一个守夜人看着半打灯笼，那里街道被挖开了。

附近有煤气灯、煤油灯和电灯：火柴燃起、炉中起火、某处篝火、某处房屋着火；汽车灯光、照明招牌--

守夜人及其唯一的小体系。

伦理学。

还有一些年轻女士和一所非常“精选”的神学院的亲爱的老教授。

毒品与离婚与强奸：性病、醉酒、谋杀——

排除。

那拘谨而精确的，或者说确切的、同质的、单一的、清教徒式的、数学的、纯粹的、完美的。我们可以拥有这种状态的幻觉--但只有无视其无限的否定才行。它是一滴漂浮在正在吞噬它的酸液中的牛奶。肯定被否定所淹没。在中间状态中也是如此，唯有“存在”为肯定，才会产生相应的、或许同等的否定性。在我们的

acceptance, it is, in quasi-existence, premonitory, or pre-natal, or pre-awakening consciousness of a real existence.

But this consciousness of realness is the greatest resistance to efforts to realize or to become real—because it is feeling that realness has been attained. Our antagonism is not to Science, but to the attitude of the sciences that they have finally realized; or to belief, instead of acceptance; to the insufficiency, which, as we have seen over and over, amounts to paltriness and puerility of scientific dogmas and standards. Or, if several persons start out to Chicago, and get to Buffalo, and one be under the delusion that Buffalo is Chicago, that one will be a resistance to the progress of the others.

So astronomy and its seemingly exact, little system—

But data we shall have of round worlds and spindle-shaped worlds, and worlds shaped like a wheel; worlds like titanic pruning hooks; worlds linked together by streaming filaments; solitary worlds, and worlds in hordes: tremendous worlds and tiny worlds: some of them made of material like the material of this earth; and worlds that are geometric super-constructions made of iron and steel—

Or not only fall from the sky of ashes and cinders and coke and charcoal and oily substances that suggest fuel—but the masses of iron that have fallen upon this earth.

Wrecks and flotsam and fragments of vast iron constructions—

Or steel. Sooner or later we shall have to take up an expression that fragments of steel have fallen from the sky. If fragments not of iron, but of steel have fallen upon this earth—

接受中，在准存在中，那是对一种真实存在的预兆性、或产前性、或觉醒前的意识。

但这种对真实性的意识是对实现或变得真实的努力的最大阻力--因为它感觉真实性已经达到了。我们的对立面不是科学，而是科学界认为他们已经最终实现了的态度；或者是对信念而非接受；是对不足，正如我们一再看到的，这种不足等同于科学教条和标准的琐碎与幼稚。或者，如果几个人出发去芝加哥，到了布法罗，其中一人误以为布法罗就是芝加哥，那这个人就会成为其他人前进的阻力。

天文学及其看似精确的小体系--

但我们将拥有关于圆形世界和纺锤形世界、以及轮形世界的资料；像巨型修枝钩一样的世界；由流动的细丝连接在一起的世界；孤立的世界和成群的世界：巨大的世界和微小的世界：其中一些由类似这个地球的材料构成；还有一些世界是由钢铁构成的几何超级建筑--

或者不仅是从天空降下灰烬、煤渣、焦炭、木炭和暗示燃料的油性物质--还有落在地球上的铁块。

残骸、漂浮物以及巨大铁制结构的碎片--

或者钢。迟早我们将不得不采用一种说法，即钢的碎片从天空落下。如果不是铁的碎片，而是钢的碎片落在地球上--

But what would a deep-sea fish learn even if a steel plate of a wrecked vessel above him should drop and bump him on the nose?

Our submergence in a sea of conventionality of almost impenetrable density.

Sometimes I'm a savage who has found something on the beach of his island. Sometimes I'm a deep-sea fish with a sore nose.

The greatest of mysteries:

Why don't they ever come here, or send here, openly?

Of course there's nothing to that mystery if we don't take so seriously the notion—that we must be interesting. It's probably for moral reasons that they stay away—but even so, there must be some degraded ones among them.

Or physical reasons:

When we can specially take up that subject, one of our leading ideas, or credulities, will be that near approach by another world to this world would be catastrophic: that navigable worlds would avoid proximity; that others that have survived have organized into protective remotenesses, or orbits which approximate to regularity, though by no means to the degree of popular supposition.

But the persistence of the notion that we must be interesting. Bugs and germs and things like that: they're interesting to us: some of them are too interesting.

Dangers of near approach—nevertheless our own ships that dare not venture close to a rocky shore can send rowboats ashore—

但即使一艘沉船上的钢板落下来砸到一条深海鱼的鼻子上，它又能学到什么呢？

我们的说法是，我们沉没在一片几乎密不透风的因循守旧之海中。

有时我是一个在自己岛屿的海滩上发现了什么东西的野蛮人。有时我是一条鼻子受伤的深海鱼。

最大的谜团：

我们的说法是，他们为什么从不公开地到这里来，或派人到这里来？

当然，如果我们不那么认真地对待那个观念--即我们必须是有趣的--这个谜团就没什么了。它们远离我们大概是出于道德原因--但即便如此，它们当中必定也有一些堕落的。

或物理原因：

当我们能专门讨论那个主题时，我们的主导观念之一，或信条之一，将是：另一个世界接近这个世界将是灾难性的：可航行的世界会避免靠近；其他幸存下来的世界已组织成保护性的遥远距离，或近似于规则的轨道，尽管远未达到大众设想的程度。

但那个观念挥之不去：我们必须是有趣的。虫子、细菌之类的东西：它们对我们来说是有趣的：其中一些太有趣了。

接近的危险--然而我们自己那些不敢靠近岩石海岸的船只可以派划艇上岸--

Why not diplomatic relations established between the United States and Cyclorea—which, in our advanced astronomy, is the name of a remarkable wheel-shaped world or super-construction? Why not missionaries sent here openly to convert us from our barbarous prohibitions and other taboos, and to prepare the way for a good trade in ultra-bibles and super-whiskeys; fortunes made in selling us cast-off super-fineries, which we'd take to like an African chief to someone's old silk hat from New York or London?

为什么不在美国和轮形国之间建立外交关系呢--在我们先进的天文学中，这是一个非凡的轮形世界或超级建筑的名称?为什么不公开派遣传教士到这里来，使我们摆脱野蛮的禁令和其他禁忌，并为超级圣经和超级威士忌的良好贸易铺平道路；通过向我们出售被丢弃的超级精致品而发财，我们会像非洲酋长对待来自纽约或伦敦的某人的旧丝绸帽子那样欣然接受?

The answer that occurs to me is so simple that it seems immediately acceptable, if we accept that the obvious is the solution of all problems, or if most of our perplexities consist in laboriously and painfully conceiving of the unanswerable, and then looking for answers—using such words as "obvious" and "solution" conventionally—

我想到的答案如此简单，以至于似乎立刻可以接受，如果我们接受显而易见的就是所有问题的解答，或者如果我们大多数的困惑在于费力而痛苦地构想无法回答的问题，然后寻找答案--以常规方式使用“显而易见的”和“解答”这样的词--

Or:

或者：

Would we, if we could, educate and sophisticate pigs, geese, cattle?

倘若我们能够做到，我们会去教化猪、鹅、牛并使之变得世故狡黠吗?

Would it be wise to establish diplomatic relation with the hen that now functions, satisfied with mere sense of achievement by way of compensation?

与那只现在运作着、满足于仅仅以成就感作为补偿的母鸡建立外交关系，会是明智的吗?

I think we're property.

我认为我们是财产。

I should say we belong to something:

我们的说法是，我们属于某种东西：

That once upon a time, this earth was No-man's Land, that other worlds explored and colonized here, and fought among themselves for possession, but that now it's owned by something:

从前，这个地球是无主之地，其他世界在这里探索和殖民，并为了占有而互相争斗，但现在它被某个东西拥有了：那个东西拥有这个地球--所有其他都被警告远离。

That something owns this earth—all others warned off.

Nothing in our own times—perhaps—because I am thinking of certain notes I have—has ever appeared upon this earth, from somewhere else, so openly as Columbus landed upon San Salvador, or as Hudson sailed up his river. But as to surreptitious visits to this earth, in recent times, or as to emissaries, perhaps, from other worlds, or voyagers who have shown every indication of intent to evade and avoid, we shall have data as convincing as our data of oil or coal-burning aerial super-constructions.

在我们自己的时代--也许--因为我想到了我手头的某些笔记--从未有什么东西从别处如此公开地出现在这个地球上，像哥伦布登上圣萨尔瓦多，或像哈德逊沿他的河航行。但至于近代对这个地球的秘密造访，或来自其他世界的使者，或那些表现出种种意图要逃避和躲避的航行者，我们将拥有像关于石油或燃煤空中超级建筑的资料一样令人信服的资料。

But, in this vast subject, I shall have to do considerable neglecting or disregarding, myself. I don't see how I can, in this book, take up at all the subject of possible use of humanity to some other mode of existence, or the flattering notion that we can possibly be worth something.

但是，在这个庞大的主题中，我自己将不得不大量忽略或无视。我看不出在这本书中我怎么能完全处理人类对某种其他存在方式可能有用的主题，或者那个讨好的观念，即我们可能有什么价值。

Pigs, geese, and cattle.

猪、鹅和牛。

First find out that they are owned.

首先查明它们是有归属的。

Then find out the whyness of it.

那就找出它的原因所在。

I suspect that, after all, we're useful—that among contesting claimants, adjustment has occurred, or that something now has a legal right to us, by force, or by having paid out analogues of beads for us to former, more primitive, owners of us—all others warned off—that all this has been known, perhaps for ages, to certain ones upon this earth, a cult or order, members of which function like bellwethers to the rest of us, or as superior slaves or overseers, directing us in accordance with instructions received—from Somewhere else—in our mysterious usefulness.

我怀疑，毕竟，我们是有用的--在相互竞争的声称者之间，已经发生了调整，或者现在某物对我们拥有合法权利，通过武力，或通过为我们向我们先前更原始的拥有者支付了珠子的类似物--所有其他人都被警告远离--所有这一切已经被地球上某些人知晓，也许几个世纪以来，一个教派或秩序，其成员像领头羊一样对我们其余人起作用，或作为高级奴隶或监工，按照收到的指示指导我们--来自别处--在我们神秘的有用性中。

But I accept that, in the past, before proprietorship was established, inhabitants of a host of other worlds have—dropped

但我接受，在过去，在所有权建立之前，众多其他世界的居民曾--掉落

here, hopped here, wafted, sailed, flown, motored—walked here, for all I know—been pulled here, been pushed; have come singly, have come in enormous numbers; have visited occasionally, have visited periodically for hunting, trading, replenishing harems, mining: have been unable to stay here, have established colonies here, have been lost here; far-advanced peoples, or things, and primitive peoples or whatever they were: white ones, black ones, yellow ones—

到这里，跳到这里，飘到这里，航行到这里，飞到这里，驾车到这里--据我所知，走到这里--被拉到这里，被推到这里；有单独来的，有大量来的；有偶尔造访的，有定期造访的，为了狩猎、贸易、补充后宫、采矿：有无法留在这里的，有在这里建立殖民地的，有在这里迷失的；高度发达的民族，或东西，以及原始民族或无论他们是什么：白种的、黑种的、黄种的--

I have a very convincing datum that the ancient Britons were blue ones.

我有一个非常有说服力的数据，表明古代不列颠人是蓝色的。

Of course we are told by conventional anthropologists that they only painted themselves blue, but in our own advanced anthropology, they were veritable blue ones—

当然，传统人类学家告诉我们他们只是把自己涂成蓝色，但在我们自己先进的人类学中，他们是真正的蓝色人--

*Annals of Philosophy*, 14-51:

哲学年鉴,14-51:

Note of a blue child born in England.

英国出生蓝色小孩的记录。

That's atavism.

那是返祖现象。

Giants and fairies. We accept them, of course. Or, if we pride ourselves upon being awfully far-advanced, I don't know how to sustain our conceit except by very largely going far back. Science of today—the superstition of tomorrow. Science of tomorrow—the superstition of today.

巨人和仙女。我们当然接受他们。或者，如果我们以极其先进而自豪，我不知道除了大量地往回追溯之外，还能如何维持我们的自负。今天的科学--明天的迷信。明天的科学--今天的迷信。

Notice of a stone ax, 17 inches long: 9 inches across broad end. (*Proc. Soc. of Ants. of Scotland*, 1-9-184.)

一柄石斧的记录，长17英寸：宽端横径9英寸。(*Proc.Soc.of Ants.of Scotland*, 1-9-184.)

*Amer. Antiquarian*, 18-60:

美国古物研究者，18-60：

Copper ax from an Ohio mound: 22 inches long; weight 38 pounds.

俄亥俄土墩出土的铜斧：长22英寸；重38磅。

*Amer. Anthropologist*, n.s., 8-229:

Stone ax found at Birchwood, Wisconsin—exhibited in the collection of the Missouri Historical Society—found with "the pointed end embedded in the soil"—for all I know, may have dropped there—28 inches long, 14 wide, 11 thick—weight 300 pounds.

Or the footprints, in sandstone, near Carson, Nevada—each print 18 to 20 inches long. (*Amer. Jour. Sci.*, 3-26-139.)

These footprints are very clear and well-defined: reproduction of them in the *Journal*—but they assimilate with the System, like sour apples to other systems: so Prof. Marsh, a loyal and unscrupulous systematist, argues:

"The size of these footprints and specially the width between the right and left series, are strong evidence that they were not made by men, as has been so generally supposed."

So these excluders. Stranglers of Minerva. Desperadoes of disregard. Above all, or below all, the anthropologists. I'm inspired with a new insult—someone offends me: I wish to express almost absolute contempt for him—he's a systematistic anthropologist. Simply to read something of this kind is not so impressive as to see for one's self: if anyone will take the trouble to look up these footprints, as pictured in the *Journal*, he will either agree with Prof. Marsh or feel that to deny them is to indicate a mind as profoundly enslaved by a system as was ever the humble intellect of a medieval monk. The reasoning of this representative phantom of the chosen, or of the spectral appearances who sit in judgment, or condemnation, upon us of

美国人类学家，新辑，8-229:

在威斯康星州伯奇伍德发现的石斧--在密苏里历史学会的收藏中展出--发现时“尖端嵌入土中”--据我所知，可能是掉在那里的--长28英寸，宽14英寸，厚11英寸--重300磅。

或者内华达州卡森附近砂岩中的脚印--每个脚印长18至20英寸。
(*Amer.Jour.Sci.*, 3-26-139.)

这些脚印非常清晰、轮廓分明：在*Journal*中有它们的复制图--但它们与体系同化，就像酸苹果与其他体系同化一样：于是马什教授，一位忠诚而无顾忌的系统学家，辩称：

“这些脚印的大小，特别是左右两列之间的宽度，是有力的证据，表明它们不是像人们普遍设想的那样由人类留下的。”

所以这些排斥者。密涅瓦的扼杀者。漠视的亡命徒。尤其是，或者说归根结底，人类学家。我被激发起一种新的侮辱--有人冒犯了我：我想表达对他几乎绝对的蔑视--他是个系统化的人类学家。仅仅读到这类东西，不如亲眼所见来得印象深刻：如果有人愿意费心去查考这些脚印，正如《*Journal*》中所描绘的那样，他要么会同意马什教授，要么会觉得，否认它们就等于表明一个头脑被体系深刻奴役，其程度不亚于中世纪僧侣那卑微的智力。这位选民的代表性幻影，或者说那些坐在审判席上、对我们作出谴责的幽灵显影的推理，

the more nearly real:

That there never were giants upon this earth, because gigantic footprints are more gigantic than prints made by men who are not giants.

We think of giants as occasional visitors to this earth. Of course—Stonehenge, for instance. It may be that, as time goes on, we shall have to admit that there are remains of many tremendous habitations of giants upon this earth, and that their appearances here were more than casual—but their bones—or the absence of their bones—

Except—that, no matter how cheerful and unsuspicious my disposition may be, when I go to the American Museum of Natural History, dark cynicisms arise the moment I come to the fossils—or old bones that have been found upon this earth—gigantic things—that have been reconstructed into terrifying but "proper" dinosaurs—but my uncheerfulness—

The dodo did it.

On one of the floors below the fossils, they have a reconstructed dodo. It's frankly a fiction: it's labeled as such—but it's been reconstructed so cleverly and so convincingly—

Fairies.

"Fairy crosses."

*Harper's Weekly*, 50-715:

That, near the point where the Blue Ridge and the Allegheny Mountains unite, north of Patrick County, Virginia, many little stone crosses have been found.

越接近真实：

地球上从未有过巨人，因为巨大的脚印比不是巨人的人留下的脚印更为巨大。

我们想到巨人时，把他们当作偶尔造访地球的访客。当然--比如巨石阵。也许随着时间推移，我们将不得不承认，地球上有许多巨人巨大居所的遗迹，而且他们在此地的出现并非偶然--但他们的骨骼--或者说他们骨骼的缺失--

只不过--无论我的性情多么开朗、多么不疑有他，当我走进美国自然历史博物馆，一来到化石面前--或者说在地球上发现的古老骨骼面前--那些巨大的东西--被重建成了可怕却"合乎规范"的恐龙--我便顿生阴郁的愤世嫉俗--但我的不快--

渡渡鸟干的。

在化石层下面的一层楼里，他们有一具重建的渡渡鸟。坦率地说，那是虚构的：它就是这样标注的--但它被重建得如此巧妙、如此令人信服--

仙女。

“仙女十字架。”

《哈泼斯周刊》，50-715:

在蓝岭与阿勒格尼山脉交汇处附近、弗吉尼亚州帕特里克县以北，人们发现了许多小石十字架。

A race of tiny beings.

They crucified cockroaches.

Exquisite beings—but the cruelty of the exquisite. In their diminutive way they were human beings. They crucified.

The "fairy crosses," we are told in *Harper's Weekly*, range in weight from one-quarter of an ounce to an ounce: but it is said, in the *Scientific American*, 79-395, that some of them are no larger than the head of a pin.

They have been found in two other states, but all in Virginia are strictly localized on and along Bull Mountain.

We are reminded of the Chinese seals in Ireland.

I suppose they fell there.

Some are Roman crosses, some St. Andrew's, some Maltese. This time we are spared contact with the anthropologists and have geologists instead, but I am afraid that the relief to our finer, or more nearly real, sensibilities will not be very great. The geologists were called upon to explain the "fairy crosses." Their response was the usual scientific tropism—"Geologists say that they are crystals." The writer in *Harper's Weekly* points out that this "hold up," or this anæsthetic, if theoretic science be little but attempt to assuage pangs of the unexplained, fails to account for the localized distributions of these objects—which make me think of both aggregation and separation at the bottom of the sea, if from a wrecked ship, similar objects should fall in large numbers but at different times.

But some are Roman crosses, some St. Andrew's, some Maltese.

一个微小生物的种族。

他们把蟑螂钉在十字架上。

精致的生灵--却是精致的残忍。以他们微小的方式，他们是人类。他们施行钉十字架之刑。

我们在《哈珀周刊》中得知，“仙女十字”的重量从四分之一盎司到一盎司不等：但据《科学美国人》,79-395所述，其中有些并不比针头大。

人们在另外两个州也发现了它们，但弗吉尼亚州的所有这些十字架都严格局限于公牛山上及沿山一带。

我们想起了爱尔兰的中国印章。

我想它们是掉在那里的。

有些是罗马十字，有些是圣安德鲁十字，有些是马耳他十字。这一次我们免于与人类学家接触，取而代之的是地质学家，但我担心这对我们更精细、或者说更接近真实的感受力所带来的慰藉不会很大。地质学家被请来解释这些“仙女十字”。他们的回应是惯常的科学向性--“地质学家说它们是晶体。”《哈珀周刊》的作者指出，这种“搁置”，或者说这种麻醉--如果理论科学不过是试图缓解未解释之物的痛楚--未能解释这些物体的局部化分布，这让我想到海底的聚集与分离，如果来自一艘沉船，类似的物体应当大量落下，但时间各不相同。

但有些是罗马十字，有些是圣安德鲁十字，有些是马耳他十字。

Conceivably there might be a mineral that would have a diversity of geometric forms, at the same time restricted to some expression of the cross, because snowflakes, for instance, have diversity but restriction to the hexagon, but the guilty geologists, cold-blooded as astronomers and chemists and all the other deep-sea fishes—though less profoundly of the pseudo-saved than the wretched anthropologists—disregarded the very datum—that it was wise to disregard:

That the "fairy crosses" are not all made of the same material.

It's the same old disregard, or it's the same old psycho-tropism, or process of assimilation. Crystals are geometric forms. Crystals are included in the System. So then "fairy crosses" are crystals. But that different minerals should, in a few different regions, be inspired to turn into different forms of the cross—is the kind of resistance that we call less nearly real than our own acceptances.

We now come to some "cursed" little things that are of the "lost," but for the "salvation" of which scientific missionaries have done their damnedest.

"Pigmy flints."

They can't very well be denied.

They're lost and well known.

"Pigmy flints" are tiny, prehistoric implements. Some of them are a quarter of an inch in size. England, India, France, South Africa—they've been found in many parts of the world—whether showered there or not. They belong high up in the froth of the accursed: they are not denied, and they have not been disregarded; there is an abundant literature upon this subject. One

可以设想，可能存在一种矿物，具有多种几何形态，同时又局限于十字架的某种表现形式，因为譬如雪花就具有多样性，却局限于六边形，但那些有罪的地质学家，冷酷如天文学家、化学家和所有其他深海鱼类--尽管不如那些可怜的人类学家那般深陷伪得救状态--却无视了这一确凿的资料--无视它倒是明智的：

我们的说法是，“仙十字”并非都由相同材料制成。

还是那老一套的无视，或者说还是那老一套的心理向性，或者说同化过程。晶体是几何形态。晶体被纳入体系之中。于是"仙女的十字架"就是晶体。但不同的矿物竟应在少数几个不同地区被启发而变成不同形式的十字架--这正是我们称之为不如我们自己的接受更为真实的那类抗拒。

我们现在来谈一些"被诅咒的"小东西，它们属于"失落的"之列，但为了它们的"得救"，科学传教士们已竭尽了全力。

“俾格米燧石。”

无法否认。

它们既已失传，又广为人知。

"俾格米燧石"是微小的史前工具。其中有些只有四分之一英寸大小。英格兰、印度、法国、南非--在世界许多地方都发现过它们--无论是否是从天而降。它们高居受诅咒者的泡沫之中：它们未被否认，也未被无视；关于这一主题有大量文献。其一

attempt to rationalize them, or assimilate them, or take them into the scientific fold, has been the notion that they were toys of prehistoric children. It sounds reasonable. But, of course, by the reasonable we mean that for which the equally reasonable, but opposing, has not been found out—except that we modify that by saying that, though nothing's finally reasonable, some phenomena have higher approximations to Reasonableness than have others. Against the notion of toys, the higher approximation is that where "pygmy flints" are found, all flints are pygmies—at least so in India, where, when larger implements have been found in the same place, there are separations by strata. (Wilson.)

试图将它们合理化，或同化它们，或将它们纳入科学的怀抱，一直是认为它们是史前儿童玩具的观念。这听起来合理。但当然，所谓合理，我们指的是同样合理但对立的一方尚未被发现--除非我们修改这一点，说尽管没有什么是最终合理的，某些现象比其他现象有更高的合理性近似。反对玩具观念，更高的近似是，在发现“俾格米燧石”的地方，所有燧石都是俾格米式的--至少在印度如此，当在同一地点发现更大的器具时，它们按地层分离。(威尔逊。)

The datum that, just at present, leads me to accept that these flints were made by beings about the size of pickles, is a point brought out by Prof. Wilson (*Rept. National Museum*, 1892-455):

目前使我接受这些燧石是由腌黄瓜大小的生物制成的资料，是威尔逊教授提出的一点(《国家博物馆报告》,1892-455):

Not only that the flints are tiny but that the chipping upon them is "minute."

不仅如此，燧石本身很小，而且上面的打制痕迹也是“细微的”。

Struggle for expression, in the mind of a 19th-century-ite, of an idea that did not belong to his era:

我们的说法是，19世纪人的心智中，为表达而挣扎，一种
不属于他那个时代的观念：

In *Science Gossip*, 1896-36, R.A. Galty says:

在*Science Gossip*,1896-36,R.A.Galty说：

"So fine is the chipping that to see the workmanship a magnifying glass is necessary."

"打制得如此精细，以至于要看清工艺必须用放大镜。"

I think that would be absolutely convincing, if there were anything—absolutely anything—either that tiny beings, from pickle to cucumber-stature, made these things, or that ordinary savages made them under magnifying glasses.

我认为那将绝对令人信服，如果有任何东西--绝对任何东西--要么证明从腌黄瓜到黄瓜身高的微小生灵制造了这些东西，要么证明普通野蛮人在放大镜下制造了它们。

The idea that we are now going to develop, or perpetrate, is rather intensely of the accursed, or the advanced. It's a lost soul, I

我们现在将要展开、或者说犯下的这个想法，相当强烈地属于受诅咒者，或者说先进者。这是一个失落的灵魂，我

admit—or boast—but it fits in. Or, as conventional as ever, our own method is the scientific method of assimilating. It assimilates, if we think of the inhabitants of Elvera—

By the way, I forgot to tell the name of the giant's world:

Monstrator.

Spindle-shaped world—about 100,000 miles along its major axis—more details to be published later.

But our coming inspiration fits in, if we think of the inhabitants of Elvera as having only visited here: having, in hordes as dense as clouds of bats, come here, upon hunting excursions—for mice, I should say: for bees, very likely—or most likely of all, or inevitably, to convert the heathen here—horrified with anyone who would gorge himself with more than a bean at a time; fearful for the souls of beings who would guzzle more than a dewdrop at a time—hordes of tiny missionaries, determined that right should prevail, determining right by their own minutenesses.

They must have been missionaries.

Only to be is motion to convert or assimilate something else.

The idea now is that tiny creatures coming here from their own little world, which may be Eros, though I call it Elvera, would flit from the exquisite to the enormous—gulp of a fair-sized terrestrial animal—half a dozen of them gone and soon digested. One falls into a brook—torn away in a mighty torrent—

Or never anything but conventional, we adopt from Darwin:

"The geological records are incomplete."

承认--或者说夸耀--但它契合。或者，一如既往地循规蹈矩，我们自己的方法就是同化的科学方法。它同化，如果我们想到埃尔维拉的居民--

顺便说一下，我忘了说那个巨人世界的名字：

怪物展示者。

纺锤形世界--沿其长轴约100,000英里--更多细节稍后发表。

但我们即将到来的灵感契合了，如果我们认为埃尔维拉的居民只是访问过这里：曾以像蝙蝠群一样密集的群体，来到这里，进行狩猎远足--为了老鼠，我应该说：很可能为了蜜蜂--或者最可能，或不可避免地，为了皈依这里的异教徒--对任何一次吃超过一颗豆子的人感到恐惧；为那些一次喝超过一滴露水的生物的灵魂担忧--成群的微小传教士，决心让正义获胜，以他们自己的微小来确定正义。

我们的说法是，他们一定是传教士。

我们的说法是，存在即运动，旨在转化或同化他物。

现在的想法是，从他们自己的小世界--也许是爱神星，不过我称之为埃尔维拉--来到这里的微小生灵，会从精致之物飞掠到庞然大物--吞下一只中等大小的地球动物--半打它们进去，很快被消化。一只掉进小溪--被强大的洪流冲走--

我们的说法是，从来不过是因袭常规，我们采自达尔文：

“地质记录是不完整的。”

Their flints would survive, but, as to their fragile bodies—one might as well search for prehistoric frost-traceries. A little whirlwind—Elverean carried away a hundred yards—body never found by his companions. They'd mourn for the departed. Conventional emotion to have: they'd mourn. There'd have to be a funeral: there's no getting away from funerals. So I adopt an explanation that I take from the anthropologists: burial in effigy. Perhaps the Elvereans would not come to this earth again until many years later—another distressing occurrence—one little mausoleum for all burials in effigy.

他们的燧石会留存下来，但至于他们脆弱的身体--人们还不如寻找史前的霜痕。一阵小旋风--埃尔维拉人被卷走一百码--同伴从未找到尸体。他们会哀悼逝者。这是常规情感：他们会哀悼。必须举行葬礼：无法摆脱葬礼。因此我采用一种来自人类学家的解释：象征性埋葬。也许埃尔维拉人直到许多年后才会再次来到这个地球--另一件令人痛苦的事--为所有象征性埋葬建一座小陵墓。

London *Times*, July 20, 1836:

伦敦泰晤士报,1836年7月20日：

That, early in July, 1836, some boys were searching for rabbits' burrows in the rocky formation, near Edinburgh, known as Arthur's Seat. In the side of a cliff, they came upon some thin sheets of slate, which they pulled out.

那是在1836年7月初，一些男孩在爱丁堡附近名为亚瑟王座的岩石地貌中寻找兔子洞。在一处悬崖的侧面，他们发现了一些薄薄的石板，便把它们抽了出来。

Little cave.

小洞穴。

Seventeen tiny coffins.

十七口小棺材。

Three or four inches long.

三四英寸长。

In the coffins were miniature wooden figures. They were dressed differently both in style and material. There were two tiers of eight coffins each, and a third tier begun, with one coffin.

棺材里是微型的木制人像。它们在样式和材质上都各不相同。共有两层，每层八具棺材，第三层已开始，放着一具棺材。

The extraordinary datum, which has especially made mystery here:

这个非凡的 datum，尤其在此处造成了谜团：

That the coffins had been deposited singly, in the little cave, and at intervals of many years. In the first tier, the coffins were quite decayed, and the wrappings had moldered away. In the second

这些棺材是单独放置在小洞穴里的，间隔许多年。第一层的棺材已相当腐朽，包裹物也已霉烂。第二

tier, the effects of age had not advanced so far. And the top coffin was quite recent-looking.

In the *Proceedings of the Society of Antiquarians of Scotland*, 3-12-460, there is a full account of this find. Three of the coffins and three of the figures are pictured.

So Elvera with its downy forests and its microscopic oyster shells —and if the Elvereans be not very far-advanced, they take baths— with sponges the size of pin heads—

Or that catastrophes have occurred: that fragments of Elvera have fallen to this earth:

In *Popular Science*, 20-83, Francis Bingham, writing of the corals and sponges and shells and crinoids that Dr. Hahn had asserted that he had found in meteorites, says, judging by the photographs of them, that their "notable peculiarity" is their "extreme smallness." The corals, for instance, are about one-twentieth the size of terrestrial corals. "They represent a veritable pygmy animal world," says Bingham.

The inhabitants of Monstrator and Elvera were primitives, I think, at the time of their occasional visits to this earth—though, of course, in a quasi-existence, anything that we semi-phantoms call evidence of anything may be just as good evidence of anything else. Logicians and detectives and jurymen and suspicious wives and members of the Royal Astronomic Society recognize this indeterminateness, but have the delusion that in the method of agreement there is final, or real evidence. The method is good enough for an "existence" that is only semi-real, but also it is the method of reasoning by which witches were burned, and by which

层，岁月的影响尚未如此深入。而最上面的棺材看上去相当新近。

在《苏格兰古物学会会刊》,3-12-460中，有关于这一发现的完整记述。其中画有三口棺材和三个人像。

于是埃尔维拉有它柔软的森林和显微镜般的牡蛎壳--而如果埃尔维拉人并非十分先进，他们也会洗澡--用针头大小的海绵--

或者发生过灾变：埃尔维拉的碎片落到了地球上：

在《大众科学》,20-83中，弗朗西斯·宾厄姆在写到哈恩博士声称在陨石中发现的珊瑚、海绵、贝壳和海百合时说道，从它们的照片判断，它们的“显著特点”是“极其微小”。例如，这些珊瑚约为地球上的珊瑚的二十分之一大小。“它们代表了一个名副其实的侏儒动物世界，”宾厄姆说。

蒙斯特拉托和埃尔维拉的居民是原始人，我认为，在他们偶尔访问这个地球的时候--当然，在一种准存在中，我们这些半幽灵称为任何事物证据的东西，可能同样是任何其他事物的证据。逻辑学家、侦探、陪审员、多疑的妻子和皇家天文学会会员都认识到这种不确定性，但有一种错觉，认为在一致方法中有最终的、或真实的证据。这种方法对于一种只是半真实的“存在”来说足够好，但它也是烧死女巫的推理方法，并且通过它

ghosts have been feared. I'd not like to be so unadvanced as to deny witches and ghosts, but I do think that there never have been witches and ghosts like those of popular supposition. But stories of them have been supported by astonishing fabrications of details and of different accounts in agreement.

So, if a giant left impressions of his bare feet in the ground, that is not to say that he was a primitive—bulk of culture out taking the Kneipp cure. So, if Stonehenge is a large, but only roughly geometric construction, the inattention to details by its builders—signifies anything you please—ambitious dwarfs or giants—if giants, that they were little more than cave men, or that they were post-impressionist architects from a very far-advanced civilization.

If there are other worlds, there are tutelary worlds—or that Kepler, for instance, could not have been absolutely wrong: that his notion of an angel assigned to push along and guide each planet may not be very acceptable, but that, abstractedly, or in the notion of a tutelary relation, we may find acceptance.

Only to be is to be tutelary.

Our general expression:

That "everything" in Intermediateness is not a thing, but is an endeavor to become something—by breaking away from its continuity, or merging away, with all other phenomena—is an attempt to break away from the very essence of a relative existence and become absolute—if it have not surrendered to, or become part of, some higher attempt:

That to this process there are two aspects:

Attraction, or the spirit of everything to assimilate all other things

鬼魂一直令人恐惧。我不愿落伍到否认女巫和鬼魂的地步，但我确实认为，从来不曾有过通俗设想中的那种女巫和鬼魂。但关于它们的故事，却得到了惊人的细节编造和彼此吻合的不同记述的支持。

所以，如果一个巨人在土地上留下了赤脚脚印，那并不等于说他是个原始人--一大块文化外出接受克奈普疗法。所以，如果巨石阵是一座巨大但只是粗略几何的建筑物，其建造者对细节的疏忽--随你怎么解释--雄心勃勃的侏儒或巨人--如果是巨人，那他们比穴居人强不了多少，或者他们是来自一个极其先进文明的后期印象派建筑师。

如果存在其他世界，那就存在守护世界--或者说，譬如开普勒不可能完全错误：他认为有一位天使被指派推动并引导每颗行星的观念也许不太可接受，但抽象地说，或者在守护关系的概念中，我们或许能找到可接受之处。

唯有存在，方能守护。

我们的说法是，

中间态中的那个“一切”并非一个事物，而是一种努力，要成为某种东西--通过脱离其连续性，或与其他一切现象融合而去--这是一种试图脱离相对存在的本质而成为绝对的尝试--如果它未曾屈服于，或

成为一部分，某些更高层次的尝试：

我们的说法是，这一过程有两个方面：

吸引力，即万物同化其他一切事物的精神

—if it have not given in and subordinated to—or have not been assimilated by—some higher attempted system, unity, organization, entity, harmony, equilibrium—

And repulsion, or the attempt of everything to exclude or disregard the unassimilable.

Universality of the process:

Anything conceivable:

A tree. It is doing all it can to assimilate substances of the soil and substances of the air, and sunshine, too, into tree-substance: obversely it is rejecting or excluding or disregarding that which it cannot assimilate.

Cow grazing, pig rooting, tiger stalking: planets trying, or acting, to capture comets; rag pickers and the Christian religion, and a cat down headfirst in a garbage can; nations fighting for more territory, sciences correlating the data they can, trust magnates organizing, chorus girl out for a little late supper—all of them stopped somewhere by the unassimilable. Chorus girl and the broiled lobster. If she eats not shell and all she represents universal failure to positivize. Also, if she does she represents universal failure to positivize: her ensuing disorders will translate her to the Negative Absolute.

Or Science and some of our cursed hard-shelled data.

One speaks of the tutelarian as if it were something distinct in itself. So one speaks of a tree, a saint, a barrel of pork, the Rocky Mountains. One speaks of missionaries, as if they were positively different, or had identity of their own, or were a species by themselves. To the Intermediatist, everything that seems to have

--如果它未曾让步并臣服于--或未曾被同化于--某种更高的尝试性体系、统一体、组织、实体、和谐、平衡--

以及排斥，即万物试图排除或无视不可同化之物的尝试。

该过程的普遍性：

任何可以想象的事物：

一棵树。它竭尽全力将土壤中的物质、空气中的物质以及阳光同化为树的物质：反过来，它也在排斥、排除或无视它无法同化的东西。

牛在吃草，猪在拱土，虎在潜行：行星试图、或正在试图捕捉彗星；拾荒者和基督教，以及一只头朝下栽在垃圾桶里的猫；各国为争夺更多领土而战，各门科学把所能关联的资料关联起来，信托巨头在组织，合唱团女郎出去吃一顿小小的夜宵--他们全都在某处被不可同化者拦住了。合唱团女郎和烤龙虾。如果她不连壳一起吃掉，她就代表了普遍地未能实证化。再者，如果她连壳吃掉，她也代表了普遍地未能实证化：她随之而来的失调将把她移译为负的绝对。

或科学与我们某些被诅咒的硬壳数据。

人们谈论守护者时，仿佛它是某种自身独立的东西。就像人们谈论一棵树、一位圣人、一桶猪肉、落基山脉一样。人们谈论传教士时，仿佛他们确实是不同的，或拥有自身的同一性，或自成一个物种。对于中间态论者而言，一切似乎拥有

identity is only attempted identity, and every species is continuous with all other species, or that which is called the specific is only emphasis upon some aspect of the general. If there are cats, they're only emphasis upon universal felinity. There is nothing that does not partake of that of which the missionary, or the tutelary, is the special. Every conversation is a conflict of missionaries, each trying to convert the other, to assimilate, or to make the other similar to himself. If no progress be made, mutual repulsion will follow.

同一性只是被尝试的同一性，每一个物种都与所有其他物种相连续，或者说，所谓种，只是对一般之某一方面的强调。如果有猫，它们也只是对普遍的猫性的强调。没有什么东西不分有那以传教士或守护神为其特殊者的东西。每一次谈话都是传教士们的冲突，每一个都试图改变对方、同化对方，或使对方与自己相似。如果毫无进展，相互的排斥便会随之而来。

If other worlds have ever in the past had relations with this earth, they were attempted positivizations: to extend themselves, by colonies, upon this earth; to convert, or assimilate, indigenous inhabitants of this earth.

如果其他世界在过去曾与这个地球有过关系，那它们是尝试性的实证化：通过殖民地在这个地球上扩展自身；转化或同化这个地球上的原住民。

Or parent-worlds and their colonies here—

或母世界及其在此的殖民地--

Super-Romanimus—

超级罗马主义

Or where the first Romans came from.

或者最早的罗马人来自哪里。

It's as good as the Romulus and Remus story.

这跟罗慕路斯和雷穆斯的故事一样精彩。

Super-Israelimus—

超级以色列主义

Or that, despite modern reasoning upon this subject, there was once something that was super-parental or tutelary to early orientals.

或者，尽管关于这一主题有现代推理，曾经有某种东西对早期东方人是超级父性的或守护性的。

Azuria, which was tutelary to the early Britons:

阿祖里亚，早期不列颠人的守护神：

Azuria, whence came the blue Britons, whose descendants gradually diluting, like blueing in a wash-tub, where a faucet's turned on, have been most emphasized of sub-tutelarians, or assimilators ever since.

阿祖里亚，蓝色不列颠人即来自那里，他们的后代逐渐稀释，如同洗衣盆中的蓝靛，水龙头一开便被冲淡，此后一直是最受强调的次守护者，或同化者。

Worlds that were once tutelarian worlds—before this earth became sole property of one of them—their attempts to convert or assimilate—but then the state that comes to all things in their missionary-frustrations—unacceptance by all stomachs of some things; rejection by all societies of some units; glaciers that sort over and cast out stones—

曾经是守护世界的诸世界--在这个地球成为其中之一的专属财产之前--它们转化或同化的尝试--但随后是一切事物在其传教挫败中所遭遇的状态--某些东西不被一切胃口所接受；某些单位被一切社会所排斥；冰川挑拣并抛弃石头--

Repulsion. Wrath of the baffled missionary. There is no other wrath. All repulsion is reaction to the unassimilable.

排斥。受挫的传教士的愤怒。没有别的愤怒。一切排斥都是对不可同化之物的反应。

So then the wrath of Azuria—

于是，阿祖里亚的怒火--

Because surrounding peoples of this earth would not assimilate with her own colonists in the part of the earth that we now call England.

因为这个地球周围的民族不愿在她如今被我们称为英格兰的那部分地球上与她自己的殖民者同化。

I don't know that there has ever been more nearly just, reasonable, or logical wrath, in this earth's history—if there is no other wrath.

我不知道在这个地球的历史上是否曾有过更近乎公正、合理或合乎逻辑的愤怒--如果没有别的愤怒的话。

The wrath of Azuria, because the other peoples of this earth would not turn blue to suit her.

阿祖里亚的愤怒，因为这个地球上的其他民族不愿为了迎合她而变成蓝色。

History is a department of human delusion that interests us. We are able to give a little advancement to history. In the vitrified forts of a few parts of Europe, we find data that the Humes and Gibbons have disregarded.

历史是人类错觉的一个部门，令我们感兴趣。我们能够为历史提供一点进展。在欧洲少数地区的玻璃化堡垒中，我们发现了休姆和吉本所忽视的资料。

The vitrified forts surrounding England, but not in England.

环绕英格兰、但不在英格兰境内的玻璃化堡垒。

The vitrified forts of Scotland, Ireland, Brittany, and Bohemia.

苏格兰、爱尔兰、布列塔尼和波希米亚的玻璃化堡垒。

Or that, once upon a time, with electric blasts, Azuria tried to swipe this earth clear of the peoples who resisted her.

或者，从前，阿祖里亚曾以电击试图将这个地球上的抵抗民族一扫而空。

The vast blue bulk of Azuria appeared in the sky. Clouds turned green. The sun was formless and purple in the vibrations of wrath that were emanating from Azuria. The whitish, or yellowish, or brownish peoples of Scotland, Ireland, Brittany, and Bohemia fled to hilltops and built forts. In a real existence, hilltops, or easiest accessibility to an aerial enemy, would be the last choice in refuges. But here, in quasi-existence, if we're accustomed to run to hilltops, in times of danger, we run to them just the same, even with danger closest to hilltops. Very common in quasi-existence: attempt to escape by running closer to the pursuing.

They built forts, or already had forts, on hilltops.

Something poured electricity upon them.

The stones of these forts exist to this day, vitrified, or melted and turned to glass.

The archaeologists have jumped from one conclusion to another, like the "rapid chamois" we read of a while ago, to account for vitrified forts, always restricted by the commandment that unless their conclusions conformed to such tenets as Exclusionism, of the System, they would be excommunicated. So archaeologists, in their medieval dread of excommunication, have tried to explain vitrified forts in terms of terrestrial experience. We find in their insufficiencies the same old assimilating of all that could be assimilated, and disregard for the unassimilable, conventionalizing into the explanation that vitrified forts were made by prehistoric peoples who built vast fires—often remote from wood-supply—to melt externally, and to cement together, the stones of their constructions. But negativeness always: so within itself a science can never be homogeneous or unified or

阿祖里亚那庞大的蓝色身躯出现在天空中。云变成了绿色。太阳在从阿祖里亚发出的愤怒的振动中变得无形而呈紫色。苏格兰、爱尔兰、布列塔尼和波希米亚那些发白的、或发黄的、或发褐的各族人民逃往山顶，修筑堡垒。在真实的存在中，山顶，或者说最易被空中敌人接近之处，会是避难所中最末的选择。但在这里，在准存在中，如果我们习惯于在危险时刻跑向山顶，我们照样会跑向它们，即使危险最接近山顶。在准存在中极为常见：试图靠跑得更接近追逐者来逃脱。

他们在山顶上修建了堡垒，或者早已有了堡垒。

有某种东西将电倾注于他们身上。

这些堡垒的石头至今犹存，已玻璃化，或熔化而变成玻璃。

考古学家们从一个结论跳到另一个结论，就像我们不久前读到的“迅捷的岩羚羊”，以解释玻璃化的堡垒，却始终受制于那条诫命：除非他们的结论符合体系之排他主义之类的教条，否则他们将被逐出教门。于是考古学家们，怀着中世纪式的对逐出教门的恐惧，试图用地球上的经验来解释玻璃化的堡垒。我们在他们的不足中发现了那同样的老一套：把一切可同化的都同化，对不可同化者则置之不理，将其惯例化为这样的解释：玻璃化的堡垒是史前民族建造的，他们燃起巨大的火堆--往往远离木材供应地--从外部熔化并粘合他们建筑的石头。但否定性始终存在：所以一门科学在其自身之内永远不可能同质或统一或

harmonious. So Miss Russel, in the *Journal of the B.A.A.*, has pointed out that it is seldom that single stones, to say nothing of long walls, of large houses that are burned to the ground, are vitrified.

If we pay a little attention to this subject, ourselves, before starting to write upon it, which is one of the ways of being more nearly real than oppositions so far encountered by us, we find:

That the stones of these forts are vitrified in no reference to cementing them: that they are cemented here and there, in streaks, as if special blasts had struck, or played, upon them.

Then one thinks of lightning?

Once upon a time something melted, in streaks, the stones of forts on the tops of hills in Scotland, Ireland, Brittany, and Bohemia.

Lightning selects the isolated and conspicuous.

But some of the vitrified forts are not upon tops of hills: some are very inconspicuous: their walls too are vitrified in streaks.

Something once had effect, similar to lightning, upon forts, mostly on hills, in Scotland, Ireland, Brittany, and Bohemia.

But upon hills, all over the rest of the world, are remains of forts that are not vitrified.

There is only one crime, in the local sense, and that is not to turn blue, if the gods are blue: but, in the universal sense, the one crime is not to turn the gods themselves green, if you're green.



和谐的。因此拉塞尔小姐在*Journal of the B.A.A.*中指出，被烧毁的大房子的长墙姑且不论，单块石头很少被玻璃化。

如果我们自己在开始就此写作之前稍加关注这一主题--这是比我们迄今所遇到的种种对立更近乎真实的方式之一--我们会发现：

这些堡垒的石头玻璃化与胶结它们毫无关系：它们在这里那里被胶结，呈条带状，仿佛有特殊的冲击曾击中或作用于它们。

我们的说法是，那闪电呢?

从前有某种东西，呈条带状地熔化了苏格兰、爱尔兰、布列塔尼和波希米亚山顶上堡垒的石头。

闪电选择孤立而显眼的目标。

但有些玻璃化堡垒并不在山顶上：有些非常不显眼：它们的墙壁也呈条带状玻璃化。

某种东西曾经对苏格兰、爱尔兰、布列塔尼和波希米亚的堡垒--大多在山上--产生了类似闪电的效果。

但在世界其余各地的山上，都有未被玻璃化的堡垒遗迹。

就局部意义而言，只有一种罪，那就是如果诸神是蓝色的，你不变成蓝色：但就普遍意义而言，唯一的罪是，如果你是绿色的，你不让诸神 themselves 变成绿色。

One of the most extraordinary of phenomena, or alleged phenomena, of psychic research, or alleged research—if in quasi-existence there never has been real research, but only approximations to research that merge away, or that are continuous with, prejudice and convenience—

通灵研究--或所谓的通灵研究--最非凡的现象之一，或所谓的现象之一--如果在准存在中从未有过真正的研究，而只有对研究的近似，这些近似融合于或连续于偏见与便利--

"Stone-throwing."

“投石。”

It's attributed to poltergeists. They're mischievous spirits.

这归因于骚灵。它们是爱恶作剧的幽灵。

Poltergeists do not assimilate with our own present quasi-system, which is an attempt to correlate denied or disregarded data as phenomena of extra-telluric forces, expressed in physical terms. Therefore I regard poltergeists as evil or false or discordant or absurd—names that we give to various degrees or aspects of the unassimilable, or that which resists attempts to organize, harmonize, systematize, or, in short, to positivize—names that we give to our recognitions of the negative state. I don't care to deny poltergeists, because I suspect that later, when we're more enlightened, or when we widen the range of our credulities, or take on more of that increase of ignorance that is called knowledge, poltergeists may become assimilable. Then they'll be as reasonable as trees. By reasonableness I mean that which assimilates with a dominant force, or system, or a major body of thought—which is, itself, of course, hypnosis and delusion—developing, however, in our acceptance, to higher and higher approximations to realness. The poltergeists are now evil or absurd to me, proportionately to their present unassimilableness, compounded, however, with the factor of their possible future assimilableness.

吵闹鬼不能与我们自己目前的准体系相调和，那体系是一种尝试，要把被否认或被忽视的资料关联为地球外力量的诸现象，以物理术语表达出来。因此我把吵闹鬼视为邪恶的、或虚假的、或不和谐的、或荒谬的--这些名字是我们给予不可同化者的各种程度或方面的，或给予那抗拒组织、协调、系统化，简言之，抗拒实证化的尝试者的--这些名字是我们给予我们对否定状态的认知的。我并不想否认吵闹鬼，因为我怀疑，日后当我们更为开明，或当我们拓宽我们轻信的範圍，或承受更多那被称为知识的无知的增长时，吵闹鬼也许会变得可同化。那时它们就会像树木一样合理。所谓合理，我指的是那与一种主导力量、或体系、或一大宗思想相调和者--那本身当然也是催眠和妄想--然而在我们的接受中发展着，越来越高地逼近真实。吵闹鬼现在对我来说是邪恶的或荒谬的，与它们目前不可同化的程度成比例，然而还复合着它们未来可能可同化的因素。

We lug in the poltergeists, because some of our own data, or

我们把吵闹鬼拖了进来，因为我们自己的一些数据，或者

alleged data, merge away indistinguishably with data, or alleged data, of them:

Instances of stones that have been thrown, or that have fallen, upon a small area, from an unseen and undetectable source.

London *Times*, April 27, 1872:

"From 4 o'clock, Thursday afternoon, until half past eleven, Thursday night, the houses, 56 and 58 Reverdy Road, Bermondsey, were assailed with stones and other missiles coming from an unseen quarter. Two children were injured, every window broken, and several articles of furniture were destroyed. Although there was a strong body of policemen scattered in the neighborhood, they could not trace the direction whence the stones were thrown."

"Other missiles" make a complication here. But if the expression means tin cans and old shoes, and if we accept that the direction could not be traced because it never occurred to anyone to look upward—why, we've lost a good deal of our provincialism by this time.

London *Times*, Sept. 16, 1841:

That, in the home of Mrs. Charton, at Sutton Courthouse, Sutton Lane, Chiswick, windows had been broken "by some unseen agent." Every attempt to detect the perpetrator failed. The mansion was detached and surrounded by high walls. No other building was near it.

The police were called. Two constables, assisted by members of the household, guarded the house, but the windows continued to be broken "both in front and behind the house."

所谓的数据，与关于它们的、难以分辨的数据或所谓的数据混为一体：

石头被投掷，或降落，落在一小块区域上的实例，来自一个不可见且不可探测的源头。

伦敦泰晤士报,1872年4月27日：

“从周四下午四点到周四夜里十一点半，伯蒙德赛雷弗迪路56号和58号的房屋遭到石块和其他投掷物的袭击，这些投掷物来自一个看不见的方位。两名儿童受伤，每扇窗户都被打破，几件家具被毁。尽管附近散布着大批警察，他们却无法追查石块是从哪个方向投来的。”

“其他投掷物”在这里造成了复杂情况。但如果这个说法指的是锡罐和旧鞋，如果我们接受方向无法追踪是因为没有人想到向上看--那么，我们此时已经失去了不少地方狭隘性。

伦敦泰晤士报，1841年9月16日：

在奇西克萨顿巷萨顿法院查顿夫人的家中，窗户被“某种不可见的动因”打破。一切查明肇事者的尝试都失败了。这座宅邸是独立的，四周有高墙环绕。附近没有其他建筑。

警察被召来。两名警员在家人的协助下守卫房屋，但窗户继续被打破，“房屋前后都是”。

Or the floating islands that are often stationary in the Super-Sargasso Sea; and atmospheric disturbances that sometimes affect them, and bring things down within small areas, upon this earth, from temporarily stationary sources.

或者是那些常常静止在超级马尾藻海中的漂浮岛屿；以及有时影响它们的大气扰动，这些扰动从暂时静止的源头把东西降落到地球上的小片区域内。

Super-Sargasso Sea and the beaches of its floating islands from which I think, or at least accept, pebbles have fallen:

超级马尾藻海及其漂浮岛屿的海滩，我认为，或者至少接受，卵石曾从天而降：

Wolverhampton, England, June, 1860—violent storm—fall of so many little black pebbles that they were cleared away by shoveling (*La Sci. Pour Tous*, 5-264); great number of small black stones that fell at Birmingham, England, August, 1858—violent storm—said to be similar to some basalt a few leagues from Birmingham (*Rept. Brit. Assoc.*, 1864-37); pebbles described as "common water-worn pebbles" that fell at Palestine, Texas, July 6, 1888—"of a formation not found near Palestine" (W.H. Perry, Sergeant, Signal Corps, *Monthly Weather Review*, July, 1888); round, smooth pebbles at Kandahor, 1834 (*Am. J. Sci.*, 1-26-161); "a number of stones of peculiar formation and shapes, unknown in this neighborhood, fell in a tornado at Hillsboro, Ill., May 18, 1883." (*Monthly Weather Review*, May, 1883.)

英格兰伍尔弗汉普顿，1860年6月--猛烈风暴--落下如此多的小黑卵石，以致人们用铲子将其清除(*La Sci.Pour Tous*,5-264)；大量小黑石落在英格兰伯明翰，1858年8月--猛烈风暴--据说与距伯明翰数里格处的某种玄武岩相似(*Rept.Brit.Assoc.*,1864-37)；被描述为“普通水蚀卵石”的卵石落在得克萨斯州巴勒斯坦，1888年7月6日--“其岩层在巴勒斯坦附近未发现”(W.H.Perry，中士，信号兵团，*Monthly Weather Review*,1888年7月)；圆形光滑卵石落在坎大哈，1834年(*Am.J.Sci.*,1-26-161);“若干形状奇特、成分特殊的石头，附近地区从未见过，于1883年5月18日在伊利诺伊州希尔斯伯勒随龙卷风落下。”(*Monthly Weather Review*,1883年5月。)

Pebbles from aerial beaches and terrestrial pebbles as products of whirlwinds, so merge in these instances that, though it's interesting to hear of things of peculiar shape that have fallen from the sky, it seems best to pay little attention here, and to find phenomena of the Super-Sargasso Sea remote from the merger:

来自空中海滩的卵石与作为旋风产物的地球上的卵石，在这些事例中如此交融，以至于尽管听说有形状奇特的物体从天而降颇有趣味，但在此处似乎最好少加留意，并去寻找

远离合并处的超级马尾藻海现象：

To this requirement we have three adaptations:

我们的说法是，对此有三种适应：

Pebbles that fell where no whirlwind to which to attribute them could be learned of:

在那些无法查明可归因于何种旋风的地方落下的卵石：

Pebbles which fell in hail so large that incredibly could that hail have been formed in this earth's atmosphere:

Pebbles which fell and were, long afterward, followed by more pebbles, as if from some aerial, stationary source, in the same place. In September, 1898, there was a story in a New York newspaper, of lightning—or an appearance of luminosity?—in Jamaica—something had struck a tree: near the tree were found some small pebbles. It was said that the pebbles had fallen from the sky, with the lightning. But the insult to orthodoxy was that they were not angular fragments such as might have been broken from a stony meteorite: that they were "water-worn pebbles."

In the geographical vagueness of a mainland, the explanation "up from one place and down in another" is always good, and is never overworked, until the instances are massed as they are in this book: but, upon this occasion, in the relatively small area of Jamaica, there was no whirlwind findable—however "there in the first place" bobs up.

*Monthly Weather Review*, August, 1898-363:

That the government meteorologist had investigated: had reported that a tree had been struck by lightning, and that small water-worn pebbles had been found near the tree: but that similar pebbles could be found all over Jamaica.

*Monthly Weather Review*, September, 1915-446:

Prof. Fassig gives an account of a fall of hail that occurred in Maryland, June 22, 1915: hailstones the size of baseballs "not at all uncommon."

"An interesting, but unconfirmed, account stated that small

随冰雹落下的卵石如此之大，令人难以置信，这样的冰雹竟能在地球的大气层中形成：

有些卵石天降之后，很久以后又有更多卵石随之落下，仿佛来自空中某个固定不动的源头，落在同一地点。1898年9月，纽约一家报纸刊登了一则报道，说的是牙买加的闪电--抑或是一种发光现象?--有什么东西击中了一棵树：树旁发现了一些小卵石。据说这些卵石是随闪电从天而降的。但对正统观念的冒犯之处在于，它们并非那种可能从石质陨石上崩落的棱角状碎块：它们是“被水磨圆的卵石”。

在一块大陆的地理模糊性中，“从一处升起、在另一处落下”的解释总是很好用，而且从不过度使用，直到这些实例像本书中那样被集中起来：但是，在这一场合，在牙买加相对较小的区域内，找不到任何旋风--然而“首先就在那里”这一点又冒了出来。

每月天气评论,1898年8月，第363页：

政府气象学家曾调查过：曾报告说一棵树被闪电击中，并在树附近发现了小的水磨卵石：但在整个牙买加都能找到类似的卵石。

《每月天气评论》，1915年9月，第446页：

法西格教授记述了1915年6月22日发生在马里兰州的一场天降的冰雹：棒球大小的冰雹“一点也不罕见”。

一则有趣但未经证实的记载称，小

pebbles were found at the center of some of the larger hail gathered at Annapolis. The young man who related the story offered to produce the pebbles, but has not done so."

在安纳波利斯收集到的一些较大冰雹的中心发现了卵石。讲述这件事的年轻人提出要拿出这些卵石，但至今没有这样做。”

A footnote:

一条脚注：

"Since writing this, the author states that he has received some of the pebbles."

“写到这里之后，作者称他已收到了一些卵石。”

When a young man "produces" pebbles, that's as convincing as anything else I've ever heard of, though no more convincing than, if having told of ham sandwiches falling from the sky, he should "produce" ham sandwiches. If this "reluctance" be admitted by us, we correlate it with a datum reported by a Weather Bureau observer, signifying that, whether the pebbles had been somewhere aloft a long time or not, some of the hailstones that fell with them, had been. The datum is that some of these hailstones were composed of from twenty to twenty-five layers alternately of clear ice and snow-ice. In orthodox terms I argue that a fair-sized hailstone falls from the clouds with velocity sufficient to warm it so that it would not take on even one layer of ice. To put on twenty layers of ice, I conceive of something that had not fallen at all, but had rolled somewhere, at a leisurely rate, for a long time.

当一个年轻人“产出”卵石时，这和我听说过的任何事一样令人信服，尽管并不比--如果他讲述火腿三明治从天而降，然后“产出”火腿三明治--更令人信服。如果我们承认这种“不情愿”，我们便将其与一位气象局观察员报告的 datum 相关联，表明无论这些卵石是否曾在高空某处待了很久，随它们一起落下的一些冰雹确实如此。该 datum 是：这些冰雹中有一些由二十至二十五层交替的透明冰和雪冰构成。用正统的话说，我论证道，一颗中等大小的冰雹从云中落下时速度足以使其变暖，以至于它连一层冰都不会裹上。要裹上二十层冰，我想象的是某种根本没有坠落、而是在某处以悠闲的速度滚动了很久的东西。

We now have a commonplace datum that is familiar in two respects:

我们现在有一个在两个层面上都为人熟知的寻常 datum:

Little, symmetric objects of metal that fell at Orenburg, Russia, September, 1824 (*Phil. Mag.*, 4-8-463).

1824年9月，在俄罗斯奥伦堡降下的小型、对称的金属物体(*Phil.Mag.*, 4-8-463)。

A second fall of these objects, at Orenburg, Russia, Jan. 25, 1825 (*Quar. Jour. Roy. Inst.*, 1828-1-447).

1825年1月25日，在俄国奥伦堡第二次落下这类物体(*Quar.Jour.Roy.Inst.*,1828-1-447)。

I now think of the disk of Tarbes, but when first I came upon these data I was impressed only with recurrence, because the objects of Orenburg were described as crystals of pyrites, or sulphate of iron. I had no notion of metallic objects that might have been shaped or molded by means other than crystallization, until I came to Arago's account of these occurrences (*Œuvres*, 11-644). Here the analysis gives 70 per cent. red oxide of iron, and sulphur and loss by ignition 5 per cent. It seems to me acceptable that iron with considerably less than 5 per cent. sulphur in it is not iron pyrites —then little, rusty iron objects, shaped by some other means, have fallen, four months apart, at the same place. M. Arago expresses astonishment at this phenomenon of recurrence so familiar to us.

我现在想到的是塔布圆盘，但当我最初接触到这些资料时，我印象深刻的只是重复发生，因为奥伦堡的物体被描述为黄铁矿晶体，或硫酸铁。我原本没有概念认为金属物体可能通过结晶以外的方式被塑造或模制，直到我读到阿拉戈对这些事件的记述(*Œuvres*,11-644)。这里的分析给出70%的红色氧化铁，以及硫和灼烧损失5%。在我看来可以接受的是，含硫量远低于5%的铁不是黄铁矿--那么，那些小小的、生锈的铁质物体，以某种其他方式成形，相隔四个月，在同一地点坠落。阿拉戈先生对这种我们如此熟悉的重复发生现象表示惊讶。

Altogether, I find opening before us, vistas of heresies to which I, for one, must shut my eyes. I have always been in sympathy with the dogmatists and exclusionists: that is plain in our opening lines: that to seem to be is falsely and arbitrarily and dogmatically to exclude. It is only that exclusionists who are good in the nineteenth century are evil in the twentieth century. Constantly we feel a merging away into infinitude; but that this book shall approximate to form, or that our data shall approximate to organization, or that we shall approximate to intelligibility, we have to call ourselves back constantly from wandering off into infinitude. The thing that we do, however, is to make our own outline, or the difference between what we include and what we exclude, vague.

总而言之，我发现我们面前展开的是种种异端的远景，而我个人必须对此视而不见。我一直同情教条主义者和排斥主义者：这在我们开篇的几行中很清楚：看似存在就是虚假地、任意地、教条地排斥。只是十九世纪好的排斥主义者到了二十世纪就成了坏的。我们不断感到消融于无限之中；但为了使这本书接近成形，或使我们的资料接近有组织，或使我们接近可理解，我们必须不断把自己从漫游于无限之中唤回。然而我们所做的，是使我们自己的轮廓，或我们所包含与所排斥之间的区别，变得模糊。

The crux here, and the limit beyond which we may not go—very much—is:

这里的关键，以及我们不可逾越的界限--非常之大--是：

Acceptance that there is a region that we call the Super-Sargasso Sea—not yet fully accepted, but a provisional position that has received a great deal of support—

接受存在一个我们称之为超级马尾藻海的区域--尚未被完全接受，但这是一个已获得大量支持的临时立场--

But is it a part of this earth, and does it revolve with and over this earth—

但它是这个地球的一部分吗，它是否随地球并在地球之上运行--

Or does it flatly overlie this earth, not revolving with and over this earth—

还是说它平直地覆盖在这片大地上，并不随同并在这片大地之上旋转--

That this earth does not revolve, and is not round, or roundish, at all, but is continuous with the rest of its system, so that, if one could break away from the traditions of the geographers, one might walk and walk, and come to Mars, and then find Mars continuous with Jupiter?

地球并不旋转，也不是圆的，或圆形的，根本不是，而是与其系统的其余部分相连，以至于如果一个人能摆脱地理学家的传统，他就可以走啊走，走到火星，然后发现火星与木星相连？

I suppose some day such queries will sound absurd—the thing will be so obvious—

我想有一天，这样的疑问会显得荒谬--事情会如此显而易见--

Because it is very difficult for me to conceive of little metallic objects hanging precisely over a small town in Russia, for four months, if revolving, unattached, with a revolving earth—

因为对我来说，很难设想微小的金属物体精确地悬停在俄国一个小镇上空达四个月之久，如果它们是在旋转、无所依附，而地球也在旋转的话--

It may be that something aimed at that town, and then later took another shot.

也许是有什么东西瞄准了那座城镇，后来又补了一击。

These are speculations that seem to me to be evil relatively to these early years in the twentieth century—

这些思辨在我看来，相对于二十世纪最初的这些年，似乎是邪恶的--

Just now, I accept that this earth is—not round, of course: that is very old-fashioned—but roundish, or, at least, that it has what is called form of its own, and does revolve upon its axis, and in an orbit around the sun. I only accept these old traditional notions—

就在此刻，我接受地球是--当然不是圆的：那非常老派--而是圆形的，或者至少，它有其所谓的自身形状，并且确实绕其轴旋转，并沿轨道绕太阳运行。我只是接受这些古老的传统观念--

And that above it are regions of suspension that revolve with it:

而在它上方，有随之旋转的悬浮区域：

from which objects fall, by disturbances of various kinds, and then, later, fall again, in the same place:

*Monthly Weather Review*, May, 1884-134:

Report from the Signal Service observer, at Bismarck, Dakota:

That, at 9 o'clock, in the evening of May 22, 1884, sharp sounds were heard throughout the city, caused by a fall of flinty stones striking against windows.

Fifteen hours later another fall of flinty stones occurred at Bismarck.

There is no report of stones having fallen anywhere else.

This is a thing of the ultra-damned. All Editors of scientific publications read the *Monthly Weather Review* and frequently copy from it. The noise made by the stones of Bismarck, rattling against those windows, may be in a language that aviators will some day interpret: but it was a noise entirely surrounded by silences. Of this ultra-damned thing, there is no mention, findable by me, in any other publication.

The size of some hailstones has worried many meteorologists—but not text-book meteorologists. I know of no more serene occupation than that of writing text-books—though writing for the *War Cry*, of the Salvation Army, may be equally unadventurous. In the drowsy tranquillity of a text-book, we easily and unintelligently read of dust particles around which icy rain forms, hailstones, in their fall, then increasing by accretion—but in the meteorological journals, we read often of air-spaces nucleating hailstones—

我们的说法是，物体因各种扰动而坠落，并且
然后，后来，又在同一地点坠落：

每月天气评论,1884年5月-134:

达科他州俾斯麦信号服务观察员的报告：

1884年5月22日晚上9点，全城都听到尖锐的声响，是一场天降的燧石击打窗户所致。

十五小时后，比斯马克又发生了一次燧石雨。

没有其他地方有石头坠落的报告。

这是一件属于超级被诅咒之列的事。所有科学出版物的编辑都读*Monthly Weather Review*，并经常从中摘抄。俾斯麦的石头敲打那些窗户所发出的声响，也许是一种飞行员有朝一日会解读的语言：但那是一种完全被寂静包围的声响。这件超级被诅咒的事，我在任何其他出版物中都找不到提及。

一些冰雹的大小令许多气象学家烦恼--但不是教科书气象学家。我不知道还有比写教科书更宁静的职业了--尽管为救世军的*War Cry*撰稿，也许同样平淡无奇。在教科书昏昏欲睡的宁静中，我们轻松而无知地读到尘埃粒子周围形成冰雨，冰雹在下落时因积聚而增大--但在气象学期刊中，我们常读到空气空隙作为冰雹的核--

But it's the size of the things. Dip a marble in icy water. Dip and dip and dip it. If you're a resolute dipper, you will, after a while, have an object the size of a baseball—but I think a thing could fall from the moon in that length of time. Also the strata of them. The Maryland hailstones are unusual, but a dozen strata have often been counted. Ferrel gives an instance of thirteen strata. Such considerations led Prof. Schwedoff to argue that some hailstones are not, and cannot, be generated in this earth's atmosphere—that they come from somewhere else. Now, in a relative existence, nothing can of itself be either attractive or repulsive: its effects are functions of its associations or implications. Many of our data have been taken from very conservative scientific sources: it was not until their discordant implications, or irreconcilabilities with the System, were perceived, that excommunication was pronounced against them.

但问题在于这些东西的大小。把一颗弹珠浸入冰水。浸了又浸，浸了又浸。如果你是个坚持不懈的浸渍者，过一阵子，你就会得到一个棒球大小的物体--不过我认为，在那么长的时间里，一个东西完全可能从月球上掉下来。还有它们的层理。马里兰的冰雹很不寻常，但十几层的情况常常被数出来。费雷尔给出了一个十三层的实例。这样的考量促使施韦多夫教授论证说，有些冰雹并非、也不可能是在地球的大气层中生成的--它们来自别处。现在，在一个相对的存在中，任何事物本身都既不可能有吸引力，也不可能令人排斥：它的效果是其关联或蕴含的函数。我们的许多资料取自非常保守的科学来源：直到它们那些不协调的蕴含、或与体系不可调和之处被察觉，才宣布将它们逐出教门。

Prof. Schwedoff's paper was read before the British Association (*Rept. of 1882*, p. 453).

施韦多夫教授的论文曾在英国协会上宣读(*Rept.of 1882*，第453页)。

The implication, and the repulsiveness of the implication to the snug and tight little exclusionists of 1882—though we hold out that they were functioning well and ably relatively to 1882—

其含义，以及这含义对1882年那些舒适而紧密的排斥论者而言的可憎之处--尽管我们坚持认为，相对于1882年，他们运作良好且能干--

That there is water—oceans or lakes and ponds, or rivers of it—that there is water away from, and yet not far-remote from, this earth's atmosphere and gravitation—

存在水--海洋或湖泊池塘，或河流--存在水，远离却又并非遥远地远离地球的大气层和万有引力--

The pain of it:

这其中的痛苦：

That the snug little system of 1882 would be ousted from its reposefulness—

1882年那套安逸的小体系将被逐出其宁静之中--

A whole new science to learn:

一门全新的学问要学：

The Science of Super-Geography—

And Science is a turtle that says that its own shell encloses all things.

So the members of the British Association. To some of them Prof. Schwedoff's ideas were like slaps on the back of an environment-denying turtle: to some of them his heresy was like an offering of meat, raw and dripping, to milk-fed lambs. Some of them bleated like lambs, and some of them turled like turtles. We used to crucify, but now we ridicule: or, in the loss of vigor of all progress, the spike has etherealized into the laugh.

Sir William Thomson ridiculed the heresy, with the phantomosities of his era:

That all bodies, such as hailstones, if away from this earth's atmosphere, would have to move at planetary velocity—which would be positively reasonable if the pronouncements of St. Isaac were anything but articles of faith—that a hailstone falling through this earth's atmosphere, with planetary velocity, would perform 13,000 times as much work as would raise an equal weight of water one degree centigrade, and therefore never fall as a hailstone at all; be more than melted—super-volatalized—

These turls and these bleats of pedantry—though we insist that, relatively to 1882, these turls and bleats should be regarded as respectfully as we regard rag dolls that keep infants occupied and noiseless—it is the survival of rag dolls into maturity that we object to—so these pious and naïve ones who believed that 13,000 times something could have—that is, in quasi-existence—an exact and calculable resultant, whereas there is—in quasi-existence—

超地理学的科学--

而科学是一只乌龟，它说自己的壳包罗万象。

英国协会的成员们也是如此。对他们中的一些人来说，施韦多夫教授的想法就像拍打一只否认环境的乌龟的背：对他们中的一些人来说，他的异端就像把生肉、滴着血，献给吃奶的羔羊。他们中有些人像羔羊一样咩咩叫，有些人像乌龟一样缩头。我们过去用十字架钉死人，但现在我们嘲笑：或者，在所有进步的活力丧失中，尖刺已化为笑声。

威廉·汤姆森爵士以他那个时代的种种幻影，嘲笑了这一异端邪说：

所有物体，例如冰雹，如果远离地球的大气层，就必须以行星速度运动--如果圣艾萨克的宣告不是信条，这倒完全是合理的--一颗冰雹以行星速度穿过地球大气层下落，所做的功将相当于把同等重量的水升高一摄氏度所需功的13000倍，因此根本不会作为冰雹落下；它会超过融化--超挥发--

这些迂腐的咕哝和咩叫--尽管我们坚持认为，相对于1882年，这些咕哝和咩叫应当像我们看待那些让婴儿安静不闹的破布娃娃一样受到尊重--我们反对的是破布娃娃一直存活到成年--所以这些虔诚而天真的人相信，某物的13000倍本可以--也就是说，在准存在中--产生一个精确且可计算的结果，而在准存在中却只有--

nothing that can, except by delusion and convenience, be called a unit, in the first place—whose devotions to St. Isaac required blind belief in formulas of falling bodies—

首先，没有任何东西，除非通过错觉和便利，可以被称为单位--他们对圣艾萨克的虔诚要求盲目相信落体公式--

Against data that were piling up, in their own time, of slow-falling meteorites; "milk warm" ones admitted even by Farrington and Merrill; at least one icy meteorite nowhere denied by the present orthodoxy, a datum as accessible to Thomson, in 1882, as it is now to us, because it was an occurrence of 1860. Beans and needles and tacks and a magnet. Needles and tacks adhere to and systematize relatively to a magnet, but, if some beans, too, be caught up, they are irreconcilables to this system and drop right out of it. A member of the Salvation Army may hear over and over data that seem so memorable to an evolutionist. It seems remarkable that they do not influence him—one finds that he cannot remember them. It is incredible that Sir William Thomson had never heard of slow-falling, cold meteorites. It is simply that he had no power to remember such irreconcilabilities.

面对当时正在积累的、关于缓慢下落的陨石的资料；连法林顿和梅里尔都承认的“温牛奶”般的陨石；至少有一块冰冷的陨石，当今的正统观念从未否认过，这一资料在1882年对汤姆森来说就像现在对我们一样唾手可得，因为那是1860年发生的事。豆子、针、图钉和一块磁铁。针和图钉相对于磁铁而附着并系统化，但是，如果一些豆子也被卷进来，它们对这个系统就是不可调和之物，径直从中掉落出去。救世军的一名成员可能一遍又一遍地听到那些对进化论者来说似乎如此值得铭记的资料。奇怪的是，它们似乎并不影响他--人们发现他记不住它们。令人难以置信的是，威廉·汤姆森爵士从未听说过缓慢下落的冰冷陨石。这只是因为他没有能力记住这类不可调和之物。

And then Mr. Symons again. Mr. Symons was a man who probably did more for the science of meteorology than did any other man of his time: therefore he probably did more to hold back the science of meteorology than did any other man of his time. In *Nature*, 41-135, Mr. Symons says that Prof. Schwedoff's ideas are "very droll."

然后又是西蒙斯先生。西蒙斯先生是一个可能比他同时代任何人都为气象学做得更多的人：因此他可能比他同时代任何人都更阻碍了气象学。在*Nature*,41-135中，西蒙斯先生说施韦多夫教授的想法“非常滑稽”。

I think that even more amusing is our own acceptance that, not very far above this earth's surface, is a region that will be the subject of a whole new science—super-geography—with which we shall immortalize ourselves in the resentments of the schoolboys of the future—

我认为更有趣的是我们自己接受，在地球表面上方不太远处，有一个将成为一门全新科学--超级地理学--的主题的区域，我们将借此在未来学童的怨恨中使自己不朽--

Pebbles and fragments of meteors and things from Mars and Jupiter and Azuria: wedges, delayed messages, cannon balls, bricks, nails, coal and coke and charcoal and offensive old cargoes—things that coat in ice in some regions and things that get into areas so warm that they putrefy—or that there are all the climates of geography in super-geography. I shall have to accept that, floating in the sky of this earth, there often are fields of ice as extensive as those on the Arctic Ocean—volumes of water in which are many fishes and frogs—tracts of land covered with caterpillars—

卵石和陨石的碎片，以及来自火星、木星和阿祖里亚的东西：楔子、延迟的信息、炮弹、砖块、钉子、煤和焦炭和木炭，以及令人作呕的旧船货--在某些地区会裹上冰的东西，以及进入温暖到足以使它们腐烂的地区的东西--或者说，在超地理学中存在着地理学的一切气候。我将不得不接受，在地球的天空中漂浮着的，常常有像北冰洋上那样广阔的冰原--其中有许许多多鱼和青蛙的水体--覆盖着毛虫的陆地--

Aviators of the future. They fly up and up. Then they get out and walk. The fishing's good: the bait's right there. They find messages from other worlds—and within three weeks there's a big trade worked up in forged messages. Sometime I shall write a guide book to the Super-Sargasso Sea, for aviators, but just at present there wouldn't be much call for it.

未来的飞行员。他们飞上去又飞上去。然后他们出来走路。钓鱼很好：鱼饵就在那里。他们发现来自其他世界的讯息--三周内就有一大笔伪造讯息的交易发展起来。有一天我会为飞行员写一本超级马尾藻海指南，但眼下不会有太大需求。

We now have more of our expression upon hail as a concomitant, or more data of things that have fallen from the sky, with hail.

我们现在有更多我们的说法，关于冰雹作为伴随物，或更多关于随冰雹从天而降之物的资料。

In general, the expression is:

一般来说，我们的说法是：

These things may have been raised from some other part of the earth's surface, in whirlwinds, or may not have fallen, and may have been upon the ground, in the first place—but were the hailstones found with them, raised from some other part of the earth's surface, or were the hailstones upon the ground, in the first place?

这些东西可能是被旋风从地球表面的某个其他地方卷起的，也可能根本没有落下，而是一开始就在地上--但冰雹是与它们一起被发现的吗，是从地球表面的某个其他地方卷起的，还是冰雹一开始就在地上？

As I said before, this expression is meaningless as to a few instances; it is reasonable to think of some coincidence between

正如我之前所说，这个说法对少数实例毫无意义；认为某些巧合之间存在是合理的

the fall of hail and the fall of other things: but, inasmuch as there have been a good many instances,—we begin to suspect that this is not so much a book we're writing as a sanitarium for overworked coincidences. If not conceivably could very large hailstones and lumps of ice form in this earth's atmosphere, and so then had to come from external regions, then other things in or accompanying very large hailstones and lumps of ice came from external regions—which worries us a little: we may be instantly translated to the Positive Absolute.

冰雹的降落和其他东西的降落：但是，既然已经有过相当多的实例--我们开始怀疑，我们写的这本书与其说是一本书，不如说是一所收容过度劳累的巧合的疗养院。如果并非不可想象，非常大的冰雹和冰块能在地球的大气层中形成，因而不得不来自外部区域，那么，伴随或存在于非常大的冰雹和冰块之中的其他东西也来自外部区域--这让我们有点不安：我们可能被立刻传送到阳性绝对。

*Cosmos*, 13-120, quotes a Virginia newspaper, that fishes said to have been catfishes, a foot long, some of them, had fallen, in 1853, at Norfolk, Virginia, with hail.

*Cosmos*,13-120，引用一家弗吉尼亚报纸，说1853年在弗吉尼亚州诺福克随冰雹落下的鱼，据说是鲶鱼，有些长达一英尺。

Vegetable débris, not only nuclear, but frozen upon the surfaces of large hailstones, at Toulouse, France, July 28, 1874. (*La Science Pour Tous*, 1874-270.)

植物碎屑，不仅成核，而且冻结在大冰雹的表面上，法国图卢兹，1874年7月28日。(*La Science Pour Tous*,1874-270。)

Description of a storm, at Pontiac, Canada, July 11, 1864, in which it is said that it was not hailstones that fell, but "pieces of ice, from half an inch to over two inches in diameter" (*Canadian Naturalist*, 2-1-308):

1864年7月11日，加拿大庞蒂亚克一场风暴的描述，其中说降下的不是冰雹，而是“冰块，直径从半英寸到两英寸以上”(*Canadian Naturalist*, 2-1-308):

"But the most extraordinary thing is that a respectable farmer, of undoubted veracity, says he picked up a piece of hail, or ice, in the center of which was a small green frog."

“但最不寻常的是，一位诚实无疑的农夫说他捡到一块冰雹或冰块，其中心有一只小绿蛙。”

Storm at Dubuque, Iowa, June 16, 1882, in which fell hailstones and pieces of ice (*Monthly Weather Review*, June, 1882):

1882年6月16日，爱荷华州迪比克的风暴，其中降下冰雹和冰块(*Monthly Weather Review*,1882年6月):

"The foreman of the Novelty Iron Works, of this city, states that in two large hailstones melted by him were found small living frogs." But the pieces of ice that fell upon this occasion had a peculiarity

“本市新奇铁工厂的工头说，在他融化的两块大冰雹中发现了活着的小青蛙。”但这次落下的冰块有一个特点

that indicates—though by as bizarre an indication as any we've had yet—that they had been for a long time motionless or floating somewhere. We'll take that up soon.

这表明--尽管这一迹象与我们迄今所见的任何迹象一样怪异--它们曾在某处长时间静止或漂浮。我们很快会讨论这一点。

*Living Age*, 52-186:

生活时代，52-186：

That, June 30, 1841, fishes, one of which was ten inches long, fell at Boston; that, eight days later, fishes and ice fell at Derby.

1841年6月30日，波士顿天降鱼类，其中一条长十英寸；八天后，德比天降鱼和冰。

In Timb's *Year Book*, 1842-275, it is said that, at Derby, the fishes had fallen in enormous numbers; from half an inch to two inches long, and some considerably larger. In the *Athenæum*, 1841-542, copied from the Sheffield *Patriot*, it is said that one of the fishes weighed three ounces. In several accounts, it is said that, with the fishes, fell many small frogs and "pieces of half-melted ice." We are told that the frogs and the fishes had been raised from some other part of the earth's surface, in a whirlwind; no whirlwind specified; nothing said as to what part of the earth's surface comes ice, in the month of July—interests us that the ice is described as "half-melted." In the London *Times*, July 15, 1841, it is said that the fishes were sticklebacks; that they had fallen with ice and small frogs, many of which had survived the fall. We note that, at Dunfermline, three months later (Oct. 7, 1841) fell many fishes, several inches in length, in a thunderstorm. (London *Times*, Oct. 12, 1841.)

在廷布年鉴,1842-275中，据说在德比，鱼以极大的数量落下；从半英寸到两英寸长，有些还大得多。在雅典娜神庙,1841-542中，转载自谢菲尔德爱国者，据说其中一条鱼重三盎司。在几则记述中，据说与鱼一同落下的还有许多小青蛙和“半融化的冰块”。我们被告知，青蛙和鱼是被旋风从地球表面的某个其他地方卷起的；没有指明是哪种旋风；也没有说明地球表面的哪个地方会在七月落下冰--令我们感兴趣的是，冰被描述为“半融化”。在伦敦泰晤士报,1841年7月15日中，据说那些鱼是刺鱼；它们与冰和小青蛙一同落下，其中许多在坠落后存活下来。我们注意到，三个月后，在邓弗姆林(1841年10月7日)，在一场雷暴中落下了许多鱼，长数英寸。(伦敦泰晤士报,1841年10月12日。)

Hailstones, we don't care so much about. The matter of stratification seems significant, but we think more of the fall of lumps of ice from the sky, as possible data of the Super-Sargasso Sea:

冰雹，我们不太在意。分层的问题似乎很重要，但我们更看重从天而降的冰块，作为超级马尾藻海的可能的资料：

Lumps of ice, a foot in circumference, Derbyshire, England, May

冰块，周长一英尺，英格兰德比郡，五月

12, 1811 (*Annual Register*, 1811-54); cuboidal mass, six inches in diameter, that fell at Birmingham, 26 days later (Thomson, *Intro. to Meteorology*, p. 179); size of pumpkins, Bangalore, India, May 22, 1851 (*Rept. Brit. Assoc.*, 1855-35); masses of ice of a pound and a half each, New Hampshire, Aug. 13, 1851 (Lummis, *Meteorology*, p. 129); masses of ice, size of a man's head, in the Delphos tornado (Ferrel, *Popular Treatise*, p. 428); large as a man's hand, killing thousands of sheep, Texas, May 3, 1877 (*Monthly Weather Review*, May, 1877); "pieces of ice so large that they could not be grasped in one hand," in a tornado, in Colorado, June 24, 1877 (*Monthly Weather Review*, June, 1877); lumps of ice four and a half inches long, Richmond, England, Aug. 2, 1879 (*Symons' Met. Mag.*, 14-100); mass of ice, 21 inches in circumference that fell with hail, Iowa, June, 1881 (*Monthly Weather Review*, June, 1881); "pieces of ice" eight inches long, and an inch and a half thick, Davenport, Iowa, Aug. 30, 1882 (*Monthly Weather Review*, Aug., 1882); lump of ice size of a brick; weight two pounds, Chicago, July 12, 1883 (*Monthly Weather Review*, July, 1883); lumps of ice that weighed one pound and a half each, India, May (?), 1888 (*Nature*, 37-42); lump of ice weighing four pounds, Texas, Dec. 6, 1893 (*Sc. Am.*, 68-58); lumps of ice one pound in weight, Nov. 14, 1901, in a tornado, Victoria (*Meteorology of Australia*, p. 34).

Of course it is our acceptance that these masses not only accompanied tornadoes, but were brought down to this earth by tornadoes.

Flammarion, *The Atmosphere*, p. 34:

Block of ice, weighing four and a half pounds that fell at Cazorta, Spain, June 15, 1829; block of ice, weighing eleven pounds, at

12,1811(*Annual Register*,1811-54)；直径六英寸的立方体状块体，26天后落在伯明翰(Thomson,*Intro.to Meteorology*，第179页)；南瓜大小，印度班加罗尔，1851年5月22日(*Rept.Brit.Assoc.*,1855-35)；每块重一磅半的冰块，新罕布什尔，1851年8月13日(Lummis,Meteorology，第129页)；人头大小的冰块，见于德尔福斯龙卷风(Ferrel,*Popular Treatise*，第428页)；大如人手，杀死数千只羊，得克萨斯，1877年5月3日(*Monthly Weather Review*,1877年5月)；“一块手都握不住的冰”，见于科罗拉多的一场龙卷风，1877年6月24日(*Monthly Weather Review*,1877年6月)；长四英寸半的冰块，英国里士满，1879年8月2日(*Symons' Met.Mag.*,14-100)；随冰雹落下的周长21英寸的冰块，艾奥瓦，1881年6月(*Monthly Weather Review*,1881年6月)；长八英寸、厚一英寸半的“冰块”，艾奥瓦州达文波特，1882年8月30日(*Monthly Weather Review*,1882年8月)；砖头大小的冰块；重两磅，芝加哥，1883年7月12日(*Monthly Weather Review*,1883年7月)；每块重一磅半的冰块，印度，1888年5月(?)(*Nature*,37-42)；重四磅的冰块，得克萨斯，1893年12月6日(*Sc.Am.*,68-58)；重一磅的冰块，1901年11月14日，见于维多利亚的一场龙卷风(*Meteorology of Australia*，第34页)。

当然，我们的说法是，这些冰块不仅伴随龙卷风，而且是被龙卷风带到地面上来的。

弗拉马里翁，《大气》，第34页：

一块重四磅半的冰，1829年6月15日落在西班牙卡索尔塔；一块重十一磅的冰，落在

Cette, France, October, 1844; mass of ice three feet long, three feet wide, and more than two feet thick, that fell, in a storm, in Hungary, May 8, 1802.

*Scientific American*, 47-119:

That, according to the *Salina Journal*, a mass of ice weighing about 80 pounds had fallen from the sky, near Salina, Kansas, August, 1882. We are told that Mr. W.J. Hagler, the North Santa Fé merchant became possessor of it, and packed it in sawdust in his store.

London *Times*, April 7, 1860:

That, upon the 16th of March, 1860, in a snowstorm, in Upper Wasdale, blocks of ice, so large that at a distance they looked like a flock of sheep, had fallen.

*Rept. Brit. Assoc.*, 1851-32:

That a mass of ice about a cubic yard in size had fallen at Candeish, India, 1828.

Against these data, though, so far as I know, so many of them have never been assembled together before, there is a silence upon the part of scientific men that is unusual. Our Super-Sargasso Sea may not be an unavoidable conclusion, but arrival upon this earth of ice from external regions does seem to be—except that there must be, be it ever so faint, a merger. It is in the notion that these masses of ice are only congealed hailstones. We have data against this notion, as applied to all our instances, but the explanation has been offered, and, it seems to me, may apply in some instances. In the *Bull. Soc. Astro. de France*, 20-245, it is said of blocks of ice the size of decanters that had fallen at Tunis

法国塞特，1844年10月；一块长三英尺、宽三英尺、厚逾两英尺的冰体，于1802年5月8日在匈牙利随一场风暴天降。

《科学美国人》，47-119:

据《萨利纳日报》报道，1882年8月，在堪萨斯州萨利纳附近，一场天降的冰重约80磅。我们被告知，北圣菲的商人W.J.哈格勒先生成了它的占有者，并把它用锯末包好存放在他的店里。

伦敦《泰晤士报》，1860年4月7日：

那就是，1860年3月16日，在一场上萨德代尔的暴风雪中，落下了大块大块的冰，远看就像一群羊。

英国协会报告，1851-32：

1828年，印度坎德什落下一块约一立方码大小的冰。

然而，就这些资料而言，据我所知，其中许多从未被汇集在一起过，而科学界人士对此却保持着一种不寻常的沉默。我们的超级马尾藻海或许并非一个不可避免的结论，但冰从外部区域抵达地球这一现象似乎确实如此--只不过必定存在某种融合，哪怕极其微弱。问题在于这样一种观念：这些冰体不过是冻结的冰雹。我们有资料反对这一观念，就我们所有的实例而言都是如此，但这一解释已被提出，而且在我看来，或许在某些实例中可以适用。在《法国天文学会公报》20-245中，谈到在突尼斯落下的、大小如细颈瓶的冰块时说

that they were only masses of congealed hailstones.

London *Times*, Aug. 4, 1857.

That a block of ice, described as "pure" ice, weighing 25 pounds, had been found in the meadow of Mr. Warner, of Cricklewood. There had been a storm the day before. As in some of our other instances, no one had seen this object fall from the sky. It was found after the storm: that's all that can be said about it.

Letter from Capt. Blakiston, communicated by Gen. Sabine, to the Royal Society (*London Roy. Soc. Proc.*, 10-468):

That, Jan. 14, 1860, in a thunderstorm, pieces of ice had fallen upon Capt. Blakiston's vessel—that it was not hail. "It was not hail, but irregular-shaped pieces of solid ice of different dimensions, up to the size of half a brick."

According to the *Advertiser-Scotsman*, quoted by the Edinburgh *New Philosophical Magazine*, 47-371, an irregular-shaped mass of ice fell at Ord, Scotland, August, 1849, after "an extraordinary peal of thunder."

It is said that this was homogeneous ice, except in a small part, which looked like congealed hailstones.

The mass was about 20 feet in circumference.

The story, as told in the London *Times*, Aug. 14, 1849, is that, upon the evening of the 13th of August, 1849, after a loud peal of thunder, a mass of ice said to have been 20 feet in circumference, had fallen upon the estate of Mr. Moffat, of Balvullich, Ross-shire. It is said that this object fell alone, or without hailstones.

Altogether, though it is not so strong for the Super-Sargasso Sea, I

我们的说法是，它们不过是凝结的冰雹团块。

London *Times*,1857年8月4日。

一块被描述为“纯净”冰的冰块，重25磅，在克里克伍德华纳先生的草地上被发现。前一天有过一场风暴。正如我们其他一些事例，没有人看见这个物体从天而降。它是在风暴之后被发现的：关于它只能这样说。

布莱基斯顿船长的来信，由萨拜因将军转交皇家学会(*London Roy.Soc.Proc.*,10-468):

也就是说，1860年1月14日，在一场雷暴中，冰块落在了布莱基斯顿船长的船上--那不是冰雹。“那不是冰雹，而是形状不规则、大小不一的实心冰块，最大可达半块砖的大小。”

据《广告报-苏格兰人报》所载--由爱丁堡《新哲学杂志》47-371转引--1849年8月，在苏格兰奥德，随着“一阵非同寻常的雷声”，一场天降的不规则形状的冰块落下。

据说这是均匀的冰，只有一小部分看起来像凝结的冰雹。

该团块周长约20英尺。

据伦敦《泰晤士报》1849年8月14日所载，故事是这样的：1849年8月13日傍晚，在一阵响亮的雷声之后，一块据说周长20英尺的冰落在了罗斯郡巴尔武利赫的莫法特先生的庄园上。据说这个物体是单独落下的，或者说是没有伴随冰雹落下的。

总的来说，尽管这对超级马尾藻海来说并不那么有力，我

think this is one of our best expressions upon external origins. That large blocks of ice could form in the moisture of this earth's atmosphere is about as likely as that blocks of stone could form in a dust whirl. Of course, if ice or water comes to this earth from external sources, we think of at least minute organisms in it, and on, with our data, to frogs, fishes; on to anything that's thinkable, coming from external sources. It's of great importance to us to accept that large lumps of ice have fallen from the sky, but what we desire most—perhaps because of our interest in its archaeologic and palaeontologic treasures—is now to be through with tentativeness and probation, and to take the Super-Sargasso Sea into full acceptance in our more advanced fold of the chosen of this twentieth century.

我认为这是我们关于外部来源的最佳表述之一。大块冰能在这个地球的大气水分中形成，其可能性大约相当于石块能在尘卷风中形成。当然，如果冰或水从外部来源来到这个地球，我们至少会想到其中以及其上的微小生物，并根据我们的资料，想到青蛙、鱼类；想到任何可以想象的东西，来自外部来源。接受大块冰曾从天而降对我们来说极为重要，但我们最渴望的--也许是因为我们对它的考古学和古生物学珍宝的兴趣--现在是结束试探和考察，把超级马尾藻海完全接纳进我们这二十世纪选民中更先进的羊圈。

In the *Report of the British Association*, 1855-37, it is said that, at Poorhundur, India, Dec. 11, 1854, flat pieces of ice, many of them weighing several pounds—each, I suppose—had fallen from the sky. They are described as "large ice-flakes."

在英国协会报告,1855-37中，据说，在印度普尔洪杜尔，1854年12月11日，扁平的冰块--我猜想每一块都有好几磅重--从天而降。它们被描述为“大冰片”。

Vast fields of ice in the Super-Arctic regions, or strata, of the Super-Sargasso Sea. When they break up, their fragments are flake-like. In our acceptance, there are aerial ice-fields that are remote from this earth; that break up, fragments grinding against one another, rolling in vapor and water, of different constituency in different regions, forming slowly as stratified hailstones—but that there are ice-fields near this earth, that break up into just such flat pieces of ice as cover any pond or river when ice of a pond or river is broken, and are sometimes soon precipitated to the earth, in this familiar flat formation.

超级北极地区，或超级马尾藻海的层带中，有广阔的冰原。当它们碎裂时，碎片呈薄片状。在我们的接受中，有远离这个地球的空中冰原；它们碎裂，碎片互相摩擦，在蒸气和水中滚动，不同区域成分不同，缓慢形成层状冰雹--但这个地球附近也有冰原，碎裂成正是那样的扁平冰块，就像池塘或河流的冰破碎时覆盖任何池塘或河流的冰块一样，有时很快以这种熟悉的扁平形态降落到地面。

*Symons' Met. Mag.*, 43-154:

西蒙斯《气象杂志》,43-154:

A correspondent writes that, at Braemar, July 2, 1908, when the sky was clear overhead, and the sun shining, flat pieces of ice fell —from somewhere. The sun was shining, but something was going on somewhere: thunder was heard.

Until I saw the reproduction of a photograph in the *Scientific American*, Feb. 21, 1914, I had supposed that these ice-fields must be, say, at least ten or twenty miles away from this earth, and invisible, to terrestrial observers, except as the blurs that have so often been reported by astronomers and meteorologists. The photograph published by the *Scientific American* is of an aggregation supposed to be clouds, presumably not very high, so clearly detailed are they. The writer says that they looked to him like "a field of broken ice." Beneath is a picture of a conventional field of ice, floating ordinarily in water. The resemblance between the two pictures is striking—nevertheless, it seems to me incredible that the first of the photographs could be of an aerial ice-field, or that gravitation could cease to act at only a mile or so from this earth's surface—

Unless:

The exceptional: the flux and vagary of all things.

Or that normally this earth's gravitation extends, say, ten or fifteen miles outward—but that gravitation must be rhythmic.

Of course, in the pseudo-formulas of astronomers, gravitation as a fixed quantity is essential. Accept that gravitation is a variable force, and astronomers deflate, with a perceptible hissing sound, into the punctured condition of economists, biologists, meteorologists, and all the others of the humbler divinities, who

一位通信者写道，1908年7月2日，在布雷马，当头顶天空晴朗、太阳照耀时，扁平的冰块从天而降--从某个地方。太阳在照耀，但某个地方正在发生着什么：听到了雷声。

直到我看到1914年2月21日《科学美国人》上的一张照片复制品，我才以为这些冰原必定至少距离地球十到二十英里，对地球上的观察者来说是不可见的，除了天文学家和气象学家经常报告的那些模糊影像之外。《科学美国人》发表的那张照片是一个据推测为云的聚集物，大概不太高，因为细节如此清晰。作者说，在他看来它们像“一片碎冰”。下方是一幅常规冰原的图片，通常漂浮在水中。两幅图片之间的相似之处令人震惊--然而，在我看来，第一张照片可能是一个空中冰原，或者万有引力在距离地球表面仅一英里左右就停止作用，这似乎令人难以置信--

除非：

例外者：万物的流变与无常。

或者说，通常地球的万有引力向外延伸，比如说，十或十五英里--但万有引力必定是有节律的。

当然，在天文学家的伪公式中，万有引力作为固定量是必不可少的。一旦接受万有引力是一种可变的力，天文学家就会带着可听见的嘶嘶声，瘪成经济学家、生物学家、气象学家以及所有其他较低级神祇那种被戳破的状态，他们

can admittedly offer only insecure approximations.

We refer all who would not like to hear the hiss of escaping arrogance, to Herbert Spencer's chapters upon the rhythm of all phenomena.

If everything else—light from the stars, heat from the sun, the winds and the tides; forms and colors and sizes of animals; demands and supplies and prices; political opinions and chemic reactions and religious doctrines and magnetic intensities and the ticking of clocks; and arrival and departure of the seasons—if everything else is variable, we accept that the notion of gravitation as fixed and formulable is only another attempted positivism, doomed, like all other illusions of realness in quasi-existence. So it is intermediatism to accept that, though gravitation may approximate higher to invariability than do the winds, for instance, it must be somewhere between the Absolutes of Stability and Instability. Here then we are not much impressed with the opposition of physicists and astronomers, fearing, a little mournfully, that their language is of expiring sibilations.

So then the fields of ice in the sky, and that, though usually so far away as to be mere blurs, at times they come close enough to be seen in detail. For description of what I call a "blur," see *Pop. Sci. News*, February, 1884—sky, in general, unusually clear, but, near the sun, "a white, slightly curdled haze, which was dazzlingly bright."

We accept that sometimes fields of ice pass between the sun and the earth: that many strata of ice, or very thick fields of ice, or superimposed fields would obscure the sun—that there have been occasions when the sun was eclipsed by fields of ice:

诚然只能提供不可靠的近似值。

我们请所有不愿听到傲慢逃逸时那嘶嘶声的人，去读赫伯特·斯宾塞论一切现象之韵律的那几章。

如果其他一切--来自星星的光、来自太阳的热、风和潮汐；动物的形态、颜色和大小；需求与供给与价格；政治观点与化学反应与宗教教义与磁场强度与时钟的滴答声；以及季节的到来与离去--如果其他一切都是可变的，我们就接受这一观念：万有引力作为固定且可公式化的，不过是又一次尝试性的实证主义，注定要像准存在中所有其他实在性的幻觉一样失败。因此，接受这一点便是中间论：尽管万有引力可能比风更接近不变性，它必定处于稳定与不稳定的绝对者之间的某处。于是我们在此对物理学家和天文学家的反对并不太在意，只是略带悲哀地担心，他们的语言不过是即将消逝的咝音。

那么，天空中的冰原，尽管通常远得只是些模糊的斑块，有时却会近得足以看清细节。关于我所称的「模糊斑块」的描述，见*Pop.Sci.News*,1884年2月--天空总体异常清澈，但在太阳附近，「一片白色、略带凝乳状的雾霭，亮得耀眼。」

我们接受，有时冰原会经过太阳与地球之间：许多冰层，或极厚的冰原，或层层叠加的冰原会遮蔽太阳--曾有过太阳被冰原遮蔽的时候：

Flammarion, *The Atmosphere*, p. 394:

That a profound darkness came upon the city of Brussels, June 18, 1839:

There fell flat pieces of ice, an inch long.

Intense darkness at Aitkin, Minn., April 2, 1889: sand and "solid chunks of ice" reported to have fallen (*Science*, April 19, 1889).

In *Symons' Meteorological Magazine*, 32-172, are outlined rough-edged but smooth-surfaced pieces of ice that fell at Manassas, Virginia, Aug. 10, 1897. They look as much like the roughly broken fragments of a smooth sheet of ice—as ever have roughly broken fragments of a smooth sheet of ice looked. About two inches across, and one inch thick. In *Cosmos*, 3-116, it is said that, at Rouen, July 5, 1853, fell irregular-shaped pieces of ice, about the size of a hand, described as looking as if all had been broken from one enormous block of ice. That, I think, was an aerial iceberg. In the awful density, or almost absolute stupidity of the 19th century, it never occurred to anybody to look for traces of polar bears or of seals upon these fragments.

Of course, seeing what we want to see, having been able to gather these data only because they are in agreement with notions formed in advance, we are not so respectful to our own notions as to a similar impression forced upon an observer who had no theory or acceptance to support. In general, our prejudices see and our prejudices investigate, but this should not be taken as an absolute.

*Monthly Weather Review*, July, 1894:

That, from the Weather Bureau, of Portland, Oregon, a tornado, of

弗拉马里翁，《大气》，第394页：

1839年6月18日，一片深沉的黑暗降临布鲁塞尔城：

落下扁平的冰块，长一英寸。

1889年4月2日，明尼苏达州艾特金出现浓重的黑暗：据报道有沙子和“坚实的冰块”落下(*Science*,1889年4月19日)。

在西蒙斯气象杂志,32-172中，概述了1897年8月10日落在弗吉尼亚州马纳萨斯的边缘粗糙但表面光滑的冰块。它们看上去就像是一整块光滑冰面被粗略打碎的碎片--和任何一整块光滑冰面被粗略打碎的碎片看上去的样子一模一样。直径约两英寸，厚一英寸。在宇宙,3-116中，据说1853年7月5日在鲁昂落下了形状不规则的冰块，约手掌大小，据描述看上去仿佛都是从同一块巨大的冰块上打碎下来的。我认为，那是一块空中冰山。在19世纪那种可怕的愚钝、或者说近乎绝对的愚蠢之中，竟没有人想到要在这些碎片上寻找北极熊或海豹的痕迹。

当然，我们只看见我们想看见的，之所以能收集到这些资料，只是因为它们与事先形成的观念相符，因此我们并不那么尊重自己的观念，如同尊重一位没有理论或成见要维护的观察者所获得的类似印象。总的来说，我们的偏见在看，我们的偏见在调查，但这不应被当作绝对的。

每月天气评论,1894年7月：

我们的说法是，俄勒冈州波特兰气象局的一条龙卷风记录，

June 3, 1894, was reported.

Fragments of ice fell from the sky.

They averaged three to four inches square, and about an inch thick. In length and breadth they had the smooth surfaces required by our acceptance: and, according to the writer in the *Review*, "gave the impression of a vast field of ice suspended in the atmosphere, and suddenly broken into fragments about the size of the palm of the hand."

This datum, profoundly of what we used to call the "damned," or before we could no longer accept judgment, or cut and dried condemnation by infants, turtles, and lambs, was copied—but without comment—in the *Scientific American*, 71-371.

Our theology is something like this:

Of course we ought to be damned—but we revolt against adjudication by infants, turtles, and lambs.

We now come to some remarkable data in a rather difficult department of super-geography. Vast fields of aerial ice. There's a lesson to me in the treachery of the imaginable. Most of our opposition is in the clearness with which the conventional, but impossible, becomes the imaginable, and then the resistant to modifications. After it had become the conventional with me, I conceived clearly of vast sheets of ice, a few miles above this earth—then the shining of the sun, and the ice partly melting—that note upon the ice that fell at Derby—water trickling and forming icicles upon the lower surface of the ice sheet. I seemed to look up and so clearly visualized those icicles hanging like stalactites from a flat-roofed cave, in white calcite. Or I looked up

1894年6月3日曾有报道。

冰的碎片从天而降。

它们平均有三到四英寸见方，约一英寸厚。在长度和宽度上，它们具有我们的接受所要求的光滑表面：而且，据*Review*中的作者说，“给人的印象是一大片冰悬浮在大气中，突然碎成手掌大小的碎片。”

这条资料，深刻地属于我们过去所称的“被诅咒的”，或者在我们再也无法接受由婴儿、乌龟和羔羊作出的评判或斩钉截铁的谴责之前，被抄录--但未加评论--于*Scientific American*,71-371。

我们的说法大致如此：

当然，我们理应被诅咒--但我们反抗由婴儿、乌龟和羔羊作出的裁决。

我们现在来到超级地理学中一个相当困难的部门里的一些非凡资料。广阔的空中冰原。可想象之物的背信弃义给了我一个教训。我们的大部分反对意见在于：常规说法--尽管不可能--变成可想象的，然后变成抗拒修正的，这一过程的清晰性。在它对我成为常规说法之后，我清晰地构想出广阔的冰原，在这地球上方几英里处--然后是太阳的照耀，冰部分融化--那是在德比降落的冰上的痕迹--水在滴落，在冰原的下表面形成冰柱。我似乎抬头望去，如此清晰地视觉化了那些冰柱，像钟乳石一样从平顶的白色方解石洞穴中垂下。或者我抬头望去

at the under side of an aerial ice-lump, and seemed to see a papillation similar to that observed by a calf at times. But then—but then—if icicles should form upon the under side of a sheet of aerial ice, that would be by the falling of water toward this earth; an icicle is of course an expression of gravitation—and, if water melting from ice should fall toward this earth, why not the ice itself fall before an icicle could have time to form? Of course, in quasi-existence, where everything is a paradox, one might argue that the water falls, but the ice does not, because the ice is heavier—that is, in masses. That notion, I think, belongs in a more advanced course than we are taking at present.

看着一块空中冰块的底面，似乎看到了一种类似小牛有时观察到的乳头状突起。但那么--但那么--如果冰柱能在空中冰原的下表面形成，那将是由于水向这地球降落；冰柱当然是一种万有引力的表达--而且，如果冰融化后的水向这地球降落，为什么冰本身不在冰柱来得及形成之前就先落下来呢?当然，在准存在中，一切皆是悖论，人们可以争辩说水落下来，但冰不落，因为冰更重--也就是说，成块的冰更重。我认为那个观念属于比我们目前所修的更高级的课程。

Our expression upon icicles:

我们的说法是，关于冰柱：

A vast field of aerial ice—it is inert to this earth's gravitation—but by universal flux and variation, part of it sags closer to this earth, and is susceptible to gravitation—by cohesion with the main mass, this part does not fall, but water melting from it does fall, and forms icicles—then, by various disturbances, this part sometimes falls in fragments that are protrusive with icicles.

一片广阔的空中冰原--它对地球的万有引力是惰性的--但通过普遍的流动与变化，其中一部分下垂得更靠近地球，并易受万有引力影响--通过与主体的凝聚，这部分并不落下，但从它那里融化的水确实落下，形成冰柱--然后，由于各种扰动，这部分有时带着突出的冰柱成碎片落下。

Of the ice that fell, some of it enclosing living frogs, at Dubuque, Iowa, June 16, 1882, it is said (*Monthly Weather Review*, June, 1882) that there were pieces from one to seventeen inches in circumference, the largest weighing one pound and three-quarters—that upon some of them were icicles half an inch in length. We emphasize that these objects were not hailstones.

关于1882年6月16日在爱荷华州迪比克降落、其中一些包裹着活青蛙的冰，据说(*Monthly Weather Review*,1882年6月)有周长一英寸至十七英寸的冰块，最大的一块重一磅又四分之三--其中一些上面还带着半英寸长的冰柱。我们要强调的是，这些物体并不是冰雹。

The only merger is that of knobby hailstones, or of large hailstones with protuberances wrought by crystallization: but that is no merger with terrestrial phenomena, and such formations are unaccountable to orthodoxy; or it is incredible that hail could so

唯一可与之合并的是疙瘩状冰雹，或带有结晶形成的突起的大冰雹：但这不是与地球上的现象合并，而且这样的形态对正统观念来说是无法解释的；或者说，冰雹不可能在几秒钟的降落中如此

crystallize—not forming by accretion—in the fall of a few seconds. For an account of such hailstones, see *Nature*, 61-594. Note the size—"some of them the size of turkeys' eggs."

It is our expression that sometimes the icicles themselves have fallen, as if by concussion, or as if something had swept against the under side of an aerial ice floe, detaching its papillations.

*Monthly Weather Review*, June, 1889:

That, at Oswego, N.Y., June 11, 1889, according to the Turin (N.Y.) *Leader*, there fell, in a thunderstorm, pieces of ice that "resembled the fragments of icicles."

*Monthly Weather Review*, 29-506:

That on Florence Island, St. Lawrence River, Aug. 8, 1901, with ordinary hail, fell pieces of ice "formed like icicles, the size and shape of lead pencils that had been cut into sections about three-eighths of an inch in length."

So our data of the Super-Sargasso Sea, and its Arctic region: and, for weeks at a time, an ice field may hang motionless over a part of this earth's surface—the sun has some effect upon it, but not much until late in the afternoon, I should say—part of it has sagged, but is held up by cohesion with the main mass—whereupon we have such an occurrence as would have been a little uncanny to us once upon a time—or fall of water from a cloudless sky, day after day, in one small part of this earth's surface, late in the afternoon, when the sun's rays had had time for their effects:

*Monthly Weather Review*, October, 1886:

结晶--不是通过积聚形成--在几秒钟的降落中。关于此类冰雹的记述，见*Nature*,61-594。注意大小--“其中一些有火鸡蛋那么大。”

我们的说法是，有时冰柱本身也落下了，仿佛由于震荡，或者仿佛有什么东西扫过一片空中浮冰的下侧，使其乳头状突起脱落。

每月天气评论,1889年6月：

我们的说法是，据《都灵(纽约州)领袖报》记载，1889年6月11日，在纽约州奥斯威戈，一场雷暴中天降了若干冰块，它们“酷似冰柱的碎片”。

《每月天气评论》，29-506:

1901年8月8日，在圣劳伦斯河弗洛伦斯岛，伴随普通冰雹落下了“形如冰柱、大小和形状像被切成约八分之三英寸长小段的铅笔”的冰块。

于是我们有超级马尾藻海及其北极区域的资料：而且，一连数周，一片冰原可能一动不动地悬在这地球表面的某一部分上方--太阳对它有些影响，但我想说，直到下午晚些时候影响才大起来--它的一部分已经下垂，但被与主体的凝聚力托住--于是我们就有了这样的事件，那在从前对我们来说会有点诡异--或者水从无云的天空降落，日复一日，在这地球表面的某一小块地方，在下午晚些时候，当太阳的光线来得及

关于它们的效果：

每月天气评论,1886年10月：

That, according to the Charlotte *Chronicle*, Oct. 21, 1886, for three weeks there had been a fall of water from the sky, in Charlotte, N.C., localized in one particular spot, every afternoon, about three o'clock; that, whether the sky was cloudy or cloudless, the water or rain fell upon a small patch of land between two trees and nowhere else.

This is the newspaper account, and, as such, it seems in the depths of the unchosen, either by me or any other expression of the Salvation Army. The account by the Signal Service observer, at Charlotte, published in the *Review*, follows:

"An unusual phenomenon was witnessed on the 21st: having been informed that, for some weeks prior to date, rain had been falling daily, after 3 P.M., on a particular spot, near two trees, corner of 9th and D streets, I visited the place, and saw precipitation in the form of rain drops at 4:47 and 4:55 P.M., while the sun was shining brightly. On the 22nd, I again visited the place, and from 4:05 to 4:25 P.M., a light shower of rain fell from a cloudless sky.... Sometimes the precipitation falls over an area of half an acre, but always appears to center at these two trees, and when lightest occurs there only."

据《夏洛特纪事报》1886年10月21日记载，在北卡罗来纳州夏洛特，连续三周，每天下午三点左右，都有一场天降的水，且只局限于一个特定的地点；无论天空多云还是无云，那水或雨都只落在两棵树之间的一小块土地上，别处则没有。

这是报纸的报道，因此，它似乎深处于未被选中者的境地，无论是我还是救世军的任何其他说法都未选中它。信号服务观察员在夏洛特所作的报道，发表于*Review*，如下：

“21日目睹了一个不寻常的现象：事先得知，在此日期之前的数周内，每天下午3点以后，都有雨落在第9街与D街拐角处两棵树附近的某一特定地点，我遂前往该地，于下午4时47分和4时55分看到以雨滴形式出现的降水，而当时阳光正明亮照耀。22日，我再次前往该地，从下午4时05分至4时25分，一场小雨从无云的天空落下.....有时降水落下的范围达半英亩，但似乎总是以这两棵树为中心，而最轻微时只落在那里。”

## 14

We see conventionally. It is not only that we think and act and speak and dress alike, because of our surrender to social attempt at Entity, in which we are only super-cellular. We see what it is "proper" that we should see. It is orthodox enough to say that a horse is not a horse, to an infant—any more than is an orange an orange to the unsophisticated. It's interesting to walk along a

## 14

我们按常规看事物。不仅是因为我们向社会的实体化尝试投降--在其中我们只是超细胞--我们才在思想、行动、言谈和穿着上彼此相同。我们看见的是“理应”看见的东西。对婴儿来说，说马不是马，就像对未受教化的人来说橙子不是橙子一样，是足够正统的。有时走在

street sometimes and look at things and wonder what they'd look like, if we hadn't been taught to see horses and trees and houses as horses and trees and houses. I think that to super-sight they are local stresses merging indistinguishably into one another, in an all-inclusive nexus.

I think that it would be credible enough to say that many times have Monstrator and Elvera and Azuria crossed telescopic fields of vision, and were not even seen—because it wouldn't be proper to see them; it wouldn't be respectable, and it wouldn't be respectful: it would be insulting to old bones to see them: it would bring on evil influences from the relics of St. Isaac to see them.

But our data:

Of vast worlds that are orbitless, or that are navigable, or that are adrift in inter-planetary tides and currents: the data that we shall have of their approach, in modern times, within five or six miles of this earth—

But then their visits, or approaches, to other planets, or to other of the few regularized bodies that have surrendered to the attempted Entity of this solar system as a whole—

The question that we can't very well evade:

Have these other worlds, or super-constructions, ever been seen by astronomers?

I think there would not be much approximation to realness in taking refuge in the notion of astronomers who stare and squint and see only that which it is respectable and respectful to see. It is all very well to say that astronomers are hypnotics, and that an astronomer looking at the moon is hypnotized by the moon, but

街上，看着事物，想知道如果我们没有被教导把马、树和房子看作马、树和房子，它们会是什么样子，这很有趣。我认为，对超视觉来说，它们是局部的应力，不可分辨地彼此融合，在一个无所不包的联结之中。

我认为，说Monstrator、Elvera和Azuria曾多次穿过望远镜的视野，却甚至没有被看见--因为看见他们是不合宜的；那是不体面的，也是不恭敬的：看见他们是对古老骸骨的侮辱：看见他们会招来圣以撒遗物的邪恶影响--这是足够可信的。

但我们的数据是：

关于无轨道的、或可航行的、或在行星际潮汐与洋流中漂流的广阔世界：我们将获得的关于它们在近代接近地球至五六英里以内的资料--

但那么它们对其他行星的造访或接近，或对少数已向整个太阳系的实体化尝试投降的规则化天体中的其他天体的造访或接近--

我们无法很好地回避的问题：

这些其他的世界，或超级构造，天文学家们可曾见过？

我认为，躲进那些凝视、眯眼、只看见体面而恭敬之物才配被看见的天文学家的观念里，并不会更接近真实。说天文学家是催眠者，说天文学家望着月亮就被月亮催眠，这固然不错，但

our acceptance is that the bodies of this present expression often visit the moon, or cross it, or are held in temporary suspension near it—then some of them must often have been within the diameter of an astronomer's hypnosis.

我们的接受是，当前这一表达的天体常常造访月球，或穿过月球，或在月球附近暂时悬停--那么其中一些必定常常处于天文学家催眠的直径之内。

Our general expression:

我们的说法是，

That, upon the oceans of this earth, there are regularized vessels, but also that there are tramp vessels:

在地球的海洋上，有规则化的船只，但也有不定期的货船：

That, upon the super-ocean, there are regularized planets, but also that there are tramp worlds:

在超级海洋上，有规则化的行星，但也有不定期的世界：

That astronomers are like mercantile purists who would deny commercial vagabondage.

天文学家就像商业上的纯粹主义者，会否认商业上的流浪。

Our acceptance is that vast celestial vagabonds have been excluded by astronomers, primarily because their irresponsibilities are an affront to the pure and the precise, or to attempted positivism; and secondarily because they have not been seen so very often. The planets steadily reflect the light of the sun: upon this uniformity a system that we call Primary Astronomy has been built up; but now the subject-matter of Advanced Astronomy is data of celestial phenomena that are sometimes light and sometimes dark, varying like some of the satellites of Jupiter, but with a wider range. However, light or dark, they have been seen and reported so often that the only important reason for their exclusion is—that they don't fit in.

我们的看法是，巨大的天体流浪者之所以被天文学家排除在外，首先是因为它们的不负责任是对纯粹与精确、或对试图建立的实证主义的冒犯；其次是因为它们并不那么常被看见。行星稳定地反射太阳的光：在这种一致性之上，建立起了我们称之为初级天文学的体系；但如今，高级天文学的主题是那些有时明亮有时黑暗的天体现象的资料，它们像木星的某些卫星一样变化，但范围更广。然而，无论明亮还是黑暗，它们被看见和报告的次数如此之多，以至于排除它们的唯一重要理由就是--它们不合体系。

With dark bodies that are probably external to our own solar system, I have, in the provincialism that no one can escape, not much concern. Dark bodies afloat in outer space would have been damned a few years ago, but now they're sanctioned by Prof.

对于那些可能在我们太阳系之外的暗天体，我怀着无人能免的地方主义，并不太关心。漂浮在外层空间的暗天体几年前会被诅咒，但现在它们得到了教授的认可。

Barnard—and, if he says they're all right, you may think of them without the fear of doing something wrong or ridiculous—the close kinship we note so often between the evil and the absurd—I suppose by the ridiculous I mean the froth of evil. The dark companion of Algol, for instance. Though that's a clear case of celestial miscegenation, the purists, or positivists, admit that's so. In the *Proceedings of the National Academy of Science*, 1915-394, Prof. Barnard writes of an object—he calls it an "object"—in Cephus. His idea is that there are dark, opaque bodies outside this solar system. But in the *Astrophysical Journal*, 1916-1, he modifies into regarding them as "dark nebulæ." That's not so interesting.

巴纳德--而且，如果他说它们没问题，你想到它们时就不必担心做错什么或显得荒唐--我们常常注意到邪恶与荒唐之间那种密切的亲缘关系--我想，所谓荒唐，我指的是邪恶的浮沫。比如说，大陵五的暗伴星。尽管那是天体异种交配的明显例子，纯粹主义者，或者说实证主义者，也承认确实如此。在《美国国家科学院院刊》1915年第394页，巴纳德教授写到了仙王座中的一个物体--他称之为“物体”。他的想法是，在这个太阳系之外存在黑暗的、不透明的天体。但在《天体物理学杂志》1916年第1页，他修改了看法，将它们视为“暗星云”。那就不那么有趣了。

We accept that Venus, for instance, has often been visited by other worlds, or by super-constructions, from which come ciders and coke and coal; that sometimes these things have reflected light and have been seen from this earth—by professional astronomers. It will be noted that throughout this chapter our data are accursed Brahmins—as, by hypnosis and inertia, we keep on and keep on saying, just as a good many of the scientists of the 19th century kept on and kept on admitting the power of the system that preceded them—or Continuity would be smashed. There's a big chance here for us to be instantaneously translated to the Positive Absolute—oh, well—

我们接受，例如金星，常常被其他世界、或被超级构造物造访，从那里来的是苹果酒、焦炭和煤；有时这些东西反射光，并曾从地球上被看到--被专业天文学家看到。将会注意到，在本章通篇，我们的资料都是受诅咒的婆罗门--正如通过催眠和惯性，我们不停地、不停地说，就像19世纪许多科学家不停地、不停地承认先于他们的体系的力量--否则连续性就会被粉碎。这里有一个大好机会让我们瞬间被翻译到实证绝对--哦，好吧--

What I emphasize here is that our damned data are observations by astronomers of the highest standing, excommunicated by astronomers of similar standing—but backed up by the dominant spirit of their era—to which all minds had to equilibrate or be negligible, unheard, submerged. It would seem sometimes, in this book, as if our revolts were against the dogmatisms and pontifications of single scientists of eminence. This is only a

我在此强调的是，我们那些被诅咒的资料，是最高声望的天文学家的观察，却被同等声望的天文学家逐出教门--但得到他们时代主导精神的支持--所有心灵都必须与之平衡，否则就会被忽视、无人听闻、被淹没。在这本书中，有时似乎我们的反抗是针对个别杰出科学家的教条主义和武断宣判。这只是一个

convenience, because it seems necessary to personify. If we look over *Philosophical Transactions*, or the publications of the Royal Astronomical Society, for instance, we see that Herschel, for instance, was as powerless as any boy stargazer, to enforce acceptance of any observation of his that did not harmonize with the system that was growing up as independently of him and all other astronomers, as a phase in the development of an embryo compels all cells to take on appearances concordantly with the design and the predetermined progress and schedule of the whole.

便利，因为似乎有必要将其人格化。例如，如果我们翻阅《哲学汇刊》或皇家天文学会的出版物，就会看到，赫歇尔也像任何少年观星者一样无力，无法使他对任何观察的接受成为强制性的--只要该观察与那个体系不相协调，而这个体系正独立于他及所有其他天文学家而成长，正如胚胎发育中的一个阶段迫使所有细胞按照整体的设计、预定的进程与时间表而呈现出一致的外观。

Visitors to Venus:

金星来客：

Evans, *Ways of the Planets*, p. 140:

埃文斯，《行星的运行方式》，第140页：

That, in 1645, a body large enough to look like a satellite was seen near Venus. Four times in the first half of the 18th century, a similar observation was reported. The last report occurred in 1767.

1645年，一个大到看起来像卫星的天体在金星附近被看见。18世纪上半叶，类似的观察被报告了四次。最后一次报告发生在1767年。

A large body has been seen—seven times, according to *Science Gossip*, 1886-178—near Venus. At least one astronomer, Houzeau, accepted these observations and named the—world, planet, super-construction—"Neith." His views are mentioned "in passing, but without endorsement," in the *Trans. N.Y. Acad.*, 5-249.

据*Science Gossip*,1886-178--在金星附近，曾七次见到一个大天体。至少有一位天文学家，乌佐，接受了这些观测，并把这个--世界、行星、超级构造--命名为“奈特”。他的观点在*Trans.N.Y.Acad.*,5-249中被“顺带提及，但未予认可”。

Houzeau or someone writing for the magazine-section of a Sunday newspaper—outer darkness for both alike. A new satellite in this solar system might be a little disturbing—though the formulas of Laplace, which were considered final in his day, have survived the admittance of five or six hundred bodies not included in those formulas—a satellite to Venus might be a little disturbing, but would be explained—but a large body approaching a planet—

乌佐，或者某个为星期日报纸杂志版撰稿的人--对两者同样是外面的黑暗。这个太阳系里的一颗新卫星也许有点令人不安--尽管拉普拉斯的公式在他那个时代被认为是最终的，却经受住了五六百个未被列入那些公式的天体的获准加入--一颗金星的卫星也许有点令人不安，但会得到解释--然而一个正在接近某颗行星的大天体--

staying awhile—going away—coming back some other time—anchoring, as it were—

Azuria is pretty bad, but Azuria is no worse than Neith.

*Astrophysical Journal*, 1-127:

A light-reflecting body, or a bright spot near Mars: seen Nov. 25, 1894, by Prof. Pickering and others, at the Lowell Observatory, above an unilluminated part of Mars—self-luminous, it would seem—thought to have been a cloud—but estimated to have been about twenty miles away from the planet.

Luminous spot seen moving across the disk of Mercury, in 1799, by Harding and Schroeter. (*Monthly Notices of the R.A.S.*, 38-338.)

In the first Bulletin issued by the Lowell Observatory, in 1903, Prof. Lowell describes a body that was seen on the terminator of Mars, May 20, 1903. On May 27, it was "suspected." If still there, it had moved, we are told, about 300 miles—"probably a dust cloud."

Very conspicuous and brilliant spots seen on the disk of Mars, October and November, 1911. (*Popular Astronomy*, Vol. 19, No. 10.)

So one of them accepted six or seven observations that were in agreement, except that they could not be regularized, upon a world—planet—satellite—and he gave it a name. He named it "Neith."

Monstrator and Elvera and Azuria and Super-Romanimus—

Or heresy and orthodoxy and the oneness of all quasiness, and our ways and means and methods are the very same. Or, if we name

停留片刻--离去--改日再来--仿佛抛锚停泊--

阿祖里亚相当糟糕，但阿祖里亚并不比奈特更糟。

天体物理学杂志,1-127:

一个反光体，或火星附近的亮点：1894年11月25日，皮克林教授等人在洛厄尔天文台看到，位于火星未被照亮部分的上方--看来是自发光--曾被认为是云--但估计距该行星约二十英里。

1799年，哈丁和施勒特尔看到一发光点横过水星的圆面。(*Monthly Notices of the R.A.S.*,38-338。)

在洛厄尔天文台1903年发布的第一期公报中，洛厄尔教授描述了一个1903年5月20日在火星晨昏线上看到的物体。到5月27日，它被“疑似”存在。我们被告知，如果它仍在那里，它已经移动了约300英里--“很可能是一团尘云”。

1911年10月和11月在火星圆面上看到的非常显眼而明亮的一些斑点。(*Popular Astronomy*，第19卷，第10期。)

于是他们中的一人接受了六七次彼此一致的观测，只是它们无法被规则化，落在一个世界-行星-卫星之上--并且他给它取了个名字。他把它命名为“奈特”。

蒙斯特拉托、埃尔维拉、阿祖里亚与超级罗马尼穆斯——

或者异端与正统观念以及一切准性之为一，而我们的方式、手段和方法也完全一样。或者，如果我们命名

things that may not be, we are not of lonely guilt in the nomenclature of absences—

那些也许并不存在的东西，我们在缺席之物的命名法上并非独自有过--

But now Leverrier and "Vulcan."

但如今是勒维耶与“火神星”。

Leverrier again.

勒维耶再次。

Or to demonstrate the collapsibility of a froth, stick a pin in the largest bubble of it. Astronomy and inflation: and by inflation we mean expansion of the attenuated. Or that the science of Astronomy is a phantom-film distended with myth-stuff—but always our acceptance that it approximates higher to substantiality than did the system that preceded it.

或者，为证明泡沫的可坍缩性，把一根针扎进它最大的气泡里。天文学与膨胀：而我们所说的膨胀，是指稀薄之物的扩张。或者，天文学这门科学是一层被神话材料撑起的幻影薄膜--但我们始终接受它比先于它的体系更接近实体性。

So Leverrier and the "planet Vulcan."

因此是勒维耶和“火神星”。

And we repeat, and it will do us small good to repeat. If you be of the masses that the astronomers have hypnotized—being themselves hypnotized, or they could not hypnotize others—or that the hypnotist's control is not the masterful power that it is popularly supposed to be, but only transference of state from one hypnotic to another—

而我们重复，重复对我们也没什么好处。如果你属于被天文学家们催眠了的大众--他们自己也被催眠了，否则他们就不能催眠别人--或者，催眠师的控制并非人们普遍以为的那种主宰力量，而只是把状态从一个催眠对象转移到另一个--

If you be of the masses that the astronomers have hypnotized, you will not be able even to remember. Ten pages from here, and Leverrier and the "planet Vulcan" will have fallen from your mind, like beans from a magnet, or like data of cold meteorites from the mind of a Thomson.

如果你属于被天文学家们催眠了的大众，你甚至不会记得。从这里往后十页，勒威耶和“火神星”就会从你脑中掉落，像豆子从磁铁上掉落，或者像冷陨石的资料从汤姆森脑中掉落。

Leverrier and the "planet Vulcan."

勒维耶与“火神星”。

And much the good it will do us to repeat.

我们的说法是，重复再多也于事无补。

But at least temporarily we shall have an impression of a historic fiasco, such as, in our acceptance, could occur only in a quasi-

但至少暂时我们会有一个历史性惨败的印象，按我们的说法，这种惨败只可能发生在一个准--

existence.

In 1859, Dr. Lescarbault, an amateur astronomer, of Orgères, France, announced that, upon March 26, of that year, he had seen a body of planetary size cross the sun. We are in a subject that is now as unholy to the present system as ever were its own subjects to the system that preceded it, or as ever were slanders against miracles to the preceding system. Nevertheless few text-books go so far as quite to disregard this tragedy. The method of the systematists is slightingly to give a few instances of the unholy, and dispose of the few. If it were desirable to them to deny that there are mountains upon this earth, they would record a few observations upon some slight eminences near Orange, N.J., but say that commuters, though estimable persons in several ways, are likely to have their observations mixed. The text-books casually mention a few of the "supposed" observations upon "Vulcan," and then pass on.

Dr. Lescarbault wrote to Leverrier, who hastened to Orgères—

Because this announcement assimilated with his own calculations upon a planet between Mercury and the sun—

Because this solar system itself has never attained positiveness in the aspect of Regularity: there are to Mercury, as there are to Neptune, phenomena irreconcilable with the formulas, or motions that betray influence by something else.

We are told that Leverrier "satisfied himself as to the substantial accuracy of the reported observation." The story of this investigation is told in *Monthly Notices*, 20-98. It seems too bad to threaten the naïve little thing with our rude sophistications, but it

存在。

1859年，法国奥尔热尔的业余天文学家莱斯卡博博士宣布，他于当年3月26日看到一个行星大小的天体穿过太阳。我们如今所讨论的这个题目，对于当下的体系而言，正如它自身的那些题目之于先前的体系一样，是不敬的；也正如对神迹的诋毁之于先前的体系一样。然而，很少有教科书会走到完全无视这一悲剧的地步。系统论者的做法是轻描淡写地举出几个不敬的例子，然后把这几个例子打发掉。倘若他们想要否认这世上有山，他们就会记录下对新泽西州奥兰治附近几处小丘的若干观察，然后说，通勤者虽然在若干方面值得称道，其观察却很可能混杂不清。教科书漫不经心地提到几则对“火神星”的“所谓”观察，然后便略过不提。

莱斯卡博医生写信给勒维耶，后者急忙赶往奥热尔--

因为这个宣告与他本人关于水星和太阳之间一颗行星的计算相吻合--

因为这个太阳系本身在规则性的方面从未达到确定性：对水星而言，正如对海王星而言，存在着与公式不可调和的现象，或者暴露出受某种别的东西影响的运动。

我们被告知，勒威耶“确信所报告的观测具有实质性的准确性”。这一调查的经过载于*Monthly Notices*,20-98。用我们粗陋的诡辩去威胁这天真小东西似乎太糟糕了，但它

is amusingly of the ingenuousness of the age from which present dogmas have survived. Lescarbault wrote to Leverrier. Leverrier hastened to Orgères. But he was careful not to tell Lescarbault who he was. Went right in and "subjected Dr. Lescarbault to a very severe cross-examination"—just the way you or I may feel at liberty to go into anybody's home and be severe with people—"pressing him hard step by step"—just as anyone might go into someone else's house and press him hard, though unknown to the hard-pressed one. Not until he was satisfied, did Leverrier reveal his identity. I suppose Dr. Lescarbault expressed astonishment. I think there's something utopian about this: it's so unlike the stand-offishness of New York life.

这有趣地说明了现行教条所从幸存下来的那个时代的天真。莱斯卡博写信给勒威耶。勒威耶急忙赶到奥尔热尔。但他小心谨慎，不告诉莱斯卡博自己是谁。他径直走进去，“让莱斯卡博博士接受了一场非常严厉的盘问”--就像你我可能觉得可以随意走进任何人的家，严厉对待人家一样--“一步一步紧紧逼问他”--就像任何人都可能走进别人的家，紧紧逼问人家一样，尽管被逼问的人并不知道他是谁。直到他满意了，勒威耶才透露自己的身份。我猜想莱斯卡博博士表示了惊讶。我觉得这里面有点乌托邦的味道：这跟纽约生活中那种拒人千里的态度太不一样了。

Leverrier gave the name "Vulcan" to the object that Dr. Lescarbault had reported.

勒威耶把“火神星”这个名字给了莱斯卡博博士所报告的那个物体。

By the same means by which he is, even to this day, supposed—by the faithful—to have discovered Neptune, he had already announced the probable existence of an Intra-Mercurial body, or group of bodies. He had five observations besides Lescarbault's upon something that had been seen to cross the sun. In accordance with the mathematical hypnoses of his era, he studied these six transits. Out of them he computed elements giving "Vulcan" a period of about 20 days, or a formula for heliocentric longitude at any time.

正是凭借他--直到今天仍被忠实信徒们认为--发现了海王星的同一套方法，他早已宣布了水星轨道内一个天体或一组天体可能存在的消息。除了莱斯卡博的观察之外，他还有五次对某个被看见穿过太阳的东西的观察。按照他那个时代的数学催眠术，他研究了这六次凌日。他从中计算出了赋予“祝融星”约20天周期的轨道要素，或者说，一个可求出任意时刻日心经度的公式。

But he placed the time of best observation away up in 1877.

但他把最佳观测时间定在1877年。

But even so, or considering that he still had probably a good many years to live, it may strike one that he was a little rash—that is if one has not gone very deep into the study of hypnoses—that, having "discovered" Neptune by a method which, in our

但即便如此，或者考虑到他大概还有许多年可活，人们也许会想到他有点鲁莽--也就是说，如果一个人没有深入研究过催眠--他既然用一种方法“发现”了海王星，而按我们的

acceptance, had no more to recommend it than had once equally well-thought-of methods of witch-finding, he should not have taken such chances: that if he was right as to Neptune, but should be wrong as to "Vulcan," his average would be away below that of most fortune-tellers, who could scarcely hope to do business upon a fifty per cent. basis—all that the reasoning of a tyro in hypnoses.

The date:

March 22, 1877.

The scientific world was up on its hind legs nosing the sky. The thing had been done so authoritatively. Never a pope had said a thing with more of the seeming of finality. If six observations correlated, what more could be asked? The Editor of *Nature*, a week before the predicted event, though cautious, said that it is difficult to explain how six observers, unknown to one another, could have data that could be formulated, if they were not related phenomena.

In a way, at this point occurs the crisis of our whole book.

Formulas are against us.

But can astronomic formulas, backed up by observations in agreement, taken many years apart, calculated by a Leverrier, be as meaningless, in a positive sense, as all other quasi-things that we have encountered so far?

The preparations they made, before March 22, 1877. In England, the Astronomer Royal made it the expectation of his life: notified observers at Madras, Melbourne, Sydney, and New Zealand, and arranged with observers in Chili and the United States. M. Struve had prepared for observations in Siberia and Japan—

说法，这种方法并不比曾经同样被看重的找巫方法更值得推荐，他就不该冒这样的险：如果他关于海王星是对的，而关于“火神星”却错了，他的平均成绩就会远低于大多数算命先生，后者几乎不能指望以百分之五十的比率做生意--这一切都是一个催眠术初学者的推理。

日期：

1877年3月22日。

科学界翘起后腿嗅着天空。这件事做得如此权威。从来没有一位教皇说过一件事带有如此多的终局意味。如果六次观测相互关联，还能要求什么?*Nature*的编辑在预言事件发生前一周，虽然谨慎，却说，如果它们不是相关的现象，就很难解释六个互不相识的观测者怎么会有可以公式化的资料。

在某种程度上，正是在这一点上，我们整本书的危机出现了。

我们的说法是，公式与我们作对。

但是，由彼此一致的观测所支持、相隔多年取得、由一位勒威耶计算出来的天文学公式，在实证意义上，会和我们迄今遇到的所有其他准事物一样毫无意义吗?

他们在1877年3月22日之前所做的准备。在英国，皇家天文学家将此视为他一生中的期望：通知了马德拉斯、墨尔本、悉尼和新西兰的观测者，并与智利和美国的观测者作了安排。斯特鲁韦先生已为在西伯利亚和日本的观测做好了准备--

March 22, 1877—

Not absolutely, hypocritically, I think it's pathetic, myself. If anyone should doubt the sincerity of Leverrier, in this matter, we note, whether it has meaning or not, that a few months later he died.

I think we'll take up Monstrator, though there's so much to this subject that we'll have to come back.

According to the *Annual Register*, 9-120, upon the 9th of August, 1762, M. de Rostan, of Basle, France, was taking altitudes of the sun, at Lausanne. He saw a vast, spindle-shaped body, about three of the sun's digits in breadth and nine in length, advancing slowly across the disk of the sun, or "at no more than half the velocity with which the ordinary solar spots move." It did not disappear until the 7th of September, when it reached the sun's limb. Because of the spindle-like form, I incline to think of a super-Zeppelin, but another observation, which seems to indicate that it was a world, is that, though it was opaque, and "eclipsed the sun," it had around it a kind of nebulosity—or atmosphere? A penumbra would ordinarily be a datum of a sun spot, but there are observations that indicate that this object was at a considerable distance from the sun:

It is recorded that another observer, at Paris, watching the sun, at this time, had not seen this object:

But that M. Croste, at Sole, about forty-five German leagues northward from Lausanne, had seen it, describing the same spindle-form, but disagreeing a little as to breadth. Then comes the important point: that he and M. de Rostan did not see it upon

1877年3月22日——

并非绝对地，而是虚伪地，我认为这很可悲，我自己。如果有人要怀疑勒威耶在这件事上的真诚，我们注意到，无论这有没有意义，几个月后他就死了。

我想我们要着手处理Monstrator了，尽管这个题目内容太多，我们还得回来。

据《年度纪事》第9-120页记载，1762年8月9日，法国巴塞尔的德罗斯坦先生在洛桑测量太阳高度。他看见一个巨大的纺锤形物体，宽约三个太阳指径，长约九个太阳指径，缓慢地穿过日面，“其速度不超过普通太阳黑子移动速度的一半”。它直到9月7日抵达日面边缘时才消失。由于呈纺锤状，我倾向于认为那是一艘超级齐柏林飞艇，但另有一次观测似乎表明它是一个世界，即：尽管它不透明，且“遮蔽了太阳”，其周围却有一种雾状物--或者说大气层?通常半影会是太阳黑子的一个数据，但有些观测表明该物体距太阳相当遥远：

据记载，另一位在巴黎的观测者此时正在观察太阳，却没有看到这个物体：

但是，在索勒、位于洛桑以北约四十五德国里格的克罗斯特先生看到了它，描述出同样的纺锤形，但在宽度上略有出入。接着是重要的一点：他和德罗斯坦先生没有在

the same part of the sun. This, then, is parallax, and, compounded with invisibility at Paris, is great parallax—or that, in the course of a month, in the summer of 1762, a large, opaque, spindle-shaped body traversed the disk of the sun, but at a great distance from the sun. The writer in the *Register* says: "In a word, we know of nothing to have recourse to, in the heavens, by which to explain this phenomenon." I suppose he was not a hopeless addict to explaining. Extraordinary—we fear he must have been a man of loose habits in some other respects.

太阳的同一部分。那么，这就是视差，并且，与巴黎的不可见性复合在一起，就是大视差--或者说，在1762年夏天的一个月内，一个巨大的、不透明的、纺锤形天体穿过了太阳的圆面，但距离太阳很远。《纪事》中的作者说：“一言以蔽之，我们不知道在天空中有什么可以求助的东西来解释这一现象。”我想他并不是一个无可救药的解释癖。非同寻常--我们担心他在其他方面一定是个生活习惯放荡的人。

As to us—

至于我们--

Monstrator.

怪物展示者。

In the *Monthly Notices of the R.A.S.*, February, 1877, Leverrier, who never lost faith, up to the last day, gives the six observations upon an unknown body of planetary size, that he had formulated:

在《皇家天文学会月刊》1877年2月号中，勒维耶--他直到最后一日从未失去信念--给出了他据以立论的六次观测，观测对象是一个行星大小的未知天体：

Fritsche, Oct. 10, 1802; Stark, Oct. 9, 1819; De Cuppis, Oct. 30, 1839; Sidebotham, Nov. 12, 1849; Lescarbault, March 26, 1859; Lummis, March 20, 1862.

Fritsche,1802年10月10日；Stark,1819年10月9日；De Cuppis,1839年10月30日；Sidebotham,1849年11月12日；Lescarbault,1859年3月26日；Lummis,1862年3月20日。

If we weren't so accustomed to Science in its essential aspect of Disregard, we'd be mystified and impressed, like the Editor of *Nature*, with the formulation of these data: agreement of so many instances would seem incredible as a coincidence: but our acceptance is that, with just enough disregard, astronomers and fortune-tellers can formulate anything—or we'd engage, ourselves, to formulate periodicities in the crowds in Broadway—say that every Wednesday morning, a tall man, with one leg and a black eye, carrying a rubber plant, passes the Singer Building, at quarter past ten o'clock. Of course it couldn't really be done, unless such a

如果我们不是如此习惯于科学在其“漠视”这一本质方面，我们就会像《自然》的编辑一样，对这些资料的表述感到困惑和印象深刻：如此多实例的一致作为巧合会显得难以置信：但我们的接受是，只要漠视得足够，天文学家和算命先生可以表述任何东西--否则我们自己就要着手表述百老汇人群中的周期性--比如说，每个星期三上午，一个高个子男人，一条腿，一只黑眼圈，带着一株橡胶植物，在十点一刻经过胜家大楼。当然这实际上做不到，除非这样一个

man did have such periodicity, but if some Wednesday mornings it should be a small child lugging a barrel, or a fat negress with a week's wash, by ordinary disregard that would be prediction good enough for the kind of quasi-existence we're in.

So whether we accuse, or whether we think that the word "accuse" over-dignifies an attitude toward a quasi-astronomer, or mere figment in a super-dream, our acceptance is that Leverrier never did formulate observations—

That he picked out observations that could be formulated—

That of this type are all formulas—

That, if Leverrier had not been himself helplessly hypnotized, or if he had had in him more than a tincture of realness, never could he have been beguiled by such a quasi-process: but that he was hypnotized, and so extended, or transferred, his condition to others, that upon March 22, 1877, he had this earth bristling with telescopes, with the rigid and almost inanimate forms of astronomers behind them—

And not a blessed thing of any unusuality was seen upon that day or succeeding days.

But that the science of Astronomy suffered the slightest in prestige?

It couldn't. The spirit of 1877 was behind it. If, in an embryo, some cells should not live up to the phenomena of their era, the others will sustain the scheduled appearances. Not until an embryo enters the mammalian stage are cells of the reptilian stage false cells.

人确实有那样的周期性，但若某些星期三早晨来的却是一个拖着桶的小孩，或一个带着一周换洗衣物的胖黑女人，按通常的不计较，那也算得上够好的预测了，对于我们身处其中的这种准存在而言。

所以，无论我们是指控，还是认为“指控”一词过分抬举了对一个准天文学家的态度，或对超级梦境中纯粹虚构之物的态度，我们的接受是，勒威耶从未真正整理成文的观测--

他挑出了那些能够被表述的观察结果--

我们的说法是，这类公式全都如此--

倘若勒维耶本人不是无可奈何地受了催眠，或者他身上的真实感不止一星半点，他绝不会被这样一种准过程所迷惑：但他确实受了催眠，并且就这样把自己的状态延伸或转移给了别人，以致到了1877年3月22日，他让这地球上布满了望远镜，望远镜后面是那些僵硬而几乎无生气的天文学家的身影--

而那一天及随后数日，任何异常之物都未见着分毫。

但天文学在威望上受到了丝毫损害吗?

不可能见着。1877年的精神在它背后。倘若在一个胚胎中，某些细胞不肯符合它们时代的现象，其余的细胞便会维持预定的外观。直到胚胎进入哺乳类阶段，爬行类阶段的细胞才算虚假的细胞。

It is our acceptance that there were many equally authentic reports upon large planetary bodies that had been seen near the sun; that, of many, Leverrier picked out six; not then deciding that all the other observations related to still other large, planetary bodies, but arbitrarily, or hypnotically, disregarding—or heroically disregarding—every one of them—that to formulate at all he had to exclude falsely. The dénouement killed him, I think. I'm not at all inclined to place him with the Grays and Hitchcocks and Symonses. I'm not, because, though it was rather unsportsmanlike to put the date so far ahead, he did give a date, and he did stick to it with such a high approximation—

我们的接受是，有许多同样真实的关于在太阳附近被看到的大型行星体的报告；在许多报告中，勒威耶挑出了六个；当时并未判定所有其他观测都与另外一些大型行星体有关，而是任意地、或催眠般地漠视--或英勇地漠视--其中每一个--为了作出任何表述，他不得不错误地排除。结局杀死了他，我想。我一点也不倾向于把他与格雷家族、希区柯克家族和西蒙斯家族相提并论。我不这样，因为，尽管把日期推得那么远有点不光明正大，他确实给出了一个日期，而且他确实以如此高的近似度坚持了它--

I think Leverrier was translated to the Positive Absolute.

我认为勒维耶被翻译成了“ positiv 绝对”。

The disregarded:

被忽视的：

Observation, of July 26, 1819, by Gruthinson—but that was of two bodies that crossed the sun together—

观测，1819年7月26日，由Gruthinson--但那是两个天体一同穿过太阳--

*Nature*, 14-469:

《自然》，14-469：

That, according to the astronomer, J.R. Hind, Benjamin Scott, City Chamberlain of London, and Mr. Wray, had, in 1847, seen a body similar to "Vulcan" cross the sun.

也就是说，据天文学家J.R.欣德、伦敦市财务官本杰明·斯科特以及雷先生所述，他们曾在1847年看见一个类似“火神星”的天体穿过太阳。

Similar observation by Hind and Lowe, March 12, 1849 (*L'Année Scientifique*, 1876-9).

欣德与洛于1849年3月12日所作的类似观测(*L'Année Scientifique*,1876-9)。

*Nature*, 14-505:

《自然》，14-505：

Body of apparent size of Mercury, seen, Jan. 29, 1860, by F.A.R. Russell and four other observers, crossing the sun.

1860年1月29日，F.A.R.Russell 与另外四名观测者看到一具视大小如 Mercury 的天体穿过太阳。

De Vico's observation of July 12, 1837 (*Observatory*, 2-424).

德·维科1837年7月12日的观测(*Observatory*,2-424)。

*L'Année Scientifique*, 1865-16:

That another amateur astronomer, M. Coumbray, of Constantinople, had written to Leverrier, that, upon the 8th of March, 1865, he had seen a black point, sharply outlined, traverse the disk of the sun. It detached itself from a group of sun spots near the limb of the sun, and took 48 minutes to reach the other limb. Figuring upon the diagram sent by M. Coumbray, a central passage would have taken a little more than an hour. This observation was disregarded by Leverrier, because his formula required about four times that velocity. The point here is that these other observations are as authentic as those that Leverrier included; that, then, upon data as good as the data of "Vulcan," there must be other "Vulcans"—the heroic and defiant disregard, then, of trying to formulate one, omitting the others, which, by orthodox doctrine, must have influenced it greatly, if all were in the relatively narrow space between Mercury and the sun.

Observation upon another such body, of April 4, 1876, by M. Weber, of Berlin. As to this observation, Leverrier was informed by Wolf, in August, 1876 (*L'Année Scientifique*, 1876-7). It made no difference, so far as can be known, to this notable positivist.

Two other observations noted by Hind and Denning—London *Times*, Nov. 3, 1871, and March 26, 1873.

*Monthly Notices of the R.A.S.*, 20-100:

Standacher, February, 1762; Lichtenberg, Nov. 19, 1762; Hoffman, May, 1764; Dangos, Jan. 18, 1798; Stark, Feb. 12, 1820. An observation by Schmidt, Oct. 11, 1847, is said to be doubtful: but, upon page 192, it is said that this doubt had arisen because of

科学年鉴,1865-16:

另一位业余天文学家、君士坦丁堡的库姆布雷先生曾写信给勒威耶，说他在1865年3月8日看到一个轮廓清晰的黑色小点穿过日面。它从太阳边缘附近的一群太阳黑子中脱离出来，用了48分钟到达另一边缘。根据库姆布雷先生寄来的图样推算，若从中央经过，大约需要一小时多一点。勒威耶没有理会这一观测，因为他的公式要求的速度约为该速度的四倍。这里的要点是：这些别的观测与勒威耶所采纳的那些观测同样可靠；那么，依据与“火神星”的资料同样可靠的资料，必定还有别的“火神星”--于是，试图只构想一个而略去其余，这种英勇而蔑视一切的不予理会，若它们全都处在水星与太阳之间相对狭窄的空间里，按正统学说，必定会极大地影响它。

1876年4月4日，柏林的韦伯先生对另一个此类天体的观测。关于这次观测，勒维耶于1876年8月由沃尔夫处获悉(*L'Année Scientifique*,1876-7)。就目前所知，这对这位著名的实证主义者毫无影响。

欣德与丹宁记录下的另外两次观测--伦敦《泰晤士报》，1871年11月3日与1873年3月26日。

《皇家天文学会月刊》，20-100：

Standacher,1762年2月；Lichtenberg,1762年11月19日；Hoffman,1764年5月；Dangos,1798年1月18日；Stark,1820年2月12日。Schmidt于1847年10月11日所作的一次观测据说可疑：但在第192页上，据说这一疑问之所以产生，是因为

a mistaken translation, and two other observations by Schmidt are given: Oct. 14, 1849, and Feb. 18, 1850—also an observation by Lofft, Jan. 6, 1818. Observation by Steinheibel, at Vienna, April 27, 1820 (*Monthly Notices*, 1862).

Haase had collected reports of twenty observations like Lescarbault's. The list was published in 1872, by Wolf. Also there are other instances like Gruthinsen's:

*Amer. Jour. Sci.*, 2-28-446:

Report by Pastorff that he had seen twice in 1836, and once in 1837, two round spots of unequal size moving across the sun, changing position relatively to each other, and taking a different course, if not orbit, each time: that, in 1834, he had seen similar bodies pass six times across the disk of the sun, looking very much like Mercury in his transits.

March 22, 1876—

But to point out Leverrier's poverty-stricken average—or discovering planets upon a fifty per cent. basis—would be to point out the low percentage of realness in the quasi-myth-stuff of which the whole system is composed. We do not accuse the text-books of omitting this fiasco, but we do note that theirs is the conventional adaptation here of all beguilers who are in difficulties—

The diverting of attention.

It wouldn't be possible in a real existence, with real mentality, to deal with, but I suppose it's good enough for the quasi-intellects that stupefy themselves with text-books. The trick here is to gloss over Leverrier's mistake, and blame Lescarbault—he was only an

一处误译，另给出施密特的两次观测：1849年10月14日与1850年2月18日--还有洛夫特的一次观测，1818年1月6日。施泰因海贝尔在维也纳的观测，1820年4月27日(*Monthly Notices*,1862)。

哈泽曾收集了二十次类似莱斯卡博那样的观测报告。这份清单由沃尔夫于1872年发表。那里还有

以下是其他类似格鲁辛森(Gruthinsen)的实例：

《美国科学杂志》，2-28-446:

帕斯托夫的报告，说他在1836年见过两次、1837年见过一次，两个大小不等的圆形斑点穿过太阳，彼此相对位置发生变化，每次所循路线--若非轨道的话--也不相同：又说他在1834年见过类似天体六次穿过日面，看上去极像凌日时的水星。

1876年3月22日——

但指出勒威耶那贫乏得可怜的平均命中率--或者说以百分之五十的比例发现行星--就等于指出构成整个体系的准神话材料中真实性的低百分比。我们并不指控教科书略去了这场惨败，但我们确实注意到，它们在此采用的是所有陷入困境的迷惑者惯用的常规做法--

转移注意力。

在一个真实的存在中，以真实的心智，这是无法应付的，但我猜想，对于那些用教科书把自己弄昏的准智力而言，这已经够好了。这里的把戏是掩饰勒威耶的错误，而责怪莱斯卡博--他不过是个

amateur—had delusions. The reader's attention is led against Lescarbault by a report from M. Lias, director of the Brazilian Coast Survey, who, at the time of Lescarbault's "supposed" observation had been watching the sun in Brazil, and, instead of seeing even ordinary sun spots, had noted that the region of the "supposed transit" was of "uniform intensity."

But the meaninglessness of all utterances in quasi-existence—

"Uniform intensity" turns our way as much as against us—or some day some brain will conceive a way of beating Newton's third law—if every reaction, or resistance, is, or can be, interpretable as stimulus instead of resistance—if this could be done in mechanics, there's a way open here for someone to own the world—specifically in this matter, "uniform intensity" means that Lescarbault saw no ordinary sun spot, just as much as it means that no spot at all was seen upon the sun. Continuing the interpretation of a resistance as an assistance, which can always be done with mental forces—making us wonder what applications could be made with steam and electric forces—we point out that invisibility in Brazil means parallax quite as truly as it means absence, and, inasmuch as "Vulcan" was supposed to be distant from the sun, we interpret denial as corroboration—method of course of every scientist, politician, theologian, high-school debater.

So the text-books, with no especial cleverness, because no especial cleverness is needed, lead the reader into contempt for the amateur of Orgères, and forgetfulness of Leverrier—and some other subject is taken up.

But our own acceptance:

业余爱好者--有幻觉。读者的注意力被引向对莱斯卡博不利的方向，靠的是巴西海岸测量局局长利亚斯先生的一份报告，此人在莱斯卡博“所谓”观测之时正在巴西观察太阳，他不但没有看见哪怕普通的太阳黑子，反而注意到“所谓凌日”的区域是“均匀的强度”。

但准存在中一切言说的无意义--

“均匀强度”既对我们有利也对我们不利--或者有一天某个头脑会构想出击败牛顿第三定律的方法--如果每一个反作用，或阻力，是，或可以被解释为刺激而非阻力--如果这在力学中能够做到，那么这里就为某人敞开了一条拥有世界的道路--具体在这件事上，“均匀强度”意味着莱斯卡博没有看到普通的太阳黑子，正如它意味着太阳上根本没有看到任何黑子一样。继续把阻力解释为助力，这总是可以用精神力量来做到--使我们想知道用蒸汽力和电力能做出什么应用--我们指出，巴西的不可见性意味着视差，正如它意味着缺席一样真实，而且，由于“火神星”被认为远离太阳，我们把否认解释为确证--这当然是每一位科学家、政治家、神学家、高中辩论者的方法。

于是教科书们，并无特别的巧妙，因为也不需要特别的巧妙，引导读者蔑视奥尔热尔的这位业余爱好者，并忘掉勒威耶--然后另一些题目就被拾起来了。

但我们的说法是，

That these data are as good as ever they were;

That, if someone of eminence should predict an earthquake, and if there should be no earthquake at the predicted time, that would discredit the prophet, but data of past earthquakes would remain as good as ever they had been. It is easy enough to smile at the illusion of a single amateur—

The mass-formation:

Fritsche, Stark, De Cuppis, Sidebotham, Lescarbault, Lummis, Gruthinson, De Vico, Scott, Wray, Russell, Hind, Lowe, Coumbray, Weber, Standacher, Lichtenberg, Dangos, Hoffman, Schmidt, Lofft, Steinheibel, Pastorff—

These are only the observations conventionally listed relatively to an Intra-Mercurial planet. They are formidable enough to prevent our being diverted, as if it were all the dream of a lonely amateur —but they're a mere advance-guard. From now on other data of large celestial bodies, some dark and some reflecting light, will pass and pass and keep on passing—

So that some of us will remember a thing or two, after the procession's over—possibly.

Taking up only one of the listed observations—

Or our impression that the discrediting of Leverrier has nothing to do with the acceptability of these data:

In the London *Times*, Jan. 10, 1860, is Benjamin Scott's account of his observation:

That, in the summer of 1847, he had seen a body that had seemed to be the size of Venus, crossing the sun. He says that, hardly

这些数据一如既往地可靠；

也就是说，倘若某位显要人物预测一场地震，而预测之时并无地震，那会使这位预言者失信，但以往地震的资料仍将一如既往地可靠。对单个业余爱好者的幻觉一笑置之是容易的--

质量形成：

弗里切、斯塔克、德·库皮斯、赛德博瑟姆、莱斯卡博、卢米斯、格鲁辛森、德·维科、斯科特、雷、拉塞尔、欣德、洛、库姆布雷、韦伯、施塔达赫、利希滕贝格、丹戈斯、霍夫曼、施密特、洛夫特、施泰因海贝尔、帕斯托夫--

这些只是按常规列出的、与水内行星有关的观测。它们已足够可畏，使我们不至于被岔开，仿佛那全是一个孤独业余爱好者的梦--但它们不过是前卫。从现在起，另一些关于巨大天体的资料，有些是暗的，有些反射光，将一一经过，不断经过--

于是我们中的一些人会记得一两件事，在行列过去之后--也许吧。

只取所列观察中的一项--

或者我们的印象是，勒威耶的失信与这些资料的可接受性毫无关系：

在1860年1月10日的伦敦《泰晤士报》上，是本杰明·斯科特对其观察的记述：

也就是说，1847年夏，他看见一个似乎有金星大小的天体穿过太阳。他说，几乎

believing the evidence of his sense of sight, he had looked for someone, whose hopes or ambitions would not make him so subject to illusion. He had told his little son, aged five years, to look through the telescope. The child had exclaimed that he had seen "a little balloon" crossing the sun. Scott says that he had not had sufficient self-reliance to make public announcement of his remarkable observation at the time, but that, in the evening of the same day, he had told Dr. Dick, F.R.A.S., who had cited other instances. In the *Times*, Jan. 12, 1860, is published a letter from Richard Abbott, F.R.A.S.: that he remembered Mr. Scott's letter to him upon this observation, at the time of the occurrence.

由于相信自己的视觉证据，他曾寻找过某个人，此人的希望或抱负不会使他如此容易受幻觉影响。他让他五岁的小儿子透过望远镜看。孩子惊呼他看见“一个小气球”穿过太阳。斯科特说，他当时没有足够的自信公开宣布自己的重大观察，但当天晚上，他告诉了皇家天文学会会员迪克博士，后者引述了其他事例。在1860年1月12日的《泰晤士报》上，刊登了皇家天文学会会员理查德·阿博特的一封信：他记得斯科特先生就这一观察在事件发生时写给他的信。

I suppose that, at the beginning of this chapter, one had the notion that, by hard scratching through musty old records we might rake up vague, more than doubtful data, distortable into what's called evidence of unrecognized worlds or constructions of planetary size—

我猜想，在本章开头，人们会有这样的想法：靠费力翻检发霉的旧记录，我们也许能耙出模糊的、比可疑更可疑的资料，将其扭曲成所谓的未获承认的世界或行星大小的构造之证据--

But the high authenticity and the support and the modernity of these of the accursed that we are now considering—

但我们此刻正在考虑的这些受诅咒者的高度可靠性、佐证与现时性--

And our acceptance that ours is a quasi-existence, in which above all other things, hopes, ambitions, emotions, motivations, stands Attempt to Positivize: that we are here considering an attempt to systematize that is sheer fanaticism in its disregard of the unsystematizable—that it represented the highest good in the 19th century—that it is mono-mania, but heroic mono-mania that was quasi-divine in the 19th century—

而我们接受我们自身是一种准存在，在其中，高于一切其他事物--希望、抱负、情感、动机--矗立着“尝试实证化”：即我们在此考虑的是一种系统化尝试，它无视不可系统化之物，是彻头彻尾的狂热--它在19世纪代表了至善--它是一种偏执狂，但却是英雄式的偏执狂，在19世纪近乎神圣--

But that this isn't the 19th century.

但这不是19世纪。

As a doubly sponsored Brahmin—in the regard of Baptists—the

作为一个受到双重赞助的婆罗门--就浸信会而言--那个

objects of July 29, 1878, stand out and proclaim themselves so that nothing but disregard of the intensity of mono-mania can account for their reception by the system:

Or the total eclipse of July 29, 1878, and the reports by Prof. Watson, from Rawlins, Wyoming, and by Prof. Swift, from Denver, Colorado: that they had seen two shining objects at a considerable distance from the sun.

It's quite in accord with our general expression: not that there is an Intra-Mercurial planet, but that there are different bodies, many vast things; near this earth sometimes, near the sun sometimes; orbitless worlds, which, because of scarcely any data of collisions, we think of as under navigable control—or dirigible super-constructions.

Prof. Watson and Prof. Swift published their observations.

Then the disregard that we cannot think of in terms of ordinary, sane exclusions.

The text-book systematists begin by telling us that the trouble with these observations is that they disagree widely: there is considerable respectfulness, especially for Prof. Swift, but we are told that by coincidence these two astronomers, hundreds of miles apart, were illuded: their observations were so different—

Prof. Swift (*Nature*, Sept. 19, 1878):

That his own observation was "in close approximation to that given by Prof. Watson."

In the *Observatory*, 2-161, Swift says that his observations and Watson's were "confirmatory of each other."

1878年7月29日的物体赫然突出，自我宣告，以至于唯有对偏执狂热的强度视而不见，才能解释体系对它们的接纳：

或者1878年7月29日的日全食，以及沃森教授从怀俄明州罗林斯、斯威夫特教授从科罗拉多州丹佛发来的报告：他们曾在距太阳相当远的地方看到两个发光的物体。

这完全符合我们的一般表述：并非有一颗水内行星，而是有各种不同的物体，许多庞然大物；有时靠近地球，有时靠近太阳；无轨道的世界，由于几乎没有任何碰撞资料，我们将其视为处于可导航控制之下--或可操纵的超级构造物。

沃森教授和斯威夫特教授发表了他们的观察结果。

然后是那种无视，我们无法以寻常的、理性的排除来思考它。

教科书式的系统化者一上来就告诉我们，这些观测的麻烦在于它们彼此差异很大：有相当的尊重，尤其是对斯威夫特教授，但我们被告知，这两位相隔数百英里的天文学家碰巧都产生了错觉：他们的观测如此不同--

斯威夫特教授(《自然》，1878年9月19日):

他自己的观测“与沃森教授给出的结果非常接近”。

在*Observatory*,2-161中，斯威夫特说他的观察和沃森的观察“相互印证”。

The faithful try again:

That Watson and Swift mistook stars for other bodies.

In the *Observatory*, 2-193, Prof. Watson says that he had previously committed to memory all stars near the sun, down to the seventh magnitude—

And he's damned anyway.

How such exclusions work out is shown by Lockyer (*Nature*, Aug. 20, 1878). He says: "There is little doubt that an Intra-Mercurial planet has been discovered by Prof. Watson."

That was before excommunication was pronounced.

He says:

"If it will fit one of Leverrier's orbits"—

It didn't fit.

In *Nature*, 21-301, Prof. Swift says:

"I have never made a more valid observation, nor one more free from doubt."

He's damned anyway.

We shall have some data that will not live up to most rigorous requirements, but, if anyone would like to read how carefully and minutely these two sets of observations were made, see Prof. Swift's detailed description in the *Am. Jour. Sci.*, 116-313; and the technicalities of Prof. Watson's observations in *Monthly Notices*, 38-525.

Our own acceptance upon dirigible worlds, which is assuredly

忠实的信徒们再次尝试：

我们的说法是，沃森和斯威夫特把恒星误认作了其他天体。

在天文台,2-193，沃森教授说，他此前已把太阳附近直到七等星的所有恒星都记在脑中--

反正他已被诅咒。

这种排除法如何运作，可见于洛克耶(*Nature*,1878年8月20日)。他说：“几乎毫无疑问，沃森教授发现了一颗水内行星。”

那是在宣布绝罚之前。他说：

“如果它能符合勒维耶的某条轨道”--它并不符合。

在《自然》杂志第21卷第301页，斯威夫特教授说：

“我从未做过比这更可靠的观察，也没有比这更无可置疑的观察。”

他反正已经注定遭殃了。

我们会有一些资料，它们不会符合最严格的要求，但若有人想读这两组观测做得多么仔细、多么详尽，请看斯威夫特教授在*Am.Jour.Sci.*,116-313中的详细描述；以及沃森教授观测的技术细节，见*Monthly Notices*,38-525。

我们对可驾驶世界的接受，这无疑是

enough, more nearly real than attempted concepts of large planets relatively near this earth, moving in orbits, but visible only occasionally; which more nearly approximates to reasonableness than does wholesale slaughter of Swift and Watson and Fritsche and Stark and De Cuppis—but our own acceptance is so painful to so many minds that, in another of the charitable moments that we have now and then for the sake of contrast, we offer relief:

The things seen high in the sky by Swift and Watson—

Well, only two months before—the horse and the barn—

We go on with more observations by astronomers, recognizing that it is the very thing that has given them life, sustained them, held them together, that has crushed all but the quasi-gleam of independent life out of them. Were they not systematized, they could not be at all, except sporadically and without sustenance. They are systematized: they must not vary from the conditions of the system: they must not break away for themselves.

The two great commandments:

Thou shalt not break Continuity;

Thou shalt try.

We go on with these disregarded data, some of which, many of which, are of the highest degree of acceptability. It is the System that pulls back its variations, as this earth is pulling back the Matterhorn. It is the System that nourishes and rewards, and also freezes out life with the chill of disregard. We do note that, before excommunication is pronounced, orthodox journals do liberally enough record unassimilable observations.

够了，比试图构想相对靠近地球、沿轨道运行但仅偶尔可见的大行星更近乎真实；这比将斯威夫特、沃森、弗里切、斯塔克和德·库皮斯一网打尽更近乎合理--但我们自己的接受对如此多的头脑而言如此痛苦，以至于在我们偶尔为对比而施予的又一个仁慈时刻，我们提供解脱：

斯威夫特和沃森在高空中看到的东西--

好吧，就在两个月前--那匹马和谷仓--

我们继续列举天文学家的更多观测，认识到正是赋予他们生命、维系他们、将他们凝聚在一起的东西，压碎了他们身上除独立生命的准微光之外的一切。若他们不被系统化，他们根本无法存在，除非零星地、无以为继。他们被系统化了：他们不得偏离体系的条件：他们不得自行脱离。

两条伟大的诫命：

汝不可断绝连续性；

你要尝试。

我们继续列举这些被无视的资料，其中一些、许多都具有最高程度的可接受性。是体系在拉回它的变异，正如这地球在拉回马特洪峰。是体系在滋养和奖赏，也以无视的寒意将生命冻结在外。我们确实注意到，在宣布绝罚之前，正统期刊确实相当慷慨地记录了不可同化的观测。

All things merge away into everything else.

That is Continuity.

So the System merges away and evades us when we try to focus against it.

We have complained a great deal. At least we are not so dull as to have the delusion that we know just exactly what it is that we are complaining about. We speak seemingly definitely enough of "the System," but we're building upon observations by members of that very system. Or what we are doing—gathering up the loose heresies of the orthodox. Of course "the System" fringes and ravels away, having no real outline. A Swift will antagonize "the System," and a Lockyer will call him back; but, then, a Lockyer will vary with a "meteoric hypothesis," and a Swift will, in turn, represent "the System." This state is to us typical of all intermediatist phenomena; or that not conceivably is anything really anything, if its parts are likely to be their own opposites at any time. We speak of astronomers—as if there were real astronomers—but who have lost their identity in a System—as if it were a real System—but behind that System is plainly a rapport, or loss of identity in the Spirit of an Era.

Bodies that have looked like dark bodies, and lights that may have been sunlight reflected from inter-planetary—objects, masses, constructions—

Lights that have been seen upon—or near?—the moon:

In *Philosophical Transactions*, 82-27, is Herschel's report upon many luminous points, which he saw upon—or near?—the moon, during an eclipse. Why they should be luminous, whereas the

万物交融，归于其他一切。

那就是连续性。

我们的说法是，当我们试图聚焦于系统时，它便消融而去，避开了我们。

我们已经抱怨了很多。至少我们还不至于迟钝到产生这样的错觉：我们确切地知道我们抱怨的究竟是什么。我们谈论“体系”时似乎足够明确，但我们是在依据那个体系本身的成员的观察来构建的。或者说我们所做的--是在收集正统派的零散异端。当然，“体系”会边缘模糊、逐渐散开，没有真正的轮廓。斯威夫特会对抗“体系”，而洛克耶会把他叫回来；但是，洛克耶会随着“流星假说”而改变，斯威夫特则会反过来代表“体系”。这种状态对我们来说是所有中间态现象的典型；或者说，如果事物的各部分随时都可能成为自身的对立面，那么可以想象没有任何事物真正是任何事物。我们谈论天文学家--仿佛真有真正的天文学家--但他们已在体系中失去了身份--仿佛那是一个真正的体系--但在那个体系背后，显然是一种交感，或者说在时代精神中失去了身份。

看起来像暗天体的物体，以及可能是从行星际物体--团块、构造物--反射的太阳光的光亮--

曾在--或靠近?--月球上见到的光：

在《哲学汇刊》,82-27，是赫歇尔关于许多发光点的报告，这些发光点是他在一次月食期间在--或靠近?--月球上看到的。为什么它们应当发光，而

moon itself was dark, would get us into a lot of trouble—except that later we shall, or we sha'n't, accept that many times have luminous objects been seen close to this earth—at night.

月球本身却是暗的，这会把我们卷入许多麻烦--除非我们后来将(或不会)接受，许多次有发光物体被看到靠近这地球--在夜间。

But numerousness is a new factor, or new disturbance, to our explorations—

但数量性对我们的探索而言，是一个新的因素，或新的干扰--

A new aspect of inter-planetary inhabitancy or occupancy—

星际居住或占据的新面向--

Worlds in hordes—or beings—winged beings perhaps—wouldn't astonish me if we should end up by discovering angels—or beings in machines—argosies of celestial voyagers—

成群的世界--或者生灵--也许是带翼的生灵--如果我們最终发现天使--或机器中的生灵--天界航行者的大船队--我不会感到惊讶--

In 1783 and 1787, Herschel reported more lights on or near the moon, which he supposed were volcanic.

1783年和1787年，赫歇尔报告了更多在月球上或附近的光，他认为是火山性的。

The word of a Herschel has had no more weight, in divergences from the orthodox, than has had the word of a Lescarbault. These observations are of the disregarded.

一位赫歇尔的话，在偏离正统之处，并不比一位莱斯卡博的话更有分量。这些观测属于被无视者。

Bright spots seen on the moon, November, 1821 (*Proc. London Roy. Soc.*, 2-167).

1821年11月，月球上见到的亮斑(*Proc.London Roy.Soc.*, 2-167)。

For four other instances, see Loomis (*Treatise on Astronomy*, p. 174).

另见卢米斯(《天文学专论》，第174页)中的另外四例。

A moving light is reported in *Phil. Trans.*, 84-429. To the writer, it looked like a star passing over the moon—"which, on the next moment's consideration I knew to be impossible." "It was a fixed, steady light upon the dark part of the moon." I suppose "fixed" applies to luster.

*Phil.Trans.*,84-429报告了一处移动的光。在作者看来，它像一颗星从月球上方经过--“但下一瞬间一想，我便知道这是不可能的。”“那是月球暗部上一个固定、稳定的光。”我想“固定”指的是光泽。

In the *Report of the Brit. Assoc.*, 1847-18, there is an observation by Rankin, upon luminous points seen on the shaded part of the moon, during an eclipse. They seemed to this observer like

在*Report of the Brit.Assoc.*,1847-18中，有兰金(Rankin)的一次观测，观测到月食期间月球阴影部分出现的光点。在这位观测者看来，它们像是

reflections of stars. That's not very reasonable: however, we have, in the *Annual Register*, 1821-687, a light not referable to a star—because it moved with the moon: was seen three nights in succession; reported by Capt. Kater. See *Quart. Jour. Roy. Inst.*, 12-133.

恒星的反射。这不太合理：不过，我们在*Annual Register*,1821-687中有一处不能归因于恒星的光--因为它随月球移动：连续三夜被看到；由凯特(Kater)上尉报告。见*Quart.Jour.Roy.Inst.*,12-133。

*Phil. Trans.*, 112-237:

哲学汇刊,112-237:

Report from the Cape Town Observatory: a whitish spot on the dark part of the moon's limb. Three smaller lights were seen.

来自开普敦天文台的报告：月球边缘暗部有一个发白的斑点。看到三个较小的光。

The call of positiveness, in its aspects of singleness, or homogeneity, or oneness, or completeness. In data now coming, I feel it myself. A Leverrier studies more than twenty observations. The inclination is irresistible to think that they all relate to one phenomenon. It is an expression of cosmic inclination. Most of the observations are so irreconcilable with any acceptance other than of orbitless, dirigible worlds that he shuts his eyes to more than two-thirds of them; he picks out six that can give him the illusion of completeness, or of all relating to one planet.

确定性的召唤，在其单一性、同质性、一体性或完整性的方面。在目前到来的资料中，我自己也感受到了。勒维耶研究了二十多个观察。认为它们全都关联于一个现象，这种倾向是不可抗拒的。这是一种宇宙倾向的表达。大多数观察与任何除无轨道、可操纵世界之外的接受方式都如此不可调和，以至于他对其中三分之二以上的观察视而不见；他挑出六个能够给他完整性错觉的观察，或者说全都关联于一颗行星的错觉。

Or let it be that we have data of many dark bodies—still do we incline almost irresistibly to think of one of them as the dark-body-in-chief. Dark bodies, floating, or navigating, in inter-planetary space—and I conceive of one that's the Prince of Dark Bodies:

或者就算我们有关于许多暗天体的资料--我们仍然几乎不可抗拒地倾向于将其中之一视为暗天体之首。暗天体，漂浮或航行于行星际空间--我构想其中一个乃暗天体之王：

Melanicus.

黑色素。

Vast dark thing with the wings of a super-bat, or jet-black super-construction; most likely one of the spores of the Evil One.

巨大的暗物，带着超级蝙蝠的翅膀，或乌黑的超级构造物；最可能是那恶者的一颗孢子。

The extraordinary year, 1883:

非凡的1883年：

London *Times*, Dec. 17, 1883:

Extract from a letter by Hicks Pashaw: that, in Egypt, Sept. 24, 1883, he had seen, through glasses, "an immense black spot upon the lower part of the sun."

Sun spot, maybe.

One night an astronomer was looking up at the sky, when something obscured a star, for three and a half seconds. A meteor had been seen nearby, but its train had been only momentarily visible. Dr. Wolf was the astronomer (*Nature*, 86-528).

The next datum is one of the most sensational we have, except that there is very little to it. A dark object that was seen by Prof. Heis, for eleven degrees of arc, moving slowly across the Milky Way. (Greg's Catalogue, *Rept. Brit. Assoc.*, 1867-426.)

One of our quasi-reasons for accepting that orbitless worlds are dirigible is the almost complete absence of data of collisions: of course, though in defiance of gravitation, they may, without direction like human direction, adjust to one another in the way of vortex rings of smoke—a very human-like way, that is. But in *Knowledge*, February, 1894, are two photographs of Brooks' comet that are shown as evidence of its seeming collision with a dark object, October, 1893. Our own wording is that it "struck against something": Prof. Barnard's is that it had "entered some dense medium, which shattered it." For all I know it had knocked against merely a field of ice.

Melanicus.

That upon the wings of a super-bat, he broods over this earth and over other worlds, perhaps deriving something from them: hovers

伦敦《泰晤士报》，1883年12月17日：

摘自希克斯帕夏的一封信：1883年9月24日，他在埃及透过镜片看到“太阳下部有一个巨大的黑点”。

太阳黑子，也许吧。

一天夜里，一位天文学家正仰望天空，这时有什么东西遮住了一颗星，持续了三秒半。附近曾看到一颗流星，但它的尾迹只短暂可见。这位天文学家是沃尔夫(Wolf)博士(*Nature*,86-528)。

下一条资料是我们所拥有的最耸人听闻的资料之一，只不过其中内容极少。海斯(Heis)教授看到一个暗物体，沿弧线移动了十一度，缓缓穿过银河。(Greg's Catalogue,*Rept.Brit.Assoc.*,1867-426。)

我们之所以接受无轨世界可被驾驭的准理由之一，是碰撞资料的几乎完全缺失：当然，尽管违背万有引力，它们也可能在没有像人类指引那样的指引下，以烟雾涡环的方式彼此调适--那是一种非常像人的方式。但在《知识》1894年2月号中，有两幅布鲁克斯彗星的照片，被展示为它似乎在1893年10月与一个暗天体相撞的证据。我们自己的措辞是它“撞上了什么东西”：巴纳德教授的说法是它“进入了某种稠密的介质，那介质把它击碎了”。据我所知，它也许只是撞上了一片冰原。

黑色素。

他乘着超级蝙蝠的翅膀，盘踞在这片大地和其他世界之上，或许从它们那里汲取着什么：盘旋

on wings, or wing-like appendages, or planes that are hundreds of miles from tip to tip—a super-evil thing that is exploiting us. By Evil I mean that which makes us useful.

He obscures a star. He shoves a comet. I think he's a vast, black, brooding vampire.

*Science*, July 31, 1896:

That, according to a newspaper account, Mr. W.R. Brooks, director of the Smith Observatory, had seen a dark round object pass rather slowly across the moon, in a horizontal direction. In Mr. Brooks' opinion it was a dark meteor. In *Science*, Sept. 14, 1896, a correspondent writes that, in his opinion, it may have been a bird. We shall have no trouble with the meteor and bird mergers, if we have observations of long duration and estimates of size up to hundreds of miles. As to the body that was seen by Brooks, there is a note from the Dutch astronomer, Muller, in the *Scientific American*, 75-251, that, upon April 4, 1892, he had seen a similar phenomenon. In *Science Gossip*, n.s., 3-135, are more details of the Brooks object—apparent diameter about one-thirtieth of the moon's—moon's disk crossed in three or four seconds. The writer, in *Science Gossip*, says that, on June 27, 1896, at one o'clock in the morning, he was looking at the moon with a 2-inch achromatic, power 44, when a long black object sailed past, from west to east, the transit occupying 3 or 4 seconds. He believed this object to be a bird—there was, however, no fluttering motion observable in it.

In the *Astronomische Nachrichten*, No. 3477, Dr. Brendel, of Griefswald, Pomerania, writes that Postmaster Ziegler and other observers had seen a body about 6 feet in diameter crossing the sun's disk. The duration here indicates something far from the

以翅膀，或翼状附肢，或翼展达数百英里的平面--一个正在利用我们的超级邪恶之物。所谓邪恶，我指的是那使我们变得有用之物。

他遮蔽一颗恒星。他推挤一颗彗星。我认为他是一个巨大、黑色、盘踞的吸血鬼。

《科学》，1896年7月31日：

据一则报纸报道，史密斯天文台台长 W.R.Brooks 先生曾看见一个暗色圆形物体以水平方向相当缓慢地穿过月球。在 Brooks 先生看来，那是一颗暗色流星。在*Science*,1896年9月14日，一位通信者写道，在他看来，那可能是一只鸟。只要我们拥有长时间持续的观测以及高达数百英里的尺寸估计，我们就不必为流星与鸟的合并而烦恼。至于 Brooks 所看到的那个物体，荷兰天文学家 Muller 在*Scientific American*,75-251 中有一条注记，说他在1892年4月4日曾看到类似的现象。在*Science Gossip*,n.s.,3-135 中，有关于 Brooks 所见物体的更多细节--视直径约为月球的三十三分之一--月球圆面在三到四秒内被穿过。该作者在*Science Gossip*中说，1896年6月27日凌晨一点钟，他正用一架2英寸消色差望远镜、放大率44观察月球，这时一个长形黑色物体从西向东驶过，穿越历时3或4秒。他相信这个物体是一只鸟--然而，在其中观察不到任何扑动。

在《天文学通报》第3477号中，波美拉尼亚格赖夫斯瓦尔德的不伦德尔博士写道，齐格勒邮政局长和其他观测者曾看见一个直径约6英尺的物体穿过日面。这里的持续时间表明，远非

earth, and also far from the sun. This thing was seen a quarter of an hour before it reached the sun. Time in crossing the sun was about an hour. After leaving the sun it was visible an hour.

I think he's a vast, black vampire that sometimes broods over this earth and other bodies.

Communication from Dr. F.B. Harris (*Popular Astronomy*, 20-398):

That, upon the evening of Jan. 27, 1912, Dr. Harris saw, upon the moon, "an intensely black object." He estimated it to be 250 miles long and 50 miles wide. "The object resembled a crow poised, as near as anything." Clouds then cut off observation.

Dr. Harris writes:

"I cannot but think that a very interesting and curious phenomenon happened."

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## 15

Short chapter coming now, and it's the worst of them all. I think it's speculative. It's a lapse from our usual pseudo-standards. I think it must mean that the preceding chapter was very efficiently done, and that now by the rhythm of all quasi-things—which can't be real things, if they're rhythms, because a rhythm is an appearance that turns into its own opposite and then back again—but now, to pay up, we're what we weren't. Short chapter, and I think we'll fill in with several points in Intermediatism.

A puzzle:

If it is our acceptance that, out of the Negative Absolute, the Positive Absolute is generating itself, recruiting, or maintaining,

地球，也远离太阳。这东西在到达太阳前一刻钟被看见。穿过太阳的时间约为一小时。离开太阳后，它可见了一小时。

我认为他是一个巨大的、黑色的吸血鬼，有时盘旋在这地球和其他天体之上。

哈里斯博士的来函(《大众天文学》，20-398):

1912年1月27日晚，哈里斯博士在月球上看到一个“极黑的物体”。他估计它长250英里、宽50英里。“这个物体像一只停歇的乌鸦，再像不过了。”随后云层遮断了观测。

哈里斯博士写道：

“我不禁想到，发生了一个非常有趣而奇特的现象。”

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## 15

短章现在来了，而且是最糟的一章。我认为它是推测性的。它偏离了我们通常的伪标准。我认为这必定意味着前一章做得非常高效，而现在，按照所有准事物的节律--如果它们是节律，就不可能是真实事物，因为节律是一种表象，会转变成自身的对立面然后再转回来--但现在，为了偿付，我们成了我们原本不是的东西。短章，我想我们会用中介论中的几个要点来填补。

一个谜题：

如果我们的说法是，从负绝对中，正绝对正在生成自身、补充自身或维持自身，

itself, via a third state, or our own quasi-state, it would seem that we're trying to conceive of Universalness manufacturing more Universalness from Nothingness. Take that up yourself, if you're willing to run the risk of disappearing with such velocity that you'll leave an incandescent train behind, and risk being infinitely happy forever, whereas you probably don't want to be happy—I'll sidestep that myself, and try to be intelligible by regarding the Positive Absolute from the aspect of Realness instead of Universalness, recalling that by both Realness and Universalness we mean the same state, or that which does not merge away into something else, because there is nothing else. So the idea is that out of Unrealness, instead of Nothingness, Realness, instead of Universalness, is, via our own quasi-state, manufacturing more Realness. Just so, but in relative terms, of course, all imaginings that materialize into machines or statues, buildings, dollars, paintings or books in paper and ink are graduations from unrealness to realness—in relative terms. It would seem then that Intermediateness is a relation between the Positive Absolute and the Negative Absolute. But the absolute cannot be the related—of course a confession that we can't really think of it at all, if here we think of a limit to the unlimited. Doing the best we can, and encouraged by the reflection that we can't do worse than has been done by metaphysicians in the past, we accept that the absolute can't be the related. So then that our quasi-state is not a real relation, if nothing in it is real. On the other hand, it is not an unreal relation, if nothing in it is unreal. It seems thinkable that the Positive Absolute can, by means of Intermediateness, have a quasi-relation, or be only quasi-related, or be the unrelated, in final terms, or, at least, not be the related, in final terms.

本身，经由第三种状态，或我们自己的准状态，看来我们是在试图构想宇宙性从虚无中制造出更多的宇宙性。你自己去接手吧，如果你愿意冒以如此速度消失的风险，以至于身后留下一道白炽的轨迹，并冒永远无限幸福的风险，而你大概并不想幸福--我自己会回避那个，试着通过从实在性而非宇宙性的方面来看待肯定绝对者而做到可理解，回想一下，实在性和宇宙性两者我们指的是同一状态，或者说那不会融入别的东西的东西，因为没有别的东西。所以这个想法是，从非实在性而非虚无中，实在性而非宇宙性，经由我们自己的准状态，正在制造更多的实在性。正是如此，但当然是在相对意义上，所有物质化为机器或雕像、建筑、美元、绘画或纸墨书籍的想象，都是从非实在性到实在性的渐变--在相对意义上。那么看来中介性是肯定绝对者与否定绝对者之间的一种关系。但绝对者不可能是被关联者--当然这是承认我们根本无法真正思考它，如果在这里我们想到的是无限者的一个界限。尽我们所能，并且受到这样一种反思的鼓舞：我们不可能比过去的形学家做得更糟，我们接受绝对者不可能是被关联者。那么，我们的准状态不是一种真实关系，如果其中没有什么是真实的。另一方面，它也不是一种非真实关系，如果其中没有什么是非真实的。似乎可以设想，肯定绝对者能够借助中介性而具有一种准关系，或只是准被关联的，或在最终意义上是不被关联的，或者至少，在最终意义上不是被关联者。

As to free will and Intermediatism—same answer as to everything else. By free will we mean Independence—or that which does not merge away into something else—so, in Intermediateness, neither free-will nor slave-will—but a different approximation for every so-called person toward one or the other of the extremes. The hackneyed way of expressing this seems to me to be the acceptable way, if in Intermediateness, there is only the paradoxical: that we're free to do what we have to do.

至于自由意志和中介主义--对其他一切也是同样的回答。所谓自由意志，我们指的是独立性--或者说不融入他物者--所以，在中介性中，既无自由意志也无奴役意志--而是每一个所谓的人朝向两个极端之一或另一的不同近似。表达这一点的老套方式在我看来是可接受的方式，如果在中介性中，只有悖论性的东西：我们自由地去做我们不得不做的事。

I am not convinced that we make a fetish of the preposterous. I think our feeling is that in first gropings there's no knowing what will afterward be the acceptable. I think that if an early biologist heard of birds that grow on trees, he should record that he had heard of birds that grow on trees: then let sorting over of data occur afterward. The one thing that we try to tone down but that is to a great degree unavoidable is having our data all mixed up like Long Island and Florida in the minds of early American explorers. My own notion is that this whole book is very much like a map of North America in which the Hudson River is set down as a passage leading to Siberia. We think of Monstrator and Melanicus and of a world that is now in communication with this earth: if so, secretly, with certain esoteric ones upon this earth. Whether that world's Monstrator and Monstrator's Melanicus—must be the subject of later inquiry. It would be a gross thing to do: solve up everything now and leave nothing to our disciples.

我不相信我们把荒谬当作偶像来崇拜。我认为我们的感觉是，在最初的摸索中，无法知道什么后来会被接受。我认为，如果一个早期生物学家听说有长在树上的鸟，他应该记录下他听说有长在树上的鸟：然后让资料的整理随后发生。我们试图淡化但在很大程度上不可避免的一件事，就是我们的资料全都混在一起，就像早期美国探险家头脑中的长岛和佛罗里达。我自己的想法是，整本书很像一张北美地图，其中哈德逊河被标为一条通往西伯利亚的通道。我们想到蒙斯特拉托和梅拉尼库斯，想到一个现在正与这个地球交流的世界：如果是这样，是秘密地，与这个地球上的某些秘传者交流。那个世界的蒙斯特拉托和蒙斯特拉托的梅拉尼库斯--必定是后来探究的主题。那将是一件粗鄙的事：现在就把一切解决掉，什么也不留给我们的门徒。

I have been very much struck with phenomena of "cup marks."

我对“杯形痕”现象深感震惊。

They look to me like symbols of communication.

在我看来，它们像是交流的符号。

But they do not look to me like means of communication between some of the inhabitants of this earth and other inhabitants of this

但在我看来，它们不像是这个地球上某些居民与这个地球的其他居民之间的通信手段

earth.

My own impression is that some external force has marked, with symbols, rocks of this earth, from far away.

I do not think that cup marks are inscribed communications among different inhabitants of this earth, because it seems too unacceptable that inhabitants of China, Scotland, and America should all have conceived of the same system.

Cup marks are strings of cup-like impressions in rocks. Sometimes there are rings around them, and sometimes they have only semi-circles. Great Britain, America, France, Algeria, Circassia, Palestine: they're virtually everywhere—except in the far north, I think. In China, cliffs are dotted with them. Upon a cliff near Lake Como, there is a maze of these markings. In Italy and Spain and India they occur in enormous numbers.

Given that a force, say, like electric force, could, from a distance, mark such a substance as rocks, as, from a distance of hundreds of miles, selenium can be marked by telephotographers—but I am of two minds—

The Lost Explorers from Somewhere, and an attempt, from Somewhere, to communicate with them: so a frenzy of showering of messages toward this earth, in the hope that some of them would mark rocks near the lost explorers—

Or that somewhere upon this earth, there is an especial rocky surface, or receptor, or polar construction, or a steep, conical hill, upon which for ages have been received messages from some other world; but that at times messages go astray and mark substances perhaps thousands of miles from the receptor:

地球。

我自己的印象是，某种外力从遥远之处用符号标记了这个地球上的岩石。

我不认为杯形标记是这个地球上不同居民之间刻写的通信，因为中国、苏格兰和美洲的居民都构想出同一体系，这似乎太不可接受了。

杯形标记是岩石上成串的杯状印痕。有时它们周围有环，有时只有半圆。大不列颠、美洲、法国、阿尔及利亚、切尔克西亚、巴勒斯坦：它们几乎无处不在--我想，除了远北地区。在中国，悬崖上点缀着它们。科莫湖附近的一处悬崖上，有这些标记的迷宫。在意大利、西班牙和印度，它们大量出现。

假设一种力，比如说像电力，能够从远处标记像岩石这样的物质，正如在数百英里之外，硒可以被远距摄影者标记--但我犹豫不决--

来自某处的失落探险者，以及从某处与他们通信的尝试：于是向这个地球倾泻信息的狂热，希望其中一些会标记失落探险者附近的岩石--

或者，在这个地球上的某处，有一个特别的岩石表面，或接收器，或极地构造，或一座陡峭的圆锥形山丘，在那里，来自某个其他世界的信息被接收了无数年代；但有时信息走失，标记了也许离接收器数千英里之远的物质：

That perhaps forces behind the history of this earth have left upon the rocks of Palestine and England and India and China records that may some day be deciphered, of their misdirected instructions to certain esoteric ones—Order of the Freemasons—the Jesuits—

I emphasize the row-formation of cup marks:

Prof. Douglas (*Saturday Review*, Nov. 24, 1883):

"Whatever may have been their motive, the cup-markers showed a decided liking for arranging their sculpturings in regularly spaced rows."

That cup marks are an archaic form of inscription was first suggested by Canon Greenwell many years ago. But more specifically adumbratory to our own expression are the observations of Rivett-Carnac (*Jour. Roy. Asiatic Soc.*, 1903-515):

That the Braille system of raised dots is an inverted arrangement of cup marks: also that there are strong resemblances to the Morse code. But no tame and systematized archaeologist can do more than casually point out resemblances, and merely suggest that strings of cup marks look like messages, because—China, Switzerland, Algeria, America—if messages they be, there seems to be no escape from attributing one origin to them—then, if messages they be, I accept one external origin, to which the whole surface of this earth was accessible, for them.

Something else that we emphasize:

That rows of cup marks have often been likened to footprints.

But, in this similitude, their unilinear arrangement must be

也许这个地球历史背后的力量，在巴勒斯坦、英格兰、印度和中国的岩石上留下了有朝一日可能被解读的记录，那是它们对某些秘传者--共济会会团--耶稣会士--的误投指令--

我强调杯状痕迹的排列成行：

道格拉斯教授(《星期六评论》，1883年11月24日):

“无论其动机可能是什么，杯形标记者都表现出一种明显的喜好，即把他们的雕刻排列成规则间隔的行。”

杯形标记是一种古老铭刻形式，这一说法最早由格林韦尔牧师多年前提出。但更具体地预示我们自己的说法的，是里维特-卡纳克的观察(*Jour.Roy.Asiatic Soc.*, 1903-515):

盲文的凸点系统是一种倒置的杯形标记排列：也与摩尔斯电码有强烈的相似之处。但任何温顺而系统化的考古学家所能做的，不过是随意指出相似之处，仅仅暗示一串串杯形标记看起来像信息，因为--中国、瑞士、阿尔及利亚、美洲--如果它们是信息，似乎无法逃避将同一个起源归因于它们--那么，如果它们是信息，我接受一个外部的起源，对这个地球的整个表面来说，它们都是可及的。

我们的说法是，还有一点我们要强调：

那一排排杯状凹痕常被比作足迹。

但在此类比中，它们的单向排列必定是

disregarded—of course often they're mixed up in every way, but arrangement in single lines is very common. It is odd that they should so often be likened to footprints: I suppose there are exceptional cases, but unless it's something that hops on one foot, or a cat going along a narrow fence-top, I don't think of anything that makes footprints one directly ahead of another—Cop, in a station house, walking a chalk line, perhaps.

被忽视--当然它们常常以各种方式混杂在一起，但排成单行非常常见。奇怪的是它们竟如此常被比作脚印：我想有例外情况，但除非是某种单脚跳跃的东西，或一只猫沿着狭窄的篱笆顶行走，我想不出有什么东西会留下一个正对着另一个的脚印--也许，是警察局里的警察走粉笔线。

Upon the Witch's Stone, near Ratho, Scotland, there are twenty-four cups, varying in size from one and a half to three inches in diameter, arranged in approximately straight lines. Locally it is explained that these are tracks of dogs' feet (*Proc. Soc. Antiq. Scotland*, 2-4-79). Similar marks are scattered bewilderingly all around the Witch's Stone—like a frenzy of telegraphing, or like messages repeating and repeating, trying to localize differently.

在苏格兰拉斯霍附近的巫婆石上，有二十四个杯形标记，直径从一英寸半到三英寸不等，排列成大致笔直的线。当地解释说这些是狗脚的足迹(*Proc.Soc.Antiq.Scotland*, 2-4-79)。类似的标记令人困惑地散布在巫婆石周围--像一阵狂热的电报，或像一遍又一遍重复的信息，试图以不同方式定位。

In Inverness-shire, cup marks are called "fairies' footmarks." At Valna's church, Norway, and St. Peter's, Ambleteuse, there are such marks, said to be horses' hoofprints. The rocks of Clare, Ireland, are marked with prints supposed to have been made by a mythical cow (*Folklore*, 21-184).

在因弗内斯郡，杯形标记被称为“仙女的足迹”。在挪威的瓦尔纳教堂和安布勒特斯的圣彼得教堂，有这样的标记，据说是马蹄印。爱尔兰克莱尔的岩石上，有据信是神话中的牛留下的印痕(*Folklore*, 21-184)。

We now have such a ghost of a thing that I'd not like to be interpreted as offering it as a datum: it simply illustrates what I mean by the notion of symbols, like cups, or like footprints, which, if like those of horses or cows, are the reverse of, or the negatives of, cups—of symbols that are regularly received somewhere upon this earth—steep, conical hill, somewhere, I think—but that have often alighted in wrong places—considerably to the mystification of persons waking up some morning to find them upon formerly blank spaces.

我们现在有的东西如此虚幻，我不希望被解释为把它作为一个资料来提供：它只是说明我所说的符号概念是什么意思，像杯子，或像脚印，如果像马或牛的脚印，就是杯子的反面，或负像--是定期在这个地球上某处被接收到的符号--陡峭的锥形山丘，在某处，我想--但常常落在错误的地方--相当令一些人困惑，他们某天早晨醒来发现它们出现在原先空白的地方。

An ancient record—still worse, an ancient Chinese record—of a courtyard of a palace—dwellers of the palace waking up one morning, finding the courtyard marked with tracks like the footprints of an ox—supposed that the devil did it. (*Notes and Queries*, 9-6-225.)

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## 16.

Angels.

Hordes upon hordes of them.

Beings massed like the clouds of souls, or the commingling whiffs of spirituality, or the exhalations of souls that Doré pictured so often.

It may be that the Milky Way is a composition of stiff, frozen, finally-static, absolute angels. We shall have data of little Milky Ways, moving swiftly; or data of hosts of angels, not absolute, or still dynamic. I suspect, myself, that the fixed stars are really fixed, and that the minute motions said to have been detected in them are illusions. I think that the fixed stars are absolutes. Their twinkling is only the interpretation by an intermediatist state of them. I think that soon after Leverrier died, a new fixed star was discovered—that, if Dr. Gray had stuck to his story of the thousands of fishes from one pail of water, had written upon it, lectured upon it, taken to street corners, to convince the world that, whether conceivable or not, his explanation was the only true explanation: had thought of nothing but this last thing at night and first thing in the morning—his obituary—another "nova" reported in *Monthly Notices*.

一份古代记录--更糟的是，一份中国古代记录--关于一座宫殿的庭院--宫殿居民某天早晨醒来，发现庭院里布满了像牛脚印的痕迹--据推测是魔鬼干的。(*Notes and Queries*, 9-6-225。)

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## 16.

天使。

成群结队，络绎不绝。

像灵魂的云团那样聚集的存在者，或灵性的混合气息，或多雷如此频繁描绘的灵魂的呼出物。

也许银河是由僵硬、冻结、最终静止、绝对的天使构成的。我们将会有小银河的资料，它们快速移动；或者会有天使群的资料，它们不是绝对的，或者仍然是动态的。我自己怀疑，恒星确实是固定的，而据说在它们身上探测到的微小运动是幻觉。我认为恒星是绝对者。它们的闪烁只是一个中间态对它们的解释。我认为，勒维耶死后不久，一颗新的恒星被发现了--如果格雷博士坚持他从一桶水中捞出数千条鱼的故事，把它写下来、据此演讲、跑到街角，以说服世界，无论可设想与否，他的解释是唯一真实的解释：如果他在夜里最后想的是这件事、早上第一件事想的也是这件事--他的讣告--另一颗"新星"被报告在*Monthly Notices*上。

I think that Milky Ways, of an inferior, or dynamic, order, have often been seen by astronomers. Of course it may be that the phenomena that we shall now consider are not angels at all. We are simply feeling around, trying to find out what we can accept. Some of our data indicate hosts of rotund and complacent tourists in inter-planetary space—but then data of long, lean, hungry ones. I think that there are, out in inter-planetary space, Super Tamerlanes at the head of hosts of celestial ravagers—which have come here and pounced upon civilizations of the past, cleaning them up all but their bones, or temples and monuments—for which later historians have invented exclusionist histories. But if something now has a legal right to us, and can enforce its proprietorship, they've been warned off. It's the way of all exploitation. I should say that we're now under cultivation: that we're conscious of it, but have the impertinence to attribute it all to our own nobler and higher instincts.

我认为，较低级的、或动态的银河，常常被天文学家看到。当然，我们现在要考虑的现象可能根本不是天使。我们只是在摸索，试图找出我们能接受什么。我们的一些资料表明，行星际空间中有成群圆胖而自满的游客--但另一些资料则表明有瘦长、饥饿的群体。我认为，在行星际空间中，有超级帖木儿率领着天体的掠夺者大军--它们来到这里，扑向过去的文明，把它们清理得只剩下骨头，或神庙和纪念碑--后来的历史学家为此发明了排他性的历史。但如果现在有什么东西对我们拥有合法权利，并能强制执行其所有权，它们已经被警告离开了。一切剥削都是如此。我应该说，我们现在正被耕种：我们意识到这一点，却厚颜无耻地把这一切归因于我们自己更高尚、更高级的本能。

Against these notions is the same sense of finality that opposes all advance. It's why we rate acceptance as a better adaptation than belief. Opposing us is the strong belief that, as to inter-planetary phenomena, virtually everything has been found out. Sense of finality and illusion of homogeneity. But that what is called advancing knowledge is violation of the sense of blankness.

与这些观念相对的是同样那种终结感，它反对一切进步。这就是为什么我们把接受评为比信念更好的适应。反对我们的是这样一种强烈信念：至于行星际现象，几乎一切都已被发现。终结感与同质性的幻觉。但所谓进步的知识，正是对空白感的违反。

A drop of water. Once upon a time water was considered so homogeneous that it was thought of as an element. The microscope—and not only that the supposititiously elementary was seen to be of infinite diversity, but that in its protoplasmic life there were new orders of beings.

一滴水。从前，水被认为如此同质，以至于被当作一种元素。显微镜--不仅使那假定为基本的物质被看出具有无限多样性，而且在其原生质生命中，还有新的存在者等级。

Or the year 1491—and a European looking westward over the

或公元1491年--以及一个欧洲人向西眺望那

ocean—his feeling that that suave western droop was unbreakable; that gods of regularity would not permit that smooth horizon to be disturbed by coasts or spotted with islands. The unpleasantness of even contemplating such a state—wide, smooth west, so clean against the sky—spotted with islands—geographic leprosy.

海洋--他感到那温和的西部下垂是不可打破的；规则之神不会允许那平滑的地平线被海岸扰乱或被岛屿点缀。甚至想到这样一个全州范围的、平滑的西部，如此干净地映衬着天空--被岛屿点缀--地理上的麻风病--就令人不快。

But coasts and islands and Indians and bison, in the seemingly vacant west: lakes, mountains, rivers—

但在那看似空无的西部，有海岸和岛屿和印第安人和野牛：湖泊、山脉、河流--

One looks up at the sky: the relative homogeneity of the relatively unexplored: one thinks of only a few kinds of phenomena. But the acceptance is forced upon me that there are modes and modes and modes of inter-planetary existence: things as different from planets and comets and meteors as Indians are from bison and prairie dogs: a super-geography—or celestiography—of vast stagnant regions, but also of Super-Niagaras and Ultra-Mississippis: and a super-sociology—voyagers and tourists and ravagers: the hunted and the hunting: the super-mercantile, the super-piratic, the super-evangelical.

人仰望天空：相对未被探索的区域的相对均质性：人只想到少数几种现象。但我被迫接受：行星际存在有种种模式、种种模式、种种模式：事物之间的差异，如同印第安人与野牛和草原犬鼠之间的差异：一种超级地理学--或天体地理学--有广阔的停滞区域，但也有超级尼亚加拉和超级密西西比：以及一种超级社会学--航海者、游客和掠夺者：被猎者与猎者：超级商业的、超级海盗的、超级福音派的。

Sense of homogeneity, or our positivist illusion of the unknown—and the fate of all positivism.

同质感，或我们对未知的实证主义幻觉--以及一切实证主义的命运。

Astronomy and the academic.

天文学与学术。

Ethics and the abstract.

伦理与抽象。

The universal attempt to formulate or to regularize—an attempt that can be made only by disregarding or denying.

那种普遍的努力，要制定公式或使之规则化--这种努力只能通过忽视或否认来进行。

Or all things disregard or deny that which will eventually invade and destroy them—

或者一切事物都忽视或否认那最终将侵入并毁灭它们的东西--

Until comes the day when some one thing shall say, and enforce upon Infinitude:

"Thus far shalt thou go: here is absolute demarcation."

The final utterance:

"There is only I."

In the *Monthly Notices of the R.A.S.*, 11-48, there is a letter from the Rev. W. Read:

That, upon the 4th of September, 1851, at 9:30 A.M., he had seen a host of self-luminous bodies, passing the field of his telescope, some slowly and some rapidly. They appeared to occupy a zone several degrees in breadth. The direction of most of them was due east to west, but some moved from north to south. The numbers were tremendous. They were observed for six hours.

Editor's note:

"May not these appearances be attributed to an abnormal state of the optic nerves of the observer?"

In *Monthly Notices*, 12-38, Mr. Read answers that he had been a diligent observer, with instruments of a superior order, for about 28 years—"but I have never witnessed such an appearance before." As to illusion he says that two other members of his family had seen the objects.

The Editor withdraws his suggestion.

We know what to expect. Almost absolutely—in an existence that is essentially Hibernian—we can predict the past—that is, look over something of this kind, written in 1851, and know what to

直到有一天，某样事物将开口说话，并向无限强制执行：

“你只可到这里：此处是绝对的界限。”

最后的表述：

“只有我。”

在*Monthly Notices of the R.A.S.*, 11-48中，有一封W.里德牧师的来信：

那就是，在1851年9月4日上午9点30分，他看到一大群自发光体经过他的望远镜视场，有些缓慢，有些迅速。它们似乎占据了一个数度宽的带区。它们中大多数的方向是正东到正西，但有些从北向南移动。数量巨大。它们被观察了六个小时。

编者按：

“这些现象难道不能归因于观察者视神经的异常状态吗?”

在*Monthly Notices*,12-38中，里德先生答复说，他作为一个勤勉的观测者，使用上等仪器，已观测了大约28年--“但我从未见过这样的景象。”至于幻觉，他说他家中另外两名成员也看见了那些物体。

编辑撤回了他的建议。

我们知道该期待什么。几乎绝对地--在一个本质上是爱尔兰式的存在中--我们可以预言过去--也就是说，翻看1851年写下的这类东西，就知道该

expect from the Exclusionists later. If Mr. Read saw a migration of dissatisfied angels, numbering millions, they must merge away, at least subjectively, with commonplace terrestrial phenomena—of course disregarding Mr. Read's probable familiarity, of 28 years' duration, with the commonplaces of terrestrial phenomena.

*Monthly Notices*, 12-183:

Letter from Rev. W.R. Dawes:

That he had seen similar objects—and in the month of September—that they were nothing but seeds floating in the air.

In the *Report of the British Association*, 1852-235, there is a communication from Mr. Read to Prof. Baden-Powell:

That the objects that had been seen by him and by Mr. Dawes were not similar. He denies that he had seen seeds floating in the air. There had been little wind, and that had come from the sea, where seeds would not be likely to have origin. The objects that he had seen were round and sharply defined, and with none of the feathery appearance of thistledown. He then quotes from a letter from C.B. Chalmers, F.R.A.S., who had seen a similar stream, a procession, or migration, except that some of the bodies were more elongated—or lean and hungry—than globular.

He might have argued for sixty-five years. He'd have impressed nobody—of importance. The super-motif, or dominant, of his era, was Exclusionism, and the notion of seeds in the air assimilates—with due disregards—with that dominant.

Or pageantries here upon our earth, and things looking down upon us—and the Crusades were only dust clouds, and glints of the sun on shining armor were only particles of mica in dust

期待排外论者后来怎样说。如果里德先生看见的是一群不满的天使的迁徙，数目以百万计，那么它们至少主观上必定与寻常的地球上的现象融为一体--当然，这无视了里德先生对地球上的现象的寻常之处很可能已有长达28年的熟悉。

每月通知,12-183:

W.R.道斯牧师的来信：

他见过类似的物体--而且是在九月--那不过是漂浮在空中的种子。

在*Report of the British Association*,1852-235中，有里德先生致巴登-鲍威尔教授的一封信：

他和道斯先生所看到的物体并不相似。他否认自己看到过漂浮在空中的种子。当时风很小，而且风来自海上，种子不太可能起源于那里。他所看到的物体是圆形的，轮廓清晰，完全没有蓟絮那种羽毛状的外观。然后他引用了F.R.A.S.的C.B.查默斯的一封信，后者看到过类似的一股流、一个行列或迁徙，只是其中一些物体更 elongated--或者说瘦长而饥饿--而非球状。

他本可以争论六十五年。他不会给任何人--任何重要人物--留下印象。他那个时代的超级主题，或主导，是排外论，而空中种子的观念--在适当无视之下--与那个主导相合。

或者我们地球上的种种盛景，以及俯视我们的东西--十字军东征不过是尘云，闪亮盔甲上阳光的闪烁不过是尘土中的云母微粒

clouds. I think it was a Crusade that Read saw—but that it was right, relatively to the year 1851, to say that it was only seeds in the wind, whether the wind blew from the sea or not. I think of things that were luminous with religious zeal, mixed up, like everything else in Intermediateness, with black marauders and from gray to brown beings of little personal ambitions. There may have been a Richard Cœur de Lion, on his way to right wrongs in Jupiter. It was right, relatively to 1851, to say that he was a seed of a cabbage.

云。我认为里德看到的是一次十字军东征--但相对于1851年，说它只是风中的种子是正确的，无论风是否从海上吹来。我想到那些因宗教热情而发光的东西，像中间态中的其他一切一样，混杂着黑色掠夺者和从灰色到棕色、怀有小小个人野心的存在。可能有一位狮心王理查，正在前往朱庇特伸张正义的路上。相对于1851年，说他是卷心菜的一粒种子是正确的。

Prof. Coffin, U.S.N. (*Jour. Frank. Inst.*, 88-151):

科芬教授，美国海军(《富兰克林研究所杂志》，88-151):

That, during the eclipse of August, 1869, he had noted the passage, across his telescope, of several bright flakes resembling thistleblows, floating in the sunlight. But the telescope was so focused that, if these things were distinct, they must have been so far away from this earth that the difficulties of orthodoxy remain as great, one way or another, no matter what we think they were —

那就是，在1869年8月的日食期间，他注意到有几个明亮的薄片状物穿过他的望远镜，像蓟花冠毛一样在阳光中飘浮。但望远镜的焦距调得如此之准，以至于如果这些东西是清晰可辨的，它们必定离地球极其遥远，因此无论我们认为它们是什么，正统观念所面临的困难在各方面都同样巨大。

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They were "well-defined," says Prof. Coffin.

科芬教授说，它们“界限分明”。

Henry Waldner (*Nature*, 5-304):

亨利·瓦尔德纳(《自然》，5-304):

That, April 27, 1863, he had seen great numbers of small, shining bodies passing from west to east. He had notified Dr. Wolf, of the Observatory of Zurich, who "had convinced himself of this strange phenomenon." Dr. Wolf had told him that similar bodies had been seen by Sig. Capocci, of the Capodimonte Observatory, at Naples, May 11, 1845.

那就是，1863年4月27日，他看见大量微小的、发光的天体从西向东经过。他曾通知苏黎世天文台的沃尔夫博士，后者“已确信这一奇怪的现象”。沃尔夫博士告诉他，类似的天体曾由那不勒斯卡波迪蒙特天文台的卡波奇先生于1845年5月11日看见。

The shapes were of great diversity—or different aspects of similar shapes?

形状极为多样--还是相似形状的不同侧面？

Appendages were seen upon some of them.

其中一些上面可见附肢。

We are told that some were star-shaped, with transparent appendages.

我们的说法是，有些呈星形，带有透明的附肢。

I think, myself, it was a Mohammed and his Hegira. May have been only his harem. Astonishing sensation: afloat in space with ten million wives around one. Anyway, it would seem that we have considerable advantage here, inasmuch as seeds are not in season in April—but the pulling back to earth, the bedraggling by those sincere but dull ones of some time ago. We have the same stupidity—necessary, functioning stupidity—of attribution of something that was so rare that an astronomer notes only one instance between 1845 and 1863, to an every-day occurrence—

我自己认为，那是一个穆罕默德和他的希吉拉。也许只是他的后宫。惊人的感觉：漂浮在太空中，周围有千万个妻子围绕着一个。无论如何，看来我们在这里有相当大的优势，因为种子在四月不是季节--但拉回地球，被一些时间前那些真诚但迟钝的人拖累。我们有同样的愚蠢--必要的、运作的愚蠢--将如此罕见的东西，以至于一位天文学家在1845年到1863年间只注意到一个实例，归因于日常事件--

Or Mr. Waldner's assimilative opinion that he had seen only ice crystals.

或沃尔德纳先生那带有同化倾向的看法，即他所见的不过是冰晶。

Whether they were not very exclusive veils of a super-harem, or planes of a very light material, we have an impression of star-shaped things with transparent appendages that have been seen in the sky.

它们究竟是不是某个超级后宫极排外的面纱，或是某种极轻物质的平面，我们有一个印象：天空中曾见过星形的东西，带有透明的附属物。

Hosts of small bodies—black, this time—that were seen by the astronomers Herrick, Buys-Ballot, and De Cuppis (*L'Année Scientifique*, 1860-25); vast numbers of bodies that were seen by M. Lamey, to cross the moon (*L'Année Scientifique*, 1874-62); another instance of dark ones; prodigious number of dark, spherical bodies reported by Messier, June 17, 1777 (Arago, *Œuvres*, 9-38); considerable number of luminous bodies which appeared to move out from the sun, in diverse directions; seen at Havana, during eclipse of the sun, May 15, 1836, by Prof. Auber

大批小天体--这一次是黑色的--被天文学家赫里克、拜斯-巴洛特和德·库皮斯观测到(*L'Année Scientifique*,1860-25)；拉梅先生观测到的大量天体穿过月球(*L'Année Scientifique*,1874-62)；又一个暗天体实例；梅西耶于1777年6月17日报告的数目惊人的暗色球状天体(阿拉戈，*Œuvres*,9-38)；相当数量的发光天体，似乎从太阳朝各个方向向外移动；由奥贝尔教授于1836年5月15日日食期间在哈瓦那观测到

(Poey); M. Poey cites a similar instance, of Aug. 3, 1886; M. Lotard's opinion that they were birds (*L'Astronomie*, 1886-391); large number of small bodies crossing disk of the sun, some swiftly, some slowly; most of them globular, but some seemingly triangular, and some of more complicated structure; seen by M. Trouvelet, who, whether seeds, insects, birds, or other commonplace things, had never seen anything resembling these forms (*L'Année Scientifique*, 1885-8); report from the Rio de Janeiro Observatory, of vast numbers of bodies crossing the sun, some of them luminous and some of them dark, from some time in December, 1875, until Jan. 22, 1876 (*La Nature*, 1876-384).

(Poey);M.Poey 引述了 1886 年 8 月 3 日的一个类似事例；M.Lotard 认为它们是鸟(*L'Astronomie*,1886-391)；大量小物体穿过日面，有的快，有的慢；其中大多数呈球状，但有些看似三角形，还有些结构更为复杂；由 M.Trouvelet 所见，无论它们是种子、昆虫、鸟还是其他寻常之物，他从未见过任何与这些形状相似的东西(*L'Année Scientifique*,1885-8)；来自里约热内卢天文台的报告称，从 1875 年 12 月的某个时候直到 1876 年 1 月 22 日，有大量物体穿过太阳，其中一些发光，一些暗淡(*La Nature*,1876-384)。

Of course, at a distance, any form is likely to look round or roundish: but we point out that we have notes upon the seeming of more complex forms. In *L'Astronomie*, 1886-70, is recorded M. Briguiere's observation, at Marseilles, April 15 and April 25, 1883, upon the crossing of the sun by bodies that were irregular in form. Some of them moved as if in alignment.

当然，在远处，任何形状都可能看起来是圆的或近似圆的：但我们指出，我们有一些关于更复杂形状之表象的笔记。在*L'Astronomie*,1886-70中，记载了布里吉埃先生在马赛于1883年4月15日和4月25日对形状不规则的天体穿越太阳的观测。其中一些天体的移动仿佛排成一线。

Letter from Sir Robert Inglis to Col. Sabine (*Rept. Brit. Assoc.*, 1849-17):

罗伯特·英格利斯爵士致萨宾上校的信(*Rept.Brit.Assoc.*,1849-17):

That, at 3 P.M., Aug. 8, 1849, at Gais, Switzerland, Inglis had seen thousands and thousands of brilliant white objects, like snowflakes in a cloudless sky. Though this display lasted about twenty-five minutes, not one of these seeming snowflakes was seen to fall. Inglis says that his servant "fancied" that he had seen something like wings on these—whatever they were. Upon page 18, of the *Report*, Sir John Herschel says that, in 1845 or 1846, his attention had been attracted by objects of considerable size, in the air, seemingly not far away. He had looked at them through a

那就是，1849年8月8日下午3点，在瑞士盖斯，英格利斯看到了成千上万的明亮白色物体，像无云天空中的雪花。尽管这场显示持续了大约二十五分钟，但这些看似雪花的东西没有一个被看到落下。英格利斯说他的仆人“幻想”他看到了这些东西上有翅膀--不管它们是什么。在报告第18页，约翰·赫歇尔爵士说，在1845年或1846年，他的注意力被空中相当大的物体吸引，似乎不远。他曾通过望远镜看过它们。

telescope. He says that they were masses of hay, not less than a yard or two in diameter. Still there are some circumstances that interest me. He says that, though no less than a whirlwind could have sustained these masses, the air about him was calm. "No doubt wind prevailed at the spot, but there was no roaring noise." None of these masses fell within his observation or knowledge. To walk a few fields away and find out more would seem not much to expect from a man of science, but it is one of our superstitions, that such a seeming trifle is just what—by the Spirit of an Era, we'll call it—one is not permitted to do. If those things were not masses of hay, and if Herschel had walked a little and found out, and had reported that he had seen strange objects in the air—that report, in 1846, would have been as misplaced as the appearance of a tail upon an embryo still in its gastrula era. I have noticed this inhibition in my own case many times. Looking back—why didn't I do this or that little thing that would have cost so little and have meant so much? Didn't belong to that era of my own development.

他说它们是干草堆，直径不小于一两码。仍有一些情况让我感兴趣。他说，尽管只有旋风才能维持这些草堆，但他周围的空气是平静的。“无疑风在那个地方盛行，但没有轰鸣声。”这些草堆没有一个落在他的观察或知识范围内。走几块田地远去看看更多，对于一个科学家来说似乎不算过分要求，但这是我们的迷信之一，这样一个看似小事正是--我们称之为时代精神--一个人不被允许做的。如果那些东西不是干草堆，如果赫歇尔走了一点路并发现，并报告他在空中看到了奇怪物体--那份报告，在1846年，会像胚胎仍在其原肠胚时代出现尾巴一样不合时宜。我在自己的情况下多次注意到这种抑制。回顾--为什么我没有做这个或那个小事，那会花费如此少却意味着如此多?不属于我自己发展的那个时代。

*Nature*, 22-64:

That, at Kattenau, Germany, about half an hour before sunrise, March 22, 1880, "an enormous number of luminous bodies rose from the horizon, and passed in a horizontal direction from east to west." They are described as having appeared in a zone or belt. "They shone with a remarkably brilliant light."

自然，22-64：

我们的说法是，1880年3月22日，在德国卡滕瑙，日出前约半小时，“大量发光体从地平线升起，并沿水平方向自东向西移动。”它们被描述为出现在一个区域或带中。“它们发出异常明亮的光。”

So they've thrown lassos over our data to bring them back to earth. But they're lassos that cannot tighten. We can't pull out of them: we may step out of them, or lift them off. Some of us used to have an impression of Science sitting in calm, just judgment:

于是他们向我们的资料抛出了套索，要把它们拉回地面。但那是无法收紧的套索。我们无法从中脱出：我们可以从中走出，或把它们提起。我们中有些人过去有一种印象，以为科学坐在平静、公正的审判中：

some of us now feel that a good many of our data have been lynched. If a Crusade, perhaps from Mars to Jupiter, occur in the autumn—"seeds." If a Crusade or outpouring of celestial vandals is seen from this earth in the spring—"ice crystals." If we have record of a race of aerial beings, perhaps with no substantial habitat, seen by someone in India—"locusts."

This will be disregarded:

If locusts fly high, they freeze and fall in thousands.

*Nature*, 47-581:

Locusts that were seen in the mountains of India, at a height of 12,750 feet—"in swarms and dying by thousands."

But no matter whether they fly high or fly low, no one ever wonders what's in the air when locusts are passing overhead, because of the falling of stragglers. I have especially looked this matter up—no mystery when locusts are flying overhead—constant falling of stragglers.

*Monthly Notices*, 30-135:

"An unusual phenomenon noticed by Lieut. Herschel, Oct. 17 and 18, 1870, while observing the sun, at Bangalore, India."

Lieut. Herschel had noticed dark shadows crossing the sun—but away from the sun there were luminous, moving images. For two days bodies passed in a continuous stream, varying in size and velocity.

The Lieutenant tries to explain, as we shall see, but he says:

"As it was, the continuous flight, for two whole days, in such

我们中有些人现在觉得，我们的许多资料已被私刑处死。如果一场十字军--也许从火星到木星--发生在秋天--“种子”。如果一场十字军或天体的破坏者的大举出动在春天从地球上被看见--“冰晶”。如果我们有记录，说某个在印度的人看见了一个空中族类--也许没有实质的栖息地--“蝗虫”。

这将不予理会：

如果蝗虫飞得很高，它们会冻僵，成千上万地掉落下来。

自然，47-581：

那是在印度山区、海拔12,750英尺处见到的蝗虫--“成群结队，成千上万地死去。”

但无论它们飞得高还是飞得低，当蝗虫从头顶经过时，从没有人想知道空中有什么，因为掉队的会落下。我特别查过这件事--蝗虫从头顶飞过时并无神秘--掉队者不断落下。

每月通知,30-135:

“赫歇尔中尉1870年10月17日和18日在印度班加罗尔观测太阳时注意到的一种不寻常现象。”

赫歇尔中尉注意到有暗影横过太阳--但在远离太阳之处有发光的、移动的影像。连续两天，物体以连续不断的流经过，大小和速度各异。

中尉试图解释，我们将会看到，但他说：

事实上，连续飞行了整整两天，在这样的

numbers, in the upper regions of the air, of beasts that left no stragglers, is a wonder of natural history, if not of astronomy."

He tried different focusing—he saw wings—perhaps he saw planes. He says that he saw upon the objects either wings or phantom-like appendages.

Then he saw something that was so bizarre that, in the fullness of his nineteenth-centuriness, he writes:

"There was no longer doubt: they were locusts or flies of some sort."

One of them had paused.

It had hovered.

Then it had whisked off.

The Editor says that at that time "countless locusts had descended upon certain parts of India."

We now have an instance that is extraordinary in several respects —super-voyagers or super-ravagers; angels, ragamuffins, crusaders, emigrants, aeronauts, or aerial elephants, or bison or dinosaurs—except that I think the thing had planes or wings—one of them has been photographed. It may be that in the history of photography no more extraordinary picture than this has ever been taken.

*L'Astronomie*, 1885-347:

That, at the Observatory of Zacatecas, Mexico, Aug. 12, 1883, about 2,500 meters above sea level, were seen a large number of small luminous bodies, entering upon the disk of the sun. M.

在空气的高层区域，成群的野兽没有留下任何掉队者，这是自然史--如果不是天文学--上的一个奇观。”

他尝试了不同的聚焦--他看到了翅膀--也许他看到的是翼面。他说他在那些物体上看到的要么是翅膀，要么是幽灵般的附肢。

然后他看到了某种如此怪异的东西，以至于在他那十足的十九世纪心态的充盈之下，他写道：

不再有疑问：它们是某种蝗虫或苍蝇。

其中一人停了下来。

它曾盘旋。

随后它便倏地掠走了。

编辑说，当时“无数的蝗虫已降临到印度的某些地区。”

我们现在有一个在好几个方面都非同寻常的实例--超级飞行者或超级掠夺者；天使、衣衫褴褛者、十字军、移民、飞行家，或空中大象，或野牛，或恐龙--只不过我认为那东西有翼面或翅膀--其中之一已被拍摄下来。也许在摄影史上，从未有过比这更非同寻常的照片。

《天文学》，1885-347:

1883年8月12日，在墨西哥萨卡特卡斯天文台，海拔约2500米处，人们看到大量小型发光体进入日面。M.

Bonilla telegraphed to the Observatories of the City of Mexico and of Puebla. Word came back that the bodies were not visible there. Because of this parallax, M. Bonilla placed the bodies "relatively near the earth." But when we find out what he called "relatively near the earth"—birds or bugs or hosts of a Super-Tamerlane or army of a celestial Richard Cœur de Lion—our heresies rejoice anyway. His estimate is "less distance than the moon."

博尼利亚向墨西哥城天文台和普埃布拉天文台发了电报。回电说那些物体在那里不可见。由于这一视差，博尼利亚先生把那些物体置于“相对靠近地球”之处。但当我们弄清他所谓的“相对靠近地球”是什么--鸟或虫，或一位超级帖木儿的群队，或天界狮心理查的军队--我们的异端之说无论如何都欢欣鼓舞。他的估计是“距离小于月球”。

One of them was photographed. See *L'Astronomie*, 1885-349. The photograph shows a long body surrounded by indefinite structures, or by the haze of wings or planes in motion.

其中之一被拍摄下来。见*L'Astronomie*,1885-349。照片显示一个长形物体，周围环绕着模糊不定的结构，或环绕着运动中的翅膀或翼面的雾气。

*L'Astronomie*, 1887-66;

天文学，1887-66；

Signer Ricco, of the Observatory of Palermo, writes that, Nov. 30, 1880, at 8:30 o'clock in the morning, he was watching the sun, when he saw, slowly traversing its disk, bodies in two long, parallel lines, and a shorter, parallel line. The bodies looked winged to him. But so large were they that he had to think of large birds. He thought of cranes.

巴勒莫天文台的西格诺·里科写道，1880年11月30日早晨8点30分，他正在观察太阳，这时他看见一些物体排成两条长长的平行线和一条较短的平行线，缓缓地穿过日面。在他看来，这些物体像是长着翅膀。但它们如此之大，以至于他不得不想到大鸟。他想到了鹤。

He consulted ornithologists, and learned that the configuration of parallel lines agrees with the flight-formation of cranes. This was in 1880: anybody now living in New York City, for instance, would tell him that also it is a familiar formation of aeroplanes. But, because of data of focus and subtended angles, these beings or objects must have been high.

他咨询了鸟类学家，得知平行线的构型与鹤的飞行队形相符。这是在1880年：譬如，如今住在纽约市的任何人都会告诉他，这也是一种常见的飞机队形。但是，由于聚焦和所张角的资料，这些存在物或物体必定很高。

Sig. Ricco argues that condors have been known to fly three or four miles high, and that heights reached by other birds have been estimated at two or three miles. He says that cranes have been known to fly so high that they have been lost to view.

里科先生论证说，已知神鹰能飞到三四英里高，而其他鸟类达到的高度曾被估计为两三英里。他说，已知鹤能飞得那么高，以至于从视野中消失。

Our own acceptance, in conventional terms, is that there is not a bird of this earth that would not freeze to death at a height of more than four miles: that if condors fly three or four miles high, they are birds that are especially adapted to such altitudes.

Sig. Ricco's estimate is that these objects or beings or cranes must have been at least five and a half miles high.

我们自己的接受，用常规说法来说，是：这地球上没有一只鸟在超过四英里的高度不会冻死：如果神鹰飞到三四英里高，它们是特别适应这种高度的鸟。

里科先生的估计是，这些物体或存在物或鹤必定至少在五英里半高。

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## 17

The vast dark thing that looked like a poised crow of unholy dimensions. Assuming that I shall ever have any readers, let him, or both of them, if I shall ever have such popularity as that, note how dim that bold black datum is at the distance of only two chapters.

The question:

Was it a thing or the shadow of a thing?

Acceptance either way calls not for mere revision but revolution in the science of astronomy. But the dimness of the datum of only two chapters ago. The carved stone disk of Tarbes, and the rain that fell every afternoon for twenty—if I haven't forgotten, myself, whether it was twenty-three or twenty-five days!—upon one small area. We are all Thomsons, with brains that have smooth and slippery, though corrugated, surfaces—or that all intellection is associative—or that we remember that which correlates with a dominant—and a few chapters go by, and there's scarcely an impression that hasn't slid off our smooth and slippery brains, of Leverrier and the "planet Vulcan." There are two ways by which irreconcilables can be remembered—if they can be correlated in a

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17

那个巨大的黑色东西，看起来像一只悬停着的、尺寸不祥的乌鸦。假设我终将会有任何读者，那就让他，或者他们两人，如果我终将会有那样的声望的话，注意这个大胆的黑色资料在仅仅隔了两章的距离处是多么模糊。

问题：

是一个物体，还是物体的影子?

无论接受哪一方，都要求天文学不仅仅是修正，而是一场革命。但仅仅两章之前那个数据的模糊性。塔尔布的刻石圆盘，以及连续二十天--如果我自己没记错的话，是二十三天还是二十五天!--每天下午都落在某一小块区域上的雨。我们都是汤姆逊式的人物，大脑表面光滑而滑溜，虽然布满皱褶--或者说一切智力活动都是联想性的--或者说我们只记住那些与主导因素相关联的东西--几章过去之后，几乎没有什么印象不曾从我们光滑滑溜的大脑中滑落，包括勒威耶和“火神星”。不可调和之事有两种被记住的方式--如果它们能在一种

system more nearly real than the system that rejects them—and by repetition and repetition and repetition.

Vast black thing like a crow poised over the moon.

The datum is so important to us, because it enforces, in another field, our acceptance that dark bodies of planetary size traverse this solar system.

Our position:

That the things have been seen:

Also that their shadows have been seen.

Vast black thing poised like a crow over the moon. So far it is a single instance. By a single instance, we mean the negligible.

In *Popular Science*, 34-158, Serviss tells of a shadow that Schroeter saw, in 1788, in the lunar Alps. First he saw a light. But then, when this region was illuminated, he saw a round shadow where the light had been.

Our own expression:

That he saw a luminous object near the moon: that that part of the moon became illuminated, and the object was lost to view; but that then its shadow underneath was seen.

Serviss explains, of course. Otherwise he'd not be Prof. Serviss. It's a little contest in relative approximations to realness. Prof. Serviss thinks that what Schroeter saw was the "round" shadow of a mountain—in the region that had become lighted. He assumes that Schroeter never looked again to see whether the shadow could be attributed to a mountain. That's the crux: conceivably a

体系比拒绝它们的体系更近乎真实--而且是通过重复、重复、再重复。

一只像乌鸦一样的巨大黑色物体悬在月亮上方。

这个资料对我们如此重要，因为它在另一个领域中强化了我们的接受：行星大小的暗色物体穿越这个太阳系。

我们的立场：

这些东西已经被看见了：

我们的说法是，它们的影子也被人看见过。

巨大的黑色东西像一只乌鸦一样悬停在月亮上方。到目前为止这是一个孤例。所谓孤例，我们指的是可忽略者。

在*Popular Science*,34-158中，塞维斯讲述了施罗特1788年在月球阿尔卑斯山脉看到的一个阴影。起初他看到一个光点。但随后，当这一区域被照亮时，他在原先有光的地方看到一个圆形阴影。

我们的说法是，

即他在月亮附近看到一个发光物体：即月亮的那个部分被照亮了，而那个物体从视野中消失了；但随后在它下方看到了它的阴影。

塞维斯当然作了解释。否则他就不是塞维斯教授了。这是一场关于相对接近真实性的小小竞赛。塞维斯教授认为，施罗特所看到的是一个山--在已经变亮的那个区域--的“圆形”阴影。他假定施罗特从未再看一眼，以查看那阴影是否可归因于一座山。症结就在于此：可以设想一座

mountain could cast a round—and that means detached—shadow, in the lighted part of the moon. Prof. Serviss could, of course, explain why he disregards the light in the first place—maybe it had always been there "in the first place." If he couldn't explain, he'd still be an amateur.

We have another datum. I think it is more extraordinary than—

Vast thing, black and poised, like a crow, over the moon.

But only because it's more circumstantial, and because it has corroboration, do I think it more extraordinary than—

Vast poised thing, black as a crow, over the moon.

Mr. H.C. Russell, who was usually as orthodox as anybody, I suppose—at least, he wrote "F.R.A.S." after his name—tells in the *Observatory*, 2-374, one of the wickedest, or most preposterous, stories that we have so far exhumed:

That he and another astronomer, G.D. Hirst, were in the Blue fountains, near Sydney, N.S.W., and Mr. Hirst was looking at the moon—

He saw on the moon what Russell calls "one of those remarkable facts, which being seen should be recorded, although no explanation can at present be offered."

That may be so. It is very rarely done. Our own expression upon evolution by successive dominants and their correlates is against it. On the other hand, we express that every era records a few observations out of harmony with it, but adumbratory or preparatory to the spirit of eras still to come. It's very rarely done. Lashed by the phantom-scourge of a now passing era, the world of

山能在月亮的被照亮部分投下一个圆形--也就是说分离的--阴影。塞维斯教授当然能解释他为何一开始就不理会那光--也许它“一开始”就一直在那儿。如果他不能解释，他仍然会是个业余爱好者。

我们还有另一条资料。我认为它比--更不寻常。

庞然大物，漆黑而悬停，如一只乌鸦，悬于月亮之上。

但只是因为它更为详尽，并且因为它有佐证，我才认为它比--更为非同寻常

巨大的、悬停的东西，黑如乌鸦，悬于月亮之上。

H.C.拉塞尔先生，我想他通常和任何人一样正统--至少，他在名字后面写了“F.R.A.S.”--在*Observatory*,2-374中讲述了我们迄今发掘出的最邪恶的、或最荒谬的故事之一：

即他和另一位天文学家G.D.赫斯特在新南威尔士州悉尼附近的蓝泉，而赫斯特先生正在观察月亮--

他在月亮上看到了拉塞尔所谓的“那些非凡事实之一，此类事实既然被看到就应当被记录，尽管目前无法提供任何解释。”

也许是这样。这种事极少被做。我们自己关于通过相继的支配者及其相关者而进化的说法是反对它的。另一方面，我们表述说，每个时代都记录下少数与其不和谐、但预示或准备着尚未来临的时代之精神的观察。被一个正在逝去的时代的幽灵鞭笞所抽打，天文学家的

astronomers is in a state of terrorism, though of a highly attenuated, modernized, devitalized kind. Let an astronomer see something that is not of the conventional, celestial sights, or something that it is "improper" to see—his very dignity is in danger. Some one of the corralled and scourged may stick a smile into his back. He'll be thought of unkindly.

With a hardihood that is unusual in his world of ethereal sensitivenesses, Russell says, of Hirst's observation:

"He found a large part of it covered with a dark shade, quite as dark as the shadow of the earth during an eclipse of the moon."

But the climax of hardihood or impropriety or wickedness, preposterousness or enlightenment:

"One could hardly resist the conviction that it was a shadow, yet it could not be the shadow of any known body."

Richard Proctor was a man of some liberality. After a while we shall have a letter, which once upon a time we'd have called delirious—don't know that we could read such a thing now, for the first time, without incredulous laughter—which Mr. Proctor permitted to be published in *Knowledge*. But a dark, unknown world that could cast a shadow upon a large part of the moon, perhaps extending far beyond the limb of the moon; a shadow as deep as the shadow of this earth—

Too much for Mr. Proctor's politeness.

I haven't read what he said, but it seems to have been a little coarse. Russell says that Proctor "freely used" his name in the *Echo*, of March 14, 1879, ridiculing this observation which had been made by Russell as well as Hirst. If it hadn't been Proctor, it

世界处于一种恐怖状态之中，尽管是一种高度稀释化、现代化、去活力化的恐怖。让一位天文学家看到某种不属于常规天体景象的东西，或某种“不宜”看到的东西--他自身的尊严就岌岌可危。被围栏圈住、被鞭笞的人中，某一个可能会在他背后插上一个微笑。他会被不友善地看待。

以在他那空灵敏感的世界中不寻常的刚毅，拉塞尔就赫斯特的观察说道：

“他发现它的一大部分被一片暗影覆盖，其暗程度正如月食期间地球的阴影。”

但刚毅或不当或邪恶、荒谬或启蒙的顶点：

“人几乎无法抗拒这样的信念：那是一个影子，然而它不可能是任何已知物体的影子。”

理查德·普罗克特是个颇有开明气度的人。过些时候我们会看到一封信，换作从前我们准会说它神志不清--不知道如今我们能否第一次读这种东西而不发出不信的笑声--这封信普罗克特先生允许发表在*Knowledge*上。但一个黑暗的、未知的世界，能在一个很大部分的月亮上投下影子，也许远远延伸到月亮的边缘之外；一个和这地球的影子一样深的影子--

普罗克特先生未免太客气了。

我没有读过他所说的话，但似乎有点粗鲁。拉塞尔说，普罗克特在1879年3月14日的《回声报》上“随意使用”了他的名字，嘲笑这个由拉塞尔和赫斯特共同做出的观察。如果不是普罗克特，那它

would have been someone else—but one notes that the attack came out in a newspaper. There is no discussion of this remarkable subject, no mention in any other astronomic journal. The disregard was almost complete—but we do note that the columns of the *Observatory* were open to Russell to answer Proctor.

In the answer, I note considerable intermediateness. Far back in 1879, it would have been a beautiful positivism, if Russell had said—

"There was a shadow on the moon. Absolutely it was cast by an unknown body."

According to our religion, if he had then given all his time to the maintaining of this one stand, of course breaking all friendships, all ties with his fellow astronomers, his apotheosis would have occurred, greatly assisted by means well known to quasi-existence when its compromises and evasions, and phenomena that are partly this and partly that, are flouted by the definite and uncompromising. It would be impossible in a real existence, but Mr. Russell, of quasi-existence, says that he did resist the conviction; that he had said that one could "hardly resist"; and most of his resentment is against Mr. Proctor's thinking that he had not resisted. It seems too bad—if apotheosis be desirable.

The point in Intermediatism here is:

Not that to adapt to the conditions of quasi-existence is to have what is called success in quasi-existence, but is to lose one's soul—

But is to lose "one's" chance of attaining soul, self, or entity.

One indignation quoted from Proctor interests us:

也会是别人--但人们注意到这次攻击是发表在一份报纸上的。对这个非凡的主题没有任何讨论，在任何其他天文学期刊中也没有提及。这种漠视几乎是彻底的--但我们确实注意到*Observatory*的专栏对拉塞尔开放，以便他答复普罗克特。

在答复中，我注意到相当程度的折衷。早在1879年，如果拉塞尔说过--那本会是一种漂亮的实证主义--

月亮上有一个阴影。绝对是由一个未知天体投下的。

按照我们的宗教，如果他当时把全部时间都用于维护这一个立场，当然要断绝一切友谊、一切与同行天文学家的联系，那么他的神化早就发生了，而且会得到准存在在其妥协与回避、以及那些半此半彼的现象被明确而不妥协者所蔑视时惯用的手段的大力协助。在真实的存在中这是不可能的，但准存在的罗素先生说，他确实抵抗了那个信念；他曾说一个人“几乎无法抵抗”；而他大部分的怨恨是针对普罗克特先生认为他没有抵抗。这似乎太糟糕了--如果神化是可取的话。

这里的中间主义要点是：

并不是说适应准存在的条件就是在准存在中获得所谓的成功，而是丧失自己的灵魂--

但失去的是“一个人”获得灵魂、自我或实体的机会。

我们从普罗克特那里引用的一段愤慨之言引起了我们的兴趣：

"What happens on the moon may at any time happen to this earth."

Or:

That is just the teaching of this department of Advanced Astronomy:

That Russell and Hirst saw the sun eclipsed relatively to the moon by a vast dark body:

That many times have eclipses occurred relatively to this earth, by vast, dark bodies:

That there have been many eclipses that have not been recognized as eclipses by scientific kindergartens.

There is a merger, of course. We'll take a look at it first—that, after all, it may have been a shadow that Hirst and Russell saw, but the only significance is that the sun was eclipsed relatively to the moon by a cosmic haze of some kind, or a swarm of meteors close together, or a gaseous discharge left behind by a comet. My own acceptance is that vagueness of shadow is a function of vagueness of intervention; that a shadow as dense as the shadow of this earth is cast by a body denser than hazes and swarms. The information seems definite enough in this respect—"quite as dark as the shadow of this earth during the eclipse of the moon."

Though we may not always be as patient toward them as we should be, it is our acceptance that the astronomic primitives have done a great deal of good work: for instance, in the allaying of fears upon this earth. Sometimes it may seem as if all science were to us very much like what a red flag is to bulls and anti-socialists. It's not that: it's more like what unsquare meals are to bulls and

“月球上发生的事，随时可能发生在地球上。”

或者：

我们的说法是，这正是高等天文学这一分支的教导：

拉塞尔和赫斯特看见太阳相对于月亮被一个巨大的黑暗物体所食：

相对于这地球，曾有许多次日食被巨大的、黑暗的物体所造成：

曾经有许多日食和月食未被科学启蒙教育所识别为食象。

当然有一种融合。我们先来看看它--毕竟，赫斯特和罗素看到的可能是一个影子，但唯一重要的是，太阳相对于月亮被某种宇宙薄雾、或一群密集的流星、或彗星留下的气体排放物所遮蔽。我自己的接受是，影子的模糊性是干预模糊性的函数；像地球影子那样浓密的影子，是由比薄雾和星群更浓密的物体投射的。在这方面信息似乎足够明确--“在月食期间与地球的影子一样黑暗。”

尽管我们未必总能像应该的那样对他们有耐心，我们的说法是，天文学的原始人做了大量有益的工作：例如，平息这地球上的恐惧。有时看起来仿佛一切科学对我们来说很像红旗之于公牛和反社会者。并非如此：它更像是不方正的饭食之于公牛和

anti-socialists—not the scientific, but the insufficient. Our acceptance is that Evil is the negative state, by which we mean the state of maladjustment, discord, ugliness, disorganization, inconsistency, injustice, and so on—as determined in Intermediateness, not by real standards, but only by higher approximations to adjustment, harmony, beauty, organization, consistency, justice, and so on. Evil is outlived virtue, or incipient virtue that has not yet established itself, or any other phenomenon that is not in seeming adjustment, harmony, consistency with a dominant. The astronomers have functioned bravely in the past. They've been good for business: the big interests think kindly, if at all, of them. It's bad for trade to have an intense darkness come upon an unaware community and frighten people out of their purchasing values. But if an obscuration be foretold, and if it then occur—may seem a little uncanny—only a shadow—and no one who was about to buy a pair of shoes runs home panic-stricken and saves the money.

反社会主义者--不是科学的，而是不充分的。我们的接受是，恶是否定状态，我们指的是失调、不和谐、丑陋、无组织、不一致、不公正等等的状态--这是在中间性中确定的，不是由真实标准，而只是由对调整、和谐、美、组织、一致、公正等等的更高近似所确定。恶是过时的美德，或尚未确立自身的初生美德，或任何其他与主导因素表面上不调整、不和谐、不一致的现象。天文学家过去一直勇敢地发挥作用。他们对商业有好处：大利益集团即使想到他们，也是善意地想到。一个强烈的黑暗降临到一个毫无察觉的社区，把人们吓得放弃购买价值，这对贸易不利。但如果一次遮蔽被预言，然后确实发生了--可能显得有点诡异--只是一个影子--没有哪个正要买一双鞋的人会惊慌失措地跑回家把钱存起来。

Upon general principles we accept that astronomers have quasi-systematized data of eclipses—or have included some and disregarded others.

根据一般原则，我们接受天文学家已经准系统化了日食的资料--或者收录了一些而漠视了另一些。

They have done well.

我们的说法是，他们做得不错。

They have functioned.

它们发挥了作用。

But now they're negatives, or they're out of harmony—

但现在它们是负面的，或者说它们不和谐--

If we are in harmony with a new dominant, or the spirit of a new era, in which Exclusionism must be overthrown; if we have data of many obscurations that have occurred, not only upon the moon, but upon our own earth, as convincing of vast intervening

如果我们与一个新的主导者、或一个新时代的精神相和谐，在其中排他主义必须被推翻；如果我们拥有许多已发生的遮蔽的资料，不仅是在月亮上，而且是在我们自己的地球上，作为大量介入的

bodies, usually invisible, as is any regularized, predicted eclipse.

One looks up at the sky.

It seems incredible that, say, at the distance of the moon, there could be, but be invisible, a solid body, say, the size of the moon.

One looks up at the moon, at a time when only a crescent of it is visible. The tendency is to build up the rest of it in one's mind; but the unillumined part looks as vacant as the rest of the sky, and it's of the same blueness as the rest of the sky. There's a vast area of solid substance before one's eyes. It's indistinguishable from the sky.

In some of our little lessons upon the beauties of modesty and humility, we have picked out basic arrogances—tail of a peacock, horns of a stag, dollars of a capitalist—eclipses of astronomers. Though I have no desire for the job, I'd engage to list hundreds of instances in which the report upon an expected eclipse has been "sky overcast" or "weather unfavorable." In our Super-Hibernia, the unfavorable has been construed as the favorable. Some time ago, when we were lost, because we had not recognized our own dominant, when we were still of the unchosen and likely to be more malicious than we now are—because we have noted a steady tolerance creeping into our attitude—if astronomers are not to blame, but are only correlates to a dominant—we advertised a predicted eclipse that did not occur at all. Now, without any especial feeling, except that of recognition of the fate of all attempted absolutism, we give the instance, noting that, though such an evil thing to orthodoxy, it was orthodoxy that recorded the non-event.

天体，通常不可见，正如任何规律化、可预测的食。

抬头望天。

似乎难以置信，比如说，在月亮那样的距离上，可能存在，却不可见，一个固体，比如说，月亮大小。

人们仰望月亮，在只有一弯月牙可见的时候。倾向是在心中把其余部分补全；但未受照明的部分看起来和天空的其余部分一样空无，而且和天空的其余部分一样蓝。眼前是一大片固体物质。它与天空无法区分。

在我们关于谦逊和谦卑之美的一些小课程中，我们挑出了基本的傲慢--孔雀的尾巴、雄鹿的角、资本家的美元--天文学家的日食。虽然我对这项工作没有兴趣，但我愿意列出数百个例子，其中关于预期日食的报告是“天空阴云密布”或“天气不利”。在我们的超级海伯尼亚中，不利被解释为有利。不久前，当我们迷失时，因为我们没有认识到自己的主导因素，当我们仍然属于未被选中者，可能比现在更恶意--因为我们注意到一种稳定的宽容悄悄进入我们的态度--如果天文学家不应受责备，而只是主导因素的关联物--我们刊登了一次预测的日食，但它根本没有发生。现在，没有任何特别的情绪，除了认识到一切试图绝对化的命运的认知之外，我们给出这个例子，注意到，虽然这对正统观念是件邪恶的事，但记录这一非事件的正是正统观念。

*Monthly Notices of the R.A.S.*, 8-132:

"Remarkable appearances during the total eclipse of the moon on March 19, 1848":

In an extract from a letter from Mr. Forster, of Bruges, it is said that, according to the writer's observations at the time of the predicted total eclipse, the moon shone with about three times the intensity of the mean illumination of an eclipsed lunar disk: that the British Consul, at Ghent, who did not know of the predicted eclipse, had written enquiring as to the "blood-red" color of the moon.

This is not very satisfactory to what used to be our malices. But there follows another letter, from another astronomer, Walkey, who had made observations at Clyst St. Lawrence: that, instead of an eclipse, the moon became—as is printed in italics—"most beautifully illuminated" ... "rather tinged with a deep red"... "the moon being as perfect with light as if there had been no eclipse whatever."

I note that Chambers, in his work upon eclipses, gives Forster's letter in full—and not a mention of Walkey's letter.

There is no attempt in *Monthly Notices* to explain upon the notion of greater distance of the moon, and the earth's shadow falling short, which would make as much trouble for astronomers, if that were not foreseen, as no eclipse at all. Also there is no refuge in saying that virtually never, even in total eclipses, is the moon totally dark—"as perfect with light as if there had been no eclipse whatever." It is said that at the time there had been an aurora borealis, which might have caused the luminosity, without a

皇家天文学会月刊,8-132:

“1848年3月19日月全食期间的奇异景象”:

在布鲁日的福斯特先生的一封信的摘录中，据说，根据作者在预报的月全食时的观测，月亮照耀的强度约为被食月盘平均照度的三倍：根特的英国领事不知道预报的月食，曾写信询问月亮的“血红色”颜色。

这对我们过去的恶意来说不太令人满意。但接着还有另一封信，来自另一位天文学家沃基，他在克莱斯特圣劳伦斯作了观测：月亮非但没有被食，反而变得--如用斜体印出的--“最美丽地受到照明”.....“颇染上一层深红”.....“月亮的光亮完美得仿佛根本没有什么月食。”

我注意到钱伯斯在他关于日食的著作中全文给出了福斯特的信--却只字未提沃基的信。

《月度通讯》中并未试图以月球距离更远、地球阴影不及月球为由来解释，若未预见及此，这给天文学家带来的麻烦不亚于根本没有食。同样，也不能以“即便在食甚时，月球也几乎从未完全黑暗--其光亮之完美一如根本未曾发生食”这种说法来搪塞。据说当时曾有极光出现，或可造成此种光亮，而无需--

datum that such an effect, by an aurora, had ever been observed upon the moon.

But single instances—so an observation by Scott, in the Antarctic. The force of this datum lies in my own acceptance, based upon especially looking up this point, that an eclipse nine-tenths of totality has great effect, even though the sky be clouded.

Scott (*Voyage of the Discovery*, vol. ii, p. 215):

"There may have been an eclipse of the sun, Sept. 21, 1903, as the almanac said, but we should, none of us, have liked to swear to the fact."

This eclipse had been set down at nine-tenths of totality. The sky was overcast at the time.

So it is not only that many eclipses unrecognized by astronomers as eclipses have occurred, but that intermediatism, or impositivism, breaks into their own seemingly regularized eclipses.

Our data of unregularized eclipses, as profound as those that are conventionally—or officially?—recognized, that have occurred relatively to this earth:

In *Notes and Queries* there are several allusions to intense darknesses that have occurred upon this earth, quite as eclipses occur, but that are not referable to any known eclipsing body. Of course there is no suggestion here that these darknesses may have been eclipses. My own acceptance is that if in the nineteenth century anyone had uttered such a thought as that, he'd have felt the blight of a Dominant; that Materialistic Science was a jealous god, excluding, as works of the devil, all utterances against the

我们的说法是，这样的效应，即极光对月球的影响，从未被观测到过。

但单个实例--比如斯科特在南极的一次观测。这条资料的力量在于我自己的接受，基于我特别查证了这一点：九成食甚的日食有巨大效果，即使天空多云。

斯科特(《发现号航行》，第2卷，第215页):

“1903年9月21日或许发生过日食，正如历书所说，但我们谁也不会愿意发誓确有其事。”

这次日食被定为九成食甚。当时天空阴云密布。

所以不仅是许多未被天文学家认作日食的日食已经发生，而且是折衷主义、或强加主义，闯入了他们自己看似规则化的日食之中。

我们关于不规则日食的资料，其深刻程度不亚于那些按常规--还是按官方?--被承认的日食，这些日食相对于这地球已经发生：

在《笔记与查询》中，有几处提及地球上曾发生过的极度黑暗，其发生一如食，却不能归因于任何已知的食天体。当然，此处并无暗示这些黑暗可能就是食。我本人的看法是，倘若在十九世纪有人说出这样的想法，他便会感受到一位主导者的打压；那唯物主义的科学是一位忌邪的神，凡违背--的言论，一概作为魔鬼之作而排斥，

seemingly uniform, regular, periodic; that to defy him would have brought on—withering by ridicule—shrinking away by publishers—contempt of friends and family—justifiable grounds for divorce—that one who would so defy would feel what unbelievers in relics of saints felt in an earlier age; what befell virgins who forgot to keep fires burning, in a still earlier age—but that, if he'd almost absolutely hold out, just the same—new fixed star reported in *Monthly Notices*. Altogether, the point in Positivism here is that by Dominants and their correlates, quasi-existence strives for the positive state, aggregating, around a nucleus, or dominant, systematized members of a religion, a science, a society—but that "individuals" who do not surrender and submerge may of themselves highly approximate to positiveness—the fixed, the real, the absolute.

In *Notes and Queries*, 2-4-139, there is an account of a darkness in Holland, in the midst of a bright day, so intense and terrifying that many panic-stricken persons lost their lives stumbling into the canals.

*Gentleman's Magazine*, 33-414:

A darkness that came upon London, Aug. 19, 1763, "greater than at the great eclipse of 1748."

However, our preference is not to go so far back for data. For a list of historic "dark days," see Humboldt, *Cosmos*, 1-120.

*Monthly Weather Review*, March, 1886-79:

That, according to the *La Crosse Daily Republican*, of March 20, 1886, darkness suddenly settled upon the city of Oshkosh, Wis., at 3 P.M., March 19. In five minutes the darkness equaled that of

看似统一、规律、周期性的；违抗他便会招致--被讥笑所摧折--被出版者所回避--被亲友所鄙视--成为离婚的正当理由--如此违抗者所感受的，正如早期时代不信圣髑者所感受的；正如更早时代忘记守火之贞女所遭遇的--然而，倘若他几乎绝对地坚持到底，同样--新的恒星被报告于《月度通讯》。总而言之，实证主义在此的要点是：凭借主导者及其相关项，准存在趋向于实证状态，围绕一个核心或主导者，聚合起一个宗教、一门科学、一个社会的系统化成员--但那些不屈服、不沉没的“个体”，其自身却可高度接近于实证性--那固定的、真实的、绝对的。

在*Notes and Queries*,2-4-139中，有一则关于荷兰在明亮白昼当中出现黑暗的记述，黑暗如此强烈可怖，以致许多惊慌失措的人跌入运河而丧命。

《绅士杂志》，33-414:

1763年8月19日降临伦敦的一片黑暗，“比1748年那次大食时更甚”。

然而，我们不愿为资料追溯得那么远。关于历史上“黑暗日子”的清单，见洪堡，*Cosmos*,1-120。

每月天气评论,1886年3月-79:

据1886年3月20日的*La Crosse Daily Republican*,3月19日下午3点，黑暗突然降临威斯康星州奥什科什市。五分钟内黑暗就相当于

midnight.

Consternation.

I think that some of us are likely to overdo our own superiority and the absurd fears of the Middle Ages—

Oshkosh.

People in the streets rushing in all directions—horses running away—women and children running into cellars—little modern touch after all: gas meters instead of images and relics of saints.

This darkness, which lasted from eight to ten minutes, occurred in a day that had been "light but cloudy." It passed from west to east, and brightness followed: then came reports from towns to the west of Oshkosh: that the same phenomenon had already occurred there. A "wave of total darkness" had passed from west to east.

Other instances are recorded in the *Monthly Weather Review*, but, as to all of them, we have a sense of being pretty well-eclipsed, ourselves, by the conventional explanation that the obscuring body was only a very dense mass of clouds. But some of the instances are interesting—intense darkness at Memphis, Tenn., for about fifteen minutes, at 10 A.M., Dec. 2, 1904—"We are told that in some quarters a panic prevailed, and that some were shouting and praying and imagining that the end of the world had come." (*M.W.R.*, 32-522.) At Louisville, Ky., March 7, 1911, at about 8 A.M.: duration about half an hour; had been raining moderately, and then hail had fallen. "The intense blackness and general ominous appearance of the storm spread terror throughout the city." (*M.W.R.*, 39-345.)

However, this merger between possible eclipses by unknown dark

午夜。

惊愕。

我想我们中有些人很可能过分夸大了自己的优越感和中世纪的荒谬恐惧--

奥什科什。

街上的人们四散奔逃--马匹惊跑--妇女和儿童跑进地窖--毕竟还有点现代色彩：煤气表代替了圣徒的画像和遗物。

这场黑暗持续了八到十分钟，发生在一个“明亮但多云”的日子里。它自西向东移动，随后明亮降临：接着来自奥什科什以西城镇的报告传来：同样的现象已经在那里发生过了。一股“全黑之波”自西向东掠过。

其他事例记载于《每月天气评论》(Monthly Weather Review)，但就所有这些事例而言，我们感到自己已被常规说法相当彻底地盖过了--那遮蔽之物不过是一团极浓密的云。不过其中有些事例颇有趣味--1904年12月2日上午10时，田纳西州孟菲斯(Memphis, Tenn.)出现约十五分钟的强烈黑暗--“我们被告知，某些街区发生了恐慌，有人喊叫、祈祷，想象世界末日已经来临。”(M.W.R.,32-522。)1911年3月7日上午约8时，肯塔基州路易斯维尔(Louisville, Ky.)：持续约半小时；此前一直下着中雨，随后落了冰雹。“那强烈的黑暗和风暴整体的凶险景象在全城散布了恐怖。”(M.W.R.,39-345。)

然而，这种未知暗天体可能造成的食与

bodies and commonplace terrestrial phenomena is formidable.

As to darknesses that have fallen upon vast areas, conventionality is—smoke from forest fires. In the *U.S. Forest Service Bulletin*, No. 117, F.G. Plummer gives a list of eighteen darknesses that have occurred in the United States and Canada. He is one of the primitives, but I should say that his dogmatism is shaken by vibrations from the new Dominant. His difficulty, which he acknowledges, but which he would have disregarded had he written a decade or so earlier, is the profundity of some of these obscurations. He says that mere smokiness cannot account for such "awe-inspiring dark days." So he conceives of eddies in the air, concentrating the smoke from forest fires. Then, in the inconsistency or discord of all quasi-intellection that is striving for consistency or harmony, he tells of the vastness of some of these darknesses. Of course Mr. Plummer did not really think upon this subject, but one does feel that he might have approximated higher to real thinking than by speaking of concentration and then listing data of enormous area, or the opposite of circumstances of concentration—because, of his nineteen instances, nine are set down as covering all New England. In quasi-existence, everything generates or is part of its own opposite. Every attempt at peace prepares the way for war; all attempts at justice result in injustice in some other respect: so Mr. Plummer's attempt to bring order into his data, with the explanation of darkness caused by smoke from forest fires, results in such confusion that he ends up by saying that these daytime darknesses have occurred "often with little or no turbidity of the air near the earth's surface"—or with no evidence at all of smoke—except that there is almost always a forest fire somewhere.

天体与寻常地球现象之间的关联是难以应对的。

至于降临于广大地区的黑暗，常规说法是--森林火灾的烟。在《美国森林服务公报》第117号中，F.G.普拉默列出了一份发生于美国和加拿大的十八次黑暗的清单。他是一位原始人，但我应当说，他的独断论已被来自新主导者的振动所动摇。他的困难--他承认这一点，但倘若他早十年左右写作便会置之不理--在于其中某些昏暗的深沉。他说，仅凭烟雾不能解释如此“令人敬畏的黑暗日子”。于是他设想空中有涡旋，将森林火灾的烟聚集起来。接着，在一切力求一致或和谐的准智识所固有的不一致或不和谐中，他又讲述了其中某些黑暗的广袤。当然，普拉默先生并未真正思考过这一主题，但人们确实感到，他本可以比谈论聚集、继而列举巨大面积的数据--或与聚集情形相反的数据--更接近于真正的思考，因为在他的十九个事例中，有九个被记载为覆盖整个新英格兰。在准存在中，万物皆生成或构成其自身对立面的一部分。每一次谋求和平的尝试都为战争铺路；一切谋求正义的尝试都在其他方面导致不义：因此普拉默先生试图以森林火灾之烟造成黑暗这一解释来为他的资料建立秩序，结果却造成如此混乱，以至于他最后说，这些白昼的黑暗“往往在地表附近空气几乎或完全没有浑浊”的情况下发生--或者根本没有任何烟的迹象--除了几乎总有什么地方在发生森林火灾。

However, of the eighteen instances, the only one that I'd bother to contest is the profound darkness in Canada and northern parts of the United States, Nov. 19, 1819—which we have already considered.

然而，在这十八个事例中，我唯一愿意辩驳的是1819年11月19日加拿大及美国北部地区的极度黑暗--这一点我们已经讨论过了。

Its concomitants:

它的伴随物：

Lights in the sky;

天空中的光；

Fall of a black substance;

黑色物质的降落；

Shocks like those of an earthquake.

像地震一样的震动。

In this instance, the only available forest fire was one to the south of the Ohio River. For all I know, soot from a very great fire south of the Ohio might fall in Montreal, Canada, and conceivably, by some freak of reflection, light from it might be seen in Montreal, but the earthquake is not assimilable with a forest fire. On the other hand, it will soon be our expression that profound darkness, fall of matter from the sky, lights in the sky, and earthquakes are phenomena of the near approach of other worlds to this world. It is such comprehensiveness, as contrasted with inclusion of a few factors and disregard for the rest, that we call higher approximation to realness—or universalness.

在这个事例中，唯一可用的森林大火是俄亥俄河以南的一场。据我所知，俄亥俄河以南一场极大火灾的烟灰完全可能落到加拿大的蒙特利尔，而且可以想象，借某种反射的奇异作用，火光也可能在蒙特利尔被看到，但地震不能与森林大火相提并论。另一方面，我们的说法很快就会是，深沉的黑暗、从天而降的物质、天空中的光以及地震，都是其他世界接近这个世界的现象。正是这种全面性--与只纳入少数因素而忽视其余因素相对照--被我们称为对实在性，或者说普遍性，更高程度的接近。

A darkness, of April 17, 1904, at Wimbledon, England (*Symons' Met. Mag.*, 39-69). It came from a smokeless region: no rain, no thunder; lasted 10 minutes; too dark to go "even out in the open."

1904年4月17日，英格兰温布尔登出现的一片黑暗(*Symons' Met.Mag.*, 39-69)。它来自一个无烟的区域：没有雨，没有雷；持续了10分钟；黑暗到“即使在露天”也无法外出。

As to darknesses in Great Britain, one thinks of fogs—but in *Nature*, 25-289, there are some observations by Major J. Herschel, upon an obscuration in London, Jan. 22, 1882, at 10:30 A.M., so great that he could hear persons upon the opposite side of the street, but could not see them—"It was obvious that there was no

至于大不列颠的黑暗，人们会想到雾--但在*Nature*,25-289中，有J.Herschel少校的一些观察，关于1882年1月22日上午10点30分伦敦的一次昏暗，其程度之大使他能听到街对面的人声，却看不见他们--“显然并没有

fog to speak of."

*Annual Register*, 1857-132:

An account by Charles A. Murray, British Envoy to Persia, of a darkness of May 20, 1857, that came upon Bagdad—"a darkness more intense than ordinary midnight, when neither stars nor moon are visible...." "After a short time the black darkness was succeeded by a red, lurid gloom, such as I never saw in any part of the world."

"Panic seized the whole city."

"A dense volume of red sand fell."

This matter of sand falling seems to suggest conventional explanation enough, or that a simoon, heavily charged with terrestrial sand, had obscured the sun, but Mr. Murray, who says that he had had experience with simoons, gives his opinion that "it cannot have been a simoon."

It is our comprehensiveness now, or this matter of concomitants of darknesses that we are going to capitalize. It is all very complicated and tremendous, and our own treatment can be but impressionistic, but a few of the rudiments of Advanced Seismology we shall now take up—or the four principal phenomena of another world's close approach to this world.

If a large substantial mass, or super-construction, should enter this earth's atmosphere, it is our acceptance that it would sometimes—depending upon velocity—appear luminous or look like a cloud, or like a cloud with a luminous nucleus. Later we shall have an expression upon luminosity—different from the luminosity of incandescence—that comes upon objects falling from the sky, or

雾，值得一提。

《年鉴》，1857-132:

英国驻波斯公使查尔斯·A·默里(Charles A.Murray)记述1857年5月20日巴格达降临的一场黑暗--"一种比寻常午夜更为浓重的黑暗，那时既看不见星辰，也看不见月亮....." "过了不多时，那漆黑的黑暗之后继之以一片红色的、火光般的阴霾，这样的景象我在世界上任何地方都从未见过。"

恐慌攫住了整座城市。

一大团密集的红沙落了下来。

这桩落沙之事似乎足以提示一种常规解释，或者说，一场饱含地球上的沙尘的西蒙风遮蔽了太阳；但默里先生说，他有过遭遇西蒙风的经验，他给出的意见是“那不可能是西蒙风”。

我们现在要着重处理的，是我们的包罗万象，或者说这桩关于黑暗之伴随物的事情。这一切都极其复杂而巨大，我们自己的处理也只能是印象式的，但我们现在要着手谈谈高级地震学的若干基本原理--或者说另一个世界接近此世界时的四大主要现象。

如果一个巨大的实体块，或超级构造物，进入地球的大气层，我们的说法是，它有时--取决于速度--会显得发光，或看起来像一朵云，或像一朵带有发光核心的云。后面我们还要就发光现象给出一种说法--那不同于白炽的发光--这种发光会出现在从天而降的物体上，或

entering this earth's atmosphere. Now our expression is that worlds have often come close to this earth, and that smaller objects—size of a haystack or size of several dozen skyscrapers lumped, have often hurtled through this earth's atmosphere, and have been mistaken for clouds, because they were enveloped in clouds—

进入地球大气层的物体上。现在我们的说法是，诸世界常常接近此地球，而较小的物体--大小如一个干草堆，或大小如几十座摩天大楼聚在一起--常常疾驰穿过地球的大气层，并被误认为云，因为它们被云包裹着--

Or that around something coming from the intense cold of inter-planetary space—that is of some regions: our own suspicion is that other regions are tropical—the moisture of this earth's atmosphere would condense into a cloud-like appearance around it. In *Nature*, 20-121, there is an account by Mr. S.W. Clifton, Collector of Customs, at Freemantle, Western Australia, sent to the Melbourne Observatory—a clear day—appearance of a small black cloud, moving not very swiftly—bursting into a ball of fire, of the apparent size of the moon—

或者说，围绕某种来自星际空间极度寒冷的东西--那是某些区域：我们自己的猜测是，其他区域是热带--地球大气的水汽会凝结，在其周围形成云状外观。在*Nature*,20-121中，有一篇由西澳大利亚弗里曼特尔的关税征收员S.W.Clifton先生撰写的记述，寄往墨尔本天文台--一个晴朗的日子--出现一朵小黑云，移动得并不很快--爆裂成一团火球，视大小如月亮--

Or that something with the velocity of an ordinary meteorite could not collect vapor around it, but that slower-moving objects —speed of a railway train, say—may.

或者说，以普通陨石的速度运动的物体无法在自身周围聚集水汽，但运动较慢的物体--譬如说，火车的速度--则可以。

The clouds of tornadoes have so often been described as if they were solid objects that I now accept that sometimes they are: that some so-called tornadoes are objects hurtling through this earth's atmosphere, not only generating disturbances by their suctions, but crushing, with their bulk, all things in their way, rising and falling and finally disappearing, demonstrating that gravitation is not the power that the primitives think it is, if an object moving at relatively low velocity be not pulled to this earth, or being so momentarily affected, bounds away.

龙卷风的云层常常被描述得仿佛它们是固体物件，以至于我现在接受有时它们确实是：某些所谓的龙卷风是猛冲过地球大气的物体，不仅通过其吸力产生扰动，还以其体积压碎沿途的一切，升起又落下，最终消失，这表明万有引力并非原始人所想的那种力量，如果一个以相对较低速度运动的物体不被拉向地球，或者只是暂时受到影响，便会弹开。

In Finley's *Reports on the Character of 600 Tornadoes* very

在芬利的《600次龙卷风特征报告》中，非常

suggestive bits of description occur:

"Cloud bounded along the earth like a ball"—

Or that it was no meteorological phenomenon, but something very much like a huge solid ball that was bounding along, crushing and carrying with it everything within its field—

"Cloud bounded along, coming to the earth every eight hundred or one thousand yards."

Here's an interesting bit that I got somewhere else. I offer it as a datum in super-biology, which, however, is a branch of advanced science that I'll not take up, restricting to things indefinitely called "objects"—

"The tornado came wriggling, jumping, whirling like a great green snake, darting out a score of glistening fangs."

Though it's interesting, I think that's sensational, myself. It may be that vast green snakes sometimes rush past this earth, taking a swift bite wherever they can, but, as I say, that's a super-biologic phenomenon. Finley gives dozens of instances of tornado clouds that seem to me more like solid things swathed in clouds, than clouds. He notes that, in the tornado at Americus, Georgia, July 18, 1881, "a strange sulphurous vapor was emitted from the cloud." In many instances, objects, or meteoritic stones, that have come from this earth's externality, have had a sulphurous odor. Why a wind effect should be sulphurous is not clear. That a vast object from external regions should be sulphurous is in line with many data. This phenomenon is described in the *Monthly Weather Review*, July, 1881, as "a strange sulphurous vapor ... burning and sickening all who approached close enough to breathe it."

暗示性的描述片段出现了：

“云像球一样沿着大地滚动--”

或者说，那并非气象现象，而是某种非常像巨大实心球的东西，它一路弹跳而行，碾碎并带走其领域内的一切--

“云团一路弹跳而行，每隔八百或一千码便触及地面。”

这里有一段我别处得来的有趣材料。我把它作为超级生物学的一项资料提出来，然而这是高级科学的一个分支，我不打算着手处理，只限于那些被含糊地称为“物体”的东西--

“那龙卷风蜿蜒而来，跳跃着，旋转着，像一条巨大的绿蛇，猛地伸出二十条闪亮的毒牙。”

虽然这很有趣，但我自己认为那是耸人听闻的。也许巨大的绿蛇有时会冲过这个地球，在它们能够到的地方迅速咬上一口，但正如我所说，那是一种超生物学的现象。芬利给出了几十个龙卷风云的例子，在我看来，它们更像是被云包裹着的实体，而不是云。他指出，在1881年7月18日佐治亚州阿梅里克斯的龙卷风中，“一朵云中散发出一种奇怪的硫磺味蒸汽。”在许多情况下，来自这个地球外部的事物或陨石，都带有硫磺气味。为什么风的作用会带有硫磺味，尚不清楚。来自外部区域的巨大物体应该带有硫磺味，这与许多资料相符。这一现象在《每月天气评论》1881年7月中被描述为“一种奇怪的硫磺味蒸汽……灼烧并使所有靠近到足以吸入它的人感到恶心。”

The conventional explanation of tornadoes as wind-effects—which we do not deny in some instances—is so strong in the United States that it is better to look elsewhere for an account of an object that has hurtled through this earth's atmosphere, rising and falling and defying this earth's gravitation.

把龙卷风解释为风的效果的常规解释--我们在某些情形下并不否认--在美国是如此根深蒂固，以至于要寻找一个疾驰穿过地球大气层、起落升降、无视地球万有引力的物体的记述，最好还是到别处去找。

*Nature*, 7-112:

自然，7-112：

That, according to a correspondent to the *Birmingham Morning News*, the people living near King's Sutton, Banbury, saw, about one o'clock, Dec. 7, 1872, something like a haycock hurtling through the air. Like a meteor it was accompanied by fire and a dense smoke and made a noise like that of a railway train. "It was sometimes high in the air and sometimes near the ground." The effect was tornado-like: trees and walls were knocked down. It's a late day now to try to verify this story, but a list is given of persons whose property was injured. We are told that this thing then disappeared "all at once."

据一位致伯明翰晨报的通讯员所述，住在班伯里金斯萨顿附近的人们在1872年12月7日一点钟左右，看见一个像干草堆一样的东西在空中飞驰。它像流星一样伴随着火焰和浓密的烟雾，并发出像火车一样的声响。“它有时高高在空中，有时又贴近地面。”其效果如同龙卷风：树木和墙壁被撞倒。如今要想核实这个故事已经太晚了，但文中给出了一份财产受损者的名单。我们被告知，这东西随后“一下子”就消失了。

These are the smaller objects, which may be derailed railway trains or big green snakes, for all I know—but our expression upon approach to this earth by vast dark bodies—

这些是较小的物体，也许是脱轨的火车，也许是巨大的绿蛇，据我所知--但我们关于巨大黑暗物体接近此地球的说法--

That likely they'd be made luminous: would envelop in clouds, perhaps, or would have their own clouds—

即它们很可能会变得发光：也许会包裹在云中，或者自有其云--

But that they'd quake, and that they'd affect this earth with quakes —

我们的说法是，它们会震动，并会以震动影响这个地球
-

And that then would occur a fall of matter from such a world, or rise of matter from this earth to a nearby world, or both fall and rise, or exchange of matter—process known to Advanced Seismology as celestio-metathesis—

而随后便会发生一场从这样一个世界天降的物质，或物质从此地球升向一个邻近的世界，或既有降也有升，或物质的交换--这一过程在高级地震学中被称为天体易位--

Except that—if matter from some other world—and it would be like someone to get it into his head that we absolutely deny gravitation, just because we cannot accept orthodox dogmas—except that, if matter from another world, filling the sky of this earth, generally, as to a hemisphere, or locally, should be attracted to this earth, it would seem thinkable that the whole thing should drop here, and not merely its surface-materials.

Objects upon a ship's bottom. From time to time they drop to the bottom of the ocean. The ship does not.

Or, like our acceptance upon dripping from aerial ice-fields, we think of only a part of a nearby world succumbing, except in being caught in suspension, to this earth's gravitation, and surface-materials falling from that part—

Explain or express or accept, and what does it matter? Our attitude is:

Here are the data.

See for yourself.

What does it matter what my notions may be?

Here are the data.

But think for yourself, or think for myself, all mixed up we must be. A long time must go by before we can know Florida from Long Island. So we've had data of fishes that have fallen from our now established and respectabilized Super-Sargasso Sea—which we've almost forgotten, it's now so respectable—but we shall have data of fishes that have fallen during earthquakes. These we accept were dragged down from ponds or other worlds that have been

只不过--如果物质来自某个别的世界--而总会有人突发奇想，说我们因为不能接受正统教条就绝对否认万有引力--只不过，如果来自另一个世界的物质，普遍地充满此地球的天空，如充满一个半球，或在局部，被吸引到此地球，那么似乎可以设想，整个东西都会落到这里，而不仅仅是它的表面材料。

船底上的物体。它们不时落到海底。船则不会。

或者，如同我们关于从空中冰原滴落的说法，我们设想邻近世界只有一部分屈服于--除非被悬浮所阻--此地球的万有引力，表面材料从那一部分落下--

解释、表达或接受，这又有什么关系呢?我们的态度是：

以下是数据。

你自己看吧。

我们的说法是，我的看法如何又有什么关系呢?

以下是数据。

但你自己想想吧，或者我自己想想吧，我们必定是一团混乱。要过很久我们才能分清佛罗里达和长岛。所以我们有了关于鱼从天而降的资料，它们来自我们如今已确立并体面化的超级马尾藻海--我们几乎已经忘了它，它如今是如此体面--但我们还将有关于在地震期间从天而降的鱼的资料。我们认为这些鱼是从池塘或被震动的其他世界被拖下来的，当时

quaked, when only a few miles away, by this earth, some other world also quaking this earth.

In a way, or in its principle, our subject is orthodox enough. Only grant proximity of other worlds—which, however, will not be a matter of granting, but will be a matter of data—and one conventionally conceives of their surfaces quaked—even of a whole lake full of fishes being quaked and dragged down from one of them. The lake full of fishes may cause a little pain to some minds, but the fall of sand and stones is pleasantly enough thought of. More scientific persons, or more faithful hypnotics than we, have taken up this subject, unpainfully, relatively to the moon. For instance, Perrey has gone over 15,000 records of earthquakes, and he has correlated many with proximities of the moon, or has attributed many to the pull of the moon when nearest this earth. Also there is a paper upon this subject in the *Proc. Roy. Soc. of Cornwall*, 1845. Or, theoretically, when at its closest to this earth, the moon quakes the face of this earth, and is itself quaked—but does not itself fall to this earth. As to showers of matter that may have come from the moon at such times—one can go over old records and find what one pleases.

That is what we now shall do.

Our expressions are for acceptance only.

Our data:

We take them from four classes of phenomena that have preceded or accompanied earthquakes:

Unusual clouds, darkness profound, luminous appearances in the sky, and falls of substances and objects whether commonly called

就在几英里之外，此地球震动那些世界，而某个别的世界也在震动此地球。

在某种程度上，或在其原理上，我们的主题是足够正统的。只要承认其他世界的邻近--然而，这不会是一个承认的问题，而会是一个资料的问题--人们便按常规设想它们的表面震动--甚至设想一个满是鱼的湖从其中一个世界上被震动并拖拽下来。满是鱼的湖可能会给某些头脑带来一点痛苦，但沙子和石头的坠落倒是令人愉快地想到。比我们更科学的 persons，或更忠实的催眠者，已经毫不痛苦地、相对月球地探讨了这个主题。例如，佩雷查阅了超过15,000条地震记录，他将许多记录与月球的邻近相关联，或将许多归因于月球最接近地球时的引力。此外，在*Proc.Roy.Soc.of Cornwall*,1845年中有一篇关于此主题的论文。或者，从理论上说，当月球最接近地球时，它震动地球的表面，而自身也震动--但自身并不坠落到地球上。至于可能在这种时候来自月球的物质雨--人们可以翻阅旧记录，找到任何自己想要的。

我们的说法是，现在就要这么做。

我们的说法仅供接受。

我们的数据：

我们从先于地震或伴随地震的四类现象中取得这些：

异常的云、深沉的黑暗、天空中的发光现象，以及物质和物体的天降，无论通常被称为

meteoritic or not.

Not one of these occurrences fits in with principles of primitive, or primary, seismology, and every one of them is a datum of a quaked body passing close to this earth or suspended over it. To the primitives there is not a reason in the world why a convulsion of this earth's surface should be accompanied by unusual sights in the sky, by darkness, or by the fall of substances or objects from the sky. As to phenomena like these, or storms, preceding earthquakes, the irreconcilability is still greater.

It was before 1860 that Perrey made his great compilation. We take most of our data from lists compiled long ago. Only the safe and unpainful have been published in recent years—at least in ambitious, voluminous form. The restraining hand of the "System"—as we call it, whether it has any real existence or not—is tight upon the sciences of today. The uncanniest aspect of our quasi-existence that I know of is that everything that seems to have one identity has also as high a seeming of everything else. In this oneness of allness, or continuity, the protecting hand strangles; the parental stifles; love is inseparable from phenomena of hate. There is only Continuity—that is in quasi-existence. *Nature*, at least in its correspondents' columns, still evades this protective strangulation, and the *Monthly Weather Review* is still a rich field of unfaithful observation: but, in looking over other long-established periodicals, I have noted their glimmers of quasi-individuality fade gradually, after about 1860, and the surrender of their attempted identities to a higher attempted organization. Some of them, expressing Intermediateness-wide endeavor to localize the universal, or to localize self, soul, identity, entity—or positiveness or realness—held out until as far as 1880; traces

陨石与否。

这些事件没有一件符合原始或初级地震学的原理，而每一件都是一个受震体接近地球或悬停其上方的资料。对原始人来说，地球表面的震动竟然伴随着天空中的异常景象、黑暗或物质或物体从天而降，这世上没有任何道理可言。至于像这类现象，或地震前的风暴，其不可调和性就更大了。

佩里完成他那部伟大汇编是在1860年之前。我们的大部分资料取自很久以前编成的清单。近年来--至少以雄心勃勃、卷帙浩繁的形式--发表的只有安全而无痛的内容。“系统”--我们这样称呼它，无论它是否真实存在--的抑制之手紧紧扼住今日的各门科学。我所知的我们这种准存在最诡异的一面是，凡似乎具有某一身份的事物，也同样似乎高度地具有其他一切事物的特征。在这种万有之一体性，即连续性中，保护之手扼杀，父母之手窒息；爱与恨的现象不可分离。只有连续性--那是在准存在之中。*Nature*，至少在其通讯栏目中，仍然逃避这种保护性的扼杀，而*Monthly Weather Review*仍是一片不忠实观察的沃土：但是，在翻阅其他历史悠久的期刊时，我注意到它们那准个体性的微光在1860年前后逐渐消退，它们试图拥有的身份向一种更高的试图组织投降。其中一些，表达着中间态--即把普遍者地方化，或把自我、灵魂、身份、实体--或实证性或实在性--地方化的广泛努力--坚持到了1880年；痕迹

findable up to 1890—and then, expressing the universal process—except that here and there in the world's history there may have been successful approximations to positiveness by "individuals"—who only then became individuals and attained to selves or souls of their own—surrendered, submitted, became parts of a higher organization's attempt to individualize or systematize into a complete thing, or to localize the universal or the attributes of the universal. After the death of Richard Proctor, whose occasional illiberalities I'd not like to emphasize too much, all succeeding volumes of *Knowledge* have yielded scarcely an unconventionality. Note the great number of times that the *American Journal of Science* and the *Report of the British Association* are quoted: note that, after, say, 1885, they're scarcely mentioned in these inspired but illicit pages—as by hypnosis and inertia, we keep on saying.

About 1880.

Throttle and disregard.

But the coercion could not be positive, and many of the excommunicated continued to creep in; or, even to this day, some of the strangled are faintly breathing.

Some of our data have been hard to find. We could tell stories of great labor and fruitless quests that would, though perhaps imperceptibly, stir the sympathy of a Mr. Symons. But, in this matter of concurrence of earthquakes with aerial phenomena, which are as unassociable with earthquakes, if internally caused, as falls of sand on convulsed small boys full of sour apples, the abundance of so-called evidence is so great that we can only sketchily go over the data, beginning with Robert Mallet's Catalogue (*Rept. Brit. Assoc.*, 1852), omitting some extraordinary

可寻至1890年--然后，表达着普遍进程--除了在世界历史中此处或彼处或许有过由“个体”对实证性的成功接近--他们只是在那时才成为个体，获得了自己的自我或灵魂--投降了，屈服了，成为更高组织试图个体化或系统化为一个完整之物，或把普遍者或普遍者的属性地方化的努力的一部分。理查德·普罗克特偶尔有失公允，我不愿过分强调，在他去世之后，*Knowledge*随后各卷几乎未再贡献任何不合常规之处。注意*American Journal of Science*和*Report of the British Association*被引用的次数之多：注意，大约在1885年之后，在这些受灵感启发却属非法的书页中，它们几乎不再被提及--正如我们一再说的，仿佛通过催眠和惰性。

大约1880年。

节流并置之不理。

但这种强制不可能是彻底的，许多被逐出教门者仍不断悄悄潜入；或者，甚至到今天，一些被扼杀者仍在微弱地呼吸。

我们的一些资料一直难以找到。我们可以讲述大量辛劳和无果探寻的故事，这些故事或许会--尽管也许难以察觉地--激起一位西蒙斯先生的同情。但是，在地震与空中现象同时发生这件事上--如果地震是内部原因造成的，这些空中现象与地震之不相干，正如沙子落在因满腹酸苹果而抽搐的小男孩身上--所谓证据如此丰富，我们只能粗略地过一遍资料，从罗伯特·马利特的目录(*Rept.Brit.Assoc.*,1852)开始，省略一些非同寻常的

instances, because they occurred before the eighteenth century:

Earthquake "preceded" by a violent tempest, England, Jan. 8, 1704—"preceded" by a brilliant meteor, Switzerland, Nov. 4, 1704—"luminous cloud, moving at high velocity, disappearing behind the horizon," Florence, Dec. 9, 1731—"thick mists in the air, through which a dim light was seen: several weeks before the shock, globes of light had been seen in the air," Swabia, May 22, 1732—rain of earth, Carpentras, France, Oct. 18, 1737—a black cloud, London, March 19, 1750—violent storm and a strange star of octagonal shape, Slavange, Norway, April 15, 1752—balls of fire from a streak in the sky, Augermannland, 1752—numerous meteorites, Lisbon, Oct. 15, 1755—"terrible tempests" over and over—"falls of hail" and "brilliant meteors," instance after instance—"an immense globe," Switzerland, Nov. 2, 1761—oblong, sulphurous cloud, Germany, April, 1767—extraordinary mass of vapor, Boulogne, April, 1780—heavens obscured by a dark mist, Grenada, Aug. 7, 1804—"strange, howling noises in the air, and large spots obscuring the sun," Palermo, Italy, April 16, 1817—"luminous meteor moving in the same direction as the shock," Naples, Nov. 22, 1821—fire ball appearing in the sky: apparent size of the moon, Thuringerwald, Nov. 29, 1831.

And, unless you be polarized by the New Dominant, which is calling for recognition of multiplicities of external things, as a Dominant, dawning new over Europe in 1492, called for recognition of terrestrial externality to Europe—unless you have this contact with the new, you have no affinity for these data—beans that drop from a magnet—irreconcilables that glide from the mind of a Thomson—

实例，因为它们发生在十八世纪之前：

地震“ preceded” by a violent tempest, England, Jan. 8, 1704 —“preceded” by a brilliant meteor, Switzerland, Nov. 4, 1704 —“luminous cloud, moving at high velocity, disappearing behind the horizon,” Florence, Dec. 9, 1731—“thick mists in the air, through which a dim light was seen: several weeks before the shock, globes of light had been seen in the air,” Swabia, May 22, 1732—rain of earth, Carpentras, France, Oct. 18, 1737—a black cloud, London, March 19, 1750—violent storm and a strange star of octagonal shape, Slavange, Norway, April 15, 1752—balls of fire from a streak in the sky, Augermannland, 1752—numerous meteorites, Lisbon, Oct. 15, 1755—“terrible tempests” over and over—“falls of hail” and “brilliant meteors,” instance after instance —“an immense globe,” Switzerland, Nov. 2, 1761—oblong, sulphurous cloud, Germany, April, 1767—extraordinary mass of vapor, Boulogne, April, 1780—heavens obscured by a dark mist, Grenada, Aug. 7, 1804—“strange, howling noises in the air, and large spots obscuring the sun,” Palermo, Italy, April 16, 1817 —“luminous meteor moving in the same direction as the shock,” Naples, Nov. 22, 1821—fire ball appearing in the sky: apparent size of the moon, Thuringerwald, Nov. 29, 1831.

而且，除非你被新的主导者所极化--它正要求承认外部事物的多样性，正如一个主导者于1492年在欧洲上空初现，要求承认地球对欧洲的外在性--除非你与这新事物有这种接触，你对这些资料就没有亲和力--从磁铁上掉落的豆子--从汤姆森(Thomson)头脑中滑走的不相容之物--

Or my own acceptance that we do not really think at all; that we correlate around super-magnets that I call Dominants—a Spiritual Dominant in one age, and responsively to it up spring monasteries, and the stake and the cross are its symbols: a Materialist Dominant, and up spring laboratories, and microscopes and telescopes and crucibles are its ikons—that we're nothing but iron filings relatively to a succession of magnets that displace preceding magnets.

或者我自己的说法，即我们其实根本不曾思考；我们围绕着我称之为主导者的超级磁铁进行关联--一个时代有一个精神主导者，相应地便涌现出修道院，火刑柱和十字架是它的象征；一个唯物主义者主导者，便涌现出实验室，显微镜、望远镜和坩埚是它的圣像--相对于一连串取代先前磁铁的磁铁，我们不过是铁屑而已。

With no soul of your own, and with no soul of my own—except that some day some of us may no longer be Intermediatisms, but may hold out against the cosmos that once upon a time thousands of fishes were cast from one pail of water—we have psycho-valency for these data, if we're obedient slaves to the New Dominant, and repulsion to them, if we're mere correlates to the Old Dominant. I'm a soulless and selfless correlate to the New Dominant, myself: I see what I have to see. The only inducement I can hold out, in my attempt to rake up disciples, is that some day the New will be fashionable: the new correlates will sneer at the old correlates. After all, there is some inducement to that—and I'm not altogether sure it's desirable to end up as a fixed star.

既然你自己没有灵魂，我也没有灵魂--除非有一天我们中的一些人不再是中介体，而是能够抵抗那个曾经有一次成千上万条鱼从一桶水中被抛出的宇宙--我们对这些资料具有心理效价，如果我们服从新主导的话；而如果我們仅仅是旧主导的相关物，我们对它们就有排斥。我自己就是一个无灵魂、无自我的新主导的相关物：我看到我不得不看到的东西。在我试图搜罗门徒的过程中，我所能提供的唯一诱因是，有一天新的会变得时髦：新的相关物会嘲笑旧的相关物。毕竟，这还是有些诱因的--而且我并不完全确定最终成为一个恒星是值得向往的。

As a correlate to the New Dominant, I am very much impressed with some of these data—the luminous object that moved in the same direction as an earthquake—it seems very acceptable that a quake followed this thing as it passed near this earth's surface. The streak that was seen in the sky—or only a streak that was visible of another world—and objects, or meteorites, that were shaken down from it. The quake at Carpentras, France: and that, above Carpentras, was a smaller world, more violently quaked, so that earth was shaken down from it.

作为新主导的相关物，我对其中一些资料印象非常深刻--那个与地震朝同一方向移动的发光物体--看来非常可以接受的是，当这东西经过地球表面附近时，一场地震随之而来。天空中看到的条纹--或者只是另一个世界可见的条纹--以及从它上面震落下来的物体，或陨石。法国卡庞特拉的地震：而在卡庞特拉上方，是一个更小的世界，震动得更剧烈，以至于地球从它上面被震落下来。

But I like best the super-wolves that were seen to cross the sun during the earthquake at Palermo.

They howled.

Or the loves of the worlds. The call they feel for one another. They try to move closer and howl when they get there.

The howls of the planets.

I have discovered a new unintelligibility.

In the *Edinburgh New Philosophical Journal*—have to go away back to 1841—days of less efficient strangulation—Sir David Milne lists phenomena of quakes in Great Britain. I pick out a few that indicate to me that other worlds were near this earth's surface:

Violent storm before a shock of 1703—ball of fire "preceding," 1750—a large ball of fire seen upon day following a quake, 1755—"uncommon phenomenon in the air: a large luminous body, bent like a crescent, which stretched itself over the heavens, 1816—vast ball of fire, 1750—black rains and black snows, 1755—numerous instances of upward projection—or upward attraction?—during quakes—preceded by a cloud, very black and lowering," 1795—fall of black powder, preceding a quake, by six hours, 1837.

Some of these instances seem to me to be very striking—a smaller world: it is greatly racked by the attraction of this earth—black substance is torn down from it—not until six hours later, after an approach still closer, does this earth suffer perturbation. As to the extraordinary spectacle of a thing, world, super-construction, that was seen in the sky, in 1816, I have not yet been able to find out more. I think that here our acceptance is relatively sound: that

但我最喜欢的是巴勒莫地震期间被人看见横越太阳的那些超级狼。

它们嚎叫着。

或者诸世界之间的爱恋。它们彼此感到的召唤。它们试图靠得更近，到了那里便嚎叫。

行星的嚎叫。

我发现了一种新的不可理解性。

在《爱丁堡新哲学杂志》上--不得不追溯到1841年--那个扼杀效率较低的年代--戴维·米尔恩爵士列举了大不列颠的地震现象。我从中挑出几例，它们在我看来表明有其他世界曾靠近地球表面：

1703年震动前的猛烈风暴--1750年“先行的”火球--1755年地震次日看到的大火球--“空中不寻常的现象：一个巨大的发光体，弯曲如新月，伸展于天空之上”,1816年--巨大的火球，1750年--黑雨和黑雪，1755年--地震期间大量向上投射--或向上吸引?--的实例-- preceded by a cloud, very black and lowering,“1795年--地震前六小时降下黑色粉末，1837年。

其中有些事例在我看来非常惊人--一个较小的世界：它被此地球的吸引大大折磨--黑色物质从它上面被撕扯下来--直到六小时之后，在更近的接近之后，此地球才受到扰动。至于1816年天空中被人看见的那个东西--世界、超级构造物--的非凡景象，我至今未能查明更多。我认为在这里我们的说法相对可靠：即

this occurrence was tremendously of more importance than such occurrence as, say, transits of Venus, upon which hundreds of papers have been written—that not another mention have I found, though I have not looked so especially as I shall look for more data—that all but undetailed record of this occurrence was suppressed.

这一事件的重要性远远超过诸如金星凌日之类的事件，关于后者已写了数百篇论文--而关于前者，我再没找到另一处提及，尽管我并未像将要寻找更多资料那样特别查找过--关于这一事件的一切记载，除了一些缺乏细节的记录之外，都被压制了。

Altogether we have considerable agreement here between data of vast masses that do not fall to this earth, but from which substances fall, and data of fields of ice from which ice may not fall, but from which water may drip. I'm beginning to modify: that, at a distance from this earth, gravitation has more effect than we have supposed, though less effect than the dogmatists suppose and "prove." I'm coming out stronger for the acceptance of a Neutral Zone—that this earth, like other magnets, has a neutral zone, in which is the Super-Sargasso Sea, and in which other worlds may be buoyed up, though projecting parts may be subject to this earth's attraction—

总而言之，我们在不落到地球上的巨大团块的资料与冰原的资料之间有着相当大的一致性--从冰原上冰可能不会落下，但水可能滴下。我开始修改：在离地球一定距离处，万有引力比我们设想的更有影响，尽管比教条主义者设想并“证明”的要小。我越来越强烈地主张接受一个中性区--地球像其他磁体一样有一个中性区，超级马尾藻海就在其中，其他世界可能在其中被浮起，尽管突出的部分可能受到地球的吸引--

But my preference:

但我的偏好：

Here are the data.

以下是数据。

I now have one of the most interesting of the new correlates. I think I should have brought it in before, but, whether out of place here, because not accompanied by earthquake, or not, we'll have it. I offer it as an instance of an eclipse, by a vast, dark body, that has been seen and reported by an astronomer. The astronomer is M. Lias: the phenomenon was seen by him, at Pernambuco, April 11, 1860.

我现在有了一个最有趣的新关联项。我想我本该早点把它引进来，但不管它放在这里是否合适，因为它没有伴随地震，或者并非如此，我们都把它收进来。我把它作为一个被一个巨大、黑暗的物体所遮蔽的实例提出来，这一现象曾被一位天文学家看到并报告过。这位天文学家是利亚斯先生：这一现象是他在伯南布哥于1860年4月11日看到的。

*Comptes Rendus*, 50-1197:

《报告》，50-1197:

It was about noon—sky cloudless—suddenly the light of the sun was diminished. The darkness increased, and, to illustrate its intensity, we are told that the planet Venus shone brilliant. But Venus was of low visibility at this time. The observation that burns incense to the New Dominant is:

That around the sun appeared a corona.

There are many other instances that indicate proximity of other world's during earthquakes. I note a few—quake and an object in the sky, called "a large, luminous meteor" (*Quar. Jour. Roy. Inst.*, 5-132); luminous body in the sky, earthquake, and fall of sand, Italy, Feb. 12 and 13, 1870 (*La Science Pour Tous*, 15-159); many reports upon luminous object in the sky and earthquake, Connecticut, Feb. 27, 1883 (*Monthly Weather Review*, February, 1883); luminous object, or meteor, in the sky, fall of stones from the sky, and earthquake, Italy, Jan. 20, 1891 (*L'Astronomie*, 1891-154); earthquake and prodigious number of luminous bodies, or globes, in the air, Boulogne, France, June 7, 1779 (Sestier, "*La Foudre*," 1-169); earthquake at Manila, 1863, and "curious luminous appearance in the sky" (Ponton, *Earthquakes*, p. 124).

The most notable appearance of fishes during an earthquake is that of Riobamba. Humboldt sketched one of them, and it's an uncanny-looking thing. Thousands of them appeared upon the ground during this tremendous earthquake. Humboldt says that they were cast up from subterranean sources. I think not myself, and have data for thinking not, but there'd be such a row arguing back and forth that it's simpler to consider a clearer instance of the fall of living fishes from the sky, during an earthquake. I can't

大约正午--天空无云--突然间太阳的光减弱了。黑暗加剧，为了说明其强度，我们被告知金星闪耀明亮。但金星此时可见度很低。那向新主导者焚香致敬的观察是：

太阳周围出现了一圈日冕。

还有许多其他实例表明地震期间另一个世界临近。我记下几例--地震与天空中的一个物体，被称为“一个巨大的、发光的流星”(《Quar.Jour.Roy.Inst.》，5-132)；天空中的发光体、地震与沙的降落，意大利，1870年2月12日和13日(《La Science Pour Tous》，15-159)；关于天空中发光体与地震的许多报道，康涅狄格，1883年2月27日(《Monthly Weather Review》，1883年2月)；天空中的发光体或流星、石从天降与地震，意大利，1891年1月20日(《L'Astronomie》，1891-154)；地震与空中数量惊人的发光体或球体，布洛涅，法国，1779年6月7日(Sestier，《La Foudre》，1-169)；马尼拉地震，1863年，以及“天空中奇异的发光现象”(Ponton，《earthquakes》，第124页)。

鱼在地震期间最著名的一次出现是里奥班巴的那次。洪堡曾为其中一条画了素描，那东西看上去怪诞不经。在这场剧烈的地震中，成千上万条鱼出现在地面上。洪堡说它们是从地下源头抛出来的。我自己不这么认为，而且我有资料支持我不这么认为，但那样一来就得来回争论个没完，所以更简单的做法是考虑一个更清楚的例子：地震期间活鱼从天上落下。我不能

quite accept, myself, whether a large lake, and all the fishes in it, was torn down from some other world, or a lake in the Super-Sargasso Sea, distracted between two pulling worlds, was dragged down to this earth—

Here are the data:

*La Science Pour Tous*, 6-191:

Feb. 16, 1861. An earthquake at Singapore. Then came an extraordinary downpour of rain—or as much water as any good-sized lake would consist of. For three days this rain or this fall of water came down in torrents. In pools on the ground, formed by this deluge, great numbers of fishes were found. The writer says that he had, himself, seen nothing but water fall from the sky. Whether I'm emphasizing what a deluge it was or not, he says that so terrific had been the downpour that he had not been able to see three steps away from him. The natives said that the fishes had fallen from the sky. Three days later the pools dried up and many dead fishes were found, but, in the first place—though that's an expression for which we have an instinctive dislike—the fishes had been active and uninjured. Then follows material for another of our little studies in the phenomena of disregard. A psycho-tropism here is mechanically to take pen in hand and mechanically write that fishes found on the ground after a heavy rainfall came from overflowing streams. The writer of the account says that some of the fishes had been found in his courtyard, which was surrounded by high walls—paying no attention to this, a correspondent (*La Science Pour Tous*, 6-317) explains that in the heavy rain a body of water had probably overflowed, carrying fishes with it. We are told by the first writer that these fishes of

我自己完全接受，究竟是一个大湖及其中的所有鱼从另一个世界被撕扯下来，还是超级马尾藻海中的一个湖，在两个相互拉扯的世界之间被撕扯，被拖拽到这个地球上--

以下是数据：

《大众科学》，6-191:

1861年2月16日。新加坡发生地震。随后而来的是异常猛烈的倾盆大雨--或者说，降下的水量足以构成任何一个中等大小的湖泊。这场雨，或者说这场水的降落，如洪流般持续了三天。在这场洪水在地面上形成的池塘里，发现了大量的鱼。作者说，他本人只看见从天而降的水。不管我是否在强调那场洪水有多大，他说倾盆大雨如此可怕，以至于他连三步之外的东西都看不见。当地人说鱼是从天上掉下来的。三天后，池塘干涸了，发现了许多死鱼，但首先--尽管这是我们本能地不喜欢的一种说法--那些鱼曾是活蹦乱跳、毫发无伤的。接着是另一项关于漠视现象的小研究的材料。这里的一种心理向性是机械地拿起笔，机械地写下：大雨后发现于地面的鱼来自溢出的溪流。记述的作者说，有些鱼是在他的庭院里发现的，庭院四周有高墙环绕--对此毫不理会，一位通讯者(*La Science Pour Tous*,6-317)解释说，在大雨中很可能有一片水域溢出，把鱼带了过来。第一位作者告诉我们，这些鱼

Singapore were of a species that was very abundant near Singapore. So I think, myself, that a whole lakeful of them had been shaken down from the Super-Sargasso Sea, under the circumstances we have thought of. However, if appearance of strange fishes after an earthquake be more pleasing in the sight, or to the nostrils, of the New Dominant, we faithfully and piously supply that incense—An account of the occurrence at Singapore was read by M. de Castelnau, before the French Academy. M. de Castelnau recalled that, upon a former occasion, he had submitted to the Academy the circumstance that fishes of a new species had appeared at the Cape of Good Hope, after an earthquake.

鱼属于在新加坡附近非常繁多的一个物种。所以我自己认为，一整湖的鱼是在我们所想到的那种情形下，从超级马尾藻海被震落下来的。不过，如果地震之后出现怪鱼这件事，在新的主导者眼中或鼻中更为悦目，我们就忠实地、虔诚地奉上那份香火--德·卡斯泰尔诺先生曾在法国科学院宣读了一篇关于新加坡事件的报告。德·卡斯泰尔诺先生回顾说，此前他曾向科学院提交过这样一个情况：一次地震之后，好望角出现了一个新种的鱼。

It seems proper, and it will give luster to the new orthodoxy, now to have an instance in which, not merely quake and fall of rocks or meteorites, or quake and either eclipse or luminous appearances in the sky have occurred, but in which are combined all the phenomena, one or more of which, when accompanying earthquake, indicate, in our acceptance, the proximity of another world. This time a longer duration is indicated than in other instances.

现在看来恰当，而且将给新的正统观念增添光彩，是有一个实例，其中不仅仅是地震和岩石或陨石的坠落，或地震和天空中的日食或发光现象发生过，而是其中结合了所有现象，这些现象中的一个或多个，当伴随地震时，在我们的说法中，表明另一个世界的临近。这一次表明了比其他实例更长的持续时间。

In the *Canadian Institute Proceedings*, 2-7-198, there is an account, by the Deputy Commissioner at Dhurmsalla, of the extraordinary Dhurmsalla meteorite—coated with ice. But the combination of events related by him is still more extraordinary:

在加拿大研究所会议录,2-7-198中，有一篇由杜尔姆萨拉副专员的记述，关于那场非凡的杜尔姆萨拉陨石--覆着冰。但他所叙述的事件组合仍然更加非凡：

That within a few months of the fall of this meteorite there had been a fall of live fishes at Benares, a shower of red substance at Furruckabad, a dark spot observed on the disk of the sun, an earthquake, "an unnatural darkness of some duration," and a luminous appearance in the sky that looked like an aurora

在这块陨石坠落后的几个月内，贝拿勒斯发生了一场天降的活鱼，富鲁卡巴德下了一场红色物质雨，太阳圆面上观察到一个黑点，一场地震，“一段持续时间的非自然黑暗”，以及天空中看起来像极光的发光现象

borealis—

But there's more to this climax:

We are introduced to a new order of phenomena:

Visitors.

The Deputy Commissioner writes that, in the evening, after the fall of the Dhurmsalla meteorite, or mass of stone covered with ice, he saw lights. Some of them were not very high. They appeared and went out and reappeared. I have read many accounts of the Dhurmsalla meteorite—July 28, 1860—but never in any other of them a mention of this new correlate—something as out of place in the nineteenth century as would have been an aeroplane—the invention of which would not, in our acceptance, have been permitted, in the nineteenth century, though adumbrations to it were permitted. This writer says that the lights moved like fire balloons, but:

"I am sure that they were neither fire balloons, lanterns, nor bonfires, or any other thing of that sort, but bona fide lights in the heavens."

It's a subject for which we shall have to have a separate expression—trespassers upon territory to which something else has a legal right—perhaps someone lost a rock, and he and his friends came down looking for it, in the evening—or secret agents, or emissaries, who had an appointment with certain esoteric ones near Dhurmsalla—things or beings coming down to explore, and unable to stay down long—

In a way, another strange occurrence during an earthquake is suggested. The ancient Chinese tradition—the marks like hoof

北方—

但这高潮还有更多内容：

我们被引向一种新的现象秩序：

访客。

副专员写道，傍晚，在杜姆萨拉陨石--或者说覆着冰的石块--坠落之后，他看见了光。其中有些光并不很高。它们出现、熄灭、又重现。我读过许多关于杜姆萨拉陨石--1860年7月28日--的记述，但在其他任何一篇记述中，都从未见到提及这一新的相关事物--某种在十九世纪显得格格不入的东西，其格格不入的程度，不亚于一架飞机--而在我们的接受中，飞机的发明在十九世纪本是不被允许的，尽管对它的朦胧预示是被允许的。这位作者说，那些光像火气球一样移动，但是：

“我确信它们既不是火气球、灯笼，也不是篝火，或任何其他此类东西，而是天空中真正的光。”

这是一个我们将不得不为之单独设立说法的主题--侵入另一物拥有合法权利之领地的闯入者--也许有人丢了一块石头，他和他的朋友们傍晚下来寻找它--或者是秘密代理人，或密使，他们与杜尔姆萨拉附近的某些秘传者有约--下来探索的东西或存在，无法长时间停留--

在某种程度上，暗示了地震期间的另一次奇异事件。中国古代的传统--像蹄印的痕迹

marks in the ground. We have thought—with a low degree of acceptance—of another world that may be in secret communication with certain esoteric ones of this earth's inhabitants—and of messages in symbols like hoof marks that are sent to some receptor, or special hill, upon this earth—and of messages that at times miscarry.

地上的痕迹。我们曾想过--以很低的接受程度--另一个世界可能在与地球上某些秘传居民秘密通信--以及以蹄印之类的符号发送给某个接收者、或某座特殊山丘的信息--以及有时会误投的信息。

This other world comes close to this world—there are quakes—but advantage of proximity is taken to send a message—the message, designed for a receptor in India, perhaps, or in Central Europe, miscarries all the way to England—marks like the marks of the Chinese tradition are found upon a beach, in Cornwall, after an earthquake—

这个另一个世界接近这个世界--有地震--但利用邻近之便发送信息--这信息，也许是设计给印度的某个接收者，或中欧的某个接收者，一路误投到了英格兰--在中国传统中那样的痕迹，在地震之后，被发现于康沃尔的一处海滩上--

*Phil. Trans.*, 50-500:

腓力 *Trans.*,50-500:

After the quake of July 15, 1757, upon the sands of Penzance, Cornwall, in an area of more than 100 square yards, were found marks like hoof prints, except that they were not crescentic. We feel a similarity, but note an arbitrary disregard of our own, this time. It seems to us that marks described as "little cones surrounded by basins of equal diameter" would be like hoof prints, if hoofs printed complete circles. Other disregards are that there were black specks on the tops of cones, as if something, perhaps gaseous, had issued from them; that from one of these formations came a gush of water as thick as a man's wrist. Of course the opening of springs is common in earthquakes—but we suspect, myself, that the Negative Absolute is compelling us to put in this datum and its disorders.

1757年7月15日地震之后，在康沃尔郡彭赞斯沙滩上，一片一百多平方码的区域内，发现了类似蹄印的痕迹，只是它们并非新月形。我们感到一种相似性，但这一次要注意到一种对我们自身说法的任意漠视。在我们看来，被描述为“周围环绕着直径相等的盆状凹陷的小圆锥”的痕迹，如果蹄子印出的是完整的圆形，那就会像蹄印。其他被漠视之处在于：圆锥顶部有黑色斑点，仿佛有某种东西，也许是气体，曾从那里喷出；从其中一个这样的构造中涌出一股粗如人腕的水流。当然，泉水的开启在地震中很常见--但我们怀疑，我自己怀疑，是负面绝对者正迫使我们纳入这条资料及其种种紊乱。

There's another matter in which the Negative Absolute seems to work against us. Though to super-chemistry, we have introduced

还有另一件事，其中否定性绝对似乎在与我们作对。尽管向超级化学中，我们引入了

the principle of celestio-metathesis, we have no good data of exchange of substances during proximities. The data are all of falls and not of upward translations. Of course upward impulses are common during earthquakes, but I haven't a datum upon a tree or a fish or a brick or a man that ever did go up and stay up and that never did come down again. Our classic of the horse and barn occurred in what was called a whirlwind.

天体置换原理，我们没有关于邻近期间物质交换的良好资料。资料全是天降物，而非向上的转移。当然，向上的冲力在地震期间是常见的，但我没有一个资料表明一棵树或一条鱼或一块砖或一个人曾经上去并留在上面、且从未再落下来。我们那关于马和谷仓的经典事例发生在所谓的旋风之中。

It is said that, in an earthquake in Calabria, paving stones shot up far in the air.

据说，在卡拉布里亚的一次地震中，铺路石被射向空中很远。

The writer doesn't specifically say that they came down again, but something seems to tell me they did.

作者并未具体说它们又落了下来，但某种东西似乎告诉我它们确实落了下来。

The corpses of Riobamba.

里奥班巴的尸体。

Humboldt reported that, in the quake of Riobamba, "bodies were torn upward from graves"; that "the vertical motion was so strong that bodies were tossed several hundred feet in the air."

洪堡报告说，在里奥班巴的地震中，“尸体被从坟墓中向上撕扯出来”;“垂直运动如此强烈，以致尸体被抛向空中数百英尺。”

I explain.

我解释一下。

I explain that, if in the center of greatest violence of an earthquake, anything ever has gone up, and has kept on going up, the thoughts of the nearest observers were very likely upon other subjects.

我解释说，如果在地震最猛烈的中心，任何东西曾经上去过，并且一直继续上去，那么最近的观察者们的思绪很可能在别的事情上。

The quay of Lisbon.

里斯本的码头。

We are told that it went down.

我们的说法是，它落下去了。

A vast throng of persons ran to the quay for refuge. The city of Lisbon was in profound darkness. The quay and all the people on it disappeared. If it and they went down—not a single corpse, not a shred of clothing, not a plank of the quay, nor so much as a

一大群人跑到码头避难。里斯本城陷入深沉的黑暗。码头以及其上的所有人消失了。如果它和他们下去了--没有一具尸体，没有一片衣物，没有一块码头的木板，也没有哪怕是一

splinter of it ever floated to the surface.

## 18

The New Dominant.

I mean "primarily" all that opposes Exclusionism—

That Development or Progress or Evolution is Attempt to Positivize, and is a mechanism by which a positive existence is recruited—that what we call existence is a womb of infinitude, and is itself only incubatory—that eventually all attempts are broken down by the falsely excluded. Subjectively, the breaking down is aided by our own sense of false and narrow limitations. So the classic and academic artists wrought positivist paintings, and expressed the only ideal that I am conscious of, though we so often hear of "ideals" instead of different manifestations, artistically, scientifically, theologically, politically, of the One Ideal. They sought to satisfy, in its artistic aspect, cosmic craving for unity or completeness, sometimes called harmony, called beauty in some aspects. By disregard they sought completeness. But the light-effects that they disregarded, and their narrow confinement to standardized subjects brought on the revolt of the Impressionists. So the Puritans tried to systematize, and they disregarded physical needs, or vices, or relaxations: they were invaded and overthrown when their narrowness became obvious and intolerable. All things strive for positiveness, for themselves, or for quasi-systems of which they are parts. Formality and the mathematic, the regular and the uniform are aspects of the positive state—but the Positive is the Universal—so all attempted positiveness that seems to satisfy in the aspects of formality and

我们的说法是，它的一片碎片从未浮到过水面。

## 18

新的主导者。

我的意思是“主要”是一切反对排斥主义的东西--

那种发展、进步或演化是使之实证化的尝试，是一种机制，借此招募一种实证的存在--我们所称的存在是无限性的子宫，本身只是孵育性的--最终一切尝试都被虚假地被排除者所瓦解。从主观上说，这种瓦解得到我们自己关于虚假而狭窄的限制之感觉的助力。因此古典的和学院的艺术家们创作了实证主义的绘画，表达了我所意识到的唯一理想，尽管我们常常听到“理想”而非同一理想在艺术上、科学上、神学上、政治上的不同表现。他们在其艺术方面寻求满足宇宙对统一或完整的渴求，这种渴求有时被称为和谐，在某些方面被称为美。他们通过漠视来寻求完整。但他们所漠视的光效，以及他们对标准化题材的狭窄拘限，引发了印象派的反叛。同样，清教徒试图系统化，他们漠视身体的需要、恶习或放松：当他们的狭隘变得明显而不可容忍时，他们被侵入并推翻。万物都力求实证性，为自身，或为它们所属的准系统。形式性和数学性、规则性和一致性是实证状态的诸方面--但实证者是普遍者--所以一切似乎能在形式性和

regularity, sooner or later disqualifies in the aspect of wideness or universalness. So there is revolt against the science of today, because the formulated utterances that were regarded as final truths in a past generation, are now seen to be insufficiencies. Every pronouncement that has opposed our own acceptances has been found to be a composition like any academic painting: something that is arbitrarily cut off from relations with environment, or framed off from interfering and disturbing data, or outlined with disregards. Our own attempt has been to take in the included, but also to take in the excluded into wider expressions. We accept, however, that for every one of our expressions there are irreconcilables somewhere—that final utterance would include all things. However, of such is the gossip of angels. The final is unutterable in quasi-existence, where to think is to include but also to exclude, or be not final. If we admit that for every opinion we have expressed, there must somewhere be an irreconcilable, we are Intermediatists and not positivists; not even higher positivists. Of course it may be that some day we shall systematize and dogmatize and refuse to think of anything that we may be accused of disregarding, and believe instead of merely accepting: then, if we could have a wider system, which would acknowledge no irreconcilables we'd be higher positivists. So long as we only accept, we are not higher positivists, but our feeling is that the New Dominant, even though we have thought of it only as another enslavement, will be the nucleus for higher positivism —and that it will be the means of elevating into infinitude a new batch of fixed stars—until, as a recruiting instrument, it, too, will play out, and will give way to some new medium for generating absoluteness. It is our acceptance that all astronomers of today

规则性的方面得到满足的实证性尝试，迟早会在广阔性或普遍性的方面失去资格。因此对今日科学存在反叛，因为上一代被视为最终真理的成文表述，如今被看出是不充分的。每一个与我们自己的接受相反对的宣告，都被发现是一种像任何学院绘画一样的构图：某种被任意切断了与环境之关系的东西，或被框隔开以排除干扰性、扰乱性资料的东西，或用漠视勾勒出来的东西。我们自己的尝试是纳入被纳入者，但也把被排除者纳入更宽广的表达之中。然而我们承认，对于我们每一个表达，某处都有不可调和者--最终的言说将包括万物。然而，诸如此类乃是天使的闲谈。在准存在中，最终者是不可言说的，在那里思考就是既纳入又排除，否则就不是最终的。如果我们承认，对于我们已表达的每一个意见，某处必定有一个不可调和者，我们就是中间论者而非实证论者；甚至不是更高实证论者。当然，也许有一天我们会系统化、教条化，拒绝思考任何我们可能被指责为漠视的东西，并且信仰而非仅仅接受：那么，如果我们能有一个更宽广的系统，承认没有不可调和者，我们就会是更高实证论者。只要我们仅仅接受，我们就不是更高实证论者，但我们的感觉是，新主导者，即使我们只把它设想为另一种奴役，也将成为更高实证主义的核心--并且它将成为把新一批恒星提升到无限之中的手段--直到作为一种招募工具，它也终将耗尽，让位于某种新的产生绝对性的媒介。我们的接受是，今日所有天文学家

have lost their souls, or, rather, all chance of attaining Entity, but that Copernicus and Kepler and Galileo and Newton, and, conceivably, Leverrier are now fixed stars. Some day I shall attempt to identify them. In all this, I think we're quite a Moses. We point out the Promised Land, but, unless we be cured of our Intermediatism, will never be reported in *Monthly Notices*, ourself.

In our acceptance, Dominants, in their succession, displace preceding Dominants not only because they are more nearly positive, but because the old Dominants, as recruiting mediums, play out. Our expression is that the New Dominant, of Wider Inclusions, is now manifesting throughout the world, and that the old Exclusionism is everywhere breaking down. In physics Exclusionism is breaking down by its own researches in radium, for instance, and in its speculations upon electrons, or its merging away into metaphysics, and by the desertion that has been going on for many years, by such men as Gurney, Crookes, Wallace, Flammarion, Lodge, to formerly disregarded phenomena—no longer called "spiritualism" but now "psychic research." Biology is in chaos: conventional Darwinites mixed up with mutationists and orthogenesists and followers of Wisemann, who take from Darwinism one of its pseudo-bases, and nevertheless try to reconcile their heresies with orthodoxy. The painters are metaphysicians and psychologists. The breaking down of Exclusionism in China and Japan and in the United States has astonished History. The science of astronomy is going downward so that, though Pickering, for instance, did speculate upon a Trans-Neptunian planet, and Lowell did try to have accepted heretical ideas as to marks on Mars, attention is now minutely focused upon such technicalities as variations in shades of

失去了他们的灵魂，或者更确切地说，失去了获得实体的全部机会，但哥白尼和开普勒和伽利略和牛顿，以及可以想象地，勒维耶现在是恒星。总有一天我将试图辨认他们。在这一切之中，我想我们颇像一位摩西。我们指出应许之地，但除非我们被治愈了我们的中介主义，否则永远不会被报告在*Monthly Notices*上，我们自己。

在我们的接受中，主导者们在其相继中取代先前的主导者，不仅因为它们更近乎实证，而且因为旧主导者作为招募媒介耗尽了。我们的说法是，具有更广纳入的新主导者如今正在全世界显现，而旧的排除主义到处都在瓦解。在物理学中，排除主义正因其自身对镭的研究而瓦解，例如，以及在其对电子的思辨中，或它融入形而上学之中，还有多年来一直在进行的背离，由格尼、克鲁克斯、华莱士、弗拉马里翁、洛奇等人转向先前被漠视的现象--不再被称为“唯灵论”，而是现在被称为“通灵研究”。生物学处于混乱之中：传统的达尔文主义者与突变论者、直生论者以及魏斯曼的追随者混杂在一起，后者从达尔文主义中取走其一个伪基础，却仍然试图使他们的异端与正统观念调和。画家们是形而上学家和心理学家。排除主义在中国、日本和美国的瓦解令历史震惊。天文学正在走下坡路，以至于尽管例如皮克林确实思辨过一颗海王星外的行星，洛厄尔也确实试图使关于火星标记的异端观念被接受，注意力如今却细微地聚焦于诸如

Jupiter's fourth satellite. I think that, in general acceptance, over-refinement indicates decadence.

I think that the stronghold of Inclusionism is in aeronautics. I think that the stronghold of the Old Dominant, when it was new, was in the invention of the telescope. Or that coincidentally with the breakdown of Exclusionism appears the means of finding out—whether there are vast aerial fields of ice and floating lakes full of frogs and fishes or not—where carved stones and black substances and great quantities of vegetable matter and flesh, which may be dragons' flesh, come from—whether there are inter-planetary trade routes and vast areas devastated by Super-Tamerlanes—whether sometimes there are visitors to this earth—who might be pursued and captured and questioned.

木星的第四颗卫星。我认为，在普遍接受中，过度精细表明颓废。

我认为纳入主义的堡垒在航空学中。我认为旧主导者在其新起时的堡垒在于望远镜的发明。或者说，与排除主义的瓦解同时出现的，是查明以下事情的手段--是否存在广阔的空中冰原和满是青蛙与鱼的漂浮湖泊--雕刻的石块、黑色物质以及大量可能为龙肉的植物物质和肉从何而来--是否存在行星际贸易路线和被超级帖木儿们蹂躏的广阔区域--是否有时有来访者来到这个地球--他们可能被追踪、捕获和审问。

## 19

I have industriously sought data for an expression upon birds, but the prospecting has not been very quasi-satisfactory. I think I rather emphasize our industriousness, because a charge likely to be brought against the attitude of Acceptance is that one who only accepts must be one of languid interest and little application of energy. It doesn't seem to work out: we are very industrious. I suggest to some of our disciples that they look into the matter of messages upon pigeons, of course attributed to earthly owners, but said to be undecipherable. I'd do it, ourselves, only that would be selfish. That's more of the Intermediatism that will keep us out of the firmament: Positivism is absolute egoism. But look back in the time of Andrée's Polar Expedition. Pigeons that would have no publicity ordinarily, were often reported at that time.

## 19

我曾勤勉地为关于鸟类的论述搜集资料，但勘查的结果并不十分令人满意。我想我倒是更强调我们的勤勉，因为针对“接受”这一态度的一项可能的指控是：一个只知接受的人必定是兴趣倦怠、不肯用力的人。这似乎并不成立：我们非常勤勉。我向我们的一些门徒建议，让他们去查究一下关于鸽子传书的事，那些消息自然被归之于尘世的主人，但据说无法辨认。我自己倒愿意去做，只是那样就太自私了。这又是那种会把我们挡在苍穹之外的中间主义：实证主义是绝对的自我主义。但回顾一下安德烈的极地探险时期吧。那些通常不会引起公众注意的鸽子，在那时却常有报道。

In the *Zoologist*, 3-18-21, is recorded an instance of a bird (puffin) that had fallen to the ground with a fractured head. Interesting, but mere speculation—but what solid object, high in the air, had that bird struck against?

在*Zoologist*,3-18-21中，记录了一个实例：一只鸟(海鹦)头部碎裂地落到地上。有趣，但纯属推测--但那个鸟撞上的、高高在空中的固体物体是什么?

Tremendous red rain in France, Oct. 16 and 17, 1846; great storm at the time, and red rain supposed to have been colored by matter swept up from this earth's surface, and then precipitated (*Comptes Rendus*, 23-832). But in *Comptes Rendus*, 24-625, the description of this red rain differs from one's impression of red, sandy or muddy water. It is said that this rain was so vividly red and so blood-like that many persons in France were terrified. Two analyses are given (*Comptes Rendus*, 24-812). One chemist notes a great quantity of corpuscles—whether blood-like corpuscles or not—in the matter. The other chemist sets down organic matter at 35 per cent. It may be that an inter-planetary dragon had been slain somewhere, or that this red fluid, in which were many corpuscles, came from something not altogether pleasant to contemplate, about the size of the Catskill Mountains, perhaps—but the present datum is that with this substance, larks, quail, ducks, and water hens, some of them alive, fell at Lyons and Grenoble and other places.

1846年10月16日和17日，法国降下巨大的红雨；当时有强烈的风暴，据推测红雨的颜色来自从地球表面卷起、随后降落的物质(*Comptes Rendus*,23-832)。但在*Comptes Rendus*,24-625中，对这种红雨的描述与人们对红色、沙质或泥泞之水的印象不同。据说这场雨红得如此鲜艳、如此像血，以致法国许多人惊恐不安。文中给出了两份分析(*Comptes Rendus*,24-812)。一位化学家指出，该物质中含有大量微粒--不论是否像血中的微粒。另一位化学家则把有机物定为百分之三十五。也许是一条行星际的龙在某处被杀死，也许这种含有许多微粒的红色液体来自某种想起来并不十分愉快的东西，其大小也许与卡茨基尔山相当--但目前的资料是：随这种物质一起，云雀、鹌鹑、鸭子和水鸡--其中一些还是活的--落在里昂、格勒诺布尔和其他地方。

I have notes upon other birds that have fallen from the sky, but unaccompanied by the red rain that makes the fall of birds in France peculiar, and very peculiar, if it be accepted that the red substance was extra-mundane. The other notes are upon birds that have fallen from the sky, in the midst of storms, or of exhausted, but living, birds, falling not far from a storm-area. But now we shall have an instance for which I can find no parallel: fall of dead birds, from a clear sky, far-distant from any storm to which they

我还有一些关于其他从天空落下的鸟的笔记，但它们并未伴随那场使法国的鸟类坠落显得奇特、而且如果那红色物质确系天外之物便极为奇特的红色雨。其他的笔记是关于在风暴之中从天空落下的鸟，或是筋疲力尽但还活着的鸟，落在离风暴区域不远的地方。但现在我们要举一个我找不到任何类似事例的实例：死鸟从晴朗的天空落下，远离任何风暴，而它们

could be attributed—so remote from any discoverable storm that —

可以归因于--与任何可发现的暴风雨都相距如此遥远，以至于

-

My own notion is that, in the summer of 1896, something, or some beings, came as near to this earth as they could, upon a hunting expedition; that, in the summer of 1896, an expedition of super-scientists passed over this earth, and let down a dragnet—and what would it catch, sweeping through the air, supposing it to have reached not quite to this earth?

我自己的看法是，在1896年夏天，某种东西，或某些存在者，尽可能近地来到这个地球，进行一次狩猎远征；在1896年夏天，一支超级科学家的远征队经过这个地球上空，放下了一张拖网--假设它并未完全到达这个地球，扫过空中，它会捕获什么呢?

In the *Monthly Weather Review*, May, 1917, W.L. McAtee quotes from the Baton Rouge correspondence to the *Philadelphia Times*:

在《每月天气评论》1917年5月号中，W.L.McAtee 引用了《巴吞鲁日报》致《费城时报》的通信：

That, in the summer of 1896, into the streets of Baton Rouge, La., and from a "clear sky," fell hundreds of dead birds. There were wild ducks and cat birds, woodpeckers, and "many birds of strange plumage," some of them resembling canaries.

在1896年夏天，落入路易斯安那州巴吞鲁日的街道上，且来自“晴朗的天空”，数百只死鸟。有野鸭和猫鸟、啄木鸟，以及“许多羽毛奇特的鸟”，其中一些类似金丝雀。

Usually one does not have to look very far from any place to learn of a storm. But the best that could be done in this instance was to say:

通常一个人不必离任何地方很远就能得知一场风暴。但在这个实例中能做到的最好不过是说：

"There had been a storm on the coast of Florida."

“佛罗里达海岸曾有过一场风暴。”

And, unless he have psycho-chemic repulsion for the explanation, the reader feels only momentary astonishment that dead birds from a storm in Florida should fall from an unstormy sky in Louisiana, and with his intellect greased like the plumage of a wild duck, the datum then drops off.

而且，除非他对这个解释有心理化学的排斥，读者只感到片刻的惊讶：来自佛罗里达一场风暴的死鸟竟会从路易斯安那无风暴的天空落下，而他的智力像野鸭的羽毛一样被涂了油，这个资料便滑落了。

Our greasy, shiny brains. That they may be of some use after all: that other modes of existence place a high value upon them as lubricants; that we're hunted for them; a hunting expedition to this earth—the newspapers report a tornado.

我们油腻、闪亮的脑子。它们毕竟可能有些用处：其他存在方式高度珍视它们作为润滑剂；我们因它们而被猎取；一次到这个地球的狩猎远征--报纸报道一场龙卷风。

If from a clear sky, or a sky in which there were no driven clouds, or other evidences of still-continuing wind-power—or, if from a storm in Florida, it could be accepted that hundreds of birds had fallen far away, in Louisiana, I conceive, conventionally, of heavier objects having fallen in Alabama, say, and of the fall of still heavier objects still nearer the origin in Florida.

如果来自晴朗的天空，或一个没有驱赶的云、或其他仍在持续的风力证据的天空--或者，如果来自佛罗里达的一场风暴，可以接受数百只鸟落在远处的路易斯安那，那么我按常规说法设想，更重的物体落在了比如阿拉巴马，而更更重的物体落在了更靠近佛罗里达起源地的地方。

The sources of information of the Weather Bureau are widespread.

气象局的信息来源十分广泛。

It has no records of such falls.

它没有此类坠落的记录。

So a dragnet that was let down from above somewhere—

于是，一张从上方某处撒下的拖网--

Or something that I learned from the more scientific of the investigators of psychic phenomena:

或者我从通灵现象研究者中较科学的那部分人那里学到的东西：

The reader begins their works with prejudice against telepathy and everything else of psychic phenomena. The writers deny spirit-communication, and say that the seeming data are data of "only telepathy." Astonishing instances of seeming clairvoyance —"only telepathy." After a while the reader finds himself agreeing that it's only telepathy—which, at first, had been intolerable to him.

读者开始读他们的著作时对心灵感应和通灵现象的其他一切抱有偏见。作者们否认灵魂通信，并说那些看似资料只是“心灵感应”的资料。看似透视的惊人实例--“只是心灵感应”。过了一阵，读者发现自己同意这只是心灵感应--而这起初对他曾是不可容忍的。

So maybe, in 1896, a super-dragnet did not sweep through this earth's atmosphere, gathering up all the birds within its field, the meshes then suddenly breaking—

所以也许，在1896年，一张超级拖网并未扫过这个地球的大气层，收集其范围内所有的鸟，网眼然后突然破裂--

Or that the birds of Baton Rouge were only from the Super-Sargasso Sea—

或说巴吞鲁日的那些鸟仅仅来自超级马尾藻海--

Upon which we shall have another expression. We thought we'd settled that, and we thought we'd establish that, but nothing's ever settled, and nothing's ever established, in a real sense, if, in a real

对此我们将有另一种说法。我们以为我们已经解决了那个，我们以为我们已经确立了那个，但没有什么曾被解决，没有什么曾被确立，在真正的意义上，如果在真正的

sense, there is nothing in quasiness.

我们的说法是，准性之中空无一物。

I suppose there had been a storm somewhere, the storm in Florida, perhaps, and many birds had been swept upward into the Super-Sargasso Sea. It has frigid regions and it has tropical regions—that birds of diverse species had been swept upward, into an icy region, where, huddling together for warmth, they had died. Then, later, they had been dislodged—meteor coming along—boat—bicycle—dragon—don't know what did come along—something dislodged them.

我猜想某处曾有一场风暴，也许是佛罗里达的那场风暴，许多鸟被向上扫入超级马尾藻海。它有寒带区域，也有热带区域--不同种类的鸟被向上扫入一个冰冷的区域，在那里，为了取暖而挤在一起，它们死了。然后，后来，它们被移走了--流星经过--船--自行车--龙--不知道什么东西经过了--某种东西移走了它们。

So leaves of trees, carried up there in whirlwinds, staying there years, ages, perhaps only a few months, but then falling to this earth at an unseasonable time for dead leaves—fishes carried up there, some of them dying and drying, some of them living in volumes of water that are in abundance up there, or that fall sometimes in the deluges that we call "cloudbursts."

所以树的叶子，被旋风带上去，在那里停留数年、数代，也许仅几个月，但然后在对于枯叶不合时宜的时候落回这个地球--鱼被带上去，其中一些死去并干枯，一些生活在大量存在于那里的水体中，或有时落在那我们称为“云暴”的大洪水中。

The astronomers won't think kindly of us, and we haven't done anything to endear ourselves to the meteorologists—but we're weak and mawkish Intermediatists—several times we've tried to get the aeronauts with us—extraordinary things up there: things that curators of museums would give up all hope of ever being fixed stars, to obtain: things left over from whirlwinds of the time of the Pharaohs, perhaps: or that Elijah did go up in the sky in something like a chariot, and may not be Vega, after all, and that there may be a wheel or so left of whatever he went up in. We basely suggest that it would bring a high price—but sell soon, because after a while there'd be thousands of them hawked around—

天文学家们不会对我们有好感，我们也没做过什么讨气象学家喜欢的事--可我们是软弱而感伤的中间主义者--有好几次我们试图把航空家们拉拢过来--那上面有非同寻常的东西：博物馆馆长们会放弃一切获得固定星辰的希望去换取的东西：也许是法老时代旋风的遗留物：或者以利亚确实乘着类似战车的东西升上天空，毕竟他也许并不是织女星，而他升天时所乘之物也许还剩下一个轮子左右。我们卑劣地暗示，那会卖个好价钱--但要赶快卖，因为过不了多久，就会有成千上万这种东西到处兜售--

We weakly drop a hint to the aeronauts.

我们向航空家们微弱地暗示一下。

In the *Scientific American*, 33-197, there is an account of some hay that fell from the sky. From the circumstances we incline to accept that this hay went up, in a whirlwind, from this earth, in the first place, reached the Super-Sargasso Sea, and remained there a long time before falling. An interesting point in this expression is the usual attribution to a local and coinciding whirlwind, and identification of it—and then data that make that local whirlwind unacceptable—

在*Scientific American*,33-197中，有一则关于一些干草从天而降的记述。从情况来看我们倾向于接受这干草最初是被旋风从这个地球带上去的，到达了超级马尾藻海，并在那里停留了很长时间才落下。这个说法中一个有趣之处是通常归因于一场局部的、同时发生的旋风，并对其加以确认--然后又有资料使那场局部旋风不可接受--

That, upon July 27, 1875, small masses of damp hay had fallen at Monkstown, Ireland. In the *Dublin Daily Express*, Dr. J.W. Moore had explained: he had found a nearby whirlwind, to the south of Monkstown, that coincided. But, according to the *Scientific American*, a similar fall had occurred near Wrexham, England, two days before.

即：1875年7月27日，爱尔兰蒙克斯敦降下了一些湿草团。在《都柏林每日快报》上，J.W.摩尔博士解释说：他在蒙克斯敦以南发现了一股与之吻合的旋风。但据《科学美国人》报道，两天前在英格兰雷克瑟姆附近也发生过一场类似的天降物。

In November, 1918, I made some studies upon light objects thrown into the air. Armistice-day. I suppose I should have been more emotionally occupied, but I made notes upon torn-up papers thrown high in the air from windows of office buildings. Scraps of paper did stay together for a while. Several minutes, sometimes.

1918年11月，我对抛入空中的轻物体做过一些研究。停战日。我想我本该在情绪上更投入些，但我记录了从办公楼窗户高高抛向空中的撕碎的纸片。纸片确实会在一段时间内聚在一起。有时好几分钟。

*Cosmos*, 3-4-574:

宇宙，3-4-574：

That, upon the 10th of April, 1869, at Autriche (Indre-et-Loire) a great number of oak leaves—enormous segregation of them—fell from the sky. Very calm day. So little wind that the leaves fell almost vertically. Fall lasted about ten minutes.

即，1869年4月10日，在奥特里什(安德尔-卢瓦尔省)，大量橡树叶--其数量之巨，堪称一次大规模的分离--从天而降。天气十分平静。风小得几乎让树叶垂直落下。这场天降物持续了约十分钟。

Flammarion, in *The Atmosphere*, p. 412, tells this story.

弗拉马里翁在《大气》(*The Atmosphere*)第412页讲述了这个故事。

He has to find a storm.

他得找到一场风暴。

He does find a squall—but it had occurred upon April 3rd.

他确实找到了一场暴风--但那发生在4月3日。

Flammarion's two incredibilities are—that leaves could remain a week in the air: that they could stay together a week in the air.

Think of some of your own observations upon papers thrown from an aeroplane.

Our one incredibility:

That these leaves had been whirled up six months before, when they were common on the ground, and had been sustained, of course not in the air, but in a region gravitationally inert; and had been precipitated by the disturbances of April rains.

I have no records of leaves that have so fallen from the sky in October or November, the season when one might expect dead leaves to be raised from one place and precipitated somewhere else. I emphasize that this occurred in April.

*La Nature*, 1889-2-94:

That, upon April 19, 1889, dried leaves, of different species, oak, elm, etc., fell from the sky. This day, too, was a calm day. The fall was tremendous. The leaves were seen to fall fifteen minutes, but, judging from the quantity on the ground, it is the writer's opinion that they had already been falling half an hour. I think that the geyser of corpses that sprang from Riobamba toward the sky must have been an interesting sight. If I were a painter, I'd like that subject. But this cataract of dried leaves, too, is a study in the rhythms of the dead. In this datum, the point most agreeable to us is the very point that the writer in *La Nature* emphasizes. Windlessness. He says that the surface of the Loire was "absolutely smooth." The river was strewn with leaves as far as he could see.

*L'Astronomie*, 1894-194:

弗拉马里翁的两件不可信之事是--叶子能在空中停留一周：它们能在空中聚在一起一周。

想想你自己对从飞机上扔下的纸片的一些观察。

我们的一个难以置信之处：

这些叶子是六个月前被卷起来的，当时它们在地上随处可见，并且一直悬浮着--当然不是在空气中，而是在一个万有引力失效的区域；后来被四月的阵雨扰动而降落下来。

我没有记录显示叶子曾在十月或十一月如此从天而降，那个季节正是人们可能预期枯叶从一处被卷起并在另一处降落的时候。我要强调这件事发生在四月。

《自然》，1889-2-94:

即1889年4月19日，不同种类的干叶--橡树叶、榆树叶等--从天而降。这一天同样是个无风的日子。落叶量极大。有人看见叶子落了十五分钟，但根据地面上的数量判断，作者认为它们已经落了半小时。我认为，从里奥班巴向天空喷涌而出的那股尸体间歇泉，想必是一幅有趣的景象。如果我是画家，我会喜欢这个题材。但这阵干叶的倾泻，同样是对死者节律的一项研究。在这条资料中，最令我们满意的一点，恰恰是《自然》杂志那位作者所强调的一点。无风。他说卢瓦尔河的水面“绝对平滑”。极目所及，河面上铺满了叶子。

天文学,1894-194:

That, upon the 7th of April, 1894, dried leaves fell at Clairvaux and Outre-Aube, France. The fall is described as prodigious. Half an hour. Then, upon the 11th, a fall of dried leaves occurred at Pontcarré.

1894年4月7日，法国克莱尔沃与奥特雷-奥布两地天降干枯的树叶。这场天降物被描述为极其惊人。持续半小时。随后，在11日，蓬卡雷发生了一场天降的干枯树叶。

It is in this recurrence that we found some of our opposition to the conventional explanation. The Editor (Flammarion) explains. He says that the leaves had been caught up in a cyclone which had expended its force; that the heavier leaves had fallen first. We think that that was all right for 1894, and that it was quite good enough for 1894. But, in these more exacting days, we want to know how wind-power insufficient to hold some leaves in the air could sustain others four days.

正是在这种反复出现中，我们找到了对常规说法的一些反对意见。编辑(Flammarion)作了解释。他说叶子是被一场耗尽了力量的旋风卷起的；较重的叶子先落下。我们认为这对1894年来说没问题，对1894年来说已经足够好了。但是，在这些更为严苛的日子里，我们想知道，不足以将一些叶子保持在空中的风力，如何能支撑另一些叶子达四天之久。

The factors in this expression are unseasonableness, not for dried leaves, but for prodigious numbers of dried leaves; direct fall, windlessness, month of April, and localization in France. The factor of localization is interesting. Not a note have I upon fall of leaves from the sky, except these notes. Were the conventional explanation, or "old correlate" acceptable, it would seem that similar occurrences in other regions should be as frequent as in France. The indication is that there may be quasi-permanent undulations in the Super-Sargasso Sea, or a pronounced inclination toward France—

这一说法中的因素是不合时令--不是对干枯的树叶而言，而是对数量惊人的干枯树叶而言；直接落下、无风、四月、以及局限于法国。局限于法国这一因素很有意思。除了这些笔记之外，我没有任何关于树叶从天而降的笔记。如果常规说法、或“旧有的关联”可以接受，那么其他地区发生的类似事件似乎应当与法国一样频繁。这表明超级马尾藻海中可能存在准永久性的波动，或者存在一种明显的朝向法国的倾向--

Inspiration:

灵感：

That there may be a nearby world complementary to this world, where autumn occurs at the time that is springtime here.

可能存在一个邻近的世界，与本世界互补，那里秋天发生的时候，此地正是春天。

Let some disciple have that.

让某个门徒拥有那个吧。

But there may be a dip toward France, so that leaves that are

但可能有一个向法国的倾斜，因此剩下的那些是

borne high there, are more likely to be held in suspension than highflying leaves elsewhere. Some other time I shall take up Super-geography, and be guilty of charts. I think, now, that the Super-Sargasso Sea is an oblique belt, with changing ramifications, over Great Britain, France, Italy, and on to India. Relatively to the United States I am not very clear, but think especially of the Southern States.

被带到高处那里，比别处高飞的叶子更可能被保持在悬浮状态。以后某个时候我会处理超级地理学，并犯下绘制图表的罪过。我现在认为，超级马尾藻海是一条斜向的带，带有变化的分支，横跨大不列颠、法国、意大利，一直延伸到印度。相对于美国，我不太清楚，但尤其想到南方各州。

The preponderance of our data indicates frigid regions aloft. Nevertheless such phenomena as putrefaction have occurred often enough to make super-tropical regions, also, acceptable. We shall have one more datum upon the Super-Sargasso Sea. It seems to me that, by this time, our requirements of support and reinforcement and agreement have been quite as rigorous for acceptance as ever for belief: at least for full acceptance. By virtue of mere acceptance, we may, in some later book, deny the Super-Sargasso Sea, and find that our data relate to some other complementary world instead—or the moon—and have abundant data for accepting that the moon is not more than twenty or thirty miles away. However, the Super-Sargasso Sea functions very well as a nucleus around which to gather data that oppose Exclusionism. That is our main motive: to oppose Exclusionism.

我们资料的优势表明高空存在寒冷区域。然而，腐败之类的现象也发生过足够多次，使得超热带区域同样可以接受。关于超级马尾藻海，我们还将有一条资料。在我看来，到此时为止，我们对支持和强化和一致性的要求，在接受方面已经与在相信方面一样严格：至少对于完全接受而言是如此。凭借单纯的接受，我们或许可以在以后某本书中否认超级马尾藻海，并发现我们的资料实际上涉及某个其他的互补世界--或者是月球--并且拥有丰富的资料来接受月球距离不超过二三十英里。然而，超级马尾藻海作为一个核心运作得很好，可以围绕它汇集反对排他主义的资料。这就是我们的主要动机：反对排他主义。

Or our agreement with cosmic processes. The climax of our general expression upon the Super-Sargasso Sea. Coincidentally appears something else that may overthrow it later.

或者我们与宇宙过程的一致。我们关于超级马尾藻海的一般表述的高潮。巧合地出现了其他东西，日后可能推翻它。

*Notes and Queries*, 8-12-228:

笔记与查询,8-12-228:

That in the province of Macerata, Italy (summer of 1897?) an immense number of small, blood-colored clouds covered the sky. About an hour later a storm broke, and myriad seeds fell to the

在意大利Macerata省(1897年夏?)，大量小的、血色的云覆盖了天空。大约一小时后，一场风暴爆发，无数种子落到

ground. It is said that they were identified as products of a tree found only in Central Africa and the Antilles.

If—in terms of conventional reasoning—these seeds had been high in the air, they had been in a cold region. But it is our acceptance that these seeds had, for a considerable time, been in a warm region, and for a time longer than is attributable to suspension by wind-power:

"It is said that a great number of the seeds were in the first stage of germination."

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## 20

The New Dominant.

Inclusionism.

In it we have a pseudo-standard.

We have a datum, and we give it an interpretation, in accordance with our pseudo-standard. At present we have not the delusions of Absolutism that may have translated some of the positivists of the nineteenth century to heaven. We are Intermediatists—but feel a lurking suspicion that we may some day solidify and dogmatize and illiberalize into higher positivists. At present we do not ask whether something be reasonable or preposterous, because we recognize that by reasonableness and preposterousness are meant agreement and disagreement with a standard—which must be a delusion—though not absolutely, of course—and must some day be displaced by a more advanced quasi-delusion. Scientists in the past have taken the positivist attitude—is this or that reasonable

地上。据说它们被鉴定为一种仅在中非和安的列斯群岛发现的树的产物。

如果--按照常规推理的术语--这些种子曾高在空中，它们曾处于一个寒冷的区域。但我们的接受是，这些种子曾在温暖区域中待了相当长的时间，而且时间比可归因于风力悬浮的时间更长：

“据说大量种子处于发芽的第一阶段。”

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## 20

新的主导者。

包容主义。

我们的说法是，其中有一种伪标准。

我们有一条资料，我们按照我们的伪标准给它一个解释。目前我们还没有绝对主义的妄想--那种妄想或许曾把十九世纪的一些实证主义者送上了天堂。我们是中间主义者--但隐隐怀疑我们有朝一日可能会固化、教条化、偏狭化，升格为更高层次的实证主义者。目前我们不问某事物是合理的还是荒谬的，因为我们认识到，合理与荒谬所指的是与一个标准的一致与不一致--而这个标准必定是一种妄想--当然并非绝对如此--并且有朝一日必定会被一种更高级的准妄想所取代。过去的科学家采取过实证主义的态度--这或那是合理的吗

or unreasonable? Analyze them and we find that they meant relatively to a standard, such as Newtonism, Daltonism, Darwinism, or Lyellism. But they have written and spoken and thought as if they could mean real reasonableness and real unreasonableness.

还是不合理?分析它们，我们发现它们的意思是相对于一个标准而言，比如牛顿主义、道尔顿主义、达尔文主义或莱伊尔主义。但他们写作、言说和思考时，仿佛它们能意味着真正的合理性和真正的不合理性。

So our pseudo-standard is Inclusionism, and, if a datum be a correlate to a more widely inclusive outlook as to this earth and its externality and relations with externality, its harmony with Inclusionism admits it. Such was the process, and such was the requirement for admission in the days of the Old Dominant: our difference is in underlying Intermediatism, or consciousness that though we're more nearly real, we and our standards are only quasi—

所以我们的伪标准是包容主义，而且，如果一个资料与关于此地球及其外部性以及与外部性关系的更广泛包容的视野相关联，它与包容主义的和谐就允许它。这就是那个过程，这就是旧主导时代准入的要求：我们的不同在于底层的中间主义，或者说意识到尽管我们更接近真实，我们和我们的标准只是准-

Or that all things—in our intermediate state—are phantoms in a super-mind in a dreaming state—but striving to awaken to realness.

或者一切事物--在我们的中间状态中--都是一个处于梦境中的超级心灵中的幻影--但努力觉醒到真实。

Though in some respects our own Intermediatism is unsatisfactory, our underlying feeling is—

尽管在某些方面我们自己的中间主义不令人满意，我们的底层感受是--

That in a dreaming mind awakening is accelerated—if phantoms in that mind know that they're only phantoms in a dream. Of course, they too are quasi, or—but in a relative sense—they have an essence of what is called realness. They are derived from experience or from senes-relations, even though grotesque distortions. It seems acceptable that a table that is seen when one is awake is more nearly real than a dreamed table, which, with fifteen or twenty legs, chases one.

在一个做梦的心灵中，觉醒会加速--如果那个心灵中的幻影知道它们只是梦中的幻影。当然，它们也是准的，或者说--但在相对意义上--它们具有所谓真实性的本质。它们源自经验或感官关系，即使是怪诞的扭曲。似乎可以接受的是，醒着时看到的一张桌子比梦中一张有十五或二十条腿追赶你的桌子更接近真实。

So now, in the twentieth century, with a change of terms, and a

所以现在，在二十世纪，随着术语的变化，以及一个

change in underlying consciousness, our attitude toward the New Dominant is the attitude of the scientists of the nineteenth century to the Old Dominant. We do not insist that our data and interpretations shall be as shocking, grotesque, evil, ridiculous, childish, insincere, laughable, ignorant to nineteenth-centuryites as were their data and interpretations to the medieval-minded. We ask only whether data and interpretations correlate. If they do, they are acceptable, perhaps only for a short time, or as nuclei, or scaffolding, or preliminary sketches, or as gropings and tentativenesses. Later, of course, when we cool off and harden and radiate into space most of our present mobility, which expresses in modesty and plasticity, we shall acknowledge no scaffoldings, gropings or tentativenesses, but think we utter absolute facts. A point in Intermediatism here is opposed to most current speculations upon Development. Usually one thinks of the spiritual as higher than the material, but, in our acceptance, quasi-existence is a means by which the absolutely immaterial materializes absolutely, and, being intermediate, is a state in which nothing is finally either immaterial or material, all objects, substances, thoughts, occupying some grade of approximation one way or the other. Final solidification of the ethereal is, to us, the goal of cosmic ambition. Positivism is Puritanism. Heat is Evil. Final Good is Absolute Frigidity. An Arctic winter is very beautiful, but I think that an interest in monkeys chattering in palm trees accounts for our own Intermediatism.

底层意识的变化，我们对新主导的态度，就是十九世纪科学家对旧主导的态度。我们并不坚持我们的资料和解释应当像他们的资料和解释对中世纪心灵那样，令十九世纪人感到震惊、怪诞、邪恶、可笑、幼稚、不真诚、荒唐、无知。我们只问资料和解释是否相互关联。如果关联，它们就可接受，也许只在一段短时间内可接受，或者作为核心、脚手架、初步草图，或者作为摸索和试探。当然，后来当我们冷却、硬化，并把我们目前大部分流动性辐射到太空中--这种流动性表现在谦逊和可塑性中--我们将不承认任何脚手架、摸索或试探，而认为我们说出的是绝对事实。这里的中介主义的一点，与当前大多数关于发展的推测相对立。通常人们认为精神高于物质，但在我们的接受中，准存在是一种手段，通过它，绝对非物质的東西绝对地物质化，并且，作为中介的，是一种状态，其中没有任何东西最终是非物质的或物质的，所有对象、物质、思想，都占据某种程度的近似，或此或彼。以太的最终固化，对我们来说，是宇宙抱负的目标。实证主义是清教主义。热是恶。最终善是绝对寒冷。北极的冬天非常美丽，但我认为对猴子在棕榈树上叽叽喳喳的兴趣，解释了我们自己的中介主义。

Visitors.

访客。

Our confusion here, out of which we are attempting to make quasi-order, is as great as it has been throughout this book, because we have not the positivist's delusion of homogeneity. A

我们在此处的混乱--我们正试图从中整理出某种准秩序--与本书通篇的混乱一样严重，因为我们没有实证主义者那种同质性的幻觉。一个

positivist would gather all data that seem to relate to one kind of visitors and coldly disregard all other data. I think of as many different kinds of visitors to this earth as there are visitors to New York, to a jail, to a church—some persons go to church to pick pockets, for instance.

实证主义者会收集所有似乎与某一类来访者相关的资料，而冷酷地无视所有其他资料。我想到的来访者种类，与造访纽约、造访监狱、造访教堂的来访者种类一样多--譬如，有些人去教堂是为了扒窃。

My own acceptance is that either a world or a vast super-construction—or a world, if red substances and fishes fell from it—hovered over India in the summer of 1860. Something then fell from somewhere, July 17, 1860, at Dhurmsalla. Whatever "it" was, "it" is so persistently alluded to as "a meteorite" that I look back and see that I adopted this convention myself. But in the London *Times*, Dec. 26, 1860, Syed Abdoolah, Professor of Hindustani, University College, London, writes that he had sent to a friend in Dhurmsalla, for an account of the stones that had fallen at that place. The answer:

我自己的看法是，1860年夏天，悬在印度上空的，要么是一个世界，要么是一座巨大的上层建筑--或者说，是一个世界，如果红色物质和鱼从它上面落下来的话。总之，1860年7月17日，有东西从某处落到了Dhurmsalla。无论“它”是什么，“它”都被如此顽固地称为“一颗陨石”，以至于我回顾起来，发现自己也采用了这个说法。但在1860年12月26日的伦敦《时报》上，伦敦大学学院印度斯坦语教授Syed Abdoolah写道，他曾致信Dhurmsalla的一位朋友，索取关于落在该地的石头的记述。回信是：

"... divers forms and sizes, many of which bore great resemblance to ordinary cannon balls just discharged from engines of war."

“……形状与大小各异，其中许多极像刚从战争器械中发射出来的普通炮弹。”

It's an addition to our data of spherical objects that have arrived upon this earth. Note that they are spherical stone objects.

这是对我们的资料的一则补充：有球状物体降落到地球上。注意，它们是球状的石头物体。

And, in the evening of this same day that something—took a shot at Dhurmsalla—or sent objects upon which there may be decipherable markings—lights were seen in the air—

而且，就在同一天傍晚--某个东西向杜姆萨拉开了一枪--或者送来了可能带有可辨认标记的物体--空中出现了光--

I think, myself, of a number of things, beings, whatever they were, trying to get down, but resisted, like balloonists, at a certain altitude, trying to get farther up, but resisted.

我自己想到的是，有许多东西、存在物，不管它们是什么，试图降下来，却像气球驾驶员一样在某一高度受到阻力，试图再往上升，也受到阻力。

Not in the least except to good positivists, or the homogeneous-minded, does this speculation interfere with the concept of some

这对优秀的实证主义者、或同质头脑的人来说绝非如此，这一推测并不妨碍这样一个概念：某个

other world that is in successful communication with certain esoteric ones upon this earth, by a code of symbols that print in rock, like symbols of telephotographers in selenium.

另一个世界正与地球上的某些秘传者成功通信，凭借一套符号代码印在岩石上，就像硒中的传真电报符号。

I think that sometimes, in favorable circumstances, emissaries have come to this earth—secret meetings—

我认为，有时在有利的环境下，使者们曾来到这个地球--秘密的会面--

Of course it sounds—

当然听起来--

But:

但是：

Secret meetings—emissaries—esoteric ones in Europe, before the war broke out—

战前的欧洲，秘密会议--密使--秘传人士--

And those who suggested that such phenomena could be.

而那些暗示此类现象可能存在的人。

However, as to most of our data, I think of super-things that have passed close to this earth with no more interest in this earth than have passengers upon a steamship in the bottom of the sea—or passengers may have a keen interest, but circumstances of schedules and commercial requirements forbid investigation of the bottom of the sea.

然而，就我们的大部分资料而言，我想到的是超级之物曾近距离经过这个地球，对地球的兴趣并不比轮船底部舱里的乘客对海底的兴趣更大--或者乘客也许有浓厚的兴趣，但日程与商业要求的环境禁止对海底进行调查。

Then, on the other hand, we may have data of super-scientific attempts to investigate phenomena of this earth from above—perhaps by beings from so far away that they had never even heard that something, somewhere, asserts a legal right to this earth.

另一方面，我们也可能拥有超级科学的尝试的资料，即从上方考察地球现象--也许是由来自如此遥远之处的存在物所进行，以至于他们从未听说过某物、在某处，宣称对地球拥有合法权利。

Altogether, we're good intermediatists, but we can't be very good hypnotists.

我们的说法是，我们整体上是好的中间人，但我们不可能成为很好的催眠师。

Still another source of the merging away of our data:

我们的数据被合并掉的又一个来源：

That, upon general principles of Continuity, if super-vessels, or

根据连续性的一般原则，如果超级 vessels，或

super-vehicles, have traversed this earth's atmosphere, there must be mergers between them and terrestrial phenomena: observations upon them must merge away into observations upon clouds and balloons and meteors. We shall begin with data that we cannot distinguish ourselves and work our way out of mergers into extremes.

超级运载工具曾穿越地球的大气层，它们与地球上的现象之间必然存在融合：对它们的观测必然逐渐融入对云、气球和流星的观测。我们将从我们自己无法分辨的资料开始，从融合之处一路工作到极端之处。

In the *Observatory*, 35-168, it is said that, according to a newspaper, March 6, 1912, residents of Warmley, England, were greatly excited by something that was supposed to be "a splendidly illuminated aeroplane, passing over the village." "The machine was apparently traveling at a tremendous rate, and came from the direction of Bath, and went on toward Gloucester." The Editor says that it was a large, triple-headed fireball. "Tremendous indeed!" he says. "But we are prepared for anything nowadays."

在天文台,35-168，据说，根据一份报纸，1912年3月6日，英格兰沃姆利的居民因某样东西而大为激动，那东西被认为是“一架灯火辉煌的飞机，飞过村庄上空”。“这机器显然以极快的速度飞行，来自巴斯方向，又继续朝格洛斯特而去。”编辑说，那是一个巨大的、三头火球。“确实快得惊人!”他说。“不过如今我们对什么都见怪不怪了。”

That is satisfactory. We'd not like to creep up stealthily and then jump out of a corner with our data. This Editor, at least, is prepared to read—

这令人满意。我们不愿蹑手蹑脚地靠近，然后从角落里带着我们的资料跳出来。至少这位编者准备读到--

*Nature*, Oct. 27, 1898:

《自然》，1898年10月27日：

A correspondent writes that, in the County Wicklow, Ireland, at about 6 o'clock in the evening, he had seen, in the sky, an object that looked like the moon in its three-quarter aspect. We note the shape which approximates to triangularity, and we note that in color it is said to have been golden yellow. It moved slowly, and in about five minutes disappeared behind a mountain.

一位通信者写道，在爱尔兰威克洛郡，傍晚六点左右，他在天空中看见一个物体，看上去像处于四分之三相位(即弦月状)的月亮。我们注意到其形状近似三角形，也注意到据说它的颜色是金黄色。它移动缓慢，大约五分钟后消失在一座山后。

The Editor gives his opinion that the object may have been an escaped balloon.

编者认为该物体可能是一只逃逸的气球。

In *Nature*, Aug. 11, 1898, there is a story, taken from the July

在《自然》杂志1898年8月11日刊中，有一则故事，摘自7月

number of the *Canadian Weather Review*, by the meteorologist, F.F. Payne: that he had seen, in the Canadian sky, a large, pear-shaped object, sailing rapidly. At first he supposed that the object was a balloon, "its outline being sharply defined." "But, as no cage was seen, it was concluded that it must be a mass of cloud." In about six minutes this object became less definite—whether because of increasing distance or not—"the mass became less dense, and finally it disappeared." As to cyclonic formation—"no whirling motion could be seen."

《加拿大天气评论》第期，气象学家*F.F.*佩恩：他曾在加拿大天空中看见一个巨大的梨形物体，快速航行。起初他以为那物体是一只气球，“其轮廓清晰分明。”“但由于未见吊篮，便断定它必是一团云。”约六分钟后，这物体变得不那么清晰了--不知是否因距离渐远--“那团东西变得不那么浓密，最后消失了。”至于气旋形成--“看不到任何旋转运动。”

*Nature*, 58-294:

《自然》，58-294：

That, upon July 8, 1898, a correspondent had seen, at Kiel, an object in the sky, colored red by the sun, which had set. It was about as broad as a rainbow, and about twelve degrees high. "It remained in its original brightness about five minutes, and then faded rapidly, and then remained almost stationary again, finally disappearing about eight minutes after I first saw it."

即：1898年7月8日，一位通信者在基尔见到天空中有一物体，被已经落下的太阳染成红色。它大约有彩虹那么宽，高约十二度。“它保持原有的亮度约五分钟，随后迅速变暗，接着又几乎静止不动，最终在我初次见到它之后约八分钟消失。”

In an intermediate existence, we quasi-persons have nothing to judge by because everything is its own opposite. If a hundred dollars a week be a standard of luxurious living to some persons, it is poverty to others. We have instances of three objects that were seen in the sky in a space of three months, and this concurrence seems to me to be something to judge by. Science has been built upon concurrence: so have been most of the fallacies and fanaticisms. I feel the positivism of a Leverrier, or instinctively take to the notion that all three of these observations relate to the same object. However, I don't formulate them and predict the next transit. Here's another chance for me to become a fixed star—but as usual—oh, well—

在一种中介存在中，我们准人格者没有什么可据以判断，因为一切事物都是它自己的反面。如果每周一百美元对某些人是奢侈生活的标准，对另一些人就是贫困。我们有三个物体在三个月时间内被看见在天空中的实例，这种同时发生在我看来是某种可据以判断的东西。科学建立在同时发生之上：大多数谬误和狂热也是如此。我感受到一个勒维耶的实证主义，或者本能地接受这样的观念：所有这三项观察都与同一个物体有关。然而，我并不把它们公式化并预测下一次过境。这又是我成为一颗固定星的机会--但像往常一样--哦，好吧--

A point in Intermediatism:

That the Intermediatist is likely to be a flaccid compromiser.

Our own attitude:

Ours is a partly positive and partly negative state, or a state in which nothing is finally positive or finally negative—

But, if positivism attract you, go ahead and try: you will be in harmony with cosmic endeavor—but Continuity will resist you. Only to have appearance in quasiness is to be proportionately positive, but beyond a degree of attempted positivism, Continuity will rise to pull you back. Success, as it is called—though there is only success-failure in Intermediateness—will, in Intermediateness, be yours proportionately as you are in adjustment with its own state, or some positivism mixed with compromise and retreat. To be very positive is to be a Napoleon Bonaparte, against whom the rest of civilization will sooner or later combine. For interesting data, see newspaper accounts of fate of one Dowie, of Chicago.

Intermediatism, then, is recognition that our state is only a quasi-state: it is no bar to one who desires to be positive: it is recognition that he cannot be positive and remain in a state that is positive-negative. Or that a great positivist—isolated—with no system to support him—will be crucified, or will starve to death, or will be put in jail and beaten to death—that these are the birth-pangs of translation to the Positive Absolute.

So, though positive-negative, myself, I feel the attraction of the positive pole of our intermediate state, and attempt to correlate these three data: to see them homogeneously; to think that they

中间主义的一个要点：

我们的说法是，中间派很可能是个软弱的妥协者。

我们的态度：

我们的状态是一种部分肯定、部分否定的状态，或者说是一种没有任何东西最终为肯定或最终为否定的状态--

但是，如果实证主义吸引你，那就去试试吧：你将与宇宙的奋进和谐一致--但连续性会抵抗你。仅仅在准性中拥有表象，就是相应地实证的，但超过了一定程度的尝试性实证主义，连续性就会升起把你拉回来。所谓的成功--尽管在中间性中只有成功-失败--在中间性中，将相应地属于你，正如你与它自身状态相协调，或某种混合着妥协与退却的实证主义。要非常实证就是做一个拿破仑·波拿巴，其余文明迟早会联合起来反对他。关于有趣的资料，见报纸上关于芝加哥一个叫道伊的人命运的报道。

那么，中间主义就是承认我们的状态只是一种准状态：它并不妨碍想要成为肯定者的人：它是承认他无法既成为肯定者又停留在一个肯定-否定的状态中。或者说，一位伟大的实证主义者--孤立无援--没有体系支撑他--将被钉上十字架，或饿死，或被投入监狱打死--这些是向肯定绝对者转化的阵痛。

所以，尽管我自己是肯定-否定的，我仍感到我们中间状态的肯定极的吸引，并试图将这三则资料相互关联：同质地看待它们；认为它们

relate to one object.

In the aeronautic journals and in the London *Times* there is no mention of escaped balloons, in the summer or fall of 1898. In the *New York Times* there is no mention of ballooning in Canada or the United States, in the summer of 1898.

London *Times*, Sept. 29, 1885:

A clipping from the *Royal Gazette*, of Bermuda, of Sept. 8, 1885, sent to the *Times* by General Lefroy:

That, upon Aug. 27, 1885, at about 8:30 A.M., there was observed by Mrs. Adelina D. Bassett, "a strange object in the clouds, coming from the north." She called the attention of Mrs. L. Lowell to it, and they were both somewhat alarmed. However, they continued to watch the object steadily for some time. It drew nearer. It was of triangular shape, and seemed to be about the size of a pilot-boat mainsail, with chains attached to the bottom of it. While crossing the land it had appeared to descend, but, as it went out to sea, it ascended, and continued to ascend, until it was lost to sight high in the clouds.

Or with such power to ascend, I don't think much myself of the notion that it was an escaped balloon, partly deflated. Nevertheless, General Lefroy, correlating with Exclusionism, attempts to give a terrestrial interpretation to this occurrence. He argues that the thing may have been a balloon that had escaped from France or England—or the only aerial thing of terrestrial origin that, even to this date of about thirty-five years later, has been thought to have crossed the Atlantic Ocean. He accounts for the triangular form by deflation—"a shapeless bag, barely able to

与一个对象相关。

在航空期刊和伦敦《泰晤士报》中，没有提到1898年夏秋有气球逃逸。在《纽约时报》中，没有提到1898年夏天加拿大或美国的气球飞行。

伦敦《泰晤士报》，1885年9月29日：

一份剪报，来自百慕大的《皇家公报》，1885年9月8日，由勒弗罗伊将军寄给《泰晤士报》：

即，1885年8月27日上午约8点30分，阿德利娜·D·巴塞特夫人观察到“云中一个奇怪的物体，从北方而来”。她提请L·洛厄尔夫人注意，两人都有些惊慌。然而，她们继续稳定地观察该物体一段时间。它越来越近。它呈三角形，似乎大约有引航船主帆那么大，底部附有链条。当它穿过陆地时似乎下降了，但当它出海时，它上升了，并继续上升，直到在高高的云中消失不见。

或者具有如此上升的力量，我自己不太相信它是逃逸的气球、部分泄了气的说法。然而，勒弗罗伊将军与排他主义相呼应，试图对这一事件给出地球上的解释。他论证说，那东西可能是一个从法国或英国逃逸的气球--或者是地球起源的唯一飞行物，即使到大约三十五年后的今天，也被认为曾横渡大西洋。他用泄气来解释三角形--"一个无定形的袋子，勉强能够

float." My own acceptance is that great deflation does not accord with observations upon its power to ascend.

In the *Times*, Oct. 1, 1885, Charles Harding, of the R.M.S., argues that if it had been a balloon from Europe, surely it would have been seen and reported by many vessels. Whether he was as good a Briton as the General or not, he shows awareness of the United States—or that the thing may have been a partly collapsed balloon that had escaped from the United States.

General Lefroy wrote to *Nature* about it (*Nature*, 33-99), saying—whatever his sensitivenesses may have been—that the columns of the *Times* were "hardly suitable" for such a discussion. If, in the past, there had been more persons like General Lefroy, we'd have better than the mere fragments of data that in most cases are too broken up very well to piece together. He took the trouble to write to a friend of his, W.H. Gosling, of Bermuda—who also was an extraordinary person. He went to the trouble of interviewing Mrs. Bassett and Mrs. Lowell. Their description to him was somewhat different:

An object from which nets were suspended—

Deflated balloon, with its network hanging from it—

A super-dragnet?

That something was trawling overhead?

The birds of Baton Rouge.

Mr. Gosling wrote that the item of chains, or suggestion of a basket that had been attached, had originated with Mr. Bassett, who had not seen the object. Mr. Gosling mentioned a balloon

漂浮。"我自己的看法是，巨大的泄气与对其上升能力的观测不符。

在《泰晤士报》，1885年10月1日，R.M.S.的查尔斯·哈丁(Charles Harding)论证说，如果那是来自欧洲的一只气球，那它必定早已被许多船只看见并报告了。无论他是否像那位将军一样是个好英国人，他都表现出对美国有所意识--或者那东西可能是一只部分瘪了的气球，从美国逃逸出来的。

勒弗罗伊将军就此写信给*Nature*(*Nature*,33-99)，说--无论他的敏感之处可能是什么--*Times*的专栏"不太适合"这样的讨论。如果过去有更多像勒弗罗伊将军这样的人，我们就会比仅有资料碎片好得多，而在大多数情况下这些碎片破碎得太厉害，难以很好地拼合起来。他不辞辛劳地写信给他的朋友、百慕大的W·H·戈斯林--此人也是个非凡的人。他不辞辛劳地采访了巴塞特夫人和洛厄尔夫人。她们对他的描述略有不同：

一个悬挂着网的物体--

瘪掉的气球，带着悬挂其上的网--

一张超级拖网?

有东西在头顶拖曳而过?

巴吞鲁日的鸟类。

戈斯林先生写道，关于链条、或暗示曾系有吊篮的那一条目，源自巴西特先生，而巴西特先生并未看见那物体。戈斯林先生提到一个气球

that had escaped from Paris in July. He tells of a balloon that fell in Chicago, September 17, or three weeks later than the Bermuda object.

It's one incredibility against another, with disregards and convictions governed by whichever of the two Dominants looms stronger in each reader's mind. That he can't think for himself any more than I can is understood.

My own correlates:

I think that we're fished for. It may be that we're highly esteemed by super-epicures somewhere. It makes me more cheerful when I think that we may be of some use after all. I think that dragnets have often come down and have been mistaken for whirlwinds and waterspouts. Some accounts of seeming structure in whirlwinds and waterspouts are astonishing. And I have data that, in this book, I can't take up at all—mysterious disappearances. I think we're fished for. But this is a little expression on the side: relates to trespassers; has nothing to do with the subject that I shall take up at some other time—or our use to some other mode of seeming that has a legal right to us.

*Nature*, 33-137:

"Our Paris correspondent writes that in relation to the balloon which is said to have been seen over Bermuda, in September, no ascent took place in France which can account for it."

Last of August: not September. In the London *Times* there is no mention of balloon ascents in Great Britain, in the summer of 1885, but mention of two ascents in France. Both balloons had escaped. In *L'Aéronaute*, August, 1885, it is said that these balloons

那是在七月从巴黎逃出来的。他讲到一只气球坠落在芝加哥，时间是九月十七日，比百慕大的那个物体晚了三个星期。

这是一桩不可信对另一桩不可信，无视与确信取决于两个主导者中哪一个在每位读者心中显得更强大。他和我一样不能独立思考，这是不言而喻的。

我自己的关联：

我认为我们正在被捞取。也许我们在某处被超级美食家们高度珍视。当我想到我们毕竟可能有些用处时，这让我更加振奋。我认为拖网经常降下来，并被误认为旋风和水龙卷。一些关于旋风水龙卷中看似结构的记载令人惊讶。而我有一些资料，在这本书中我根本无法着手--神秘的失踪。但这只是附带的一点表述：与侵入者有关；与我将在某个其他时候着手讨论的主题无关--或者与我们对某种对我们拥有合法权利的另一种表象模式的用处无关。

《自然》，33-137：

“我们的巴黎通信员写道，关于据说九月间在百慕大上空被看见的那个气球，法国没有发生任何可以解释它的升空。”

八月末：不是九月。在伦敦的《泰晤士报》上，没有提到1885年夏天大不列颠的气球升空，但提到了法国的两次升空。两只气球都逃逸了。在《航空家》1885年八月号上，据说这些气球

had been sent up from fêtes of the fourteenth of July—44 days before the observation at Bermuda. The aeronauts were Gower and Eloy. Gower's balloon was found floating on the ocean, but Eloy's balloon was not found. Upon the 17th of July it was reported by a sea captain: still in the air; still inflated.

但埃卢瓦的这个气球是一个小型展览气球，为节庆和游乐场上的短程升空而制造。在《自然》1885-2-131中，据说它是一个非常小的气球，无法在空中停留很久。

But this balloon of Eloy's was a small exhibition balloon, made for short ascents from fêtes and fair grounds. In *La Nature*, 1885-2-131, it is said that it was a very small balloon, incapable of remaining long in the air.

至于美国同时期的气球飞行，我只找到一则记载：1885年7月29日在康涅狄格州的一次升空。离开这只气球时，航空家们拉动了“裂口绳”,“把它翻了个里朝外”。(*New York Times*, Aug.10, 1885.)

As to contemporaneous ballooning in the United States, I find only one account: an ascent in Connecticut, July 29, 1885. Upon leaving this balloon, the aeronauts had pulled the "rip cord," "turning it inside out." (*New York Times*, Aug. 10, 1885.)

对于中介论者来说，“拟人论”的指责毫无意义。任何事物中都没有什么独特或截然不同的东西。我们本会是唯物主义者，如果不是用非物质来表达物质与用物质来表达非物质同样合理的话。万物在准性中的一体性。我将着手用心理化学术语写出任何小说的公式，或用心理机械学术语绘制其图表：或用浪漫术语写出任何化学、电学或磁学反应的情境与序列：或用代数术语表达任何历史事件--或参阅布尔和杰文斯关于用代数表达的经济状况。

To the Intermediatist, the accusation of "anthropomorphism" is meaningless. There is nothing in anything that is unique or positively different. We'd be materialists were it not quite as rational to express the material in terms of the immaterial as to express the immaterial in terms of the material. Oneness of allness in quasiness. I will engage to write the formula of any novel in psycho-chemic terms, or draw its graph in psycho-mechanic terms: or write, in romantic terms, the circumstances and sequences of any chemic or electric or magnetic reaction: or express any historic event in algebraic terms—or see Boole and Jevons for economic situations expressed algebraically.

我把主导者当作人来想--并不是说他们是真实的人--也不是说我们是真实的人--

I think of the Dominants as I think of persons—not meaning that they are real persons—not meaning that we are real persons—

或那古老的支配者及其嫉妒，及其对一切

Or the Old Dominant and its jealousy, and its suppression of all

things and thoughts that endangered its supremacy. In reading discussions of papers, by scientific societies, I have often noted how, when they approached forbidden—or irreconcilable—subjects, the discussions were thrown into confusion and ramification. It's as if scientific discussions have often been led astray—as if purposefully—as if by something directive, hovering over them. Of course I mean only the Spirit of all Development. Just so, in any embryo, cells that would tend to vary from the appearances of their era are compelled to correlate.

In *Nature*, 90-169, Charles Tilden Smith writes that, at Chisbury, Wiltshire, England, April 8, 1912, he saw something in the sky—

"—unlike anything that I had ever seen before."

"Although I have studied the skies for many years, I have never seen anything like it."

He saw two stationary dark patches upon clouds.

The extraordinary part:

They were stationary upon clouds that were rapidly moving.

They were fan-shaped—or triangular—and varied in size, but kept the same position upon different clouds as cloud after cloud came along. For more than half an hour Mr. Smith watched these dark patches—

His impression as to the one that appeared first:

That it was "really a heavy shadow cast upon a thin veil of clouds by some unseen object away in the west, which was intercepting the sun's rays."

危及它至高无上地位的事物和思想。在阅读科学学会的论文讨论时，我常常注意到，当它们接近被禁止的--或不可调和的--主题时，讨论便陷入混乱和枝蔓。就好像科学讨论常常被引入歧途--仿佛是有意为之--仿佛有某种指导性的东西盘旋在它们之上。当然，我指的只是所有发展的精神。同样，在任何胚胎中，那些倾向于偏离其时代外观的细胞被迫相互关联。

在《自然》,90-169，查尔斯·蒂尔登·史密斯写道，1912年4月8日，在英格兰威尔特郡奇斯伯里，他看见天空中有什么东西--

"--与我此前见过的任何东西都不一样。"

“尽管我研究天空多年，却从未见过这样的东西。”

他看见云上有两个静止的暗斑。

非同寻常之处：

它们静止在迅速移动的云上。

它们呈扇形--或三角形--大小不一，但随着一片又一片云飘过，它们在不同的云上保持着相同的位置。史密斯先生观察这些暗斑超过半小时--

他对最先出现的那一个的印象：

那是“实际上是远处西方某个看不见的物体投在薄云幕上的浓重阴影，那个物体截住了太阳的光线。”

Upon page 244, of this volume of *Nature*, is a letter from another correspondent, to the effect that similar shadows are cast by mountains upon clouds, and that no doubt Mr. Smith was right in attributing the appearance to "some unseen object, which was intercepting the sun's rays." But the Old Dominant that was a jealous Dominant, and the wrath of the Old Dominant against such an irreconcilability as large, opaque objects in the sky, casting down shadows upon clouds. Still the Dominants are suave very often, or are not absolute gods, and the way attention was led away from this subject is an interesting study in quasi-divine bamboozlement. Upon page 268, Charles J.P. Cave, the meteorologist, writes that, upon April 5 and 8, at Ditcham Park, Petersfield, he had observed a similar appearance, while watching some pilot balloons—but he describes something not in the least like a shadow on clouds, but a stationary cloud—the inference seems to be that the shadows at Chisbury may have been shadows of pilot balloons. Upon page 322, another correspondent writes upon shadows cast by mountains; upon page 348 someone else carries on the divergence by discussing this third letter: then someone takes up the third letter mathematically; and then there is a correction of error in this mathematic demonstration—I think it looks very much like what I think it looks like.

在本卷*Nature*(的第244页上，有另一位通信者的来信，大意是说，山峦也会在云上投下类似的阴影，并且史密斯先生无疑是对的，他把这一现象归因于“某个看不见的物体，它正在遮挡太阳的光线”。但旧日的主导者是一个嫉妒的主导者，旧日的主导者对如此不可调和之事--天空中巨大的、不透明的物体，向云上投下阴影--满怀怒火。不过，主导者们往往也很温和，或者并非绝对的神明，而注意力被引离这一主题的方式，是一项关于准神性蒙骗的有趣研究。在第268页上，气象学家查尔斯·J·P·凯夫写道，在4月5日和8日，于彼得斯菲尔德的迪彻姆公园，他在观察一些测风气球时，看到了类似的现象--但他所描述的，一点也不像云上的阴影，而是一朵静止的云--其推论似乎是，奇斯伯里的阴影可能是测风气球的阴影。在第322页上，另一位通信者就山峦投下的阴影撰文；在第348页上，又有人通过讨论这第三封信而延续了这一分歧：接着有人从数学上处理这第三封信；随后又对这数学论证中的错误作了更正--我想，这看起来非常像我所认为它看起来的样子。

But the mystery here:

That the dark patches at Chisbury could not have been cast by stationary pilot balloons that were to the west, or that were between clouds and the setting sun. If, to the west of Chisbury, a stationary object were high in the air, intercepting the sun's rays, the shadow of the stationary object would not have been stationary, but would have moved higher and higher with the

但这里的谜团在于：

奇斯伯里的暗斑不可能是由西边的、或位于云与落日之间的静止探空气球投下的。如果奇斯伯里以西有一个静止物体高悬空中，截住太阳的光线，那么这个静止物体的影子就不会是静止的，而会随着

setting of the sun.

I have to think of something that is in accord with no other data whatsoever:

A luminous body—not the sun—in the sky—but, because of some unknown principle or atmospheric condition, its light extended down only about to the clouds; that from it were suspended two triangular objects, like the object that was seen in Bermuda; that it was this light that fell short of the earth that these objects intercepted; that the objects were drawn up and lowered from something overhead, so that, in its light, their shadows changed size.

If my grope seem to have no grasp in it, and, if a stationary balloon will, in half an hour, not cast a stationary shadow from the setting sun, we have to think of two triangular objects that accurately maintained positions in a line between sun and clouds, and at the same time approached and receded from clouds. Whatever it may have been, it's enough to make the devout make the sign of the crucible, or whatever the devotees of the Old Dominant do in the presence of a new correlate.

Vast, black thing poised like a crow over the moon.

It is our acceptance that these two shadows of Chisbury looked, from the moon, like vast things, black as crows, poised over the earth. It is our acceptance that two triangular luminosities and then two triangular patches, like vast black things, poised like crows over the moon, and, like the triangularities at Chisbury, have been seen upon, or over, the moon:

*Scientific American*, 46-49:

太阳落山。

我得想出一个与任何其他数据都毫不相符的东西：

天空中有一个发光体--不是太阳--但由于某种未知的原理或大气条件，它的光只向下延伸到云层附近；从它那里悬垂着两个三角形物体，就像在百慕大看到的那个物体一样；正是这未能到达地面的光被这些物体截住了；这些物体被从上方某处拉起和放下，因此在它的光中，它们的影子大小发生了变化。

如果我的摸索似乎抓不住什么，而且，如果一个静止的气球在半小时内不会从落日投下静止的影子，我们就不得不想到两个三角形物体，它们精确地保持在太阳与云之间的一条线上，同时又靠近和远离云层。不管那是什么，这足以让虔诚者画个坩埚的记号，或者旧主导者的信徒们在面对新的相关项时所做的一切。

巨大的黑色物体，如乌鸦般悬于月亮之上。

我们的说法是，奇斯伯里的这两个影子从月球上看去，像巨大的东西，黑如乌鸦，悬在地球上方。我们的说法是，两个三角形发光体，然后是两块三角形斑块，像巨大的黑色物体，像乌鸦一样悬在月球上方，而且，像奇斯伯里的那些三角形一样，

曾在月球上或月球上方被看到：

《科学美国人》，46-49:

Two triangular, luminous appearances reported by several observers in Lebanon, Conn., evening of July 3, 1882, on the moon's upper limb. They disappeared, and two dark triangular appearances that looked like notches were seen three minutes later upon the lower limb. They approached each other, met and instantly disappeared.

1882年7月3日晚，在康涅狄格州黎巴嫩，若干观测者报告说，月亮的上边缘出现了两个三角形的发光物。它们消失了，三分钟后，在下边缘又看到两个三角形的暗色物，看上去像缺口。它们彼此靠近，相遇，随即消失。

The merger here is notches that have at times been seen upon the moon's limb: thought to be cross sections of craters (*Monthly Notices, R.A.S.*, 37-432). But these appearances of July 3, 1882, were vast upon the moon—"seemed to be cutting off or obliterating nearly a quarter of its surface."

这里的融合，是月球边缘上不时可见的凹口：被认为是环形山的横截面(*Monthly Notices, R.A.S.*, 37-432)。但1882年7月3日的这些景象在月球上极为巨大--“似乎切去或抹掉了其表面近四分之一。”

Something else that may have looked like a vast black crow poised over this earth from the moon:

另有一物，看上去像一只巨大的黑乌鸦
悬于地球之上，自月球：

*Monthly Weather Review*, 41-599:

《每月天气评论》，41-599：

Description of a shadow in the sky, of some unseen body, April 8, 1913, Fort Worth, Texas—supposed to have been cast by an unseen cloud—this patch of shade moved with the declining sun.

1913年4月8日，得克萨斯州沃思堡，天空中一个阴影的描述，属于某个看不见的物体--据推测是由一朵看不见的云投下的--这片阴影随着太阳西斜而移动。

*Rept. Brit. Assoc.*, 1854-410:

《英国协会报告》，1854-410：

Account by two observers of a faint but distinctly triangular object, visible for six nights in the sky. It was observed from two stations that were not far apart. But the parallax was considerable. Whatever it was, it was, acceptably, relatively close to this earth.

两位观测者对天空中一个微弱但明显呈三角形的物体的记述，该物体连续六夜可见。它是从两个相距不远的观测站观测到的。但视差相当大。不管它是什么，可以接受的是，它相对靠近地球。

I should say that relatively to phenomena of light we are in confusion as great as some of the discords that orthodoxy is in relatively to light. Broadly and intermediatistically, our position is:

我应该说，相对于光的现象，我们正处于混乱之中，其程度不亚于正统观念相对于光所处的某些不一致。宽泛地、折中地说，我们的立场

是

That light is not really and necessarily light—any more than is anything else really and necessarily anything—but an interpretation of a mode of force, as I suppose we have to call it, as light. At sea level, the earth's atmosphere interprets sunlight as red or orange or yellow. High up on mountains the sun is blue. Very high up on mountains the zenith is black. Or it is orthodoxy to say that in inter-planetary space, where there is no air, there is no light. So then the sun and comets are black, but this earth's atmosphere, or, rather, dust particles in it, interpret radiations from these black objects as light.

光并非真正且必然是光--正如任何其他事物也并非真正且必然是任何事物--而是对某种力之模式的解释，我想我们不得不这样称呼它，作为光。在海平面，地球的大气层将阳光解释为红色、橙色或黄色。在高山上，太阳是蓝色的。在非常高的山上，天顶是黑色的。或者说，正统观念认为在行星际空间中，那里没有空气，就没有光。那么太阳和彗星是黑色的，但地球的大气层，或者更确切地说，其中的尘埃颗粒，将这些黑色物体发出的辐射解释为光。

We look up at the moon.

我们仰望月亮。

The jet-black moon is so silvery white.

乌黑的月亮是如此银白。

I have about fifty notes indicating that the moon has atmosphere: nevertheless most astronomers hold out that the moon has no atmosphere. They have to: the theory of eclipses would not work out otherwise. So, arguing in conventional terms, the moon is black. Rather astonishing—explorers upon the moon—stumbling and groping in intense darkness—with telescopes powerful enough, we could see them stumbling and groping in brilliant light.

我大约有五十条笔记表明月球有大气：然而大多数天文学家坚持月球没有大气。他们不得不如此：否则食的理论就行不通。所以，用常规术语来说，月球是黑的。相当令人惊讶--月球上的探险者--在极度黑暗中跌跌撞撞、摸索前行--用足够强大的望远镜，我们能看到他们在明亮的光中跌跌撞撞、摸索前行。

Or, just because of familiarity, it is not now obvious to us how the preposterousnesses of the old system must have seemed to the correlates of the system preceding it.

或者，仅仅因为熟悉，我们现在并不觉得旧体系的荒谬之处在先于它的体系的相关项看来必定是什么样子。

Ye jet-black silvery moon.

玄色银月。

Altogether, then, it may be conceivable that there are phenomena of force that are interpretable as light as far down as the clouds, but not in denser strata of air, or just the opposite of familiar

总而言之，那么，可以设想存在一些力的现象，它们低至云层可以被解释为光，但在更浓密的空气层中则不然，或者恰好与熟悉的

interpretations.

I now have some notes upon an occurrence that suggests a force not interpreted by air as light, but interpreted, or reflected by the ground as light. I think of something that, for a week, was suspended over London: of an emanation that was not interpreted as light until it reached the ground.

*Lancet*, June 1, 1867:

That every night for a week, a light had appeared in Woburn Square, London, upon the grass of a small park, enclosed by railings. Crowds gathering—police called out "for the special service of maintaining order and making the populace move on." The Editor of the *Lancet* went to the Square. He says that he saw nothing but a patch of light falling upon an arbor at the northeast corner of the enclosure. Seems to me that that was interesting enough.

In this Editor we have a companion for Mr. Symons and Dr. Gray. He suggests that the light came from a street lamp—does not say that he could trace it to any such origin himself—but recommends that the police investigate neighboring street lamps.

I'd not say that such a commonplace as light from a street lamp would not attract and excite and deceive great crowds for a week—but I do accept that any cop who was called upon for extra work would have needed nobody's suggestion to settle that point the very first thing.

Or that something in the sky hung suspended over a London Square for a week.

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解释。

我现在有一些关于一起事件的笔记，它暗示了一种力，这种力不被空气解释为光，但被地面解释或反射为光。我想到的是某个在伦敦上空悬浮了一周的东西：一种直到到达地面才被解释为光的散发物。

《柳叶刀》，1867年6月1日：

连续一周的每个夜晚，伦敦沃本广场一个小公园的草地上，被栏杆围起的地方，都出现了一道光。人群聚集--警察被叫来"执行维持秩序和驱散民众的特别任务。"*Lancet*的编辑去了广场。他说他只看到一片光落在围栏东北角的一个凉亭上。在我看来，那已经够有趣的了。

在这位编辑身上，我们有了赛蒙斯先生和格雷博士的同伴。他暗示那光来自一盏街灯--并没有说他本人能追溯到这样的来源--但建议警方调查附近的街灯。

我不会说街灯之光这样寻常的东西不会在一周内吸引、激动并欺骗大批人群--但我确实接受，任何被叫去加班的警察，根本不需要别人建议，第一件事就会弄清楚这一点。

或者说，天空中的某物在伦敦一个广场上空悬停了一周。

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## 21

*Knowledge*, Dec. 28, 1883:

"Seeing so many meteorological phenomena in your excellent paper, *Knowledge*, I am tempted to ask for an explanation of the following, which I saw when on board the British India Company's steamer *Patna*, while on a voyage up the Persian Gulf. In May, 1880, on a dark night, about 11:30 P.M., there suddenly appeared on each side of the ship an enormous luminous wheel, whirling around, the spokes of which seemed to brush the ship along. The spokes would be 200 or 300 yards long, and resembled the birch rods of the dames' schools. Each wheel contained about sixteen spokes, and, although the wheels must have been some 500 or 600 yards in diameter, the spokes could be distinctly seen all the way round. The phosphorescent gleam seemed to glide along flat on the surface of the sea, no light being visible in the air above the water. The appearance of the spokes could be almost exactly represented by standing in a boat and flashing a bull's eye lantern horizontally along the surface of the water, round and round. I may mention that the phenomenon was also seen by Captain Avern, of the *Patna*, and Mr. Manning, third officer.

"Lee Fore Brace.

"P.S.—The wheels advanced along with the ship for about twenty minutes.—L.F.B."

*Knowledge*, Jan. 11, 1884:

Letter from "A. Mc. D.":

That "Lee Fore Brace," "who sees 'so many meteorological



知识,1883年12月28日：

“在您那篇出色的论文*Knowledge*中见到如此之多的气象现象，我不禁想请教对以下现象的解释，那是我在乘坐英属印度公司的汽船*Patna*、溯波斯湾航行时所见到的。1880年5月，一个漆黑的夜晚，约晚上11点30分，船的两侧突然各出现一个巨大的发光轮子，旋转不已，其辐条似乎沿着船身擦过。那些辐条长约200或300码，形似老妇学堂里的桦木条。每个轮子约有十六根辐条，而且，尽管这些轮子的直径想必有500或600码，辐条却整圈都能看得清清楚楚。那磷光般的微光似乎贴着海面平平滑行，水面上方的空气中看不到任何光亮。辐条的样子，几乎可以完全用这样的办法再现：站在一条船上，把一盏牛眼灯沿着水面水平地一圈一圈照射。我可以提一句，这一现象也为*Patna*号的船长Avern和第三副Manning先生所见。”

李前桅转桁索。

附言--车轮随船一同前进了大约二十分钟。--L.F.B.

知识,1884年1月11日：

“A.Mc.D.”的来信：

那个“李前桅支索”,“他看见‘这么多气象

phenomena in your excellent paper,' should have signed himself 'The Modern Ezekiel,' for his vision of wheels is quite as wonderful as the prophet's." The writer then takes up the measurements that were given, and calculates a velocity at the circumference of a wheel, of about 166 yards per second, apparently considering that especially incredible. He then says: "From the nom de plume he assumes, it might be inferred that your correspondent is in the habit of 'sailing close to the wind.'" He asks permission to suggest an explanation of his own. It is that before 11:30 P.M. there had been numerous accidents to the "main brace," and that it had required splicing so often that almost any ray of light would have taken on a rotary motion.

您那篇出色论文中的现象'，他本应署名'现代以西结'，因为他对轮子的幻象与先知的同样奇妙。"作者随后讨论所给出的尺寸，计算出一个轮子圆周上的速度约为每秒166码，显然认为这尤其难以置信。他接着说："从他采用的笔名可以推断，您的通信者习惯于'贴近风向航行'。"他请求允许提出他自己的解释。那就是，在晚上11点30分之前，"主转桁索"已经出了许多次事故，需要经常拼接，以至于几乎任何光线都会带上旋转运动。

In *Knowledge*, Jan. 25, 1884, Mr. "Brace" answers and signs himself "J.W. Robertson":

在知识,1884年1月25日，"布雷斯"先生答复并署名"J.W.罗伯逊":

"I don't suppose A. Mc. D. means any harm, but I do think it's rather unjust to say a man is drunk because he sees something out of the common. If there's one thing I pride myself upon, it's being able to say that never in my life have I indulged in anything stronger than water." From this curiosity of pride, he goes on to say that he had not intended to be exact, but to give his impressions of dimensions and velocity. He ends amiably: "However, 'no offense taken, where I suppose none is meant.'"

"我不认为A.Mc.D.有什么恶意，但我确实觉得，因为一个人看到了不寻常的东西就说他喝醉了，这相当不公。如果说有一件事我引以为豪，那就是我能够说，我一生中从未沾过比水更烈的东西。"从这种奇特的骄傲出发，他接着说他本无意精确，只是想给出自己对尺寸和速度的印象。他最后和气地说："不过，'我猜想并无冒犯之意，也就不以为忤。'"

To this letter Mr. Proctor adds a note, apologizing for the publication of "A. Mc. D's." letter, which had come about by a misunderstood instruction. Then Mr. Proctor wrote disagreeable letters, himself, about other persons—what else would you expect in a quasi-existence?

普罗克特先生在这封信后加了一条注，为发表"A.Mc.D."的信致歉，说那是由于一项被误解的指示所致。随后，普罗克特先生自己又写了几封令人不快的信，谈论其他人--在一种准存在中，你还能指望什么呢?

The obvious explanation of this phenomenon is that, under the

这一现象的明显解释是，在

surface of the sea, in the Persian Gulf, was a vast luminous wheel: that it was the light from its submerged spokes that Mr. Robertson saw, shining upward. It seems clear that this light did shine upward from origin below the surface of the sea. But at first it is not so clear how vast luminous wheels, each the size of a village, ever got under the surface of the Persian Gulf: also there may be some misunderstanding as to what they were doing there.

波斯湾的海面上，是一个巨大的发光轮：罗伯逊先生所见，是它没入水下的辐条发出的光，向上照射。看来清楚的是，这光确实是从海面以下的原点向上照出的。但起初并不那么清楚的是，那些每个都有村庄大小的巨大发光轮，究竟是怎样到了波斯湾水面以下的：而且，关于它们在那里做什么，也许还有些误解。

A deep-sea fish, and its adaptation to a dense medium—

一种深海鱼，及其对稠密介质的适应--

That, at least in some regions aloft, there is a medium dense even to gelatinousness—

至少在某些高空的区域，存在着一种甚至稠密到胶状的介质--

A deep-sea fish, brought to the surface of the ocean: in a relatively attenuated medium, it disintegrates—

一条深海鱼被带到海洋表面：在相对稀薄的介质中，它解体了--

Super-constructions adapted to a dense medium in inter-planetary space—sometimes, by stresses of various kinds, they are driven into this earth's thin atmosphere—

适应行星际空间中稠密介质的超级构造物--有时，由于各种应力，它们被驱入地球这稀薄的大气--

Later we shall have data to support just this: that things entering this earth's atmosphere disintegrate and shine with a light that is not the light of incandescence: shine brilliantly, even if cold—

稍后我们将有资料来支持这一点：进入地球大气的东西会解体，并发出一种并非白炽之光的亮光：即使寒冷，也照得明亮--

Vast wheel-like super-constructions—they enter this earth's atmosphere, and, threatened with disintegration, plunge for relief into an ocean, or into a denser medium.

巨大的轮状超级构造物--它们进入地球的大气，在面临解体之际，为求缓解而投入海洋，或投入更稠密的介质。

Of course the requirements now facing us are:

当然，我们现在面临的要求是：

Not only data of vast wheel-like super-constructions that have relieved their distresses in the ocean, but data of enormous wheels that have been seen in the air, or entering the ocean, or rising from the ocean and continuing their voyages.

不仅有关于巨大的轮状超级构造物在海洋中缓解其困境的资料，还有关于巨大轮子的资料：它们曾在空中被看见，或进入海洋，或从海洋升起并继续其航行。

Very largely we shall concern ourselves with enormous fiery objects that have either plunged into the ocean or risen from the ocean. Our acceptance is that, though disruption may intensify into incandescence, apart from disruption and its probable fieriness, things that enter this earth's atmosphere have a cold light which would not, like light from molten matter, be instantly quenched by water. Also it seems acceptable that a revolving wheel would, from a distance, look like a globe; that a revolving wheel, seen relatively close by, looks like a wheel in few aspects. The mergers of ball-lightning and meteorites are not resistances to us: our data are of enormous bodies.

我们将在很大程度上关注那些要么坠入海洋、要么从海洋升起的巨大火球。我们的接受是，尽管分裂可能加剧为白热，但除了分裂及其可能的火性之外，进入地球大气层的东西带有一种冷光，这种光不会像熔融物质的光那样被水立即熄灭。同样似乎可以接受的是，一个旋转的轮子从远处看会像一个球体；一个旋转的轮子从相对近处看，在少数方面像轮子。球状闪电与陨石的合并对我们并不构成抵触：我们的资料是关于巨大物体的。

So we shall interpret—and what does it matter?

我们的说法是，这又有什么关系呢?

Our attitude throughout this book:

我们的说法是，贯穿全书：

That here are extraordinary data—that they never would be exhumed, and never would be massed together, unless—

这里有非同寻常的资料--它们永远不会被发掘出来，也永远不会被汇集在一起，除非--

Here are the data:

以下是数据：

Our first datum is of something that was once seen to enter an ocean. It's from the puritanic publication, *Science*, which has yielded us little material, or which, like most puritans, does not go upon a spree very often. Whatever the thing could have been, my impression is of tremendousness, or of bulk many times that of all meteorites in all museums combined: also of relative slowness, or of long warning of approach. The story, in *Science*, 5-242, is from an account sent to the Hydrographic Office, at Washington, from the branch office, at San Francisco:

我们的第一条资料是关于某个曾被看见进入海洋的东西。它来自清教徒式的出版物*Science*，这份刊物提供给我们的材料很少，或者像大多数清教徒一样，不常纵情狂欢。无论那东西可能是什么，我的印象是它的巨大，或其体积是所有博物馆中所有陨石总和的许多倍：还有相对的缓慢，或接近前长时间的预警。这个故事，载于*Science*,5-242，来自一份从旧金山分局寄往华盛顿水文局的报告：

That, at midnight, Feb. 24, 1885, Lat. 37° N., and Long. 170° E., or somewhere between Yokohama and Victoria, the captain of the

即1885年2月24日午夜，北纬37度、东经170度，或在横滨与维多利亚之间的某处，那艘.....的船长

bark *Innerwich* was aroused by his mate, who had seen something unusual in the sky. This must have taken appreciable time. The captain went on deck and saw the sky turning fiery red. "All at once, a large mass of fire appeared over the vessel, completely blinding the spectators." The fiery mass fell into the sea. Its size may be judged by the volume of water cast up by it, said to have rushed toward the vessel with a noise that was "deafening." The bark was struck flat aback, and "a roaring, white sea passed ahead." "The master, an old, experienced mariner, declared that the awfulness of the sight was beyond description."

In *Nature*, 37-187, and *L'Astronomie*; 1887-76, we are told that an object, described as "a large ball of fire," was seen to rise from the sea, near Cape Race. We are told that it rose to a height of fifty feet, and then advanced close to the ship, then moving away, remaining visible about five minutes. The supposition in *Nature* is that it was "ball lightning," but Flammarion, *Thunder and Lightning*, p. 68, says that it was enormous. Details in the American *Meteorological Journal*, 6-443—Nov. 12, 1887—British steamer *Siberian*—that the object had moved "against the wind" before retreating—that Captain Moore said that at about the same place he had seen such appearances before.

*Report of the British Association*, 1861-30:

That, upon June 18, 1845, according to the *Malta Times*, from the brig *Victoria*, about 900 miles east of Adalia, Asia Minor (36° 40' 56", N. Lat.: 13° 44' 36" E. Long.), three luminous bodies were seen to issue from the sea, at about half a mile from the vessel. They were visible about ten minutes.

The story was never investigated, but other accounts that seem

三桅帆船*Innerwich*上的船员被他的同伴唤醒，那人看到天空中有什么不寻常的东西。这一定花了相当长的时间。船长走上甲板，看见天空变成火红色。“突然间，一大团火出现在船只上方，完全把旁观者照瞎了。”那团火落进了海里。它的体积可以从它激起的水量来判断，据说那水以“震耳欲聋”的响声向船只冲来。三桅帆船被压得完全逆风停住，“一片咆哮的白色海水从前方掠过。”“船长是一位经验丰富的老水手，他宣称那景象的可怕程度无法形容。”

在*Nature*,37-187，以及*L'Astronomie*;1887-76中，我们被告知，一个被描述为“一大团火球”的物体被看见从海中升起，靠近Cape Race。我们被告知它升至五十英尺的高度，然后靠近船只，随后移开，可见约五分钟。*Nature*中的推测是它是“球状闪电”，但Flammarion在*Thunder and Lightning*，第68页中说它巨大无比。详情见美国*Meteorological Journal*,6-443-1887年11月12日-英国汽船*Siberian*--该物体在退去之前曾“逆风”移动--Moore船长说，在大约同一地点，他以前见过这样的景象。

英国协会报告,1861-30:

即，1845年6月18日，据《马耳他时报》所载，自双桅横帆船“维多利亚号”上，在小亚细亚的阿达利亚以东约900英里处(北纬36°40'56"，东经13°44'36")，人们看见三个发光体从海中升起，距该船约半英里。它们可见约十分钟。

这个故事从未被调查过，但其他似乎

acceptably to be other observations upon this same sensational spectacle came in, as if of their own accord, and were published by Prof. Baden-Powell. One is a letter from a correspondent at Mt. Lebanon. He describes only two luminous bodies. Apparently they were five times the size of the moon: each had appendages, or they were connected by parts that are described as "sail-like or streamer-like," looking like "large flags blown out by a gentle breeze." The important point here is not only suggestion of structure, but duration. The duration of meteors is a few seconds: duration of fifteen seconds is remarkable, but I think there are records up to half a minute. This object, if it were all one object, was visible at Mt. Lebanon about one hour. An interesting circumstance is that the appendages did not look like trains of meteors, which shine by their own light, but "seemed to shine by light from the main bodies."

可以接受的是，对这同一耸人听闻景象的其他观测接踵而至，仿佛是不约而同，并由巴登-鲍威尔教授发表。其中一封是来自黎巴嫩山一位通信者的信。他只描述了两个发光体。显然它们有月亮五倍大：每个都有附属物，或者它们由被描述为“帆状或流苏状”的部分相连，看起来像“被微风吹鼓的大旗”。这里重要的一点不仅是结构的暗示，还有持续时间。流星的持续时间是几秒钟：十五秒的持续时间已很可观，但我认为有长达半分钟的记录。这个物体，如果它整个是一个物体的话，在黎巴嫩山可见约一小时。一个有趣的情况是，那些附属物不像流星尾迹那样靠自身发光，而是“似乎靠来自主体的光而发亮”。

About 900 miles west of the position of the *Victoria* is the town of Adalia, Asia Minor. At about the time of the observation reported by the captain of the *Victoria*, the Rev. F. Hawlett, F.R.A.S., was in Adalia. He, too, saw this spectacle, and sent an account to Prof. Baden-Powell. In his view it was a body that appeared and then broke up. He places duration at twenty minutes to half an hour.

在*Victoria*所在位置以西约900英里处，是小亚细亚的城镇阿达利亚。大约在*Victoria*船长报告那次观测的同一时间，F.R.A.S.的F.Hawlett牧师正在阿达利亚。他也看见了这一景象，并寄了一份记述给巴登-鲍威尔教授。在他看来，那是一个出现而后碎裂的物体。他把持续时间定为二十分钟到半小时。

In the *Report of the British Association*, 1860-82, the phenomenon was reported from Syria and Malta, as two very large bodies "nearly joined."

在*Report of the British Association*,1860-82中，这一现象据报见于叙利亚和马耳他，为两个非常大的“几乎相连”的物体。

*Rept. Brit. Assoc.*, 1860-77:

英国协会报告，1860-77：

That, at Cherbourg, France, Jan. 12, 1836, was seen a luminous body, seemingly two-thirds the size of the moon. It seemed to rotate on an axis. Central to it there seemed to be a dark cavity.

1836年1月12日，在法国瑟堡，人们看到一个发光体，看上去有月亮的三分之二大小。它似乎绕轴旋转。其中心似乎有一个黑暗的空洞。

For other accounts, all indefinite, but distortable into data of wheel-like objects in the sky, see *Nature*, 22-617; London *Times*, Oct. 15, 1859; *Nature*, 21-225; *Monthly Weather Review*, 1883-264.

*L'Astronomie*, 1894-157:

That, upon the morning of Dec. 20, 1893, an appearance in the sky was seen by many persons in Virginia, North Carolina, and South Carolina. A luminous body passed overhead, from west to east, until at about 15 degrees in the eastern horizon, it appeared to stand still for fifteen or twenty minutes. According to some descriptions it was the size of a table. To some observers it looked like an enormous wheel. The light was a brilliant white. Acceptably it was not an optical illusion—the noise of its passage through the air was heard. Having been stationary, or having seemed to stand still fifteen or twenty minutes, it disappeared, or exploded. No sound of explosion was heard.

Vast wheel-like constructions. They're especially adapted to roll through a gelatinous medium from planet to planet. Sometimes, because of miscalculations, or because of stresses of various kinds, they enter this earth's atmosphere. They're likely to explode. They have to submerge in the sea. They stay in the sea awhile, revolving with relative leisureliness, until relieved, and then emerge, sometimes close to vessels. Seamen tell of what they see: their reports are interred in scientific morgues. I should say that the general route of these constructions is along latitudes not far from the latitudes of the Persian Gulf.

*Journal of the Royal Meteorological Society*, 28-29:

That, upon April 4, 1901, about 8:30, in the Persian Gulf, Captain

关于其他记载，全都含混不清，但可被曲解为天空中轮状物体的资料，见 *Nature*, 22-617;London *Times*, Oct.15, 1859;*Nature*, 21-225;*Monthly Weather Review*, 1883-264。

天文学，1894-157：

1893年12月20日早晨，弗吉尼亚州、北卡罗来纳州和南卡罗来纳州的许多人看到天空中出现了某种景象。一个发光体从西向东从头顶经过，直到位于东方地平线约15度处时，它似乎静止了十五到二十分钟。根据一些描述，它有一张桌子那么大。在一些观察者看来，它像一个巨大的轮子。那光是明亮的白色。可以接受的是，这不是光学幻觉--它穿过空气时的声音被听到了。在静止不动，或似乎静止了十五到二十分钟之后，它消失了，或爆炸了。没有听到爆炸声。

巨大的轮状构造。它们特别适于在一个胶质媒介中从一个行星滚到另一个行星。有时，由于计算错误，或由于各种应力，它们进入地球的大气层。它们很可能爆炸。它们必须潜入海中。它们在海里停留一阵，以相对从容的方式旋转，直到得到解脱，然后出现，有时靠近船只。水手讲述他们所看到的：他们的报告被埋藏在科学的停尸房里。我应该说，这些构造的一般路线沿着与波斯湾纬度相差不远的纬度。

皇家气象学会杂志,28-29:

我们的说法是，1901年4月4日约8时30分，在波斯湾，船长

Hoseason, of the steamship *Kilwa*, according to a paper read before the Society by Captain Hoseason, was sailing in a sea in which there was no phosphorescence—"there being no phosphorescence in the water."

I suppose I'll have to repeat that:

"... there being no phosphorescence in the water."

Vast shafts of light—though the captain uses the word "ripples"—suddenly appeared. Shaft followed shaft, upon the surface of the sea. But it was only a faint light, and, in about fifteen minutes, died out: having appeared suddenly, having died out gradually. The shafts revolved at a velocity of about 60 miles an hour.

Phosphorescent jellyfish correlate with the Old Dominant: in one of the most heroic compositions of disregards in our experience, it was agreed, in the discussion of Capt. Hoseason's paper, that the phenomenon was probably pulsations of long strings of jellyfish.

*Nature*, 21-410:

Reprint of a letter from R.E. Harris, Commander of the A.H.N. Co.'s steamship *Shahjehan*, to the Calcutta *Englishman*, Jan. 21, 1880:

That upon the 5th of June, 1880, off the coast of Malabar, at 10 P.M., water calm, sky cloudless, he had seen something that was so foreign to anything that he had ever seen before, that he had stopped his ship. He saw what he describes as waves of brilliant light, with spaces between. Upon the water were floating patches of a substance that was not identified. Thinking in terms of the conventional explanation of all phosphorescence at sea, the captain at first suspected this substance. However, he gives his

据霍西森船长在本学会宣读的一篇论文，轮船*Kilwa*的霍西森当时正航行在一片没有磷光的海中--“水中没有磷光。”

我想我得重复一遍：

……水中并无磷光。

巨大的光柱--尽管船长用的是“涟漪”一词--突然出现。一道接一道的光柱，出现在海面上。但那只是微弱的光，约十五分钟后便消失了：突然出现，逐渐消失。这些光柱以约每小时60英里的速度旋转。

磷光水母与旧支配者相关：在我们经验中最英勇的一次无视之举中，讨论霍西森船长的论文时，大家一致认为这一现象很可能是长串水母的脉动。

自然，21-410：

重印R.E.哈里斯(R.E.Harris)的一封信，他是A.H.N.公司汽船*Shahjehan*的指挥官，致《加尔各答英国人报》，1880年1月21日：

1880年6月5日，在马拉巴尔海岸外，晚上10点，海面平静，天空无云，他看到了某种与他以前所见过的任何东西都截然不同的东西，以至于他停下了船。他看到了他所描述的带有间隔的明亮光波。水面上漂浮着一块块未被辨认出的物质。按照对海上一切磷光的常规说法来思考，船长起初怀疑是这种物质。然而，他给出了他的

opinion that it did no illuminating but was, with the rest of the sea, illuminated by tremendous shafts of light. Whether it was a thick and oily discharge from the engine of a submerged construction or not, I think that I shall have to accept this substance as a concomitant, because of another note. "As wave succeeded wave, one of the most grand and brilliant, yet solemn, spectacles that one could think of, was here witnessed."

认为它并不发光，而是与海的其余部分一样，被巨大的光柱照亮。无论它是不是某个水下构造物发动机排出的浓稠油状物，我想我都得接受这种物质作为一种伴随物，因为还有另一条记载。“随着一浪接一浪，人们所能想到的最宏伟、最灿烂而又最庄严的景象之一，就在这里被目睹了。”

*Jour. Roy. Met. Soc.*, 32-280:

皇家气象学会会刊,32-280:

Extract from a letter from Mr. Douglas Carnegie, Blackheath, England. Date some time in 1906—

摘自道格拉斯·卡内基先生的一封信，英格兰布莱克希思。日期为1906年某时--

"This last voyage we witnessed a weird and most extraordinary electric display." In the Gulf of Oman, he saw a bank of apparently quiescent phosphorescence: but, when within twenty yards of it, "shafts of brilliant light came sweeping across the ship's bows at a prodigious speed, which might be put down as anything between 60 and 200 miles an hour." "These light bars were about 20 feet apart and most regular." As to phosphorescence—"I collected a bucketful of water, and examined it under the microscope, but could not detect anything abnormal." That the shafts of light came up from something beneath the surface—"They first struck us on our broadside, and I noticed that an intervening ship had no effect on the light beams: they started away from the lee side of the ship, just as if they had traveled right through it."

“这最后一次航行，我们目睹了一场怪异而极其非凡的电光显示。”在阿曼湾，他看到一片看似静止的磷光：但是，当距离它不到二十码时，“一道道明亮的光束以惊人的速度扫过船首，其速度可以定为每小时60到200英里之间的任何数值。”“这些光条约相距20英尺，非常规则。”至于磷光--“我收集了一桶水，在显微镜下检查，但未能发现任何异常。”那些光束是从水面以下的某种东西升上来的--“它们首先从我们的舷侧击中我们，我注意到中间隔着的一艘船对光束没有影响：它们从船的背风侧开始，就好像直接穿过了它一样。”

The Gulf of Oman is at the entrance to the Persian Gulf.

阿曼湾位于波斯湾的入口处。

*Jour. Roy. Met. Soc.*, 33-294:

皇家气象学会会刊,33-294:

Extract from a letter by Mr. S.C. Patterson, second officer of the P. and O. steamship *Delta*: a spectacle which the *Journal* continues to

摘自S.C.Patterson先生的一封信，他是P.and O.轮船*Delta*的二副：这一景象，*Journal*继续

call phosphorescent:

Malacca Strait, 2 A.M., March 14, 1907:

"... shafts which seemed to move round a center—like the spokes of a wheel—and appeared to be about 300 yards long. The phenomenon lasted about half an hour, during which time the ship had traveled six or seven miles. It stopped suddenly."

*L'Astronomie*, 1891-312:

A correspondent writes that, in October, 1891, in the China Sea, he had seen shafts or lances of light that had had the appearance of rays of a searchlight, and that had moved like such rays.

*Nature*, 20-291:

Report to the Admiralty by Capt. Evans, the Hydrographer of the British Navy:

That Commander J.E. Pringle, of H.M.S. *Vulture*, had reported that, at Lat. 26° 26' N., and Long. 53° 11' E.—in the Persian Gulf—May 15, 1879, he had noticed luminous waves or pulsations in the water, moving at great speed. This time we have a definite datum upon origin somewhere below the surface. It is said that these waves of light passed under the *Vulture*. "On looking toward the east, the appearance was that of a revolving wheel with a center on that bearing, and whose spokes were illuminated, and, looking toward the west, a similar wheel appeared to be revolving, but in the opposite direction." Or finally as to submergence—"These waves of light extended from the surface well under the water." It is Commander Pringle's opinion that the shafts constituted one wheel, and that doubling was an illusion. He judges the shafts to have been about 25 feet broad, and the spaces about 100. Velocity

称为磷光：

马六甲海峡，1907年3月14日凌晨2点：

“……那些光柱似乎绕着一个中心移动--像车轮的辐条--看起来约有300码长。这一现象持续了约半小时，在此期间船已行驶了六七英里。它突然停止了。”

《天文学》，1891-312:

一位通信者写道，1891年10月，在中国海，他曾见到光柱或光矛，其外观如同探照灯的光束，并且像这样的光束一样移动。

自然，20-291：

英国海军水文测量师埃文斯上校向海军部提交的报告：

皇家海军“秃鹫”号(H.M.S.Vulture)的J.E.普林格尔(J.E.Pringle)舰长报告称，1879年5月15日，在北纬26°26'、东经53°11'--波斯湾内--他注意到水中有发光的波浪或脉动，以极快的速度移动。这一次我们有了关于起源的确定数据，其来源在某处水面之下。据说这些光波从“秃鹫”号下方经过。“向东望去，那景象如同一个以该方位为轴心的旋转车轮，其辐条被照亮；向西望去，一个类似的车轮似乎在旋转，但方向相反。”或者最后关于没入水中的情况--“这些光波从水面一直延伸到水下深处。”普林格尔舰长的看法是，那些光柱构成一个车轮，重影是一种错觉。他判断光柱宽约25英尺，间隔约100英尺。速度

about 84 miles an hour. Duration about 35 minutes. Time 9:40 P.M. Before and after this display the ship had passed through patches of floating substance described as "oily-looking fish spawn."

Upon page 428 of this number of *Nature*, E.L. Moss says that, in April, 1875, when upon H.M.S. *Bulldog*, a few miles north of Vera Cruz, he had seen a series of swift lines of light. He had dipped up some of the water, finding in it animalcule, which would, however, not account for phenomena of geometric formation and high velocity. If he means Vera Cruz, Mexico, this is the only instance we have out of oriental waters.

*Scientific American*, 106-51:

That, in the *Nautical Meteorological Annual*, published by the Danish Meteorological Institute, appears a report upon a "singular phenomenon" that was seen by Capt. Gabe, of the Danish East Asiatic Co.'s steamship *Bintang*. At 3 A.M., June 10, 1909, while sailing through the Straits of Malacca, Captain Gabe saw a vast revolving wheel of light, flat upon the water—"long arms issuing from a center around which the whole system appeared to rotate." So vast was the appearance that only half of it could be seen at a time, the center lying near the horizon. This display lasted about fifteen minutes. Heretofore we have not been clear upon the important point that forward motions of these wheels do not synchronize with a vessel's motions, and freaks of disregard, or, rather, commonplaces of disregard, might attempt to assimilate with lights of a vessel. This time we are told that the vast wheel moved forward, decreasing in brilliancy, and also in speed of rotation, disappearing when the center was right ahead of the

约每小时84英里。持续时间约35分钟。时间晚上9:40。在这次显现之前和之后，船都穿过了一片片漂浮的物质，被描述为“油状的鱼卵”。

在*Nature*这一期的第428页上，E.L.Moss说，1875年4月，当他在H.M.S.*Bulldog*号上、位于Vera Cruz以北数英里处时，他曾见到一连串迅疾的光线。他舀起了一些水，在其中发现了微生物，然而这并不能解释具有几何形态与高速度的现象。如果他指的是墨西哥的Vera Cruz，那么这是我们所见到的东方水域之外的唯一一例。

《科学美国人》，106-51:

我们的说法是，在丹麦气象研究所出版的《航海气象年报》中，载有一篇关于“奇异现象”的报告，该现象由丹麦东亚轮船公司汽船Bintang号的加贝船长所见。1909年6月10日凌晨3时，加贝船长正航行于马六甲海峡，看见一个巨大的旋转光轮，平贴水面--“长长的臂膀自中心伸出，整个系统似乎围绕该中心旋转。”其景象如此巨大，一次只能看见一半，中心位于地平线附近。这一景象持续了约十五分钟。此前我们尚未弄清一个重要之点：这些光轮的前进运动并不与船只的运动同步，而任性的无视--或者更确切地说，司空见惯的无视--可能会试图将其与船上的灯光混为一谈。这一次我们被告知，那巨大的光轮向前移动，亮度渐减，旋转速度亦渐减，当中心正位于船首前方时便消失了。

vessel—or my own interpretation would be that the source of light was submerging deeper and deeper and slowing down because meeting more and more resistance.

The Danish Meteorological Institute reports another instance:

That, when Capt. Breyer, of the Dutch steamer *Valentijn*, was in the South China Sea, midnight, Aug. 12, 1910, he saw a rotation of flashes. "It looked like a horizontal wheel, turning rapidly." This time it is said that the appearance was above water. "The phenomenon was observed by the captain, the first and second mates, and the first engineer, and upon all of them it made a somewhat uncomfortable impression."

In general, if our expression be not immediately acceptable, we recommend to rival interpreters that they consider the localization —with one exception—of this phenomenon, to the Indian Ocean and adjacent waters, or Persian Gulf on one side and China Sea on the other side. Though we're Intermediatists, the call of attempted Positivism, in the aspect of Completeness, is irresistible. We have expressed that from few aspects would wheels of fire in the air look like wheels of fire, but, if we can get it, we must have observation upon vast luminous wheels, not interpretable as optical illusions, but enormous, substantial things that have smashed down material resistances, and have been seen to plunge into the ocean:

*Athenæum*, 1848-833:

That at the meeting of the British Association, 1848, Sir W.S. Harris said that he had recorded an account sent to him of a vessel toward which had whirled "two wheels of fire, which the men

船只--或者我自己的解释会是，光源正在越来越深地下沉，并因遇到越来越大的阻力而减慢。

丹麦气象研究所报告了另一例：

我们的说法是，荷兰轮船*Valentijn*的布雷耶船长于1910年8月12日午夜在南中国海时，看见一阵旋转的闪光。“它看起来像一个水平旋转的轮子，转得很快。”这一次据说那景象出现在水面之上。“这一现象被船长、大副、二副和轮机长观察到，它给他们所有人都留下了有些不适的印象。”

总的来说，如果我们的说法不能立即被接受，我们建议对立的解释者们考虑这一现象--只有一个例外--局限于印度洋及邻近水域，或者一边是波斯湾，另一边是中国海。虽然我们是中间派，但试图实证主义的召唤，在完整性的面貌下，是不可抗拒的。我们已经表述过，从少数方面来看，空中的火轮会看起来像火轮，但是，如果我们能得到的话，我们必须对巨大的发光轮子进行观察，这些轮子不能解释为光学错觉，而是巨大的、实质性的东西，它们砸碎了物质的阻力，并曾被看到猛冲

投入海洋：

《雅典娜神庙》，1848-833:

在1848年英国协会的会议上，W.S.Harris爵士说，他曾记录了一份寄给他的记述，说有一艘船，有两个火轮向它旋转而去，那些船员

described as rolling millstones of fire." "When they came near, an awful crash took place: the topmasts were shivered to pieces." It is said that there was a strong sulphurous odor.

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## 22

*Journal of the Royal Meteorological Society*, 1-157:

Extract from the log of the bark *Lady of the Lake*, by Capt. F.W. Banner:

Communicated by R.H. Scott, F.R.S.:

That, upon the 22nd of March, 1870, at Lat. 5° 47' N., Long. 27° 52' W., the sailors of the *Lady of the Lake* saw a remarkable object, or "cloud," in the sky. They reported to the captain.

According to Capt. Banner, it was a cloud of circular form, with an included semi-circle divided into four parts, the central dividing shaft beginning at the center of the circle and extending far outward, and then curving backward.

Geometricity and complexity and stability of form: and the small likelihood of a cloud maintaining such diversity of features, to say nothing of appearance of organic form.

The thing traveled from a point at about 20 degrees above the horizon to a point about 80 degrees above. Then it settled down to the northeast, having appeared from the south, southeast.

Light gray in color, or it was cloud-color.

"It was much lower than the other clouds."

And this datum stands out:

被描述为滚动的火磨石。”“当它们靠近时，发生了可怕的撞击：上桅被震成碎片。”据说有强烈的硫磺气味。

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## 22

皇家气象学会杂志,1-157:

摘自三桅帆船《湖上夫人》号航海日志，F.W.船长记录。

横幅：

R.H.Scott, F.R.S.来稿：

即，1870年3月22日，在北纬5°47'、西经27°52'处，*Lady of the Lake*号的水手们看见天空中有一个引人注目的物体，或“云”。他们向船长报告了此事。

据班纳船长说，那是一朵圆形云，内含一个被分成四部分的半圆，中央的分隔轴从圆心开始向外延伸很远，然后向后弯曲。

几何性、复杂性和形态的稳定性：以及云极不可能保持如此多样的特征，更不用说有机形态的外观了。

该物体从地平线上方约20度的一点移动到上方约80度的一点。然后它向东北方向沉降下来，此前是从南、东南方向出现的。

浅灰色，或者说是云的颜色。

“它比其他的云要低得多。”

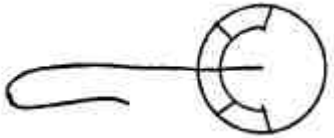
而这个数据点尤为突出：

That, whatever it may have been, it traveled against the wind.

"It came up obliquely against the wind, and finally settled down right in the wind's eye."

For half an hour this form was visible. When it did finally disappear that was not because it disintegrated like a cloud, but because it was lost to sight in the evening darkness.

Capt. Banner draws the following diagram:



## 23

Text-books tell us that the Dhurmsalla meteorites were picked up "soon," or "within half an hour." Given a little time the conventionalists may argue that these stones were hot when they fell, but that their great interior coldness had overcome the molten state of their surfaces.

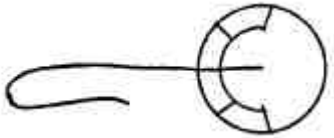
According to the Deputy Commissioner of Dhurmsalla, these stones had been picked up "immediately" by passing coolies.

These stones were so cold that they benumbed the fingers. But they had fallen with a great light. It is described as "a flame of fire about two feet in depth and nine feet in length." Acceptably this light was not the light of molten matter.

In this chapter we are very intermediatistic—and unsatisfactory. To the intermediatist there is but one answer to all questions:

即，无论它可能是什么，它都是逆风而行的。“它斜着逆风而来，最后正好沉降在风眼处。”

这个形态可见了半个小时。当它最终消失时，并不是因为它像云一样消散了，而是因为它在傍晚的黑暗中看不见了。班纳船长画了以下示意图：



## 23

教科书告诉我们，Dhurmsalla陨石是“很快”或“在半小时内”被捡到的。给一点时间，常规说法者可能会争辩说，这些石头落下时是热的，但它们内部巨大的寒冷克服了其表面的熔化状态。

据Dhurmsalla的副专员说，这些石头是路过的苦力“立即”捡到的。

这些石头如此寒冷，以至于使手指麻木。但它们落下时带着巨大的光。它被描述为“约两英尺深、九英尺长的火焰”。可以接受的是，这光不是熔融物质的光。

在这一章中，我们非常中间论--而且令人不满意。对中间论者来说，对所有问题只有一个答案：

Sometimes and sometimes not.

Another form of this intermediatist "solution" of all problems is:

Yes and no.

Everything that is, also isn't.

A positivist attempts to formulate: so does the intermediatist, but with less rigorousness: he accepts but also denies: he may seem to accept in one respect and deny in some other respect, but no real line can be drawn between any two aspects of anything. The intermediatist accepts that which seems to correlate with something that he has accepted as a dominant. The positivist correlates with a belief.

In the Dhurmsalla meteorites we have support for our expression that things entering this earth's atmosphere sometimes shine with a light that is not the light of incandescence—or so we account, or offer an expression upon, "thunderstones," or carved stones that have fallen luminously to this earth, in streaks that have looked like strokes of lightning—but we accept, also, that some things that have entered this earth's atmosphere, disintegrate with the intensity of flame and molten matter—but some things, we accept, enter this earth's atmosphere and collapse non-luminously, quite like deep-sea fishes brought to the surface of the ocean. Whatever agreement we have is an indication that somewhere aloft there is a medium denser than this earth's atmosphere. I suppose our stronghold is in that such is not popular belief—

Or the rhythm of all phenomena:

Air dense at sea level upon this earth—less and less dense as one ascends—then denser and denser. A good many bothersome

有时如此，有时则不然。

这种对所有问题的中间派“解决方案”的另一种形式是：

是也不是。

一切存在者，亦不存在。

实证主义者试图加以表述：中间论者也如此，但不够严格：他既接受又否认：他可能在某一方面似乎接受，而在另一方面否认，但在任何事物的任何两个方面之间都画不出真正的界线。中间论者接受那些似乎与他已经接受为支配因素的东西相关联的事物。实证主义者则与一种信念相关联。

在杜尔姆萨拉陨石中，我们得到了对我们说法的支持：进入地球大气层的物体有时发出的光并非白炽之光--或者我们如此解释，或如此提出一种说法，关于“雷石”，或雕刻过的石头，它们发光地坠落到地球上，拖着看起来像闪电划过的条纹--但我们也接受，有些进入地球大气层的物体会以火焰和熔融物质的强度崩解--但有些物体，我们接受，进入地球大气层后非发光地坍缩，颇像被带到海洋表面的深海鱼。我们无论达成什么一致，都表明在某处高处存在一种比地球大气层更稠密的介质。我想我们的据点在于，这并非流行的信念--

或者说，一切现象的节律：

海平面处的空气在这个地球上稠密--随着上升越来越稀薄--然后又越来越稠密。许多令人烦恼的

questions arise—

Our attitude:

Here are the data:

Luminous rains sometimes fall (*Nature*, March 9, 1882; *Nature*, 25-437). This is light that is not the light of incandescence, but no one can say that these occasional, or rare, rains come from this earth's externality. We simply note cold light of falling bodies. For luminous rain, snow, and dust, see Hartwig, *Aerial World*, p. 319. As to luminous clouds, we have more nearly definite observations and opinions: they mark transition between the Old Dominant and the New Dominant. We have already noted the transition in Prof. Schwedoffs theory of external origin of some hailstones—and the implications that, to a former generation, seemed so preposterous—"droll" was the word—that there are in inter-planetary regions volumes of water—whether they have fishes and frogs in them or not. Now our acceptance is that clouds sometimes come from external regions, having had origin from super-geographical lakes and oceans that we shall not attempt to chart, just at present—only suggesting to enterprising aviators—and we note that we put it all up to them, and show no inclination to go Columbusing on our own account—that they take bathing suits, or, rather, deep-sea diving-suits along. So then that some clouds come from inter-planetary oceans—of the Super-Sargasso Sea—if we still accept the Super-Sargasso Sea—and shine, upon entering this earth's atmosphere. In *Himmel und Erde*, February, 1889—a phenomenon of transition of thirty years ago—Herr O. Jesse, in his observations upon luminous night-clouds, notes the great height of them, and drolly or sensibly suggests that some of them may have come from

问题随之产生--

我们的态度：

以下是数据：

发光雨有时会降落(*Nature*,1882年3月9日；*Nature*,25-437)。这是光，但不是白炽之光，然而没有人能说这些偶发的、或罕见的雨来自此地球的外部。我们只是记下坠落物体的冷光。关于发光雨、雪与尘，见Hartwig,*Aerial World*，第319页。至于发光云，我们有较为接近明确的观察与意见：它们标志着旧主导者与新主导者之间的过渡。我们已经注意到Schwedoff教授关于某些冰雹外部起源的理论中的过渡--以及那些对上一代人来说显得如此荒谬的蕴含--“滑稽”就是那个词--即行星际区域存在大量水体--无论其中有没有鱼和蛙。现在我们的接受是，云有时来自外部区域，起源于我们眼下不打算绘图的超级地理湖泊与海洋--只是向有进取心的飞行者提个建议--我们注意到我们把这一切都推给他们，并不表现出要自己去做哥伦布的倾向--让他们带上浴衣，或者更确切地说，深海潜水服。于是，有些云来自行星际海洋--超级马尾藻海的--如果我们仍然接受超级马尾藻海的话--并在进入此地球大气时发光。在*Himmel und Erde*,1889年2月--三十年前的一种过渡现象--O.Jesse先生在其对发光夜云的观察中，记下它们极高的高度，并滑稽地或明智地暗示其中一些可能来自

regions external to this earth. I suppose he means only from other planets. But it's a very droll and sensible idea either way.

In general I am accounting for a great deal of this earth's isolation: that it is relatively isolated by circumstances that are similar to the circumstances that make for relative isolation of the bottom of the ocean—except that there is a clumsiness of analogy now. To call ourselves deep-sea fishes has been convenient, but, in a quasi-existence, there is no convenience that will not sooner or later turn awkward—so, if there be denser regions aloft, these regions should now be regarded as analogues of far-submerged oceanic regions, and things coming to this earth would be like things rising to an attenuated medium—and exploding—sometimes incandescently, sometimes with cold light—sometimes non-luminously, like deep-sea fishes brought to the surface—altogether conditions of inhospitality. I have a suspicion that, in their own depths, deep-sea fishes are not luminous. If they are, Darwinism is mere jesuitism, in attempting to correlate them. Such advertising would so attract attention that all advantages would be more than offset. Darwinism is largely a doctrine of concealment: here we have brazen proclamation—if accepted. Fishes in the Mammoth Cave need no light to see by. We might have an expression that deep-sea fishes turn luminous upon entering a less dense medium—but models in the American Museum of Natural History: specialized organs of luminosity upon these models. Of course we do remember that awfully convincing "dodo," and some of our sophistications we trace to him—at any rate disruption is regarded as a phenomenon of coming from a dense to a less dense medium.

An account by M. Acharius, in the *Transactions of the Swedish Academy of Sciences*, 1808-215, translated for the *North American*

地球之外的区域。我想他指的就是只来自其他行星。但无论哪种说法，这都是一个非常滑稽而合理的想法。

总的来说，我正在解释这个地球的大量孤立状态：它相对孤立，是由于一些与造成海底相对孤立的情形相似的情形--只是现在这个类比有些笨拙了。把我们自己称作深海鱼曾经是方便的，但在一种准存在中，没有任何方便不会迟早变得尴尬--所以，如果高处有更稠密的区域，这些区域现在应被视为远沉于海洋的区域的类比物，而来到这个地球的东西就会像升向稀薄介质的东西--并且爆炸--有时白炽地，有时带着冷光--有时不发光，像被带到水面的深海鱼--全然是不宜居留的条件。我怀疑，深海鱼在它们自己的深处并不发光。如果它们发光，达尔文主义就不过是纯粹的耶稣会诡辩，在试图把它们联系起来时。这样的广告会如此吸引注意，以至于所有优势都会被抵消有余。达尔文主义在很大程度上是一种 concealment 的学说：这里我们有的是厚颜无耻的宣告--如果被接受的话。猛犸洞里的鱼不需要光来看见。我们或许可以有一个说法，即深海鱼在进入较不稠密的介质时会发光--但美国自然历史博物馆的模型：这些模型上有专门化的发光器官。当然我们确实记得那个极其令人信服的“渡渡鸟”，而我们的一些诡辩可以追溯到它--无论如何，破裂被视为从稠密介质来到较不稠密介质的一种现象。

M. Acharius在《瑞典科学院汇刊》1808-215中的记述，为北美译出

*Review*, 3-319:

That M. Acharius, having heard of "an extraordinary and probably hitherto unseen phenomenon," reported from near the town of Skeninge, Sweden, investigated:

That, upon the 16th of May, 1808, at about 4 P.M., the sun suddenly turned dull brick-red. At the same time there appeared, upon the western horizon, a great number of round bodies, dark brown, and seemingly the size of a hat crown. They passed overhead and disappeared in the eastern horizon. Tremendous procession. It lasted two hours. Occasionally one fell to the ground. When the place of a fall was examined, there was found a film, which soon dried and vanished. Often, when approaching the sun, these bodies seemed to link together, or were then seen to be linked together, in groups not exceeding eight, and, under the sun, they were seen to have tails three or four fathoms long. Away from the sun the tails were invisible. Whatever their substance may have been, it is described as gelatinous—"soapy and jellied."

I place this datum here for several reasons. It would have been a good climax to our expression upon hordes of small bodies that, in our acceptance, were not seeds, nor birds, nor ice-crystals: but the tendency would have been to jump to the homogeneous conclusion that all our data in that expression related to this one kind of phenomena, whereas we conceive of infinite heterogeneity of the external: of crusaders and rabbles and emigrants and tourists and dragons and things like gelatinous hat crowns. Or that all things, here, upon this earth, that flock together, are not necessarily sheep, Presbyterians, gangsters, or porpoises. The datum is important to us, here, as indication of disruption in this

评论，3-319：

即 M.Acharius 听说“一种非同寻常、很可能此前从未见过的现象”，据报来自瑞典 Skeninge 镇附近，遂前往调查：

即1808年5月16日下午约4时，太阳突然变成暗砖红色。与此同时，西方地平线上出现了大量深褐色的圆形物体，看上去有帽顶那么大。它们从头顶经过，消失在东方地平线上。浩大的行列。持续了两个小时。偶尔有一个落到地上。查看落点处，发现一层薄膜，很快就干涸消失了。常常，在接近太阳时，这些物体似乎彼此连接起来，或者当时就看到它们连接在一起，成组不超过八个，而在太阳下方，可以看到它们有三四英寻长的尾巴。离开太阳，尾巴就看不见了。无论其物质是什么，都被描述为凝胶状--“肥皂似的、果冻似的。”

我把这条资料放在这里，有几个原因。它本可以成为我们关于成群小物体的说法的绝佳高潮，在我们接受中，这些物体不是种子，不是鸟，也不是冰晶：但倾向会是跳向同质的结论，即我们在那个说法中的所有资料都与这一种现象有关，而我们设想外部具有无限的异质性：十字军、乌合之众、移民、游客、龙，以及像凝胶状帽顶的东西。或者说，在这个地球上，所有聚集在一起的东西，并不必然是羊、长老会教徒、歹徒或海豚。这条资料对我们在这里很重要，作为破裂的指示，在这个

earth's atmosphere—dangers in entering this earth's atmosphere.

I think, myself, that thousands of objects have been seen to fall from aloft, and have exploded luminously, and have been called "ball lightning."

"As to what ball lightning is, we have not yet begun to make intelligent guesses." (*Monthly Weather Review*, 34-17.)

In general, it seems to me that when we encounter the opposition "ball lightning" we should pay little attention, but confine ourselves to guesses that are at least intelligent, that stand phantom-like in our way. We note here that in some of our acceptances upon intelligence we should more clearly have pointed out that they were upon the intelligent as opposed to the instinctive. In the *Monthly Weather Review*, 33-409, there is an account of "ball lightning" that struck a tree. It made a dent such as a falling object would make. Some other time I shall collect instances of "ball lightning," to express that they are instances of objects that have fallen from the sky, luminously, exploding terrifically. So bewildered is the old orthodoxy by these phenomena that many scientists have either denied "ball lightning" or have considered it very doubtful. I refer to Dr. Sestier's list of one hundred and fifty instances, which he considered authentic.

In accord with our disaccord is an instance related in the *Monthly Weather Review*, March, 1887—something that fell luminously from the sky, accompanied by something that was not so affected, or that was dark:

That, according to Capt. C.D. Sweet, of the Dutch bark, *J.P.A.*,

地球大气层--进入地球大气层的危险。

我自己认为，成千上万的物体曾被看见从高处落下，并发出光亮地爆炸，而被称作“球状闪电”。

“至于球状闪电究竟是什么，我们还没有开始做出明智的猜测。”(*Monthly Weather Review*,34-17。)

总的来说，在我看来，当我们遇到“球状闪电”这一对立说法时，我们应当少加留意，而只限于作出至少还算明智的猜测，这些猜测如幻影般挡在我们路上。我们在此指出，在我们某些基于情报的接受中，我们本应更清楚地指出，它们是建立在明智之上，而非本能之上。在《每月天气评论》33-409中，有一则关于“球状闪电”击中一棵树的记述。它造成了一个凹陷，就像坠落物体所造成的那样。另有机会我将收集“球状闪电”的实例，以表明它们是发光地从天空坠落、猛烈爆炸的物体的实例。旧正统观念被这些现象弄得如此困惑，以致许多科学家要么否认“球状闪电”，要么认为它非常可疑。我指的是塞斯蒂耶博士的一百五十个实例清单，他认为这些是真实的。

与我们的不一致相符的，是《M11 每月天气评论 M12》1887年3月所载的一例--有某物发光地从天而降，伴随有某物并未如此受影响，或者说，是暗的：

据荷兰三桅帆船 J.P.A.的 C.D.Sweet 船长说，

upon March 19, 1887, N. 37° 39', W. 57° 00', he encountered a severe storm. He saw two objects in the air above the ship. One was luminous, and might be explained in several ways, but the other was dark. One or both fell into the sea, with a roar and the casting up of billows. It is our acceptance that these things had entered this earth's atmosphere, having first crashed through a field of ice—"immediately afterward lumps of ice fell."

1887年3月19日，在北纬37°39'、西经57°00'处，他遭遇了一场猛烈的风暴。他看见船的上方空中有两个物体。一个是发光的，可以用几种方式解释，但另一个是暗的。其中一个或两个落入海中，伴随着一声轰鸣和波涛的翻涌。我们的说法是，这些东西进入了地球的大气层，先是撞穿了一片冰域--“紧接着冰块纷纷落下。”

One of the most astonishing of the phenomena of "ball lightning" is a phenomenon of many meteorites: violence of explosion out of all proportion to size and velocity. We accept that the icy meteorites of Dhurmsalla could have fallen with no great velocity, but the sound from them was tremendous. The soft substance that fell at the Cape of Good Hope was carbonaceous, but was unburned, or had fallen with velocity insufficient to ignite it. The tremendous report that it made was heard over an area more than seventy miles in diameter.

“球状闪电”最令人惊异的现象之一，是许多陨石的一种现象：爆炸的猛烈程度与大小和速度完全不成比例。我们接受，杜尔姆萨拉的冰状陨石可能以不大的速度坠落，但它们发出的声音是巨大的。落在好望角的柔软物质是碳质的，但没有燃烧，或者说坠落的速度不足以点燃它。它发出的巨大响声在直径七十多英里的范围内都能听到。

That some hailstones have been formed in a dense medium, and violently disintegrate in this earth's relatively thin atmosphere:

我们的说法是，有些冰雹是在稠密介质中形成的，并且
在这颗地球相对稀薄的大气层中剧烈崩解：

*Nature*, 88-350:

自然，88-350：

Large hailstones noted at the University of Missouri, Nov. 11, 1911: they exploded with sounds like pistol shots. The writer says that he had noticed a similar phenomenon, eighteen years before, at Lexington, Kentucky. Hailstones that seemed to have been formed in a denser medium: when melted under water they gave out bubbles larger than their central air spaces. (*Monthly Weather Review*, 33-445.)

1911年11月11日，密苏里大学注意到大颗冰雹：它们爆裂时发出像手枪射击的声音。作者说，十八年前在肯塔基州列克星敦，他曾注意到类似的现象。这些冰雹似乎是在一种更稠密的介质中形成的：在水中融化时，它们释放出的气泡比其中心气腔更大。(*Monthly Weather Review*,33-445。)

Our acceptance is that many objects have fallen from the sky, but

我们的说法是，许多物体曾从天而降，但

that many of them have disintegrated violently. This acceptance will co-ordinate with data still to come, but, also, we make it easy for ourselves in our expressions upon super-constructions, if we're asked why, from thinkable wrecks of them, girders, plates, or parts recognizably of manufactured metal have not fallen from the sky. However, as to composition, we have not this refuge, so it is our expression that there have been reported instances of the fall of manufactured metal from the sky.

其中许多已猛烈崩解。这一说法将与尚待给出的资料相协调，但同样，当有人问我们，为什么从可以设想的它们的残骸中，没有钢梁、板材或可辨认的制成品金属部件从天空落下时，我们关于超级构造的说法也就让自己轻松了。然而，至于成分，我们没有这一庇护所，所以我们的说法是，曾有过制成品金属从天空落下的报道实例。

The meteorite of Rutherford, North Carolina, is of artificial material: mass of pig iron. It is said to be fraudulent. (*Amer. Jour. Sci.*, 2-34-298.)

北卡罗来纳州拉瑟福德的陨石是人工材料：生铁块。据说这是伪造的。(*Amer.Jour.Sci.*,2-34-298。)

The object that was said to have fallen at Marblehead, Mass., in 1858, is described in the *Amer. Jour. Sci.*, 2-34-135, as "a furnace product, formed in smelting copper ores, or iron ores containing copper." It is said to be fraudulent.

据说1858年落在马萨诸塞州马布尔黑德的物体，在*Amer.Jour.Sci.*,2-34-135中描述为“一种炉产物，在冶炼铜矿石或含铜铁矿石时形成”。据说它是伪造的。

According to Ehrenberg, the substance reported by Capt. Callam to have fallen upon his vessel, near Java, "offered complete resemblance to the residue resulting from combustion of a steel wire in a flask of oxygen." (Zurcher, *Meteors*, p. 239.) *Nature*, Nov. 21, 1878, publishes a notice that, according to the *Yuma Sentinel*, a meteorite that "resembles steel" had been found in the Mohave Desert. In *Nature*, Feb. 15, 1894, we read that one of the meteorites brought to the United States by Peary, from Greenland, is of tempered steel. The opinion is that meteoric iron had fallen in water or snow, quickly cooling and hardening. This does not apply to composition. Nov. 5, 1898, *Nature* publishes a notice of a paper by Prof. Berwerth, of Vienna, upon "the close connection between meteoric iron and steel-works' steel."

据埃伦伯格(Ehrenberg)说，卡拉姆(Callam)船长报告落在其船上、靠近爪哇的那件物质，“与在氧气瓶中燃烧钢丝后所得的残渣完全相似”。(Zurcher, *Meteors*, p.239.)*Nature*, Nov.21, 1878，刊登一则通告：据*Yuma Sentinel*，在莫哈韦沙漠发现一块“类似钢”的陨石。在*Nature*, Feb.15, 1894中，我们读到皮里(Peary)从格陵兰带回美国的一块陨石是回火钢。其看法是，陨铁曾落入水或雪中，迅速冷却并硬化。这并不适用于成分。Nov.5, 1898,*Nature*刊登一则通告，介绍维也纳的贝尔韦特(Berwerth)教授的一篇论文，题为“陨铁与钢厂钢之间的密切关系”。

At the meeting of Nov. 24, 1906, of the Essex Field Club, was exhibited a piece of metal said to have fallen from the sky, Oct. 9, 1906, at Braintree. According to the *Essex Naturalist*, Dr. Fletcher, of the British Museum, had declared this metal to be smelted iron —"so that the mystery of its reported 'fall' remained unexplained."

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## 24

We shall have an outcry of silences. If a single instance of anything be disregarded by a System—our own attitude is that a single instance is a powerless thing. Of course our own method of agreement of many instances is not a real method. In Continuity, all things must have resemblances with all other things. Anything has any quasi-identity you please. Some time ago conscription was assimilated with either autocracy or democracy with equal facility. Note the need for a dominant to correlate to. Scarcely anybody said simply that we must have conscription: but that we must have conscription, which correlates with democracy, which was taken as a base, or something basically desirable. Of course between autocracy and democracy nothing but false demarcation can be drawn. So I can conceive of no subject upon which there should be such poverty as a single instance, if anything one pleases can be whipped into line. However, we shall try to be more nearly real than the Darwinites who advance concealing coloration as Darwinism, and then drag in proclaiming luminosity, too, as Darwinism. I think the Darwinites had better come in with us as to the deep-sea fishes—and be sorry later, I suppose. It will be amazing or negligible to read all the instances now to come of things that have been seen in the sky, and to think that all have

1906年11月24日埃塞克斯野外俱乐部会议上，展出了一块据称于1906年10月9日在布伦特里从天而降的金属。据《埃塞克斯博物学家》记载，大英博物馆的弗莱彻博士已宣布这块金属是熔炼过的铁--“因此其所谓‘坠落’之谜仍未得到解释。”

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24

我们将遭遇一片沉默的抗议。若某一体系无视任何单一实例--我们自己的态度是，单一实例是无力的东西。当然，我们自己的多实例一致法并非真正的方法。在连续性中，万物必与其余万物有相似之处。任何事物随你所愿都具有任何准同一性。不久前，征兵制与专制或民主的等同，其便利程度不相上下。注意需要一个主导项来与之关联。几乎没有人简单地说我们必须有征兵制：而是说我们必须有征兵制，它与民主相关联，而民主被当作一个基础，或某种根本上可取的东西。当然，在专制与民主之间，只能划出虚假的界线。因此我无法设想还有哪个主题会像单一实例那样贫乏，如果任何随你所愿的东西都能被强行纳入队列。然而，我们将努力比达尔文主义者更接近真实，他们提出隐蔽色作为达尔文主义，然后又拖进发光性，也宣称是达尔文主义。我认为达尔文主义者最好在深海鱼类的问题上与我们站到一起--我猜想，日后他们会后悔。现在即将到来的、关于天空中曾见之物的所有实例，读来将令人惊异或可忽略不计，而想到所有这一切都

been disregarded. My own opinion is that it is not possible, or very easy, to disregard them, now that they have been brought together—but that, if prior to about this time we had attempted such an assemblage, the Old Dominant would have withered our typewriter—as it is the letter "e" has gone back on us, and the "s" is temperamental.

"Most extraordinary and singular phenomenon," North Wales, Aug. 26, 1894; a disk from which projected an orange-colored body that looked like "an elongated flatfish," reported by Admiral Ommanney (*Nature*, 50-524); disk from which projected a hook-like form, India, about 1838; diagram of it given; disk about size of the moon, but brighter than the moon; visible about twenty minutes; by G. Pettit, in Prof. Baden-Powell's Catalogue (*Rept. Brit. Assoc.*, 1849); very brilliant hook-like form, seen in the sky at Poland, Trumbull Co., Ohio, during the stream of meteors, of 1833; visible more than an hour: large luminous body, almost stationary "for a time"; shaped like a square table; Niagara Falls, Nov. 13, 1833 (*Amer. Jour. Sci.*, 1-25-391); something described as a bright white cloud, at night, Nov. 3, 1886, at Hamar, Norway; from it were emitted brilliant rays of light; drifted across the sky; "retained throughout its original form" (*Nature*, Dec. 16, 1886-158); thing with an oval nucleus, and streamers with dark bands and lines very suggestive of structure; New Zealand, May 4, 1888 (*Nature*, 42-402); luminous object, size of full moon, visible an hour and a half, Chili, Nov. 5, 1883 (*Comptes Rendus*, 103-682); bright object near sun, Dec. 21, 1882 (*Knowledge*, 3-13); light that looked like a great flame, far out at sea, off Ryook Phyoo, Dec. 2, 1845 (*London Roy. Soc. Proc.*, 5-627); something like a gigantic trumpet, suspended, vertical, oscillating gently, visible five or six

被忽视了。我自己的意见是，既然它们已被汇集在一起，要忽视它们是不可能的，或者说是很不容易的--但是，如果大约在这之前我们就尝试过这样的汇集，旧主宰就会让我们的打字机枯萎--事实上字母“e”已经背叛了我们，而“s”也喜怒无常。

“最离奇、最奇异的现象”，北威尔士，1894年8月26日；一个圆盘，从中伸出一个橙色的物体，看起来像“一条细长的比目鱼”，由奥曼尼海军上将报告(*Nature*,50-524)；一个圆盘，从中伸出一个钩状物，印度，约1838年；附有其示意图；圆盘约月亮大小，但比月亮更亮；可见约二十分钟；由G.佩蒂特记录，载于巴登-鲍威尔教授的《目录》(*Rept.Brit.Assoc.*,1849)；极为明亮的钩状物，见于俄亥俄州特朗布尔县波兰的天空，正值1833年流星雨期间；可见时间超过一小时：巨大的发光体，几乎“有一段时间”静止不动；形状像一张方桌；尼亚加拉瀑布，1833年11月13日(*Amer.Jour.Sci.*,1-25-391)；被描述为夜间一团明亮白云的东西，1886年11月3日，挪威哈马尔；从中射出灿烂的光芒；飘过天空；“始终保持着它原来的形状”(*Nature*,1886年12月16日-158)；带有椭圆形核心的物体，以及带有暗带和线条的流苏，极富结构意味；新西兰，1888年5月4日(*Nature*,42-402)；发光物体，满月大小，可见一个半小时，智利，1883年11月5日(*Comptes Rendus*,103-682)；太阳附近的明亮物体，1882年12月21日(*Knowledge*,3-13)；看起来像一大团火焰的光，远在海上，Ryook Phyoo外海，1845年12月2日(*London Roy.Soc.Proc.*,5-627)；类似一支巨大的喇叭的东西，悬垂着，垂直，轻轻摆动，可见五六

minutes, length estimated at 425 feet, at Oaxaca, Mexico, July 6, 1874 (*Sci. Am. Sup.*, 6-2365); two luminous bodies, seemingly united, visible five or six minutes, June 3, 1898 (*La Nature*, 1898-1-127); thing with a tail, crossing moon, transit half a minute, Sept. 26, 1870 (London *Times*, Sept. 30, 1870); object four or five times size of moon, moving slowly across sky, Nov. 1, 1885, near Adrianople (*L'Astronomie*, 1886-309); large body, colored red, moving slowly, visible 15 minutes, reported by Coggia, Marseilles, Aug. 1, 1871 (*Chem. News*, 24-193); details of this observation, and similar observation by Guillemin, and other instances by de Fonville (*Comptes Rendus*, 73-297, 755); thing that was large and that was stationary twice in seven minutes, Oxford, Nov. 19, 1847; listed by Lowe (*Rec. Sci.*, 1-136); grayish object that looked to be about three and a half feet long, rapidly approaching the earth at Saarbruck, April 1, 1826; sound like thunder; object expanding like a sheet (*Am. Jour. Sci.*, 1-26-133; *Quar. Jour. Roy. Inst.*, 24-488); report by an astronomer, N.S. Drayton, upon an object duration of which seemed to him extraordinary; duration three-quarters of a minute, Jersey City, July 6, 1882 (*Sci. Amer.*, 47-53); object like a comet, but with proper motion of 10 degrees an hour; visible one hour; reported by Purine and Glancy from the Cordoba Observatory, Argentina, March 14, 1916 (*Sci. Amer.*, 115-493); something like a signal light, reported by Glaisher, Oct. 4, 1844; bright as Jupiter, "sending out quick flickering waves of light" (*Year Book of Facts*, 1845-278).

I think that with the object known as Eddie's "comet" passes away the last of our susceptibility to the common fallacy of personifying. It is one of the most deep-rooted of positivist

分钟，长度估计为425英尺，在墨西哥瓦哈卡，1874年7月6日(*Sci.Am.Sup.*,6-2365)；两个发光体，似乎连在一起，可见五六分钟，1898年6月3日(*La Nature*,1898-1-127)；带尾之物，横穿月亮，过境半分钟，1870年9月26日(London *Times*,1870年9月30日)；大小为月亮四五倍之物，缓慢移过天空，1885年11月1日，近阿德里安堡(*L'Astronomie*,1886-309)；大物体，红色，缓慢移动，可见15分钟，由Coggia报告，马赛，1871年8月1日(*Chem.News*,24-193)；此观测的详情，以及Guillemin的类似观测，还有de Fonville的其他事例(*Comptes Rendus*,73-297,755)；大而在七分钟内静止两次之物，牛津，1847年11月19日；由Lowe列出(*Rec.Sci.*,1-136)；灰色物体，看起来约三尺半长，快速接近地面，在萨尔布吕肯，1826年4月1日；声如雷；物体像布单一样展开(*Am.Jour.Sci.*,1-26-133;*Quar.Roy.Inst.*,24-488)；天文学家N.S.Drayton关于一物体的报告，其持续时间在他看来异乎寻常；持续时间四分之三分钟，泽西城，1882年7月6日(*Sci.Amer.*,47-53)；似彗星之物，但每小时固有运动10度；可见一小时；由Purine和Glancy从阿根廷科尔多瓦天文台报告，1916年3月14日(*Sci.*,115-493)；类似信号灯之物，由Glaisher报告，1844年10月4日；亮如木星，“发出快速闪烁的光波”(*Year Book of Facts*,1845-278)。

我认为，随着那个被称为埃迪的“彗星”的物体消逝，我们易受人格化这一常见谬误影响的最后一点也随之消逝。这是实证主义者最根深蒂固的

illusions—that people are persons. We have been guilty too often of spleens and spites and ridicules against astronomers, as if they were persons, or final unities, individuals, completenesses, or selves—instead of indeterminate parts. But, so long as we remain in quasi-existence, we can cast out illusion only with some other illusion, though the other illusion may approximate higher to reality. So we personify no more—but we super-personify. We now take into full acceptance our expression that Development is an Autocracy of Successive Dominants—which are not final—but which approximate higher to individuality or self-ness, than do the human tropisms that irresponsibly correlate to them.

幻觉--即人是人格者。我们常常犯下对天文学家的怨怒、恶意和嘲弄之过，仿佛他们是人格者，或终极的统一体、个体、完整体，或自我--而非不确定的部分。但是，只要我们仍处于准存在之中，我们只能以某种别的幻觉来驱逐幻觉，尽管那别的幻觉可能更接近实在。因此我们不再人格化--而是超人格化。我们现在完全接受我们的说法：发展是相继主导者的专制--这些主导者并非终极的--但比那些不负责任地与之关联的人类向性更接近个体性或自我性。

Eddie reported a celestial object, from the Observatory at Grahamstown, South Africa. It was in 1890. The New Dominant was only heir presumptive then, or heir apparent but not obvious. The thing that Eddie reported might as well have been reported by a night watchman, who had looked up through an unplaced sewer pipe.

埃迪从南非格雷厄姆斯敦天文台报告了一个天体。那是在1890年。新主宰当时还只是假定继承人，或者说是法定继承人但并不明显。埃迪所报告的东西，本来也可能由一个夜班看守人报告，他透过一根位置不当的下水道管向上看。

It did not correlate.

它并不相关。

The thing was not admitted to *Monthly Notices*. I think myself that if the Editor had attempted to let it in—earthquake—or a mysterious fire in his publishing house.

这件事没有被《每月通报》接纳。我自己认为，如果编辑试图让它进来--地震--或者他的出版社里发生一场神秘火灾。

The Dominants are jealous gods.

我们的说法是，主宰者是嫉妒的神明。

In *Nature*, presumably a vassal of the new god, though of course also plausibly rendering homage to the old, is reported a comet-like body, of Oct. 27, 1890, observed at Grahamstown, by Eddie. It may have looked comet-like, but it moved 100 degrees while visible, or one hundred degrees in three-quarters of an hour. See

在*Nature*中--想必是新神的附庸，不过当然也可能是在向旧神致敬--报道了一个类似彗星的物体，1890年10月27日由Eddie在Grahamstown观测到。它看上去也许像彗星，但它在可见期间移动了100度，或者说在三刻钟内移动了一百度。见

*Nature*, 43-89, 90.

In *Nature*, 44-519, Prof. Copeland describes a similar appearance that he had seen, Sept. 10, 1891. Dreyer says (*Nature*, 44-541) that he had seen this object at the Armagh Observatory. He likens it to the object that was reported by Eddie. It was seen by Dr. Alexander Graham Bell, Sept. 11, 1891, in Nova Scotia.

But the Old Dominant was a jealous god.

So there were different observations upon something that was seen in November, 1883. These observations were Philistines in 1883. In the *Amer. Met. Jour.*, 1-110, a correspondent reports having seen an object like a comet, with two tails, one up and one down, Nov. 10 or 12, 1883. Very likely this phenomenon should be placed in our expression upon torpedo-shaped bodies that have been seen in the sky—our data upon dirigibles, or super-Zeppelins—but our attempted classifications are far from rigorous—or are mere gropes. In the *Scientific American*, 50-40, a correspondent writes from Humacao, Porto Rico, that, Nov. 21, 1883, he and several other—persons—or persons, as it were—had seen a majestic appearance, like a comet. Visible three successive nights: disappeared then. The Editor says that he can offer no explanation. If accepted, this thing must have been close to the earth. If it had been a comet, it would have been seen widely, and the news would have been telegraphed over the world, says the Editor. Upon page 97 of this volume of the *Scientific American*, a correspondent writes that, at Sulphur Springs, Ohio, he had seen "a wonder in the sky," at about the same date. It was torpedo-shaped, or something with a nucleus, at each end of which was a tail. Again the Editor says that he can offer no explanation: that

自然，43-89，90。

在*Nature*,44-519中，科普兰教授描述了他于1891年9月10日见过的类似景象。德雷尔说(*Nature*,44-541)，他曾在阿马天文台见过这个物体。他把它比作埃迪所报告的那个物体。1891年9月11日，亚历山大·格雷厄姆·贝尔博士在新斯科舍见过它。

但旧日主宰是个嫉妒的神。

于是，对于1883年11月所见之某物，存在着不同的观测。这些观测在1883年都是些俗人。在《Amer.Met.Jour.》，1-110中，一位通信者报告说，1883年11月10日或12日，曾见到一个像彗星一样的天体，有两条尾巴，一条朝上，一条朝下。很可能这一现象应归入我们的说法，即关于天空中见过的鱼雷形物体的说法--我们关于飞艇或超级齐柏林飞艇的资料--但我们尝试的分类远非严谨--或者只是摸索。在《Scientific American》，50-40中，一位通信者从波多黎各的乌马考写道，1883年11月21日，他和另外几个人--或者说，几个人--曾见到一个壮观的景象，像一颗彗星。连续三个夜晚可见：随后消失了。编辑说，他无法提供任何解释。如果接受这一说法，这东西必定离地球很近。编辑说，如果它是一颗彗星，就会被广泛看到，消息就会用电报传遍全世界。在《Scientific American》该卷第97页上，一位通信者写道，在俄亥俄州的硫磺泉，大约同一日期，他曾见到“天空中的一个奇观”。它是鱼雷形的，或者是有核的什么东西，核的两端各有一条尾巴。编辑再次说，他无法提供任何解释：那

the object was not a comet. He associates it with the atmospheric effects general in 1883. But it will be our expression that, in England and Holland, a similar object was seen in November, 1882.

In the *Scientific American*, 40-294, is published a letter from Henry Harrison, of Jersey City, copied from the *New York Tribune*: that upon the evening of April 13, 1879, Mr. Harrison was searching for Brorsen's comet, when he saw an object that was moving so rapidly that it could not have been a comet. He called a friend to look, and his observation was confirmed. At two o'clock in the morning this object was still visible. In the *Scientific American Supplement*, 7-2885, Mr. Harrison disclaims sensationalism, which he seems to think unworthy, and gives technical details: he says that the object was seen by Mr. J. Spencer Devoe, of Manhattanville.

## 25

"A formation having the shape of a dirigible." It was reported from Huntington, West Virginia (*Sci. Amer.*, 115-241). Luminous object that was seen July 19, 1916, at about 11 P.M. Observed through "rather powerful field glasses," it looked to be about two degrees long and half a degree wide. It gradually dimmed, disappeared, reappeared, and then faded out of sight. Another person—as we say: it would be too inconvenient to hold to our intermediatist recognitions—another person who observed this phenomenon suggested to the writer of the account that the object was a dirigible, but the writer says that faint stars could be seen behind it. This would seem really to oppose our notion of a dirigible

该物体不是彗星。他将其与1883年普遍出现的大气效应联系起来。但我们的说法是，在英格兰和荷兰，1882年11月曾见到一个类似的物体。

《科学美国人》(Scientific American),40-294，刊登了一封来自泽西城的亨利·哈里森(Henry Harrison)的信，转录自《纽约论坛报》(New York Tribune):1879年4月13日晚，哈里森先生正在搜寻布罗森彗星，这时他看到一个移动极为迅速的物体，不可能是彗星。他叫来一位朋友观看，其观测得到了证实。凌晨两点，该物体仍然可见。在《科学美国人增刊》(Scientific American Supplement),7-2885，哈里森先生否认耸人听闻，他似乎认为那不值得，并给出了技术细节：他说该物体被曼哈顿维尔的J.斯宾塞·德沃(J.Spencer Devoe)先生看到。

25

“一个形状像飞艇的构造物。”据报出自西弗吉尼亚州亨廷顿(*Sci.Amer.*, 115-241)。1916年7月19日约晚上11点所见到的发光物体。透过“相当高倍的野外双筒望远镜”观察，它看上去约两度长、半度宽。它逐渐变暗、消失、重现，然后淡出视野。另一个人--正如我们的说法：坚持我们中间派的认定会太不方便--另一个观察到此现象的人向记述的作者暗示该物体是一艘飞艇，但作者说能看到它后面的暗星。这似乎确实与我们的飞艇之说不符

visitor to this earth—except for the inconclusiveness of all things in a mode of seeming that is not final—or we suggest that behind some parts of the object, thing, construction, faint stars were seen. We find a slight discussion here. Prof. H.M. Russell thinks that the phenomenon was a detached cloud of aurora borealis. Upon page 369 of this volume of the *Scientific American*, another correlator suggests that it was a light from a blast furnace—disregarding that, if there be blast furnaces in or near Huntington, their reflections would be commonplaces there.

到这个地球来的访客--除非是在一种并非终极的貌似方式中万物皆无定论--否则我们暗示，在该物体、事物、构造的某些部分后面，看到了微弱的星星。我们在这里发现了一点讨论。H.M.拉塞尔教授认为该现象是一团分离的北极光。在*Scientific American*该卷第369页上，另一位相关者暗示那是高炉发出的光--却不顾及：如果亨廷顿城内或附近有高炉，它们的反光在那里本会是司空见惯的事。

We now have several observations upon cylindrical-shaped bodies that have appeared in this earth's atmosphere: cylindrical, but pointed at both ends, or torpedo-shaped. Some of the accounts are not very detailed, but out of the bits of description my own acceptance is that super-geographical routes are traversed by torpedo-shaped super-constructions that have occasionally visited, or that have occasionally been driven into this earth's atmosphere. From data, the acceptance is that upon entering this earth's atmosphere, these vessels have been so racked that had they not sailed away, disintegration would have occurred: that, before leaving this earth, they have, whether in attempted communication or not, or in mere wantonness or not, dropped objects, which did almost immediately violently disintegrate or explode. Upon general principles we think that explosives have not been purposely dropped, but that parts have been racked off, and have fallen, exploding like the things called "ball lightning." Many have been objects of stone or metal with inscriptions upon them, for all we know, at present. In all instances, estimates of dimensions are valueless, but ratios of dimensions are more acceptable. A thing said to have been six feet long may have been

我们现在有了几个关于出现在这个地球大气层中的圆柱形物体的观测：圆柱形，但两端尖，或者说鱼雷形。有些记述不太详细，但从描述的片段来看，我自己的接受是，超地理路线被鱼雷形的超级构造所穿越，这些构造偶尔访问过，或者偶尔被驱入这个地球的大气层。从资料来看，接受的是，在进入这个地球的大气层时，这些船只被如此严重地损坏，以至于如果它们没有驶离，就会发生解体：在离开这个地球之前，它们--无论是否试图通信，也无论是否只是肆意妄为--投下了物体，这些物体几乎立即猛烈地解体或爆炸。根据一般原则，我们认为爆炸物并非有意投下，而是部分被震落，掉了下来，像被称为“球状闪电”的东西一样爆炸。据我们目前所知，许多是石头或金属物体，上面有铭文。在所有情况下，对尺寸的估计都毫无价值，但尺寸的比例更可接受。一个据说有六英尺长的东西可能

six hundred feet long; but shape is not so subject to the illusions of distance.

*Nature*, 40-415:

That, Aug. 5, 1889, during a violent storm, an object that looked to be about 15 inches long and 5 inches wide, fell, rather slowly, at East Twickenham, England. It exploded. No substance from it was found.

*L'Année Scientifique*, 1864-54:

That, Oct. 10, 1864, M. Leverrier had sent to the Academy three letters from witnesses of a long luminous body, tapering at both ends, that had been seen in the sky.

In *Thunder and Lightning*, p. 87, Flammarion says that on Aug. 20, 1880, during a rather violent storm, M.A. Trécul, of the French Academy, saw a very brilliant yellowish-white body, apparently 35 to 40 centimeters long, and about 25 centimeters wide. Torpedo-shaped. Or a cylindrical body, "with slightly conical ends." It dropped something, and disappeared in the clouds. Whatever it may have been that was dropped, it fell vertically, like a heavy object, and left a luminous train. The scene of this occurrence may have been far from the observer. No sound was heard. For M. Trécul's account, see *Comptes Rendus*, 103-849.

*Monthly Weather Review*, 1907-310:

That, July 2, 1907, in the town of Burlington, Vermont, a terrific explosion had been heard throughout the city. A ball of light, or a luminous object, had been seen to fall from the sky—or from a torpedo-shaped thing, or construction, in the sky. No one had seen this thing that had exploded fall from a larger body that was in

六百英尺长；但形状不那么容易受距离错觉的影响。

自然，40-415：

我们的说法是，1889年8月5日，在一场猛烈的风暴中，一个看起来约15英寸长、5英寸宽的物体，相当缓慢地落在英格兰东特威克纳姆。它爆炸了。没有发现来自它的任何物质。

《科学年鉴》，1864-54:

即1864年10月10日，勒维耶先生曾向科学院寄去三封信，来自一个细长发光体的目击者，该物体两端渐细，曾在天空中被见到。

在《雷与电》第87页，弗拉马里翁说，1880年8月20日，在一场相当猛烈的风暴中，法国科学院的M.A.特雷屈尔看见一个非常明亮的黄白色物体，表面看来长35至40厘米，宽约25厘米。鱼雷形。或者说是一个圆柱形物体，“两端略呈锥形”。它抛下了什么东西，然后消失在云中。无论被抛下的是什么，它都像重物一样垂直落下，并留下一道发光的尾迹。这一事件发生的场景可能离观察者很远。没有听到任何声音。关于特雷屈尔先生的记述，见《Comptes Rendus》，103-849。

每月天气评论,1907-310:

我们的说法是，1907年7月2日，在佛蒙特州伯灵顿镇，全城都听到了一声可怕的爆炸。有人看见一个光球，或一个发光的物体，从天而降--或者是从天空中一个鱼雷形状的东西，或构造物中落下。没有人看见这个爆炸了的东西是从一个更大的、位于

the sky—but if we accept that at the same time there was a larger body in the sky—

My own acceptance is that a dirigible in the sky, or a construction that showed every sign of disrupting, had barely time to drop—whatever it did drop—and to speed away to safety above.

The following story is told, in the *Review*, by Bishop John S. Michaud:

"I was standing on the corner of Church and College Streets, just in front of the Howard Bank, and facing east, engaged in conversation with Ex-Governor Woodbury and Mr. A.A. Buell, when, without the slightest indication, or warning, we were startled by what sounded like a most unusual and terrific explosion, evidently very nearby. Raising my eyes, and looking eastward along College Street, I observed a torpedo-shaped body, some 300 feet away, stationary in appearance, and suspended in the air, about 50 feet above the tops of the buildings. In size it was about 6 feet long by 8 inches in diameter, the shell, or covering, having a dark appearance, with here and there tongues of fire issuing from spots on the surface, resembling red-hot, unburnished copper. Although stationary when first noticed, this object soon began to move, rather slowly, and disappeared over Dolan Brothers' store, southward. As it moved, the covering seemed rupturing in places, and through these the intensely red flames issued."

Bishop Michaud attempts to correlate it with meteorological observations.

Because of the nearby view this is perhaps the most remarkable of

天空中的物体上落下--但如果我们接受同时天空中有一个更大的物体--

我自己的接受是，天空中的一艘飞艇，或一个显示出种种崩解迹象的构造，几乎没有时间投下--无论它投下了什么--并加速逃往上方安全处。

以下故事由主教 John S.Michaud 讲述，载于《*Review*》：

“我当时站在教堂街与学院街的拐角处，正对着霍华德银行，面朝东，正与前任州长伍德伯里和A.A.布埃尔先生交谈，这时，没有丝毫征兆或警告，我们被一种听起来极不寻常、极其可怕的爆炸声吓了一跳，显然就在附近。我抬起眼睛，沿学院街向东望去，看见一个鱼雷形的物体，大约300英尺远，看上去静止不动，悬在空中，约在建筑物顶部上方50英尺处。它的大小约为长6英尺、直径8英寸，外壳或覆盖层呈深色，表面各处有火舌从斑点中喷出，像未抛光的赤铜。虽然最初注意到时它是静止的，但这个物体很快开始移动，相当缓慢，然后向南消失在多兰兄弟商店上方。它移动时，外壳似乎在某些地方破裂，强烈的红色火焰从这些地方喷出。”

米肖主教试图将其与气象观测联系起来。

由于近旁的视野，这或许是其中最引人注目的

the new correlates, but the correlate now coming is extraordinary because of the great number of recorded observations upon it. My own acceptance is that, upon Nov. 17, 1882, a vast dirigible crossed England, but by the definiteness-indefiniteness of all things quasi-real, some observations upon it can be correlated with anything one pleases.

E.W. Maunder, invited by the Editors of the *Observatory* to write some reminiscences for the 500th number of their magazine, gives one that he says stands out (*Observatory*, 39-214). It is upon something that he terms "a strange celestial visitor." Maunder was at the Royal Observatory, Greenwich, Nov. 17, 1882, at night. There was an aurora, without features of special interest. In the midst of the aurora, a great circular disk of greenish light appeared and moved smoothly across the sky. But the circularity was evidently the effect of foreshortening. The thing passed above the moon, and was, by other observers, described as "cigar-shaped," "like a torpedo," "a spindle," "a shuttle." The idea of foreshortening is not mine: Maunder says this. He says: "Had the incident occurred a third of a century later, beyond doubt everyone would have selected the same simile—it would have been 'just like a Zeppelin.'" The duration was about two minutes. Color said to have been the same as that of the auroral glow in the north. Nevertheless, Maunder says that this thing had no relation to auroral phenomena. "It appeared to be a definite body." Motion too fast for a cloud, but "nothing could be more unlike the rush of a meteor." In the *Philosophical Magazine*, 5-15-318, J. Rand Capron, in a lengthy paper, alludes throughout to this phenomenon as an "auroral beam," but he lists many observations upon its "torpedo-shape," and one observation upon a "dark

新的关联物，但此刻出现的关联物非同寻常，因为关于它已有大量记录在案的观测。我自己的接受是，1882年11月17日，一艘巨大的可操纵飞艇横越了英格兰，但凭借一切准真实之物的确定性-不确定性，关于它的某些观测可以与任何人们乐意的东西相关联。

E.W.Maunder应《Observatory》杂志编者之邀，为其第五百期撰写若干回忆，其中述及一件他称之为“一个奇异的天体访客”的事(《Observatory》，39-214)。事发生于1882年11月17日夜间，当时Maunder在格林尼治皇家天文台。有极光出现，并无特别引人注目之处。在极光之中，一个巨大的淡绿色圆盘显现，并平稳地横过天空。但其圆形显然是透视缩短的效果。此物从月亮上方经过，据其他观测者描述，为“雪茄形”、“像一枚鱼雷”、“一个纺锤”、“一只梭子”。透视缩短的想法并非我的，而是Maunder如此说的。他说：“倘若此事发生在三十年之后，毫无疑问人人都会选用同一个比喻--它会‘活像一艘齐柏林飞艇’。”持续时间约两分钟。据说其颜色与北方极光辉光相同。然而，Maunder说此物与极光现象毫无关系。“它看来是一个确定的物体。”其运动对云而言太快，但“没有什么能比流星的疾驰更不像它了”。在《Philosophical Magazine》，5-15-318中，J.Rand Capron在一篇长文里通篇将此现象称为“极光束”，但他列举了许多关于其“鱼雷形状”的观测，以及一项关于一个“暗

nucleus" in it—host of most confusing observations—estimates of height between 40 and 200 miles—observations in Holland and Belgium. We are told that according to Capron's spectroscopic observations the phenomenon was nothing but a beam of auroral light. In the *Observatory*, 6-192, is Maunder's contemporaneous account. He gives apparent approximate length and breadth at twenty-seven degrees and three degrees and a half. He gives other observations seeming to indicate structure—"remarkable dark marking down the center."

In *Nature*, 27-84, Capron says that because of the moonlight he had been able to do little with the spectroscope.

Color white, but aurora rosy (*Nature*, 27-87).

Bright stars seen through it, but not at the zenith, where it looked opaque. This is the only assertion of transparency (*Nature*, 27-87). Too slow for a meteor, but too fast for a cloud (*Nature*, 27-86). "Surface had a mottled appearance" (*Nature*, 27-87). "Very definite in form, like a torpedo" (*Nature*, 27-100). "Probably a meteoric object" (Dr. Groneman, *Nature*, 27-296). Technical demonstration by Dr. Groneman, that it was a cloud of meteoric matter (*Nature*, 28-105). See *Nature*, 27-315, 338, 365, 388, 412, 434.

"Very little doubt it was an electric phenomenon" (Proctor, *Knowledge*, 2-419).

In the London *Times*, Nov. 20, 1882, the Editor says that he had received a great number of letters upon this phenomenon. He publishes two. One correspondent describes it as "well-defined and shaped like a fish... extraordinary and alarming." The other correspondent writes of it as "a most magnificent luminous mass,

其中的“核”--大量最令人困惑的观测--对高度的估计在40至200英里之间--荷兰和比利时的观测。我们被告知，根据卡普伦的光谱观测，这一现象不过是极光光束。在《Observatory》6-192中，有蒙德当时的记述。他给出了大约二十七度长、三度半宽的视长度和宽度。他还给出了其他似乎表明有结构的观测--“中央有显著的暗斑”。

在*Nature*,27-84中，卡普隆说由于月光，他几乎无法用分光镜做什么。

白色，但极光呈玫瑰色(*Nature*, 27-87)。

透过它可以看到明亮的星星，但在天顶处看不到，那里看起来是不透明的。这是唯一关于透明性的断言(*Nature*, 27-87)。对流星来说太慢，但对云来说太快(*Nature*, 27-86)。"表面呈现斑驳的外观"(*Nature*, 27-87)。"形状非常明确，像一枚鱼雷"(*Nature*, 27-100)。"可能是一个流星体"(Groneman博士，*Nature*, 27-296)。Groneman博士的技术论证，表明它是一团流星物质云(*Nature*, 28-105)。见*Nature*, 27-315, 338, 365, 388, 412, 434。

“几乎毫无疑问这是一个电现象”(普罗克特，*Knowledge*,2-419)。

在伦敦《泰晤士报》,1882年11月20日，编辑说他就这一现象收到了大量来信。他刊出了两封。一位通信者把它描述为“轮廓分明，形状像一条鱼.....非同寻常且令人惊恐。”另一位通信者则把它写成一个“极为壮丽的发光团块，

shaped somewhat like a torpedo."

## 26

*Notes and Queries*, 5-3-306:

About 8 lights that were seen in Wales, over an area of about 8 miles, all keeping their own ground, whether moving together perpendicularly, horizontally, or over a zigzag course. They looked like electric lights—disappearing, reappearing dimly, then shining as bright as ever. "We have seen them three or four at a time afterward, on four or five occasions."

London *Times*, Oct. 5, 1877:

"From time to time the west coast of Wales seems to have been the scene of mysterious lights.... And now we have a statement from Towyn that within the last few weeks lights of various colors have been seen moving over the estuary of the Dysynni River, and out to sea. They are generally in a northerly direction, but sometimes they hug the shore, and move at high velocity for miles toward Aberdovey, and suddenly disappear."

*L'Année Scientifique*, 1877-45:

Lights that appeared in the sky, above Vence, France, March 23, 1877; described as balls of fire of dazzling brightness; appeared from a cloud about a degree in diameter; moved relatively slowly. They were visible more than an hour, moving northward. It is said that eight or ten years before similar lights or objects had been seen in the sky, at Vence.

London *Times*, Sept. 19, 1848:

形状略似鱼雷。

## 26

笔记与查询,5-3-306:

大约有8个光点出现在威尔士上空，覆盖约8英里的区域，各自保持自己的位置，无论是垂直、水平还是一起沿之字形路线移动。它们看起来像电灯--消失，微弱地重新出现，然后再次闪耀如初。“此后我们有三四次看到它们，一次三四个，共有四五次。”

伦敦《泰晤士报》，1877年10月5日：

“威尔士西海岸似乎不时成为神秘光点的场景.....现在我们从Towyn得到一份声明，说在过去几周内，各种颜色的光点被看到在Dysynni河口上空移动，并出海。它们通常朝北方向，但有时紧贴海岸，以高速向Aberdovey移动数英里，然后突然消失。”

科学年鉴,1877-45:

1877年3月23日，法国旺斯上空出现的亮光；被描述为令人目眩的明亮火球；从一片直径约一度的云中出现；移动相对缓慢。它们可见时间超过一小时，向北移动。据说在此前八到十年，旺斯上空曾见过类似的亮光或物体。

伦敦《泰晤士报》，1848年9月19日：

That, at Inverness, Scotland, two large, bright lights that looked like stars had been seen in the sky: sometimes stationary, but occasionally moving at high velocity.

*L'Année Scientifique*, 1888-66:

Observed near St. Petersburg, July 30, 1880, in the evening: a large spherical light and two smaller ones, moving along a ravine: visible three minutes; disappearing without noise.

*Nature*, 35-173:

That, at Yloilo, Sept. 30, 1886, was seen a luminous object the size of the full moon. It "floated" slowly "northward," followed by smaller ones close to it.

"The False Lights of Durham."

Every now and then in the English newspapers, in the middle of the nineteenth century, there is something about lights that were seen against the sky, but as if not far above land, oftenest upon the coast of Durham. They were mistaken for beacons by sailors. Wreck after wreck occurred. The fishermen were accused of displaying false lights and profiting by wreckage. The fishermen answered that mostly only old vessels, worthless except for insurance, were so wrecked.

In 1866 (London *Times*, Jan. 9, 1866) popular excitement became intense. There was an investigation. Before a commission, headed by Admiral Collinson, testimony was taken. One witness described the light that had deceived him as "considerably elevated above ground." No conclusion was reached: the lights were called "the mysterious lights." But whatever the "false lights of Durham" may have been, they were unaffected by the investigation. In 1867, the

在苏格兰Inverness，两个看起来像星星的大而明亮的光点曾在天空中被看到：有时静止，但偶尔以高速移动。

科学年鉴,1888-66:

1880年7月30日傍晚，在圣彼得堡附近观测到：一个大的球形光体和两个较小的光体，沿着一道峡谷移动：可见三分钟；无声消失。

《自然》，35-173：

我们的说法是，1886年9月30日，在伊洛伊洛，人们看见一个大小如满月的发光物体。它缓慢地“漂浮”着“向北”移动，紧随其后的是几个靠近它的小物体。

"达勒姆的虚假灯光。"

十九世纪中叶，英国报纸上不时出现一些关于在天空背景下看到的光点的内容，但似乎离陆地不远，最常见于达勒姆海岸。它们被水手误认为灯塔。沉船接连发生。渔民被指控展示假灯并从残骸中获利。渔民回答说，大多数只有旧船，除了保险外毫无价值，才这样失事。

1866年(London *Times*, Jan.9, 1866)，公众的兴奋变得激烈。进行了一次调查。在由Collinson海军上将领导的委员会面前，听取了证词。一名证人将他被欺骗的光描述为“相当高于地面”。没有得出结论：这些光被称为“神秘的光”。但无论“达勒姆的假灯”可能是什么，它们都没有受到调查的影响。1867年，

Tyne Pilotage Board took the matter up. Opinion of the Mayor of Tyne—"a mysterious affair."

Tyne Pilotage Board接手了此事。泰恩市长的意见--“一件神秘的事。”

In the *Report of the British Association*, 1877-152, there is a description of a group of "meteors" that traveled with "remarkable slowness." They were in sight about three minutes. "Remarkable," it seems, is scarcely strong enough: one reads of "remarkable" as applied to a duration of three seconds. These "meteors" had another peculiarity; they left no train. They are described as "seemingly huddled together like a flock of wild geese, and moving with the same velocity and grace of regularity."

在1877-152的英国协会报告中，有一段描述一群“流星”以“显著缓慢”的速度行进。它们可见约三分钟。“显著”一词似乎还不够强烈：人们读到“显著”被用于描述三秒的持续时间。这些“流星”还有另一个特点；它们没有留下尾迹。它们被描述为“像一群野雁一样似乎挤在一起，以同样的速度和优雅的规律性移动。”

*Jour. Roy. Astro. Soc. of Canada*, November and December, 1913:

加拿大皇家天文学会杂志,1913年11月与12月号：

That, according to many observations collected by Prof. Chant, of Toronto, there appeared, upon the night of Feb. 9, 1913, a spectacle that was seen in Canada, the United States, and at sea, and in Bermuda. A luminous body was seen. To it there was a long tail. The body grew rapidly larger. "Observers differ as to whether the body was single, or was composed of three or four parts, with a tail to each part." The group, or complex structure, moved with "a peculiar, majestic deliberation." "It disappeared in the distance, and another group emerged from its place of origin. Onward they moved, at the same deliberate pace, in twos or threes or fours." They disappeared. A third group, or a third structure, followed.

据多伦多的尚特教授收集的许多观察，1913年2月9日夜间出现了一种景象，在加拿大、美国、海上以及百慕大都有人看见。人们看见了一个发光体。它拖着一条长尾。这个物体迅速变大。“观察者们对于该物体是单一的，还是由三四个部分组成的、每个部分各带一条尾巴，意见不一。”这一群，或者说这一复杂结构，以“一种奇特而庄严的从容”移动。“它消失在远处，另一群又从它原出的地方出现。它们向前移动，以同样从容的步调，两个、三个或四个一组。”它们消失了。第三群，或者说第三个结构，紧随其后。

Some observers compared the spectacle to a fleet of airships: others to battleships attended by cruisers and destroyers.

一些观察者将这一景象比作一支飞艇舰队：另一些则比作战列舰accompanied by cruisers and destroyers。

According to one writer:

据一位作者说：

"There were probably 30 or 32 bodies, and the peculiar thing

大概有30或32具尸体，而奇特之处

about them was their moving in fours and threes and twos, abreast of one another; and so perfect was the lining up that you would have thought it was an aerial fleet maneuvering after rigid drilling."

关于它们的是，它们以四、三、二的形式移动，并排；排列如此完美，以至于你会以为这是一支按照严格训练机动的空中舰队。”

*Nature*, May 25, 1893:

《自然》，1893年5月25日：

A letter from Capt. Charles J. Norcock, of H.M.S. *Caroline*:

查尔斯·J·诺科克舰长，英国皇家海军舰艇卡罗琳号来函：

That, upon the 24th of February, 1893, at 10 p.m., between Shanghai and Japan, the officer of the watch had reported "some unusual lights."

即1893年2月24日晚10时，在上海与日本之间，值班军官曾报告“一些不寻常的亮光”。

They were between the ship and a mountain. The mountain was about 6,000 feet high. The lights seemed to be globular. They moved sometimes massed, but sometimes strung out in an irregular line. They bore "northward," until lost to sight. Duration two hours.

它们位于船与一座山之间。那座山高约6,000英尺。那些灯光看上去呈球状。它们有时聚集成团移动，有时排成不规则的队列。它们朝“北”而去，直至消失不见。持续两小时。

The next night the lights were seen again.

第二天夜里，那些光又出现了。

They were, for a time, eclipsed by a small island. They bore north at about the same speed and in about the same direction as speed and direction of the *Caroline*. But they were lights that cast a reflection: there was a glare upon the horizon under them. A telescope brought out but few details: that they were reddish, and seemed to emit a faint smoke. This time the duration was seven and a half hours.

它们一度被一个小岛遮蔽。它们以与*Caroline*大致相同的速度和方向向北移动。但它们是投射反射的光：它们下方的地平线上有眩光。用望远镜只看出很少细节：它们呈红色，似乎发出微弱的烟。这次持续了七个半小时。

Then Capt. Norcock says that, in the same general locality, and at about the same time, Capt. Castle, of H.M.S. *Leander*, had seen lights. He had altered his course and had made toward them. The lights had fled from him. At least, they had moved higher in the sky.

然后Norcock船长说，在同一大致地点，大约同一时间，H.M.S.*Leander*的Castle船长也看到了光点。他改变了航向，朝它们驶去。光点逃离了他。至少，它们在天空中移动得更高了。

*Monthly Weather Review*, March, 1904-115:

Report from the observations of three members of his crew by Lieut. Frank H. Schofield, U.S.N, of the U.S.S. *Supply*:

Feb. 24, 1904. Three luminous objects, of different sizes, the largest having an apparent area of about six suns. When first sighted, they were not very high. They were below clouds of an estimated height of about one mile.

They fled, or they evaded, or they turned.

They went up into the clouds below which they had, at first, been sighted.

Their unison of movement.

But they were of different sizes, and of different susceptibilities to all forces of this earth and of the air.

*Monthly Weather Review*, August, 1898-358:

Two letters from C.N. Crotsenburg, Crow Agency, Montana:

That, in the summer of 1896, when this writer was a railroad postal clerk—or one who was experienced in train-phenomena—while his train was going "northward," from Trenton, Mo., he and another clerk saw, in the darkness of a heavy rain, a light that appeared to be round, and of a dull-rose color, and seemed to be about a foot in diameter. It seemed to float within a hundred feet of the earth, but soon rose high, or "midway between horizon and zenith." The wind was quite strong from the east, but the light held a course almost due north.

Its speed varied. Sometimes it seemed to outrun the train

《每月天气评论》，1904年3月，第115页：

美国海军*Supply*的Frank H.Schofield中尉对其三名船员的观察报告：

1904年2月24日。三个发光物体，大小不一，最大的视面积约为六个太阳。初次被看见时，它们并不很高。它们位于估计高度约一英里的云层之下。

他们逃走了，或者避开了，或者转身了。

他们升入云层之中，起初他们正是在那云层之下被发现的。

它们的动作一致。

但它们大小不同，对地球和空气的所有力量的敏感度也不同。

每月天气评论,1898年8月，第358页：

来自蒙大拿州克罗代理处的C.N.克罗岑堡的两封信：

1896年夏天，当笔者还是一名铁路邮政职员--或者说是一个对列车现象有经验的人--他的列车正从密苏里州特伦顿“向北”行驶时，他和另一名职员在暴雨的黑暗中看到一道光，看起来是圆形的，呈暗玫瑰色，似乎直径约一英尺。它似乎漂浮在离地面一百英尺以内，但很快就升高了，或“位于地平线与天顶之间”。风从东边吹来，相当强劲，但那道光却几乎正北而行。

它的速度时快时慢。有时它似乎比火车还快

"considerably." At other times it seemed to fall behind. The mail-clerks watched until the town of Linville, Iowa, was reached. Behind the depot of this town, the light disappeared, and was not seen again. All this time there had been rain, but very little lightning, but Mr. Crotsenburg offers the explanation that it was "ball lightning."

“相当大。”其他时候它似乎落在后面。邮车职员一直观察到爱荷华州Linville镇。在这个镇的仓库后面，光消失了，再也没有看到。这段时间一直下雨，但闪电很少，但Crotsenburg先生提供的解释是“球状闪电”。

The Editor of the *Review* disagrees. He thinks that the light may have been a reflection from the rain, or fog, or from leaves of trees, glistening with rain, or the train's light—not lights.

*Review*的编辑不同意。他认为那光可能是雨、雾或树叶被雨淋湿后闪烁的反射，或者是火车的光--不是光点。

In the December number of the *Review* is a letter from Edward M. Boggs—that the light was a reflection, perhaps, from the glare—one light, this time—from the locomotive's fire-box, upon wet telegraph wires—an appearance that might not be striated by the wires, but consolidated into one rotundity—that it had seemed to oscillate with the undulations of the wires, and had seemed to change horizontal distance with the varying angles of reflection, and had seemed to advance or fall behind, when the train had rounded curves.

在评论的十二月号中，有一封Edward M.Boggs的来信--那光也许是来自眩光的反射--这一次是一道光--从机车火箱反射到潮湿的电报线上--这种外观可能不会被电线分割成条纹，而是合并成一个圆体--它似乎随着电线的起伏而摆动，似乎随着反射角度的变化而改变水平距离，并且似乎在列车转弯时前进或落后。

All of which is typical of the best of quasi-reasoning. It includes and assimilates diverse data: but it excludes that which will destroy it:

所有这些都是最佳准推理的典型。它包括并吸收各种资料：但它排除了会摧毁它的东西：

That, acceptably, the telegraph wires were alongside the track beyond, as well as leading to Linville.

可以接受的是，电报线既沿着前方轨道，也通向Linville。

Mr. Crotsenburg thinks of "ball lightning," which, though a sore bewilderment to most speculation, is usually supposed to be a correlate with the old system of thought: but his awareness of "something else" is expressed in other parts of his letters, when he

Crotsenburg先生想到“球状闪电”，尽管这对大多数推测来说是一个严重的困惑，但通常被认为是与旧思想体系相关的：但他对“其他东西”的意识在他信件的其他部分表达出来，当他

says that he has something to tell that is "so strange that I should never have mentioned it, even to my friends, had it not been corroborated... so unreal that I hesitated to speak of it, fearing that it was some freak of the imagination."

## 27

Vast and black. The thing that was poised, like a crow over the moon.

Round and smooth. Cannon balls. Things that have fallen from the sky to this earth.

Our slippery brains.

Things like cannon balls have fallen, in storms, upon this earth. Like cannon balls are things that, in storms, have fallen to this earth.

Showers of blood.

Showers of blood.

Showers of blood.

Whatever it may have been, something like red-brick dust, or a red substance in a dried state, fell at Piedmont, Italy, Oct. 27, 1814 (*Electric Magazine*, 68-437). A red powder fell, in Switzerland, winter of 1867 (*Pop. Sci. Rev.*, 10-112)—

That something, far from this earth, had bled—super-dragon that had rammed a comet—

Or that there are oceans of blood somewhere in the sky—substance that dries, and falls in a powder—wafts for ages in

说他有事情要讲，“如此奇怪，如果不是得到证实，我甚至永远不会向我的朋友提起……如此不真实，以至于我犹豫是否谈论它，担心这是想象的怪癖。”

## 27

辽阔而漆黑。那东西悬停着，如同一只乌鸦停在月亮上方。

圆而光滑。炮弹。从天空落到这个地球上的东西。

我们滑溜的大脑。

像炮弹一样的东西在风暴中落到这个地球上。像炮弹一样的东西是在风暴中落到这个地球上的东西。

血雨。

血雨。

血雨。

无论它可能是什么，像红砖灰尘或干燥状态下的红色物质的东西，于1814年10月27日落在意大利Piedmont(*Electric Magazine*, 68-437)。1867年冬天，一种红色粉末落在瑞士(*Pop.Sci.Rev.*, 10-112)-

那个东西，远离这个地球，流了血--撞上彗星的超级龙--

或者天空某处有血海--干燥并落成粉末的物质--在粉末形式中飘荡数千年--

powdered form—that there is a vast area that will some day be known to aviators as the Desert of Blood. We attempt little of super-topography, at present, but Ocean of Blood, or Desert of Blood—or both—Italy is nearest to it—or to them.

有一个广阔的区域，有一天将被飞行员称为血沙漠。我们目前很少尝试超级地形学，但血海，或血沙漠--或两者--意大利最接近它--或它们。

I suspect that there were corpuscles in the substance that fell in Switzerland, but all that could be published in 1867 was that in this substance there was a high proportion of "variously shaped organic matter."

我怀疑在瑞士落下的那种物质中含有微粒，但1867年能够发表的只是：这种物质中含有高比例的“形状各异的有机物”。

At Giessen, Germany, in 1821, according to the *Report of the British Association*, 5-2, fell a rain of a peach-red color. In this rain were flakes of a hyacinthine tint. It is said that this substance was organic: we are told that it was pyrrhine.

1821年，在德国吉森，据英国协会报告❹,*5-2*，降下一场桃红色的雨。这场雨中带有风信子色的薄片。据说这种物质是有机的：我们被告知它是吡咯红。

But distinctly enough, we are told of one red rain that it was of corpuscular composition—red snow, rather. It fell, March 12, 1876, near the Crystal Palace, London (*Year Book of Facts*, 1876-89; *Nature*, 13-414). As to the "red snow" of polar and mountainous regions, we have no opposition, because that "snow" has never been seen to fall from the sky: it is a growth of micro-organisms, or of a "protococcus," that spreads over snow that is on the ground. This time nothing is said of "sand from the Sahara." It is said of the red matter that fell in London, March 12, 1876, that it was composed of corpuscles—

但足够清楚的是，我们被告知有一场红雨，其成分是微粒--更确切地说是红雪。它于1876年3月12日落在伦敦水晶宫附近(*Year Book of Facts*,1876-89;*Nature*,13-414)。至于极地和山区的“红雪”，我们没有异议，因为那种“雪”从未被看见从天而降：它是微生物的生长物，或是一种“原球藻”，蔓延在地面上的雪上。这一次没有提到“来自撒哈拉的沙”。关于1876年3月12日落在伦敦的红色物质，据说它由微粒组成--

Of course:

当然：

That they looked like "vegetable cells."

它们看起来像“植物细胞”。

A note:

一则说明：

That nine days before had fallen the red substance—flesh—whatever it may have been—of Bath County, Kentucky.

九天前落下的那红色物质--肉--不管它是什么--是肯塔基州巴斯县的。

I think that a super-egotist, vast, but not so vast as it had supposed, had refused to move to one side for a comet.

We summarize our general super-geographical expressions:

Gelatinous regions, sulphurous regions, frigid and tropical regions: a region that has been Source of Life relatively to this earth: regions wherein there is density so great that things from them, entering this earth's thin atmosphere, explode.

We have had a datum of explosive hailstones. We now have support to the acceptance that they had been formed in a medium far denser than air of this earth at sea-level. In the *Popular Science News*, 22-38, is an account of ice that had been formed, under great pressure, in the laboratory of the University of Virginia. When released and brought into contact with ordinary air, this ice exploded.

And again the flesh-like substance that fell in Kentucky: its flake-like formation. Here is a phenomenon that is familiar to us: it suggests flattening, under pressure. But the extraordinary inference is—pressure not equal on all sides. In the *Annual Record of Science*, 1873-350, it is said that, in 1873, after a heavy thunderstorm in Louisiana, a tremendous number of fish scales were found, for a distance of forty miles, along the banks of the Mississippi River: bushels of them picked up in single places: large scales that were said to be of the gar fish, a fish that weighs from five to fifty pounds. It seems impossible to accept this identification: one thinks of a substance that had been pressed into flakes or scales. And round hailstones with wide thin margins of ice irregularly around them—still, such hailstones seem to me more like things that had been stationary: had been held in a field

我认为一个超级自我中心者，庞大，但不如它自己所想的那么庞大，曾拒绝为彗星让到一边。

我们总结我们的一般超地理表述：

胶状区域、硫磺区域、寒带与热带区域：
相对于这个地球，一个曾经是生命之源(Source of Life)的区域：
那些区域密度极大，以致从那里来的东西进入地球这稀薄的大气层时便爆炸。

我们已有了一项关于爆炸性冰雹的资料。现在我们有了支持，可以接受它们是在一种远比海平面地球空气致密的介质中形成的。在《大众科学新闻》22-38中，有一则记载，说的是在弗吉尼亚大学实验室里，在巨大压力下形成的一种冰。当它被释放并与普通空气接触时，这种冰爆炸了。

还有那在肯塔基落下的肉状物质：其薄片状的形态。这里有一个我们熟悉的现象：它暗示着在压力下的压扁。但非同寻常的推论是--压力并非各面均等。在《科学年度记录》1873-350中，据说1873年，路易斯安那州一场猛烈雷暴之后，沿密西西比河岸四十英里的范围内，发现了数量惊人的鱼鳞：在单个地点就能拾到数蒲式耳之多：据说那是雀鳝的鳞片，这种鱼重五到五十磅。似乎不可能接受这一鉴定：人想到的是一种被压成薄片或鳞片状的物质。还有圆形冰雹，其周围不规则地环绕着宽而薄的冰边--不过，这样的冰雹在我看来更像是静止不动的东西：是被固定在一片田野里的东西

of thin ice. In the *Illustrated London News*, 34-546, are drawings of hailstones so margined, as if they had been held in a sheet of ice.

Some day we shall have an expression which will be, to our advanced primitiveness, a great joy:

That devils have visited this earth: foreign devils: human-like beings, with pointed beards: good singers; one shoe ill-fitting—but with sulphurous exhalations, at any rate. I have been impressed with the frequent occurrence of sulphurousness with things that come from the sky. A fall of jagged pieces of ice, Orkney, July 24, 1818 (*Trans. Roy. Soc. Edin.*, 9-187). They had a strong sulphurous odor. And the coke—or the substance that looked like coke—that fell at Mortrée, France, April 24, 1887: with it fell a sulphurous substance. The enormous round things that rose from the ocean, near the *Victoria*. Whether we still accept that they were super-constructions that had come from a denser atmosphere and, in danger of disruption, had plunged into the ocean for relief, then rising and continuing on their way to Jupiter or Uranus—it was reported that they spread a "stench of sulphur." At any rate, this datum of proximity is against the conventional explanation that these things did not rise from the ocean, but rose far away above the horizon, with illusion of nearness.

And the things that were seen in the sky July, 1898: I have another note. In *Nature*, 58-224, a correspondent writes that, upon July 1, 1898, at Sedberg, he had seen in the sky—a red object—or, in his own wording, something that looked like the red part of a rainbow, about 10 degrees long. But the sky was dark at the time. The sun had set. A heavy rain was falling.

Throughout this book, the datum that we are most impressed

薄冰的。在《*Illustrated London News*》，34-546，有冰雹的图，其边缘如此，仿佛它们曾被夹在一层冰中。

总有一天我们会有一个说法，对我们的高级原始性而言，将是一大乐事：

魔鬼曾造访过这个地球：外来的魔鬼：类人之物，留着尖胡须：善歌者；一只鞋不合脚--但无论如何，带有硫磺气息。我注意到，从天而降之物常伴有硫磺气味。一场天降的碎冰块，奥克尼，1818年7月24日(*Trans.Roy.Soc.Edin.*,9-187)。它们有强烈的硫磺气味。还有落在法国莫尔特雷的焦炭--或者说看起来像焦炭的物质，1887年4月24日：随它落下了一种硫磺物质。那些巨大的圆形物体从海洋中升起，在*Victoria*附近。我们是否仍然接受它们是来自更稠密大气的超级构造物，在面临崩解的危险时坠入海洋以求缓解，随后升起并继续前往木星或天王星--据报道它们散布出一种"硫磺恶臭"。无论如何，这一邻近性的资料与常规说法相悖，后者认为这些东西并非从海洋升起，而是在地平线上方很远之处升起，只是带有邻近的错觉。

而1898年7月天空中见到的东西：我还有一条记录。在*Nature*,58-224中，一位通信者写道，1898年7月1日，在塞德伯格，他在天空中看见了一个红色物体--或者，用他自己的话说，某种看起来像彩虹红色部分的东西，大约10度长。但当时天空是暗的。太阳已经落下。正下着大雨。

贯穿全书，我们印象最深的资料

with:

Successive falls.

Or that, if upon one small area, things fall from the sky, and then, later, fall again upon the same small area, they are not products of a whirlwind, which though sometimes axially stationary, discharges tangentially—

So the frogs that fell at Wigan. I have looked that matter up again. Later more frogs fell.

As to our data of gelatinous substance said to have fallen to this earth with meteorites, it is our expression that meteorites, tearing through the shaky, protoplasmic seas of Genesistrine—against which we warn aviators, or they may find themselves suffocating in a reservoir of life, or stuck like currants in a blanc mange—that meteorites detach gelatinous, or protoplasmic, lumps that fall with them.

Now the element of positiveness in our composition yearns for the appearance of completeness. Super-geographical lakes with fishes in them. Meteorites that plunge through these lakes, on their way to this earth. The positiveness in our make-up must have expression in at least one record of a meteorite that has brought down a lot of fishes with it—

*Nature*, 3-512:

That, near the bank of a river, in Peru, Feb. 4, 1871, a meteorite fell. "On the spot, it is reported, several dead fishes were found, of different species." The attempt to correlate is—that the fishes "are supposed to have been lifted out of the river and dashed against the stones."

与：

连续的坠落。

或者：如果在一个小区域上，东西从天而降，然后稍后又落在同一个小区域上，它们就不是旋风的产物，旋风虽然有时轴向静止，却沿切线方向排出--

维根落下的那些青蛙也是如此。我把那件事又查了一遍。后来又有更多青蛙落下。

至于我们关于据说随陨石落到地球上的胶状物质的资料，我们的说法是，陨石撕裂穿过吉尼西斯特林那摇荡的、原生质的海洋--我们警告飞行员提防它，否则他们可能发现自己窒息在一个生命的储库中，或像醋栗一样嵌在一份 blanc mange 中--陨石剥离下胶状的或原生质的团块，随它们一起落下。

现在我们性格中的确定性成分渴望完整性的出现。超地理的湖泊，里面有鱼。陨石在前往地球的途中穿过这些湖泊。我们构成中的确定性必须至少在一则陨石带下大量鱼的记录中得到表达--

《自然》，3-512：

1871年2月4日，在秘鲁一条河的岸边附近，落下一块陨石。“据报道，当场发现了几条死鱼，种类各不相同。”试图建立关联的说法是--这些鱼“据推测是被从河里卷起，猛掷在石头上”。

Whether this be imaginable or not depends upon each one's own hypnoses.

*Nature*, 4-169:

That the fishes had fallen among the fragments of the meteorite.

*Popular Science Review*, 4-126:

That one day, Mr. Le Gould, an Australian scientist, was traveling in Queensland. He saw a tree that had been broken off close to the ground. Where the tree had been broken was a great bruise. Near by was an object that "resembled a ten-inch shot."

A good many pages back there was an instance of over-shadowing, I think. The little carved stone that fell at Tarbes is my own choice as the most impressive of our new correlates. It was coated with ice, remember. Suppose we should sift and sift and discard half the data in this book—suppose only that one datum should survive. To call attention to the stone of Tarbes would, in my opinion, be doing well enough, for whatever the spirit of this book is trying to do. Nevertheless, it seems to me that a datum that preceded it was slightingly treated.

The disk of quartz, said to have fallen from the sky, after a meteoric explosion:

Said to have fallen at the plantation Bleijendal, Dutch Guiana: sent to the Museum of Leyden by M. van Sypesteyn, adjutant to the Governor of Dutch Guiana (*Notes and Queries*, 2-8-92).

And the fragments that fall from super-geographic ice fields: flat pieces of ice with icicles on them. I think that we did not emphasize enough that, if these structures were not icicles, but

这是否可以想象，取决于每个人自己的催眠状态。

《自然》，4-169：

我们的说法是，鱼落在了陨石的碎片之中。

大众科学评论,4-126:

有一天，澳大利亚科学家勒古尔德先生在昆士兰旅行。他看到一棵树在靠近地面处被折断。树被折断处有一大块瘀伤。附近有一个物体“像一颗十英寸的炮弹”。

往前不少页处，我想有一个被掩盖的实例。在塔布降下的那块小雕石，是我自己选定的、我们新关联物中最令人印象深刻的一个。记住，它表面覆有冰。假设我们把这本书里的资料反复筛选、筛掉一半--假设只有那一条资料留存下来。在我看来，为了引起对塔布之石的注意，就这本书的精神所试图做的而言，已经足够好了。尽管如此，我觉得在它之前的一条资料受到了轻慢的对待。

据说从天而降的石英圆盘，在
流星爆炸：

据说落在荷属圭亚那的Bleijendal种植园：

由范·西佩斯泰因先生寄往莱顿博物馆，此人是荷属圭亚那总督的副官(*Notes and Queries*,2-8-92)。

还有从超地理冰原落下的碎片：上面带有冰柱的扁平冰块。我认为我们没有充分强调，如果这些结构不是冰柱，而是

crystalline protuberances, such crystalline formations indicate long suspension quite as notably as would icicles. In the *Popular Science News*, 24-34, it is said that in 1869, near Tiflis, fell large hailstones with long protuberances. "The most remarkable point in connection with the hailstones is the fact that, judging from our present knowledge, a very long time must have been occupied in their formation." According to the *Geological Magazine*, 7-27, this fall occurred May 27, 1869. The writer in the *Geological Magazine* says that of all theories that he had ever heard of, not one could give him light as to this occurrence—"these growing crystalline forms must have been suspended a long time"—

结晶状的突起，这种结晶形态同样显著地表明曾经历长时间的悬浮，其程度不亚于冰柱。在《大众科学新闻》24-34中，据说1869年在第比利斯附近降下了带有长突起的大冰雹。“与这些冰雹相关的最引人注目的一点是，根据我们现有的知识判断，它们的形成必定经历了非常漫长的时间。”据《地质学杂志》7-27记载，这场降雹发生于1869年5月27日。《地质学杂志》的作者说，在他所听说过的所有理论中，没有一种能就这一事件给他以启发--“这些不断生长的结晶形态必定曾长时间悬浮”--

Again and again this phenomenon:

一次又一次，这一现象：

Fourteen days later, at about the same place, more of these hailstones fell.

十四天后，大约在同一地点，又降下了更多这样的冰雹。

Rivers of blood that vein albuminous seas, or an egg-like composition in the incubation of which this earth is a local center of development—that there are super-arteries of blood in Genesistrine: that sunsets are consciousness of them: that they flush the skies with northern lights sometimes: super-embryonic reservoirs from which life-forms emanate—

血液之河，蜿蜒于蛋白质的海洋中，或者一种蛋状的组合物，在其孵化中地球是一个局部发育中心--吉尼西斯特林中有超动脉的血液：日落是对它们的意识：它们有时以北极光染红天空：超胚胎的储库，生命形态从中流出--

Or that our whole solar system is a living thing: that showers of blood upon this earth are its internal hemorrhages—

或者我们的整个太阳系是一个活物：地球上降下的血雨是它的内出血--

Or vast living things in the sky, as there are vast living things in the oceans—

或天空中的巨大生物，正如海洋中有巨大生物一样--

Or some one especial thing: an especial time: an especial place. A thing the size of the Brooklyn Bridge. It's alive in outer space—something the size of Central Park kills it—

或者某个特别的东西：一个特别的时间：一个特别的地点。一个布鲁克林大桥大小的东西。它在外太空活着--一个中央公园大小的东西杀死它--

It drips.

We think of the ice fields above this earth: which do not, themselves, fall to this earth, but from which water does fall—

*Popular Science News*, 35-104:

That, according to Prof. Luigi Palazzo, head of the Italian Meteorological Bureau, upon May 15, 1890, at Messignadi, Calabria, something the color of fresh blood fell from the sky.

This substance was examined in the public-health laboratories of Rome.

It was found to be blood.

"The most probable explanation of this terrifying phenomenon is that migratory birds (quails or swallows) were caught and torn in a violent wind."

So the substance was identified as birds' blood—

What matters it what the microscopists of Rome said—or had to say—and what matters it that we point out that there is no assertion that there was a violent wind at the time—and that such a substance would be almost infinitely dispersed in a violent wind—that no bird was said to have fallen from the sky—or said to have been seen in the sky—that not a feather of a bird is said to have been seen—

This one datum:

The fall of blood from the sky—

But later, in the same place, blood again fell from the sky.

它滴落。

我们想到地球之上的冰原：它们本身并不落到地球上，但水从它们那里落下--

《大众科学新闻》，35-104:

据意大利气象局局长路易吉·帕拉佐(Luigi Palazzo)教授说，1890年5月15日，在卡拉布里亚的梅西尼亚迪，有某种颜色如新鲜血液的东西从天而降。

这种物质在罗马的公共卫生实验室进行了检验。

被发现是血。

“对这一可怕现象最可能的解释是，候鸟(鹌鹑或燕子)被卷入并在狂风中撕裂。”

因此，该物质被鉴定为鸟血--

罗马的显微镜学家们说了什么--或不得不说什么--又有什么关系呢--我们指出并没有断言当时有狂风--而这样的物质在狂风中几乎会被无限地分散--又有什么关系呢--没有说有任何鸟从天空落下--或说在天空中被看到--没有说看到过一根鸟羽--

这一个数据：

血从天空落下--

但后来，在同一地点，血再次从天而降。

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*Notes and Queries*, 7-8-508:

A correspondent who had been to Devonshire writes for information as to a story that he had heard there: of an occurrence of about thirty-five years before the date of writing:

Of snow upon the ground—of all South Devonshire waking up one morning to find such tracks in the snow as had never before been heard of—"clawed footmarks" of "an unclassifiable form"—alternating at huge but regular intervals with what seemed to be the impression of the point of a stick—but the scattering of the prints—amazing expanse of territory covered—obstacles, such as hedges, walls, houses, seemingly surmounted—

Intense excitement—that the track had been followed by huntsmen and hounds, until they had come to a forest—from which the hounds had retreated, baying and terrified, so that no one had dared to enter the forest.

*Notes and Queries*, 7-9-18:

Whole occurrence well-remembered by a correspondent: a badger had left marks in the snow: this was determined, and the excitement had "dropped to a dead calm in a single day."

*Notes and Queries*, 7-9-70:

That for years a correspondent had had a tracing of the prints, which his mother had taken from those in the snow in her garden, in Exmouth: that they were hoof-like marks—but had been made by a biped.

*Notes and Queries*, 7-9-253:



笔记与查询, 7-8-508

一位曾去过德文郡的通信者写信询问他那里听到的一个故事：大约在写信日期三十五年前发生的一件事：

地上的雪--整个南德文郡一天早晨醒来，发现雪中有从未听说过的足迹--“爪状足迹”，属于“一种无法归类的形态”--以巨大但规则的间隔交替出现，似乎还有棍尖的印痕--但印痕的散布--覆盖的惊人广阔地域--障碍物，如树篱、墙壁、房屋，似乎被越过了--

极度兴奋--猎人和猎犬追踪了这足迹，直到来到一片森林--猎犬从那里退缩，吠叫着，惊恐万分，以致没有人敢进入森林。

笔记与查询, 7-9-18

整个事件被一位通信者清楚记得：一只獾在雪中留下了痕迹：这是被确定了的，兴奋“在一天之内降到了死寂”。

笔记与查询, 7-9-70

多年来一位通信者一直保存着这些印痕的描摹，是他母亲从她埃克斯茅斯花园雪中的印痕上拓下来的：它们像蹄印--但是由两足动物造成的。

笔记与查询, 7-9-253

Well remembered by another correspondent, who writes of the excitement and consternation of "some classes." He says that a kangaroo had escaped from a menagerie—"the footprints being so peculiar and far apart gave rise to a scare that the devil was loose."

另一位通信者清楚记得，他写到“某些阶层”的兴奋和惊惶。他说一只袋鼠从动物园逃了出来--“脚印如此奇特，间隔如此之大，引起了魔鬼出没的恐慌。”

We have had a story, and now we shall tell it over from contemporaneous sources. We have had the later accounts first very largely for an impression of the correlating effect that time brings about, by addition, disregard and distortion. For instance, the "dead calm in a single day." If I had found that the excitement did die out rather soon, I'd incline to accept that nothing extraordinary had occurred.

我们已讲过一个故事，现在我们要依据同时代的来源把它再讲一遍。我们先大量呈现较晚的记述，主要是为了让人感受到时间通过增添、忽略与扭曲所带来的关联效应。例如，“一天之内死寂无声”。倘若我发现那阵骚动确实相当快地平息下去，我倒倾向于接受并未发生任何非常之事。

I found that the excitement had continued for weeks.

我发现这种兴奋持续了数周。

I recognize this as a well-adapted thing to say, to divert attention from a discorrelate.

我承认这是一句很得体的话，用以转移人们对一个失联之物的注意。

All phenomena are "explained" in the terms of the Dominant of their era. This is why we give up trying really to explain, and content ourselves with expressing. Devils that might print marks in snow are correlates to the third Dominant back from this era. So it was an adjustment by nineteenth-century correlates, or human tropisms, to say that the marks in the snow were clawed. Hoof-like marks are not only horsey but devilish. It had to be said in the nineteenth century that those prints showed claw-marks. We shall see that this was stated by Prof. Owen, one of the greatest biologists of his day—except that Darwin didn't think so. But I shall give reference to two representations of them that can be seen in the New York Public Library. In neither representation is there the faintest suggestion of a claw-mark. There never has

一切现象都以各自时代的支配性观念来“解释”。这就是为什么我们放弃真正去解释的尝试，而满足于表述。能在雪上印出痕迹的魔鬼，是与这个时代往前数第三个支配性观念相对应的关联物。因此，说雪中的痕迹是爪痕，是十九世纪关联物、或人类向性所做的一种调适。蹄状痕迹不仅像马，而且像魔鬼。在十九世纪，不得不说那些印痕显示出爪痕。我们将看到，这是由欧文教授--他那个时代最伟大的生物学家之一--所陈述的，只不过达尔文不这么认为。但我要给出可以在纽约公共图书馆看到的它们的两种图绘作为参照。在两种图绘中，都没有丝毫爪痕的暗示。从来就没有过

been a Prof. Owen who has explained: he has correlated.

Another adaptation, in the later accounts, is that of leading this discorrelate to the Old Dominant into the familiar scenery of a fairy story, and discredit it by assimilation to the conventionally fictitious—so the idea of the baying, terrified hounds, and forest like enchanted forests, which no one dared to enter. Hunting parties were organized, but the baying, terrified hounds do not appear in contemporaneous accounts.

The story of the kangaroo looks like adaptation to needs for an animal that could spring far, because marks were found in the snow on roofs of houses. But so astonishing is the extent of snow that was marked that after a while another kangaroo was added.

But the marks were in single lines.

My own acceptance is that not less than a thousand one-legged kangaroos, each shod with a very small horseshoe, could have marked that snow of Devonshire.

London *Times*, Feb 16, 1855:

"Considerable sensation has been caused in the towns of Topsham, Lymphstone, Exmouth, Teignmouth, and Dawlish, in Devonshire, in consequence of the discovery of a vast number of foot tracks of a most strange and mysterious description."

The story is of an incredible multiplicity of marks discovered in the morning of Feb. 8, 1855, in the snow, by the inhabitants of many towns and regions between towns. This great area must of course be disregarded by Prof. Owen and the other correlators. The tracks were in all kinds of unaccountable places: in gardens enclosed by high walls, and up on the tops of houses, as well as in

我们的说法是，曾有一位欧文教授作出解释：他已将诸事相互关联。

在后来的叙述中，另一种改编是将这一与旧支配者不符之事引入童话故事的熟悉场景，并通过将其同化为常规说法中的虚构之物来贬低其可信度--于是便有了那群狂吠的、惊恐的猎犬，以及宛如迷魅森林般无人敢入的树林。狩猎队组织起来了，但狂吠的、惊恐的猎犬并未出现在当时的记载中。

关于袋鼠的故事，看起来是为了迎合一种能够跳得很远的动物的需要而做的改编，因为人们在屋顶的雪上发现了印记。但带有印记的雪的范围如此惊人，以至于过了一阵子又添了一只袋鼠。

但那些痕迹是单行排列的。

我自己的看法是，不少于一千只独腿袋鼠，每只钉着一只极小的马蹄铁，才可能在那德文郡的雪上留下印记。

伦敦泰晤士报,1855年2月16日：

“在德文郡的托普沙姆、林普斯通、埃克斯茅斯、廷茅斯和道利什等城镇，因发现大量极其怪异、神秘莫测的足印，引起了相当大的轰动。”

这个故事讲的是，1855年2月8日早晨，许多城镇以及城镇之间许多地区的居民在雪地里发现了多得不可思议的痕迹。当然，欧文教授和其他那些作关联推论的人是不会理会这一大片地区的。这些足迹出现在各种各样无法解释的地方：在高墙围起的园子里，在房顶上，也在

the open fields. There was in Lymphstone scarcely one unmarked garden. We've had heroic disregards but I think that here disregard was titanic. And, because they occurred in single lines, the marks are said to have been "more like those of a biped than of a quadruped"—as if a biped would place one foot precisely ahead of another—unless it hopped—but then we have to think of a thousand, or of thousands.

开阔的田野里。在林普斯通，几乎没有哪个园子没有印记。我们见过英勇的置之不顾，但我认为这里的置之不顾是巨人般的。而且，由于这些印记排成单行，据说它们“更像两足动物的，而非四足动物的”--仿佛两足动物会把一只脚正好放在另一只脚前面似的--除非它是跳跃的--但那样我们就得想到一千只，或者几千只。

It is said that the marks were "generally 8 inches in advance of each other."

据说这些痕迹“彼此一般相隔8英寸”。

"The impression of the foot closely resembles that of a donkey's shoe, and measured from an inch and a half, in some instances, to two and a half inches across."

“足印与驴蹄铁所留的印痕极为相似，有些实例中，横量为一英寸半至两英寸半。”

Or the impressions were cones in incomplete, or crescentic basins.

或印象是锥形在不完整中，或新月形盆地。

The diameters equaled diameters of very young colts' hoofs: too small to be compared with marks of donkey's hoofs.

其直径相当于非常幼小的马驹蹄子的直径：太小了，无法与驴蹄的印记相比。

"On Sunday last the Rev. Mr. Musgrave alluded to the subject in his sermon and suggested the possibility of the footprints being those of a kangaroo, but this could scarcely have been the case, as they were found on both sides of the Este. At present it remains a mystery, and many superstitious people in the above-named towns are actually afraid to go outside their doors after night."

“上个星期日，马斯格雷夫牧师先生在布道中提到了此事，并提出这些足迹可能是袋鼠留下的，但这几乎不可能，因为它们是在埃斯特河两岸都被发现的。目前这仍是一个谜，上述城镇中许多迷信的人实际上害怕天黑后出门。”

The Este is a body of water two miles wide.

埃斯特河是一片宽两英里的水域。

London *Times*, March 6, 1855:

伦敦《泰晤士报》，1855年3月6日：

"The interest in this matter has scarcely yet subsided, many inquiries still being made into the origin of the footprints, which caused so much consternation upon the morning of the 8th ult. In

“此事引起的兴趣几乎尚未消退，人们仍在多方探究这些脚印的来源，上月8日早晨正是这些脚印引起了极大的惊惶。在

addition to the circumstances mentioned in the *Times* a little while ago, it may be stated that at Dawlish a number of persons sallied out, armed with guns and other weapons, for the purpose, if possible, of discovering and destroying the animal which was supposed to have been so busy in multiplying its footprints. As might have been expected, the party returned as they went. Various speculations have been made as to the cause of the footprints. Some have asserted that they are those of a kangaroo, while others affirm that they are the impressions of claws of large birds driven ashore by stress of weather. On more than one occasion reports have been circulated that an animal from a menagerie had been caught, but the matter at present is as much involved in mystery as ever it was."

除了不久前《时报》所提到的情况之外，还可以说，在道利什，一群人手持枪支和其他武器冲了出去，目的是尽可能发现并消灭那只被认为一直在大量留下足迹的动物。正如可以预料的那样，这群人原样而去，原样而回。关于这些足迹的成因，人们作了种种推测。有人断言那是袋鼠的足迹，另一些人则坚称那是被恶劣天气驱赶上岸的大鸟的爪印。不止一次有传言说，一只从动物园跑出来的动物被捉住了，但此事目前仍像以往一样笼罩在神秘之中。”

In the *Illustrated London News*, the occurrence is given a great deal of space. In the issue of Feb. 24, 1855, a sketch is given of the prints.

在《伦敦新闻画报》上，这一事件被给予了大量篇幅。在1855年2月24日那一期里，给出了那些印迹的素描图。

I call them cones in incomplete basins.

我们的说法是，它们是不完整盆地中的锥体。

Except that they're a little longish, they look like prints of hoofs of horses—or, rather, of colts.

除了稍长一点之外，它们看起来像马蹄的印痕--或者更确切地说，是小马驹的。

But they're in a single line.

但它们排在同一行。

It is said that the marks from which the sketch was made were 8 inches apart, and that this spacing was regular and invariable "in every parish." Also other towns besides those named in the *Times* are mentioned. The writer, who had spent a winter in Canada, and was familiar with tracks in snow, says that he had never seen "a more clearly defined track." Also he brings out the point that was so persistently disregarded by Prof. Owen and the other

据说，据以绘制素描图的那些印痕彼此相距8英寸，而且这种间距“在每个教区”都是规则不变、始终如一的。此外，除了《泰晤士报》所提到的那些城镇之外，还提到了别的城镇。这位作者曾在加拿大度过一个冬天，熟悉雪地上的足迹，他说他从未见过“比这更清晰的足迹”。他还指出了那一点，而这一点一直被欧文教授和其他

correlators—that "no known animal walks in a line of single footsteps, not even man." With these wider inclusions, this writer concludes with us that the marks were not footprints. It may be that his following observation hits upon the crux of the whole occurrence:

That whatever it may have been that had made the marks, it had removed, rather than pressed, the snow.

According to his observations the snow looked "as if branded with a hot iron."

*Illustrated London News*, March 3, 1855-214:

Prof. Owen, to whom a friend had sent drawings of the prints, writes that there were claw-marks. He says that the "track" was made by "a" badger.

Six other witnesses sent letters to this number of the *News*. One mentioned, but not published, is a notion of a strayed swan. Always this homogeneous-seeing—"a" badger—"a" swan—"a" track. I should have listed the other towns as well as those mentioned in the *Times*.

A letter from Mr. Musgrave is published. He, too, sends a sketch of the prints. It, too, shows a single line. There are four prints, of which the third is a little out of line.

There is no sign of a claw-mark.

The prints look like prints of longish hoofs of a very young colt, but they are not so definitely outlined as in the sketch of February 24th, as if drawn after disturbance by wind, or after thawing had set in. Measurements at places a mile and a half apart, gave the

关联者们如此顽固地置之不顾的一点--“已知没有任何动物以单行足迹行走，甚至人也不。”有了这些更广泛的包容，这位作者与我们得出同样的结论：这些印记不是足迹。也许他接下来的观察触及了整个事件的症结所在：

无论留下这些印记的是什么，它都是把雪移开，而非压下去。

我们的说法是，据他观察，那雪看上去「仿佛被烙铁烙过一般」。

《伦敦新闻画报》，1855年3月3日，第214页：

一位朋友把印痕的图画寄给了欧文教授，他写信说上面有爪痕。他说这条“足迹”是“一只”獾留下的。

另有六位见证人写信给这一期《新闻画报》。其中提到但未刊出的一种说法，是有一只走失的天鹅。总是这种同质化的看法--“一只”獾--“一只”天鹅--“一道”足迹。我本应把其他城镇也一并列出，就像《泰晤士报》所提到的那些一样。

刊出了马斯格雷夫先生的一封信。他也寄来了一幅印痕的素描。那幅素描同样显示为单行。共有四个印痕，其中第三个略微偏离直线。

没有爪痕的迹象。

这些印痕看上去像一匹非常年幼的小马的长形蹄印，但轮廓不如2月24日那张草图那样分明，仿佛是在被风扰动之后、或是在解冻开始之后才画下的。在相隔一英里半的几处地点测量，得到的是

same inter-spacing—"exactly eight inches and a half apart."

We now have a little study in the psychology and genesis of an attempted correlation. Mr. Musgrave says: "I found a very apt opportunity to mention the name 'kangaroo' in allusion to the report then current." He says that he had no faith in the kangaroo-story himself, but was glad "that a kangaroo was in the wind," because it opposed "a dangerous, degrading, and false impression that it was the devil."

"Mine was a word in season and did good."

Whether it's Jesuitical or not, and no matter what it is or isn't, that is our own acceptance: that, though we've often been carried away from this attitude controversially, that is our acceptance as to every correlate of the past that has been considered in this book—relatively to the Dominant of its era.

Another correspondent writes that, though the prints in all cases resembled hoof marks, there were indistinct traces of claws—that "an" otter had made the marks. After that many other witnesses wrote to the *News*. The correspondence was so great that, in the issue of March 10th, only a selection could be given. There's "a" jumping-rat solution and "a" hopping-toad inspiration, and then someone came out strong with an idea of "a" hare that had galloped with pairs of feet held close together, so as to make impressions in a single line.

London *Times*, March 14, 1840:

"Among the high mountains of that elevated district where Glenorchy, Glenlyon and Glenochay are contiguous, there have been met with several times, during this and also the former

同样的间距--“恰好八英寸半的间隔。”

我们现在有了一点关于一次尝试性关联的心理学与发生学的小研究。马斯格雷夫先生说：“我找到一个非常恰当的机会，提到‘袋鼠’这个名字，以影射当时流传的说法。”他说他自己并不相信袋鼠的故事，但很高兴“袋鼠之说正在酝酿之中”，因为它对抗了“一种危险的、有辱人格的、错误的印象，即那是魔鬼”。

“我的话来得正是时候，起了作用。”

无论这是否是耶稣会式的，也无论它是什么或不是什么，那就是我们自己的看法：尽管我们在论辩中常常被带离这一态度，但这就是我们对本书中所考察的过去每一个关联者的看法--相对于其时代的支配者而言。

另一位通信者写道，尽管所有情况下的印痕都像蹄印，但还有爪子的模糊痕迹--是“一只”水獭留下了这些印痕。此后，许多其他目击者写信给《新闻》。来信如此之多，以至于在3月10日那一期只能选登一部分。有一种“跳鼠”解释和一种“跳蟾蜍”灵感，接着有人提出了一个很有力的想法：是“一只”野兔，它把成对的双脚紧紧并拢着奔跑，从而留下排成一线的印痕。

伦敦泰晤士报,1840年3月14日：

“在那片高地地区的高山之中，格伦奥奇、格伦莱昂和格莱诺凯彼此毗连，在此期间以及此前的

winter, upon the snow, the tracks of an animal seemingly unknown at present in Scotland. The print, in every respect, is an exact resemblance to that of a foal of considerable size, with this small difference, perhaps, that the sole seems a little longer, or not so round; but as no one has had the good fortune as yet to have obtained a glimpse of this creature, nothing more can be said of its shape or dimensions; only it has been remarked, from the depth to which the feet sank in the snow, that it must be a beast of considerable size. It has been observed also that its walk is not like that of the generality of quadrupeds, but that it is more like the bounding or leaping of a horse when scared or pursued. It is not in one locality that its tracks have been met with, but through a range of at least twelve miles."

In the *Illustrated London News*, March 17, 1855, a correspondent from Heidelberg writes, "upon the authority of a Polish Doctor of Medicine," that on the Piashowa-gora (Sand Hill) a small elevation on the border of Galicia, but in Russian Poland, such marks are to be seen in the snow every year, and sometimes in the sand of this hill, and "are attributed by the inhabitants to supernatural influences."

冬天，在雪地上，有一种目前在苏格兰似乎不为人知的动物的足迹。这印痕在各方面都酷似一匹相当大小的马驹的足迹，也许只有这一点小小的差别：脚底似乎略长一些，或者不那么圆；但由于至今还没有人有幸瞥见这只动物，关于它的形状或尺寸就说不出更多了；只是有人根据脚陷入雪中的深度指出，它必定是一只相当大的野兽。人们还注意到，它的行走方式不像大多数四足动物，而更像马在受惊或被追逐时的跳跃或腾跃。它的足迹并非只在一个地方遇到，而是遍及至少十二英里的范围。”

在《伦敦新闻画报》1855年3月17日一期中，一位来自海德堡的通信者写道，“根据一位波兰医学博士的权威说法”，在皮亚绍瓦山(沙丘)--加利西亚边境上一处小高地，但位于俄属波兰境内--每年都能在雪中见到这类痕迹，有时也见于这座山的沙中，并且“被当地居民归因于超自然的影响”。

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