

英語文庫

54 年問題
(上)

THE YOUNG MAN'S
PROBLEMS

BOOK I

英語週刊社編

商務印書館發行

170

4403
C2

MG
H312.21584

英語文庫
青年問題
(上)

THE YOUNG MAN'S
PROBLEMS

BOOK I

英語週刊社編



3 1798 7640 8

商務印書館發行

CONTENTS

BOOK I

	PAGE
INDIVIDUALITY	2
1. THE ONE-MAN POWER	2
2. INDIVIDUALITY	4
3. SELF-FAITH	4
4. A CIPHER	4
5. NUMBER ONE	6
6. WHAT'S IN A NAME	8
7. WHAT DO YOU STAND FOR	10
8. THE BREATH OF LIFE	10
9. KNOW YOUR FORTE	12
CHARACTER	18
1. CHARACTER COLORS	18
2. CHARACTER BUILDING	20
3. HONOR BRIGHT	22
4. CHARACTER AND CASH	22
5. THE ARISTOCRACY OF CHARACTER	24
6. "THEN JOE'S DEAD"	26
7. WORKING FOR APPLAUSE	26
8. DO NOT DRIFT	28
9. FALSE IDEALS	28
10. THE FINAL TEST	30
WILL POWER	34
1. BRILLIANT MEN	34
2. STARTING—STICKING	36

目 錄

上 册

	頁數
特 質	3
一. 單人能力	3
二. 特質	5
三. 自信	5
四. 零圈	5
五. 第一	7
六. 姓氏	9
七. 汝名	11
八. 汝所	11
九. 汝生命	11
十. 汝知	13
品 性	19
一. 品性	19
二. 品性	21
三. 品性	23
四. 品性	23
五. 品性	25
六. 品性	27
七. 品性	27
八. 品性	29
九. 品性	29
十. 品性	31
志 力	35
一. 天資	35
二. 有始	37

	PAGE
3. LOCK EVERY JOINT	36
4. WEALTH OF WISH AND WEIGHT OF WILL.	38
5. AN IRON WILL	38
6. A CERTAIN MONK	40
7. WILL POWER AND CHARACTER	40
8. A GOOD MOTTO	42
9. DOUBTING YOURSELF	44
10. SIT TIGHT	44
11. "I GET UP"	46
12. IT CAN'T BE DONE	48
13. "NOT YET"	48
14. "I WILL BE KING"	50
 SELF-CONTROL	 52
1. BE SURE OF YOURSELF	52
2. RUSH AND NOISE	52
3. KEEP COOL	54
4. JEAN JACQUES ROUSSEAU	56
5. SELF-MASTERY	58
6. MASTER YOUR MOODS	58
7. LORD BYRON	60
8. MARK ANTONY	62
9. THE GOLDEN MIEN	64
10. TWO NATURES	66
11. MODERATION	66
12. DE LEON	68
13. TAKE NO CHANCES	70
14. TAMING OF WILD LIFE	70
15. LOOK AHEAD	72

	頁數
三. 肩固全身骨節	37
四. 願之可寶與志之可貴	39
五. 堅志	39
六. 某寺僧	41
七. 志力與品性	41
八. 大好格言	43
九. 自疑之心	45
十. 堅持	45
十一. “予起身”	47
十二. 是不能也	49
十三. “尙未”	49
十四. “予必爲王”	51
:	
自 制	53
一. 宜自把握	53
二. 急迫與喧鬧	53
三. 持以鎮靜	55
四. 約痕極克羅素	57
五. 自主	59
六. 心神自主	59
七. 拜倫爵士	61
八. 麥克安東尼	63
九. 如金之態度	65
十. 二種天性	67
十一. 中庸之道	67
十二. 第立翁	69
十三. 毋偶爲	71
十四. 野性之養訓	71
十五. 瞻前	73

	PAGE
SELF-RELIANCE	76
1. ASSERT YOURSELF	76
2. WHAT OTHERS THINK	76
3. UPTON SINCLAIR	78
4. NATURALNESS	78
5. SELF-FAITH IS SAVING FAITH	80
6. FATHER'S ADVICE	82
7. TRY IT	84
8. SELF-MEASUREMENT	84
9. EMERSON'S LETTER OF RECOMMENDATION	86
10. SAUL'S ARMOR	88
11. NOBODY OR SOMEBODY	88
12. BE STRONG	90
13. CRITICISM	92
DECISION	96
1. THE HOUSE OF LORDS	96
2. TOLSTOY'S EARLY FAILURES	96
3. INDEFINITE PEOPLE	98
4. KNOW YOU ARE RIGHT	100
5. HE MISSED IT	102
6. AGE AND RESPONSIBILITY	102
BRAINS	106
1. EDUCATED OR GRADUATED	106
2. THE COLLEGE-BRED YOUTH	106
3. THINK IT OUT	108
4. EDMUND BURKE	112
5. THE BEST THING HE EVER DID	112
6. AN ORIGINAL THINKER	114
7. BRAIN TRACKS	116

	頁數
自 恃	77
一. 自 作 主 張	77
二. 他 人 之 所 思	77
三. 曷 潑 敦 新 格 蘭	79
四. 自 然	79
五. 自 信 力 爲 節 儲 信 力	81
六. 父 親 之 勸 告	83
七. 宜 試 爲 之	85
八. 自 量	85
九. 愛 默 生 之 保 薦 書	87
十. 掃 羅 之 甲 冑	89
十一. 非 重 要 人 或 重 要 人	89
十二. 宜 自 強	91
十三. 他 人 之 非 難	93
決 心	97
一. 上 議 院	97
二. 託 爾 斯 泰 早 年 之 失 敗	97
三. 無 定 志 之 人	99
四. 自 知 無 誤	101
五. 彼 錯 過 矣	103
六. 年 齡 與 責 任	103
心 智	107
一. 受 教 育 或 已 畢 業	107
二. 大 學 所 培 植 之 青 年	107
三. 求 其 故	109
四. 愛 特 門 培 克	113
五. 彼 所 爲 之 最 佳 之 事	113
六. 真 正 之 思 想 家	115
七. 腦 中 軌 道	117

	PAGE
8. DANGEROUS THINKING	116
9. BRAINS AND BUSINESS	118
10. MENTAL POSSIBILITIES	120
11. BRAINS VS. HARD WORK	122
12. BRAINS AND BRAWN	124
13. PARNELL	126
14. GETTING POINTS	128
15. JOHN KNOX	128
16. OTHER MEN'S BRAINS	128
17. ORIGINALITY	130
18. MENTAL SAVINGS	132
19. NEWSPAPER MEN	134

	頁數
八. 思想業能工肉	117
九. 思商可勞筋	119
十. 之與之與勞筋	121
十一. 危險之與勞筋	123
十二. 心腦力與筋肉	125
十三. 柏奈爾	127
十四. 獲勝利	129
十五. 約翰諾克思	129
十六. 他作之	129
十七. 創智	131
十八. 心之儲蓄	133
十九. 辦報者	135

THE YOUNG MAN'S PROBLEMS

BOOK I

INDIVIDUALITY¹

1. THE ONE-MAN² POWER

When God would move³ men, He moves *one man*. This one God-moved⁴ man moves men. Then God-moved men move men for God. And then there follows⁵ the swing and sweep⁶ of a spiritual⁷ momentum⁸—a movement—a mighty movement of men: and this is the history of the origin⁹ of every movement which has ever blest¹⁰ the world. Every revival¹¹ of religion, every reformation,¹² every new-born civilization, every magnificent achievement, and every insignificant minority¹³ which has ever blossomed forth¹⁴ into an all glorious majority,¹⁵ has had its birth¹⁶ in some one individual soul. To be first in¹⁷ any splendid movement is to be lonely,¹⁸ but to be thus lonely is to be lofty. When humanity¹⁹ began its march²⁰ in the world, there was just one man in the procession.²¹ One man on the earth below. One God in the heavens above. One man alone. One God almighty.²² One man with the throne of God behind him and all eternity²³ before him. Splendid backing!²⁴ Magnificent prospect!

¹ Individuality (in-dī-vīd-ī-ā'l'i-tī), 特質; 個性。 ² One-man, 單人的; 作 adjective 用。 ³ Move, 感動。 ⁴ God-moved, 爲天所感動的; 天感動之; 此爲 past participle, 作 adjective 用。 ⁵ There follows . . . , 因之而有 . . . 。 ⁶ Swing and sweep, 搖蕩。 ⁷ Spiritual (spir'it-ū-āl), 精神上的。 ⁸ Momentum (mō-mēn'tūm), 動力。 ⁹ Origin, 原委; 起原。 ¹⁰ Blest (=blessed), 造福; 賜福。 ¹¹ Revival, 再興; 復活。 ¹² Reformation, 改革。 ¹³ Insignificant minority, 輕

青年問題

上 冊

特 質

一. 單人能力

天之感動人類也，祇感動其一人。此天所感動之一人，再感動他人。然後天所感動之衆人，代天再感動其他之他人。於是人類精神上之動力——一種運動——一種重要之運動——因之而撼蕩；而此即造福於世界一切運動之起原之歷史也。凡宗教之再興，一切之改革，文化之產生，赫奕之成功，以及一切由輕微之少數發展以成顯赫之多數之事，其誕生莫不系於單獨之一人。夫首倡壯麗之舉動，至寂寥也；然惟如是之寂寥，方能成爲高邁。當仁慈之開始步行於世界時，祇有一人獨行。故地上一人在下。天上一神在上。人一而已。全能之神亦一而已。一人也，而有天神之寶座在其後，永世之功績在其前。是誠壯麗之後盾！是誠赫奕之前程！

微之少數。 ¹⁴ Blossomed forth, 發展。 ¹⁵ Glorious majority, 顯赫之多數。 ¹⁶ Birth, 誕生。 ¹⁷ To be first in . . . , 首倡
¹⁸ Lonely, 寂寥。 ¹⁹ Humanity, 仁慈；人道。 ²⁰ Began its march, 開始步行。 ²¹ In the procession, 在行列中。 ²² Almighty, 全能。
²³ All eternity, 一切之永世不滅。 ²⁴ Backing, 後盾；扶助。此段末後七句均爲省文句語，並無 verb.

2. INDIVIDUALITY

Whatever¹ you possess in common with most men, attests² your humanity. Whatever you possess which is uncommon to most men, attests your individuality. The only contribution³ which any man can make⁴ toward the true wealth⁵ of the world, is his own individuality.

3. SELF-FAITH⁶

Self-faith is the saving⁷ faith of a man's individuality. It is more important that you should believe in yourself than that others should believe in you. It is more important that you should believe in yourself than that you should believe in anybody else. Men long for⁸ recognition⁹ —the vital¹⁰ thing is to recognize yourself. The trinity¹¹ of faith is faith in self, faith in God, and faith in man. The foundation of individuality is self-confidence.¹² To believe that you are right and to believe that you are right in believing that you are right. Confidence in your own confidence. Faith in your own faith. Trust in your own trust. Your judgment upon your own judgment which judges,¹³ that your own judgment,¹⁴ is good judgment.

4. A CIPHER¹⁵

Insist upon¹⁶ being counted.¹⁷ You count for something. Insist that the proper emphasis¹⁸ be placed upon your value,

¹ Whatever=that which, 不論如何; 舉凡; 此字爲 compound relative pronoun, 在此處既作 "possess" 字之 object, 又作 "attests" 字之 subject. ² Attests, 證明. ³ Contribution, 貢獻. ⁴ Make, 助益. ⁵ True wealth, 眞富. ⁶ Self-faith, 自信. ⁷ Saving, 護持的. ⁸ Long for, 渴欲. ⁹ Recognition (rêk-ôg-nish'ân), 見知於他人. ¹⁰ Vital, 最重要. ¹¹ Trinity, 三位一體. ¹² Self-

二. 特質

凡汝之所有而爲衆人所同具者，此汝之人情之證也。凡汝之所有而不爲衆人所同具者，此汝之特質之證也。吾人所能助益世界之真富之唯一貢獻，卽爲吾人自己之特質。

三. 自信

自信者對於己之特質之一種護持之信任心也。汝之自信較他人之信汝更爲重要。汝之自信較汝之信他更爲重要。人渴欲見知於他人——而最重要之事乃爲自知。信之三位一體爲自信，信天，及信人。而特質之基礎，卽爲自恃。汝須自信以爲是，並須信汝自信以爲是之爲是。恃己之可恃。信己之可信。託己之可託。汝對於自己判斷之判斷，此固能判斷者，此卽汝自己之判斷，實是良判斷。

四. 零圈

汝須堅執以求他人之計及汝。則汝必有計及之價值。汝須堅執以求適當之鄭重之

confidence, 自恃。 ¹³ Which judges, 形容上文之 “your own judgment.” ¹⁴ That your own judgment—in apposition with “your own judgment.” ¹⁵ Cipher (sī'fēr), 零圈。 ¹⁶ Insist upon, 堅執。 ¹⁷ Counted, 計及; 數及; 推重之意。 ¹⁸ Proper emphasis, 相當之鄭重。

color, weight, measure, size, and sum total¹ of manhood.² Insist upon it. You count at least one and perhaps more. You are a slender one (1), or a stalwart³ two (2), or a mysterious three (3), or a flat-footed four (4), or a self-satisfied five (5), or a well-ballasted⁴ six (6), or a dignified seven (7), or an all-round eight (8), or a brainy, top-heavy nine (9), or a circle of vague⁵ yawning⁶ capacious⁷ insignificance⁸—a Cipher. A significant character. Or a Cipher. Which are you?

5. NUMBER ONE

It is remarkable⁹ that the numerical character¹⁰ which signifies¹¹ *one*, and the ninth letter of the alphabet, which stands for¹² the individual, should be almost one and the same¹³ character, and that each should stand forth¹⁴ slender and alone but upright and audacious.¹⁵ Fate is folded up in No. 1. Destiny is determined by No. 1. Man is the victim of circumstances, but man is the biggest circumstance in the realm¹⁶ of the circumstantial.¹⁷ Number one is the corner stone, the keystone¹⁸ in the arch of individuality. *Number one* is the only lucky number. Matter reduced¹⁹ to its smallest division is only an atom. Man reduced to the lowest number is only one lonely man. Time reduced to its finest measure—a moment. The whole realm mathematical²⁰ exists for the first numeral.

¹ Sum total, 總積. ² Manhood, 人格. ³ Stalwart (stól'wért; stól'-), 強壯. ⁴ Well-ballasted, 鎮壓穩定(如舟之以重物壓穩, 使不傾側然). ⁵ Vague, 虛空. ⁶ Yawning (yón'ing), 張口. ⁷ Capacious, 廣大. ⁸ Insignificance, 無用; 不重要. ⁹ Remarkable, 可異. ¹⁰ Numerical character, 數目字. ¹¹ Signifies, 代表. ¹² Stands for, 代; 指. ¹³ One and the same, 同一. ¹⁴ Stand forth, 挺然直立. ¹⁵ Audacious (ó-dǎ'shǔs), 果敢. ¹⁶ Realm (rělm),

置於汝之價值, 色彩, 重量, 尺度, 形體, 及人格之總積上。汝務須堅執此意。則汝至少必能得到一端之計及, 或能得到數端亦不可知。汝或爲纖瘦之一 (1), 或爲強壯之二 (2), 或爲神祕之三 (3), 或爲平穩之四 (4), 或爲自足之五 (5), 或爲鎮重之六 (6), 或爲尊嚴之七 (7), 或爲渾圓之八 (8), 或爲腦充頭重之九 (9), 或爲一虛空張口廣大而無用之圓圈——零圈。一重要之人格。抑一零圈。汝何居?

五. 第一

所可異者, 數目字之代表一者, 與英文字母第九字卽用以指個人之我者, 幾爲同一之字, 且均挺然直立, 雖纖瘦而單獨, 但正直而果敢。命運裹藏於第一。氣數決定於第一。人爲環境之犧牲物, 但在環境之界限中, 人亦自爲最大之環境。第一猶如礎石, 乃個性所成之拱門之樞紐也。第一爲惟一之幸福數目字。物質縮至最小份, 祇爲一個原子。人類縮至最低部份, 祇爲寂寥之一人。光陰縮減至最細量——一瞬間。數學之全世界實緣第一數目字而存在。

邦國; 界限。¹⁷ Circumstantial, 附屬於正宗的; 屬於環境的; 此字爲 adjective, 此處作 noun 用。¹⁸ Keystone, 樞石; 拱心石。¹⁹ Reduced, 縮減; 此字爲 past participle, 附屬於其前之名物字 "matter," "man," 與 "time."²⁰ The whole realm mathematical (māth-š-māt'ī-kāl), 數學之全世界; "mathematical" 係一 adjective, 附屬於名物字 "realm."

6. WHAT'S IN A NAME?

The history of any generation,¹ in any one realm, may be congested² in one name and character. The pulsations³ of one of the mightiest waves⁴ of spiritual power⁵ which has swept over the world⁶ since the dawn⁷ of Pentecost⁸ can be breathed forth⁹ in the six blending¹⁰ voices which converge¹¹ in that one word—Wesley.¹² A whole system of theology is congested in one word of six letters—Calvin.¹³ The origin of modern missions to foreign lands can be told in one word—Carey.¹⁴ There was a time when Martin Luther¹⁵ carried the German reformation in his bosom. Clark¹⁶—stands for Christian Endeavor. Moody¹⁷—stands for soul winning. Booths¹⁸—stands for salvation¹⁹ for the slums.²⁰ Williams²¹—means work for young men. Willard²²—means queenly womanhood. The records of war are written in the names of the world's great generals. Literature turns over²³ its breathing pages²⁴ in the lives and lines²⁵ of the world's greatest penmen. Art paints a picture of itself²⁶ in the mysterious autographs²⁷ of the world's greatest artists. Eloquence²⁸ speaks forth like the voice of many waters²⁹ in the names of earth's silver-tongued, golden-mouthed, lightning-shod, and thunder-sceptered sons of men.

¹ Generation, 一世; 一代(通常三十年). ² Congested, 充盈壅塞. ³ Pulsations (pül-sä'shünz), 震動; 跳盪. ⁴ Mightiest waves, 最強勁之波濤. ⁵ Spiritual power, 宗教勢力. ⁶ Which has swept over the world, 通行全世界; 此複牒子句附屬於其前之“power”字. ⁷ Dawn, 始現. ⁸ Pentecost (pën'tê-köst), 聖靈降臨節(耶穌教之聖節). ⁹ Breathed forth, 吹成. ¹⁰ Blending, 混合. ¹¹ Converge, 輻合. ¹² Wesley (wēs'li), 卽 John Wesley, 爲英國 Methodism 之開創人(1703-1791). ¹³ Calvin (käl'vín), 卽 John Calvin, 爲法國 Geneva 地方之提倡新教者(1509-1564). ¹⁴ Carey (kā'ri), 卽 Matthew Carey, 爲美國出版與宣傳家(1760-1839). ¹⁵ Martin Luther (mār'tin lōó'thēr; 德國音 lōó'tēr), 德國改革宗教之領袖(1483-1546). ¹⁶ Clark (klärk), 卽 Francis Edward Clark,

六. 姓名有何意義

任何時代，任何邦國之歷史，均可充塞於一個姓名與人物之內。從聖靈降臨節開始以後，通行全世界之宗教勢力最強勁之波濤之震動，可由六個音所混合而成之一字以吹成之，—— Wesley。神道學之全體乃充塞於六個字母拼成之一字—— Calvin。近世傳教於外國之由來，可用一字以講述之—— Carey。昔有一時 Martin Luther 曾將德國宗教改革一事蘊於胸中。Clark——指耶教徒之努力。Moody——指精神之制勝。Booths——指拯救陋巷貧民。Williams——有青年業務之意義。Willard——有高貴婦德之意義。戰爭之紀錄，乃附麗於世界大將之姓名。文學中有生氣之書頁，乃於世界名著作家之傳記與文章中得之。美術藉世界名繪畫家神祕之親筆畫本，以自描其肖像。雄辯藉地球上銀其音金其口，電其履，雷其威權之人之姓名，以發其衆流澎湃之聲。

爲美國教士(1851—)。¹⁷ Moody (mōōd'ī), 卽 Dwight Lyman Moody, 爲美國遊行講道者(1837—1899)。¹⁸ Booths (bōōths), 美國牧師 William Booth 爲拯救貧民軍隊之大將(1829—1912), 其子 Ballington Booth 爲美國義勇隊創辦人(1859—)。¹⁹ Salvation (sāl-vā'shūn), 拯救。²⁰ Slums, 陋巷之貧民。²¹ Williams (wil'yūmz), 指英國商人 Sir George Williams, 爲青年會之最初發起人。²² Willard (wil'ārd), 卽 Francis Elizabeth Willard, 爲美國教育與改革家; 創辦婦女儉德會(1839—1898)。²³ Turns over, 翻轉。²⁴ Breathing pages, 有生氣之書頁。²⁵ Lines, 文章; 行。²⁶ Paints a picture of itself, 自描其肖像。²⁷ Autographs, (ō'tō-grāfs), 親筆畫本。²⁸ Eloquence, 雄辯。²⁹ Like the voice of many waters, 如衆流之澎湃。

7. WHAT DO YOU STAND FOR?

Every man is the incarnation¹ of a thought. There is for each one of us a peculiar and predominating² characteristic. In the life of the great man some leading feature³ of his character is chosen by the people and expressed in a popular phrase⁴ or appellation.⁵ Gladstone⁶ was "The Grand Old Man," Wellington⁷ was the "Iron Duke," Cromwell⁸ was known as "Ironsides," Shakespeare⁹ has gone down in history as "The Myriad-minded." Luther was "The Solitary Monk," General Grant¹⁰ was labeled "The Silent Man," Garrison¹¹ is known as "The Liberator," Lincoln¹² has been crowned with the title of "The Emancipator," David¹³ is spoken of as "The Sweet Singer of Israel," while Abraham¹⁴ stands alone as the possessor of the supreme name, title, and appellation, "The Friend of God." What do you stand for? "What is thy name?"

8. THE BREATH OF LIFE

The breath of life includes the breadth¹⁵ of life. All architecture, all sculpture,¹⁶ all literature, all the achievements of science, all art, all executive ability¹⁷ in organization, all generalship¹⁸ in the management of men,¹⁹ all logic,

¹ Incarnation (in-kār-nā'shūn), 肉身; 現身. ² Predominating (prē-dōm'ī-nāt-ing), 卓越; 優異. ³ Leading feature, 主要點. ⁴ Popular phrase, 通俗短句. ⁵ Appellation (āp-ē-lā'shūn), 稱號. ⁶ Gladstone (glād'stūn), 卽 William Ewart Gladstone, 英國政治家 (1809-1898). ⁷ Wellington (wēl'ing-tūn), 卽 Arthur Wellesley Wellington, 英國將軍, 封公爵 (1769-1852). ⁸ Cromwell (krōm'wēl; krūm'-), 卽 Oliver Cromwell, 英國將軍與政治家 (1599-1658). ⁹ Shakespeare (shāk'spēr), 卽 William Shakespeare, 英國詩人與戲劇家 (1564-1616). ¹⁰ Grant (grānt), 卽 Ulysses Simpson Grant, 美

七. 汝所表示者爲何?

人乃思想之肉身。吾人各有一種特殊而卓越之性質。在名人傳記中，人每擇其品性之主要點而用一通俗短句或稱號以表達之。格蘭得斯東則稱爲“巍巍老人”矣，威林登則稱爲“鐵公”矣，克勞威爾以“剛強者”見稱，莎士比亞則歷史相沿，稱爲“有億兆心者。”路得爲“隱居道人，”格蘭脫將軍則題名爲“緘默之人，”加利森以“解放者”見稱，林肯則尊以“釋奴人”之稱，大衛號爲“以色列之妙歌者，”而亞伯拉罕獨爲至高之名號之主有人，稱爲“天帝之友。”汝所表示者爲何？“汝名爲何？”

八. 生命呼吸

生命之呼吸包括生命之廣闊。一切建築，雕刻，文學，科學成績，美術，一切組織之幹事才能，一切治人之政略，論理才，雄辯才，舉凡今日存在於世界中之一切事物，即以證古代人類

國將軍，後選爲總統(1822-1885)。¹¹ Garrison (gār'ī-sūn)，即 William Lloyd Garrison，美國之 abolitionist (1805-1879)。¹² Lincoln (līn'kūn)，即 Abraham Lincoln，美國第十六代大總統(1809-1865)。¹³ David (dā-vēd')，即 Félicien César David，法國音樂家(1810-1876)。¹⁴ Abraham (ā'brā-hām)，羅馬維也納城天主教牧師(1644-1709)。¹⁵ Breadth，廣闊。¹⁶ Sculpture (skūlp'tūr)，雕刻。¹⁷ Executive ability，幹事才能。¹⁸ Generalship，政略。¹⁹ The management of men，治人。

all eloquence, all that exists in the world to-day as an evidence of¹ what man has done in all the ages gone by,² is simply a suggestion³ of the unmeasured possibilities,⁴ unrecognized⁵ and unused in your own brain. Man *is* what man has been. Every splendid man is a prophecy⁶ of a man just as splendid. "Because I live ye shall live also." Your measure of your own soul is your measure of the human soul. When Shakespeare⁷ achieved the world's Shakespeare he crowned every man with Shakespearean⁸ possibilities. Because a Cromwell,⁹ a Shakespeare, a Milton,¹⁰ a Gladstone,¹¹ a Lincoln,¹² a Garrison¹³ has lived, I may be any one, I may be all. I may add a brighter to the brightest crown. Every great soul, it matters not¹⁴ of whatever realm, slumbers¹⁵ in you. The best man is not more than humanity at its best.

9. KNOW YOUR FORTE¹⁶

A wise philosopher has said that we are all alike in one respect—namely, we are all different. Most people are right-handed. Some people are left-handed. It is well that we are not all alike. Napoleon's¹⁷ favorite word was "Glory." Wellington's¹⁸ favorite word was "Duty." In the making of Modern Italy,¹⁹ Cavour²⁰ stood for a monarchy;

¹ As an evidence of . . . , 即所以證明 . . . 者。 ² All the ages gone by, 古代。 ³ Suggestion, 諷示; 提示。 ⁴ Unmeasured possibilities, 無量能為。 ⁵ Unrecognized, 未知。 此段第二句之 subject, 從 "all architecture . . ." 起至 "in all the ages gone by" 止; "is" 為 predicate; "unrecognized" 與 "unused" 為 past participles, 附屬於其前之 "possibilities" 字。 ⁶ Prophecy (prɒf'ɛ-si), 預示; 預言。 ⁷ Shakespeare (shāk'spɛr), 即 William Shakespeare, 英國詩人及戲劇家 (1564-1616)。 ⁸ Shakespearean (shāk-spɛr'ɛ-ən), 屬於 Shakespeare 的。 ⁹ Cromwell (krɒm'wɛl) 或 krɒm'wɛl), 即 Oliver Cromwell, 英國大將及政治家 (1599-1658)。 ¹⁰ Milton (mɪl'tɪn), 即 John Milton, 英國詩人 (1608-1674)。 ¹¹ Gladstone (glād'stɪn), 即 William Ewart Gladstone, 英國政治

所成就者，均不過諷示汝自己腦中所未知且未用之無量能爲耳。今人與古人同。今日傑出之人，卽爲將來同樣傑出之一人之預示。“因予傳名不朽，故汝亦應能之。”汝自己心神之量度卽爲凡人心神之量度。莎士比亞旣成名爲世界之莎士比亞，彼卽授人人以莎士比亞之可能。因昔日曾有一克樂威爾，一莎士比亞，一米而登，一克蘭斯冬，一林肯，一葛利森之傳名不朽，故予可爲彼中之任何一人，亦可爲彼中之人人。予或可於最光耀之王冠上加以一更光耀者。凡偉人之心神，不論其屬於何邦國，均潛眠於汝躬。世上至聖之人，亦不過盡人情之極點耳。

九. 知自己之優點

昔有聰睿之哲學家，嘗謂人類相似之處有一點——卽人類之各不相同是也。泰半之人慣用右手。然亦有慣用左手者。夫人類之各不相同，固無妨也。拿破崙所喜之字爲“榮譽。”威靈頓所喜之字爲“責任。”喀諾之建設新意大利國也，力主君主政體；麥志尼則力

家(1809-1898)。¹² Lincoln (lín 'kún), 卽 Abraham Lincoln, 美國第十六代總統(1809-1865)。¹³ Garrison (gār 'i-sūn), 卽 William Lloyd Garrison, 美國之主張廢止奴制論者。¹⁴ It matters not, 不論。¹⁵ Slumbers, 潛眠。¹⁶ Forte, 優點；長處。¹⁷ Napoleon (ná-pō 'lê-ün; 法國音 ná-pō-lê-ôn'), 卽 Napoleon Bonaparte, 曾爲法國皇帝(1769-1821)。¹⁸ Wellington (wél'ing-tún), 卽 Arthur Wellesley Wellington, 英國大將(1769-1852)。¹⁹ Italy (it'á-li), 意大利國。²⁰ Cavour (kâ-vōōr'), 卽 Count Camillo Benso di Cavour, 意大利政治家(1810-1861)。

Mazzini¹ fought for a republic; while Garibaldi² struck for liberty, and was indifferent to the form of government. In the American Civil War there came to the front³ three great generals—Grant,⁴ Sherman,⁵ and Sheridan.⁶ Grant could plan a great campaign; Sherman was a great master of detail; Sheridan was built for hard fighting. Every man to his work. The English Reformation developed two great characters—Wesley⁷ and Whitefield;⁸ Whitefield the orator, and Wesley the organizer. Whitefield left a name, Wesley left a denomination. A past generation produced two great prophets—Emerson⁹ and Carlyle.¹⁰ Carlyle tried to settle everything, while Emerson tried to unsettle everything. Emerson was like the sunbeam. Carlyle was like the lightning flash. Emerson was like the zephyr,¹¹ Carlyle was like the cyclone.¹² Emerson dealt in short sentences, Carlyle spoke in long paragraphs. Emerson was the philosopher and prophet, Carlyle was the prophet and poet. Great men differ. What a difference in preachers—Guthrie¹³ was strong in illustration; Spurgeon¹⁴ dealt in short pungent¹⁵ sentences; Talmage¹⁶ was dramatic; Joseph Parker¹⁷ was the incarnation of originality; Beecher¹⁸ was a lover of nature; Luther¹⁹ was

¹ Mazzini (mät-sē'nē) 卽 Giuseppe Mazzini, 意大利志士與革命家 (1805-1872). ² Garibaldi (gä-rō-bäl'dē), 卽 Giuseppe Garibaldi, 意大利志士 (1807-1882). ³ There came to the front, 占首位; 在前列. ⁴ Grant (gränt), 卽 Ulysses Simpson Grant, 美國第十八世總統 (1822-1885). ⁵ Sherman (shēr'mān), 卽 William Tecumseh Sherman, 美國將軍 (1820-1891). ⁶ Sheridan (shēr'i-dān), 卽 Phillip Henry Sheridan, 美國將軍 (1831-1888). ⁷ Wesley (wēs'li), 卽 John Wesley, 英國牧師 (1703-1791), 爲耶教監理會主義之創造者 (founder of Methodism). ⁸ Whitefield (hwit'fēld), 卽 George Whitefield, 英國牧師與演說家 (1714-1770). ⁹ Emerson (ēm'ēr-sūn), 卽 Ralph Waldo Emerson, 美國文學家, 詩人, 與哲學家 (1803-

爭共和政體；至於加里白堤則僅爲自由而奮鬥，對於政體，無所偏重也。在美國內戰時，占首位之將領有三——格蘭脫，休孟，與雪麗登是也。格蘭脫能規畫一大戰役；休孟爲佈置各節目之專家；雪麗登則爲天生力戰之才。人各事其所事。英國之宗教改革，造成二大名流——魏師雷與白田；白田爲演說家，魏師雷爲建造者。白田留名於後世，魏師雷創一教宗以傳於後世。過去之一世中產生兩大預言家——伊默深與卡拉爾。卡拉爾力求解決一切事物，而伊默深則力求不解決一切事物。伊默深猶如日光。卡拉爾猶如閃電。伊默深猶如和風，卡拉爾猶如旋颶。伊默深用短句以講述，卡拉爾作長段之文章。伊默深爲哲學家及預言家，卡拉爾爲預言家與詩人。故凡名人各不相同。試觀講道之教士，亦何其不同哉——葛齒梨長於譬喻；施撥琴用短而鋒利之句；泰爾美琮有戲劇之姿勢；約瑟派格

1882)。¹⁰ Carlyle (kär-hi'), 卽 Thomas Carlyle, 蘇格蘭文章家與史學家 (1795-1881)。¹¹ Zephyr (zéf'ér), 和風；微風。¹² Cyclone (sí'klōn), 旋風；颶風。¹³ Guthrie (gúth'ri), 卽 Thomas Guthrie, 蘇格蘭教士 (1803-1873)。¹⁴ Spurgeon (spúr'jūn), 卽 Charles Haddon Spurgeon, 英國浸理會教士 (1834-1892)。¹⁵ Pungent, 鋒利；有刺激性的。¹⁶ Talmage (tāl'māj), 卽 Thomas De Witt Talmage, 美國監理會教士 (1832-1902)。¹⁷ Joseph Parker (jō'zéf pär'kér), 英國教士與著作家 (1830-1902)。¹⁸ Beecher (bē'chēr), 卽 Henry Ward Beecher, 美國講道者 (1813-1887)。¹⁹ Luther (lōō'thēr, 德國音讀 lōō'tér) 卽 Martin Luther, 德國宗教改革家 (1483-1546)。

the incarnation of force; Phillips Brooks¹ was boundless in his sympathy. It is well for a man to know his own forte. The prayer of the Scotch elder² was a wise one: "Grant, O Lord, that I may always be right, for thou knowest I am hard to turn."

¹Phillips Brooks (fīl'ips brōōks), 美國教士(1835-1893). ²Elder, 長老; 教會高級職員.

爲創作之肉身；皮謙爲酷愛天然之人；路得爲實力之肉身；非力潑白樂克具有無涯之同情。凡人最好須知自己之優點。昔者蘇格蘭長老之禱告語頗爲聰睿：“上帝乎，請准予常常無誤，因上帝知予爲難於轉變之人也。”

CHARACTER¹

I. CHARACTER COLORS

These are great days. The miracles revealed² by science are even more startling³ in their character than the traditional miracles⁴ of the first centuries.⁵ Everything is being subjected to investigation. Man himself is being dissected⁶ and placed under the microscope.⁷ Dr. Stenson Hooker,⁸ a specialist⁹ in the electrical treatment¹⁰ of patients,¹¹ has startled the world by his theory¹² of "Color emanations¹³ from individuals." Every man carries about with him an atmosphere of his own, and the quality of the atmosphere may be detected¹⁴ by the color of the emanation proceeding¹⁵ from his body. For instance. The rays¹⁶ emanating from a very passionate man¹⁷ are a deep red. The man of noble ambition and true purpose casts off¹⁸ a pink ray. The man of selfish purpose, whose thoughts are centered in himself, may be known by an orange ray. The deep and profound¹⁹ thinker is surrounded by an atmosphere of dark olive. The man of culture and refinement is honored with a ray of golden yellow. The man who is sad and depressed²⁰ is wrapped²¹ in an atmospherical mantle²² of gray. The ray escaping from the body of the confirmed sensualist²³ is that of a muddy brown hue; while the man

¹ Character (kār'āk-tēr), 品性. ² Revealed, 啓示. ³ Startling, 驚愕. ⁴ Traditional miracles, 傳說之神跡. ⁵ The first centuries, 初世紀; 西曆紀元之初世紀. ⁶ Dissected, 解剖. ⁷ Microscope (mī'krō-skōp), 顯微鏡. ⁸ Dr. Stenson Hooker (stēn'sūn hōōk'ēr), 醫學博士之名. ⁹ Specialist, 專家. ¹⁰ Electrical treatment, 用電術治療. ¹¹ Patients (pā'shēnts), 病人. ¹² Theory, 學說; 理論.

品 性

一. 品性之色彩

今時乃非常之時也。科學所啓示之奇事，其性質實較初世紀時傳說之神跡更足驚愕。一切事物，今方受詳細之研究。即人之本身亦經解剖而置於顯微鏡之下。醫學博士施登森霍甘，用電術治療病人之專家也，曾倡“人類各有色彩之發射”之學說，舉世爲之驚訝。其說謂各人周圍均帶有其自己特殊之空氣，而此空氣之性質，可由其身體上向外發射之色彩以辨別之。今舉例以明之。極富感情之人，其發射之光線爲深紅色。有高尙希望與真實意志之人，放射紅色之光線。人之以自私自利爲懷者，其思想集中於一己，則可由其橙黃色之光線以識別之。深奧之思想家，有深暗橄欖色之空氣環繞其身。博學文雅之人有金黃色之光線以光榮之。人之悲慘而頹喪者，則爲灰褐色之空氣外套所包圍。由

¹³ Color emanations, 色彩之發射。 ¹⁴ Detected, 辨別。 ¹⁵ Proceeding, 向外而出。 ¹⁶ Rays, 光線。 ¹⁷ A very passionate man, 極富感情之人。 ¹⁸ Casts off, 放射。 ¹⁹ Profound, 奧妙。 ²⁰ Depressed, 頹喪。 ²¹ Wrapped, 包圍。 ²² Mantle, 外套; 外衣。 ²³ The confirmed sensualist (sɛn'shōō-əl-ist), 耽於情慾之人。

of sweet and mellow disposition is enveloped in an atmosphere of light and tender blue. We are not yet prepared to affirm our belief¹ in this last reported discovery in the realm of science, but of one thing we are sure. Every flower in the field has an atmosphere of its own. Every star in the heavens sheds² its own quality of light. Every man on this planet³ exerts⁴ a subtle⁵ and unconscious influence.

2. CHARACTER BUILDING

A man's character is greater than all his mental powers⁶ and social privileges.⁷ Every thought creates character. Every act is an incarnation⁸ of character. Every decision is a revelation of character. Every habit is a pillar⁹ in the edifice¹⁰ of character. As Thackeray¹¹ has well said, "Sow a thought and reap an act, sow an act and reap a habit, sow a habit and reap a character, sow a character and reap an eternal¹² destiny."¹³ To be able to think is a dangerous privilege and to be free to act involves tremendous moral responsibility. Thoreau¹⁴ said: "It matters not half so much¹⁵ what kind of ballot you drop into the ballot box once a year as what kind of man you drop out of bed into the street every morning."

¹To affirm our belief, 確信。 ²Sheds, 射出。 ³Planet, 行星; 指地球也。 ⁴Exerts, 推出; 具有。 ⁵Subtle, 輕妙。 ⁶Mental powers, 心智之能力。 ⁷Social privileges, 社會之權利。 ⁸Incarnation, 肉身; 現身。 ⁹Pillar, 樁柱。 ¹⁰Eldifice, 大廈。 ¹¹Thackeray (thäk'ër-i), 即 William Makepeace Thackeray, 英國小說家 (1811-1863)。 ¹²Eternal, 永久的。 ¹³Destiny, 命運。 ¹⁴Thoreau

耽於情慾者身體上所逸出之光線，爲一種泥褐之色；至於性情愉快而溫和之人，則有輕淡而嬌嫩之藍色空氣包護其身。對於此科學界最近報告之新發明，吾儕雖未能十分確信，但所可斷言者，則有下述之一點：場中之花，各有其芬芳之氣。天空之星，各射其本質之光。地球上之人各具一種輕妙而不自覺之勢力。

二. 品性之造成

人之品性，較其一切之心智之能力與在社會上之權利爲重大。每一思想能創造一品性。每一動作卽爲一品性之現身。每一決意卽爲一品性之顯露。每一習慣卽爲建造品性之一樞柱。善夫，塞谷賚之言曰，“種一思想而穫一動作，種一動作而穫一習慣，種一習慣而穫一品性，種一品性而穫一種永久之命運。”夫吾人有思想之可能，乃一種帶有危險之權利，至於能自由動作，則含有極重大之道德責任在焉。蘇陸有言曰，“汝投票入票櫃，每年一次，汝投身出牀而入街衢，每晨一次，票之種類之爲要，不及人之種類之爲要之半也。”

(thō'rō; thō-rō'), 卽 Henry David Thoreau, 美國著作家與哲學家 (1817-1862). ¹⁵ It matters not half so much, . . . 之爲要, 不及 . . . 之爲要之半也; 此句以二個子句作比較: 一個子句爲 "What kind of ballot (bāl'ōt) you drop into the ballot box once a year," 一個子句爲 "What kind of man you drop out of bed into the street every morning."

3. HONOR BRIGHT

A clean man is a national asset.¹ A pure woman is the incarnation of the true national glory. A citizen who loves justice and hates evil is better than a battleship. The strength² of any community³ consists of⁴ and exists in⁵ the men who are pure, clean, upright and straightforward,⁶ ready for the right⁷ and sensitive to every approach of evil.⁸ There must be a standard of citizenship. Let us test men by the words of the poet, Alfred Tennyson:⁹ "I would pluck my hand from a man,¹⁰ even if¹¹ he were my greatest hero or dearest friend, if he wronged¹² a woman or told her a lie."

4. CHARACTER AND CASH

Character in business is better than cash. Character in religion is better than radium.¹³ Character in the home is better than gold. Character in society is better than culture. Character in politics is better than brilliant statesmanship.¹⁴ Character is the crown jewel¹⁵ of citizenship.¹⁶ No man has such privileges¹⁷ granted¹⁸ to him as the man of character. The Chicago¹⁹ *Advance*,²⁰ in commending²¹ Thomas Brackett Reed²² who was for some time "Speaker"²³

¹ Asset, 資產. ² Strength, 實力. ³ Community, 社會; 團體.

⁴ Consists of . . . , 賴 . . . 以組成. ⁵ Exists in . . . , 存乎 . . . 之中. Consists of 與 exists in 爲 compound predicate. ⁶ Straightforward, 誠實. ⁷ Ready for the right, 見義勇爲; 常常準備爲正當之事. ⁸ Sensitive to every approach of evil, 遠惡若蟻; 一近邪惡即感覺而避之. Who are pure, clean, . . . approach of evil, 爲一 relative clause, 附屬於其前之 "men" 字. ⁹ Alfred Tennyson (ăl'frəd tĕn'ĭ-sŭn), 英國詩人 (1820-1914). ¹⁰ Pluck my

三. 尊崇明敏之人

清白之男人爲國家之資產。純潔之女子乃國家真正光榮之現身。夫喜公正而嫉邪惡之國民，其效用有甚於軍艦。純潔，清白，正直而誠實，見義勇爲而遠惡若蝸，社會之實力，賴是類之人以組成，且存乎其人之身。國民之資格，應有一種標準。吾人其用詩人滕納遜之言以試人可矣，其言曰：“倘有侵害女子或謊騙女子者，其人雖爲予最崇拜之偉人或最親愛之朋友，予必與之絕交。”

四. 品性與現金

品性之於商業勝於現金。品性之於宗教勝於靈光。品性之於家庭勝於黃金。品性之於社會勝於文化。品性之於政治勝於炳耀之經濟才。故品性者，國民資格之冕玉也。凡人之能受如許特權者，莫若有品性之人。美國芝加哥城之“進步”報讚美曾任美國國會議長李特氏之言曰：“但李氏本人，對於其

hand from a man, 與之絕交; pluck, 抽出。¹¹ Even if, 雖。¹² Wronged, 侵害。¹³ Radium, 靈光; 光質。¹⁴ Statesmanship, 政治家之才能; 經國濟世之才。¹⁵ Crown jewel, 冕玉; 皇冠上之寶玉。¹⁶ Citizenship, 國民資格。¹⁷ Privileges, 特權。¹⁸ Granted, 給; 賦; 授。¹⁹ Chicago (shǐ-kó'gō), 美國第二大城。²⁰ Advance, 報紙名; 原意作“進步”解。²¹ Commending, 讚美。²² Thomas Brackett Reed (tōm'ás brāk'ēt rēd), 美國律師與國會議員 (1839-1902)。²³ “Speaker of the House,” 議會主席; 議長。

of the House" in the American Congress,¹ says: "But Reed himself excused² all his arbitrary conduct³ on the same ground⁴—that it was good for the country. It is the plea⁵ of all despotism.⁶ In Reed's case it was the more effective⁷ because of⁸ his sterling⁹ honesty and clean character. He did have¹⁰ the public welfare at heart and he left his position of power and vast opportunity, a poor man. 'Never once did the breath of scandal¹¹ touch him!'"

5. THE ARISTOCRACY¹² OF CHARACTER

There is an aristocracy of wealth, an aristocracy of culture, an aristocracy of brains, an aristocracy of labor, and an aristocracy of character. The aristocracy of character is the aristocracy of heaven. It is carved out¹³ of the vital forces¹⁴ and built on the fundamental.¹⁵ It is the only thing which endures,¹⁶ character is the most powerful thing in the world. John Wesley¹⁷ was carried to his grave by six poor men. He left behind him two silver spoons—and the Methodist Church.¹⁸ O what an illustration¹⁹ of power and influence!²⁰ According to the will of Martin Luther,²¹ he left behind him (if we may use his own words), "No ready money, no coin, no treasure of any sort." And yet what a treasure of influence is wrapt up in that name—Martin Luther. Character is success. Character is immortal. Character is everlasting. He who has it belongs to the aristocracy of the skies.

¹ American Congress, 美國國會。 ² Excused, 推諉。 ³ Arbitrary conduct, 專擅之行爲。 ⁴ Ground, 藉辭。 ⁵ Plea, 辯護。 ⁶ Despotism, 專制。 ⁷ The more effective, 更爲得力。 ⁸ Because of, 因; 此二字作 preposition 用, 其後須用名物字或名物代語, 此處則有二名物字, 即 "honesty" 與 "character" 是也。 ⁹ Sterling, 純粹; 金質的。 ¹⁰ Did have, 確有; 此爲加重之語勢。 ¹¹ The breath of scandal, 一息之毀謗; 言極細微之謗語也。

一切專擅之行爲，概藉同樣之飾辭以推諉之——卽有利於國家是也。此可爲一切專制之辯護。惟在李氏，則此辯護因其純粹之誠實與清白之品性更爲得力。彼確有公衆之治安存於心中，迨其卸去權要之職位及廣大之機會時，依然兩袖清風。‘從未有一息之毀謗加諸其身。’”

五. 品性之尊貴

世有財富之尊貴，有教化之尊貴，有思想之尊貴，有勞工之尊貴，有品性之尊貴。品性之尊貴，乃天上之尊貴也。此乃由首要之實力琢鑲而成，且立基於根本原理。夫能耐久之物，惟此而已；蓋品性實爲世上最有權力之物也。魏師雷之歿，六窶人舁之入墓。彼身後所遺乃銀匙二隻——及監理會教堂。壯哉，此權力與感化之表示也！按路得之遺囑，遺下者（倘用其自述之語），“無現錢，無貨幣，亦無任何種之寶藏。”然此姓名——馬丁路得——內包含之感化之寶藏何其大哉。品性卽是成功。品性爲不朽。品性能永傳。凡有品性之人，屬於天上之尊貴。

¹³ Aristocracy (ār-is-tōk'rà-sì), 尊貴; 貴族政治。 ¹³ Carved out, 琢鑲。 ¹⁴ Vital forces, 首要之實力。 ¹⁵ Fundamental, 根本之原理。 ¹⁶ Endures (èn-dürz'), 耐久。 ¹⁷ John Wesley (jôn wēs'li), 爲英國監理會 Methodism 之創設人 (1703-1791)。 ¹⁸ Methodist Church, 監理會教堂, 爲 John Wesley 所首倡。 ¹⁹ Illustration, 表示。 ²⁰ Influence, 感化。 ²¹ Martin Luther (mār'tin lōō'thēr; 德國音 lōō'tér), 德國改革宗教之領袖 (1483-1546)。

6. "THEN JOE'S DEAD"

A man's character, if true to high ideals,¹ is of more value than gold, diamonds, or radium. A father who can be trusted, a husband who can be believed, a son who can be relied upon, a daughter who can be depended upon, these are the jewels of home. In the last analysis we lean on² those we are sure of. A father's faith in his son is one of the crowning compliments³ of life: When Commodore⁴ Joseph Smith⁵ saw by the first dispatch⁶ that reached Washington⁷ from Fortress Monroe⁸ that the *Congress*, on which his son was commander, had shown the white flag, he said, "Then Joe's dead?" It was so.

7. WORKING FOR APPLAUSE

The man who works for applause⁹ will never get enough of it¹⁰ to satisfy the cravings¹¹ of his heart, but the man who works because he is inspired by¹² a great principle¹³ will have an internal satisfaction which will bide by¹⁴ him to the very end of his earthly life. Listen to the noble words of the scientist, Charles Darwin¹⁵: "I very often think that what I have done in science¹⁶ has been much over-rated,¹⁷ but my comfort is that I have never consciously¹⁸ done anything to gain applause."

¹ High ideals, 高尚之理想. ² Lean on, 信托. ³ Compliments, 褒讚之詞. ⁴ Commodore, 艦長. ⁵ Joseph Smith (jō'zēf smīth), 裘善斯密史, 美國艦長. ⁶ Dispatch, 急報. ⁷ Washington (wōsh'ing-tūn), 華盛頓; 美國國都. ⁸ Fortress Monroe (mōn-rō'), 孟祿砲臺. ⁹ Applause (ā-plōz'), 稱揚; 讚美. ¹⁰ It, 指 applause. ¹¹ Cravings, 欲望. ¹² Is inspired by, 激於. ¹³ A great principle, 偉

六. “褻也死矣”

人之品性，倘能對於高尚之理想，堅守不變，則較黃金，鑽石，或銻質尤貴。夫可恃之父，可信之夫，可靠之子，可托之女，皆家庭之寶也。分析至最後，吾人必確信其人，而後始倚賴之。爲父者對於其子之信任，誠人生最高之褒獎也：當艦長求善斯密史見第一次由孟祿砲臺至華盛頓之急報，知其子爲司令之康格賚施軍艦已樹白幟，遽曰，“褻也死矣！”事後知其果然。

七. 求稱揚而工作

凡專求稱揚而工作之人，決不能得充量之名譽以滿足其心之欲望，惟激於偉大之主義而工作之人，始能得中心之滿意，此滿意能使彼永久不變，直至其一生之末日。請聽科學家達爾文之至言：“予常自思予於科學上之成就，已受過量之估計，而余所堪自慰者，則余生平從未故意作一求人稱揚之事而已。”

大之主義。 ¹⁴ Bide by=abide by, remain faithful to, 守而不變。
¹⁵ Charles Darwin (chärلز dār'win), 達爾文, 英國自然科學家 (1809-1882)。 ¹⁶ What I have done in science, 予於科學上之成就; 此爲名物子句; 爲“has been overrated”之 subject。 ¹⁷ Overrated, 估價過高。 ¹⁸ Consciously, 故意, 有心。

8. DO NOT DRIFT

The nineteenth century produced two great statesmen: Gladstone¹ and Disraeli.² These two men stood face to face as political opponents³ for decade after decade. They differed in voice, in manner, in dress, in temper, in style, and in the ambitions which possessed them.⁴ Both these statesmen were called upon to address a certain well-known university in Great Britain, and each came with his own message to the university students. Disraeli said to the young men: "If you would succeed, know the spirit of times in which you live."⁵ Gladstone said: "Do not drift with the age. Have fixed⁶ principles." Here are two exhortations.⁷ Link⁸ them together and you have in them the wisdom of a successful politician and the virtue of a true statesman. "Know the spirit of the times," but "have fixed principles—do not drift."

9. FALSE IDEALS⁹

False ideals have been the ruin of many a splendid fellow. To imagine that character and cash have no relationship one to the other,¹⁰ and that the less character a man possesses the larger his bank account will be in the end—this sort of philosophy has ruined many a promising youth. Time is money. Knowledge is power. Character is cash. Many a man's credit is good because his character is good. Ask your banker. He grants a loan

¹ Gladstone (glăd'stŷn), 卽 William Ewart Gladstone, 英國政治家 (1809-1898). ² Disraeli (diz-ră'li), 卽 Benjamin Disraeli, 政治家, 曾二次任英國內閣總理 (1804-1881). ³ Political opponents, 政敵; 政見不同之二人. ⁴ The ambitions which possessed them, 主

八. 慎勿隨波逐流

十九世紀產生大政治家二人：格蘭斯登與狄斯勒里。此二人立於反對之地位，為數十年之政敵。於聲音，態度，服飾，性情，儀表，以及主使其身之願望，二人各不相同。此二政治家均為英國某著名大學延請演說，乃各致其使命於大學學生。狄斯勒里語衆青年曰：“君等欲成功，須知當代之精神。”格蘭斯登曰：“慎勿與時俗隨波逐流。宜有一定之宗旨。”於此得二種勸告焉。聯而貫之，則由此可兼有勝利之策略家之智慧與真誠之政治家之德行。“須知當代之時尚，”但“宜有一定之宗旨——慎勿隨波逐流。”

九. 謬誤之心理

謬誤之心理，每為英俊少年致敗之由。夫幻想品性與現金無相互之關係，並以為人之品性愈減少，迨後其銀行存款愈增多——此種哲理，嘗致不少有希望之青年於失敗。不知光陰即金錢。智識即權力。品性即現金。有許多人信用之佳，全因其品性之美。試探問相稔之銀行家。銀行之放款於借戶，寧擇

使其身之願望；“which possessed them”為一relative clause，附屬於其前之“ambitions”字。⁶ Times in which you live, 當代。⁷ Fixed, 一定。⁸ Exhortations (èk-sör-tā'shūnz), 勸告。⁹ Link, 聯接。¹⁰ False ideals, 謬誤之心理。¹⁰ One to the other, 相互。

to a customer who is poor but honest in preference to¹ the man who is rich but crooked.² A character guarantee³ is sometimes better than a cash guarantee. A clever young student joined the American bar⁴ some years ago. On the day he was admitted to the bar⁵ a brilliant young lawyer, several years his senior, took him by the right hand and said: "Now, then, let me give you a piece of advice. Have your name taken off the church roll⁶ and burn your Bible, and you will make your mark⁷ in the legal profession." The young man listened respectfully to the advice of his friend, but inwardly⁸ decided to follow the high ideals and Christian principles of his early training.⁹ Success came to him early and remained with him throughout his career.¹⁰ About twenty years after, this same young man, who had proffered¹¹ such dangerous advice, walked into the office of the acquaintance of his early days—What a sight he presented! His hair matted.¹² His face bloated.¹³ His eyes bloodshot¹⁴—a physical wreck.¹⁵ Extending his hand to his old comrade, he exclaimed: "For God's sake, give me half a dollar and let me get out of this town to work off this spree." He had followed his own advice, and presented a telling illustration¹⁶ of a life ruined by false ideals.

10. THE FINAL TEST

Leigh Hunt¹⁷ says, in speaking of Napoleon¹⁸ in his last sad days, that in his exile¹⁹ and captivity²⁰ "no great

¹In preference to, 寧擇 . . . 而捨 . . . ²Crooked, 欺詐.
³Guarantee (gār-ān-tē'), 擔保. ⁴Bar, 律師業. ⁵Admitted to the bar, 已註冊而得准許爲律師. ⁶Church roll, 教籍, 教會中之名冊. ⁷Make one's mark, 得顯要之地位; 自顯. ⁸Inwardly, 心內.
⁹Of early training, 自幼訓練所得. ¹⁰Career, 終身事業. ¹¹Prof-

貧而誠實之人，而捨富而欺詐之人。品性之擔保，有時勝於現金之擔保也。數年前有一慧敏之青年加入美國律師同業。當彼得登記爲律師之日，有一英銳之少年律師，約長於彼者數年，握其右手而謂之曰：“今請贈以一言之勸告。汝其脫除姓名於教籍，而焚去汝之聖經，則必能於律師職業上得顯要之地位。”此青年律師雖敬聆其友之勸告，然心內決定遵循其幼年訓練所得之高尙理想與耶教要旨而行。於是成功之神，及早蒞彼，終其身之事業，留而不去。二十年後，前此貢獻危險之勸告之青年，步行入其昔年所熟識之友之公事室——彼呈現之景象何如乎！其髮纏結。其面虛腫。其目紅赤——完全一病廢之人矣。彼伸手致其舊友，歎曰：“上帝佑汝，請給予半元，俾得離開此城以避此間之戲弄。此人照自己之勸告而行，遂致呈現一種爲謬誤心理所覆敗之人生之明證。

十。——最後之試驗

李亨論拿破崙最後之凄慘時期，謂拿破崙當放逐拘囚之際，“全無義理可以扶助其身

fered, 貢獻。¹³ Matted, 纏結。¹³ Bloated, 虛腫。¹⁴ Bloodshot, 紅赤, 作流血色。¹⁵ A physical wreck, 一病廢之人。¹⁶ A telling illustration, 明證; 明徵。¹⁷ Leigh Hunt (lē hūnt), James Henry Leigh Hunt, 英國詩人與文章家 (1784-1859)。¹⁸ Napoleon (nā-pō'le-ūn), Napoleon Bonaparte, 法國大將, 又爲法國皇帝 (1769-1821)。¹⁹ Exile, 放逐。²⁰ Captivity, 拘囚。

principle stood by¹ him." In his last hour he stood alone. There was no source of consolation² for him, seen or unseen.³ What a sad figure he cuts!⁴ Forsaken by his country, neglected by his wife, ignored by his friends, and lashed⁵ by his own conscience—he stood absolutely alone. "No great principle stood by him." The man of principle, who stands upon principle and fights for principle, will not find himself alone when the last hour comes. He will have divine company and heavenly consolation.

¹ Stood by, 扶助; 維持. ² Source of consolation, 慰藉之原.

³ Seen or unseen, 有形或無形. ⁴ To cut a figure, 成形. ⁵ Lashed, 受痛責; 此字與其前之 "forsaken," "neglected," "ignored" 三字皆為 past participle 附屬於其後之 "he" 字.

心。在最後之一句鐘，彼全然孤立。慰藉之源，無論有形或無形，彼皆無之。彼成爲何等凄慘之形象耶！見棄於國人，漠視於妻子，不理於友朋，且受痛責於自己之良知——彼竟完全孤立矣。“全無義理可以扶助其身心。”惟有義理之人，基義理而行事，爲義理而奮鬥，至最後之一句鐘，必不至自覺孤立。彼必有神靈之伴護，光明之慰藉。

WILL POWER

I. BRILLIANT¹ MEN

Years ago I tried to secure a position for a young man of exceptional gifts² but rather erratic³ in temperament⁴ and eccentric⁵ in disposition. I made my appeal⁶ to one of the largest and most successful publishing houses on the continent of North America. I imagined that in the various departments of such a huge concern⁷ there might be room and scope⁸ for the unusual gifts of my talented⁹ friend. I secured an introduction to¹⁰ the proper executive and pleaded¹¹ that a position might be found for a young man above the average in mental strength¹² if somewhat uneven in his disposition and peculiar in his personal habits. I remember well¹³ his answer: "I have no use for brilliant men." And he immediately preached a sermon to me¹⁴ on the disadvantages of the "brilliant" man. He preferred the slow, plodding,¹⁵ careful, determined sort. "Brilliant men need watching," he said. "The man of genius needs a keeper," he added. I guess he was right. I have met scores of men¹⁶ occupying positions of responsibility and envied by their friends and neighbors because of their rapid promotion, and almost invariably¹⁷ they were men of quiet mien¹⁸ and approachable¹⁹ manner. Ordinary men,²⁰

¹ Brilliant, 天資卓絕; 鋒銳顯露. ² Of exceptional gifts, 天才特高. ³ Erratic (ě-rät'ík), 游移; 無定著. ⁴ Temperament, 本質; 天性. ⁵ Eccentric, 怪僻. ⁶ Made my appeal, 懇求. ⁷ Huge concern, 龐大之公司. ⁸ Scope, 機會. ⁹ Talented, 多能. ¹⁰ Secured an introduction to, 得介紹; 得進見. ¹¹ Pleaded, 講. ¹² Above the average in mental strength, 中智以上. ¹³ Remember well, 切

志 力

一. ——天資卓絕之人

多年以前，予代一青年友人謀一位置，其人天才特高，惟本質稍游移，性情稍怪僻。予爲之懇求於北美洲最大且最發達之某印書公司。予自忖在如此龐大之公司之各部份中，或有餘地與機會以用吾多能友人非常之天才。予得介紹，與該公司之權要者相見，謂有一青年，雖其性情略帶奇僻，習慣略帶特殊，而才能實出中人以上，可否請爲覓一位置。予切記其答語曰：“予不需用天資卓絕之人。”語畢，又向予大加宣講“天資卓絕”之人之弊害。彼寧擇遲緩，力作，審慎，堅決之流。彼曰：“天資卓絕之人，須加監視。”彼又曰：“有天才之人，須有看守者在其旁。”至今思之，予以爲彼言誠當。予嘗遇無數之人，佔重要之位置，且因其升遷之速爲鄰友所羨妬，然其人幾皆爲態度安靜儀容可親之輩。彼輩大半猶常人也，

記。 ¹⁴ Preached a sermon to me, 向予大加宣講。 ¹⁵ Plodding, 力作。 ¹⁶ Scores of men, 無數之人。 ¹⁷ Almost invariably, 幾皆。
¹⁸ Quiet mien (mēn), 態度安靜。 ¹⁹ Approachable, 可親；可近。
²⁰ Ordinary men . . . to most of us, 此一句爲 elliptical sentence, 其前可加“they were”二字。

most of them, with just a little more will power and determination expressed in the face than belongs to most of us. The slow, stupid, steady plodding character "gets there"¹ nine times out of ten.² He makes hay³ while the brilliant man shines. If you are brilliant, don't depend on your brilliancy. Business men are looking for young men who can be relied upon. Even in temperament,⁴ sweet in disposition, regular in their habits, and absolutely sure in an emergency.

2. STARTING—STICKING⁵

There are men who are always starting, but never sticking; always commencing, but never completing; always announcing⁶ a beginning, but never reaching a big ending.

3. LOCK EVERY JOINT

Young man, if you really believe⁷ that God has a special work for you to do, and the fact that you are in this world is proof positive⁸ that God has something in this world for you to do—then put your foot down, square your shoulders, close your fists,⁹ put your teeth together, lock every joint in your body, and with your spinal column¹⁰ true to its own uprightness, and your head thrown back far enough for the white light of God's throne to transfigure¹¹ every line and lineament¹² of your face, write an all-glorious¹³ "I

¹ "Gets there," "登彼岸"; 能成功. ² Nine times out of ten, 什九; 十次中有九次. ³ Makes hay, 製乾草; 未雨綢繆; 有先事預備之意. ⁴ Even in temperament, 此句之前亦可加 "They were" 二字, 指上文之 "Young men" 而言. ⁵ Sticking,

其面上所表現，但較常人多些微之志力與決心耳。凡遲緩，鈍慢，穩固而力作之人物，什九能“登彼岸。”當天資卓絕之人光銜顯露之時，彼方未雨綢繆。倘汝自覺天資卓絕，慎毋自恃其卓絕之天資。蓋經營商業者專求可信託之青年。其人之本質宜純正，性情宜和藹，習慣宜有常，而臨難尤宜穩定。

二。——有始有終

世人之常能有始而從未能有恆者；常能肇其端而從未能完其功者；常告人以開始作為某事，而從未能達到大結果者，比比皆是。

三。——肩固全身骨節

青年乎，倘汝深信天之生汝本有特定之責務待汝作為，且深信汝之生於此世即為天有當世之責務待汝作為之確證——則汝當奮然興起，方汝兩肩，緊握汝拳，咬閉汝牙，肩固汝全身之骨節，使汝脊梁順其天然之直，使汝首高抬以受天座之白光，以改換汝面上一切之皺紋與容貌，縱有困難，挫折，失敗，與災禍橫

持之以恆；有終。 ⁶ Announcing, 告人；宣告。 ⁷ Really believe, 深信。 ⁸ Proof positive, 確證。 ⁹ Fists, 拳頭。 ¹⁰ Spinal column, 脊梁；脊骨。 ¹¹ Transfigure, 改換。 ¹² Lineament, 容貌；外觀。
¹³ All-glorious, 無上光榮。

will" on every difficulty, discouragement,¹ defeat, and disaster which may stand between² you and your soul's desire.³

4. WEALTH OF WISH AND WEIGHT OF WILL

Every young man is a peculiar combination⁴ of wish and will. Without the capacity⁵ to wish, there would be no power to will, and without will power the wish would have no power. The young man who has a wealth of wishes, but weakness of will, is apt to⁶ be much moved, but he who has a wealth of wishes, combined with a weight of will, is not only much moved, but moves much. Young men do not make the circumstances which surround them when they begin the battle of life,⁷ but a man with a weak will is molded⁸ by his circumstances, while the young man of strong will molds his circumstances. When two men plunge into a stream, both are surrounded by the same circumstances or environment,⁹ but one sinks while the other swims—one is borne up while the other is borne down—one is governed, while the other governs his circumstances.

5. AN IRON WILL

Everything pivots on¹⁰ the will. Will power is courage. Will power is backbone. Will power is stability.¹¹ Will power is determination. Will power is character. "I will"¹² conquers every difficulty. "I will" succeeds in spite of¹³ repeated failures.¹⁴ "I will" crushed¹⁵ in the night

¹ Discouragement, 挫折. ² Stand between, 橫互. ³ Soul's desire, 靈魂之志願. ⁴ Peculiar combination, 特別合組物. ⁵ Capacity, 容量; 容量; 能力. ⁶ Is apt to, 每易. ⁷ The battle of life, 人生角逐. ⁸ Molded, 範形; 甄陶. ⁹ Environment, 環境. ¹⁰ Pivots on, 以...

互汝之前程與汝靈魂之志願之間，汝當毅然寫無上光榮之“予志已立”一語於其上。

四。——願之可寶與志之可貴

青年者，願與志二者之特別組合物也。倘無願之器量，則無志之能力，倘無志力，則雖有願而其力必不足。青年之富於願而弱於志者，每易爲外界所動，惟富於願而兼篤於志者，則不特易爲外界所動，且能自動而猛進。青年初入人生角逐場中，非能自造環境者也，然弱於志者將受環境之冶鑄，而立志堅強之人則能冶鑄其環境。譬有二人同躍入溪流中，其四周之環境相等也，但一沉而一泳——一則浮起水面，一則捲入水底——蓋一則受制於環境，而一則能制伏環境也。

五。——堅志

凡事莫不以志爲中樞。志力卽勇敢。志力卽脊梁。志力卽鞏固。志力卽堅決。志力卽品性。“予立志”能戰勝一切困難。“予立志”能抵抗屢次之失敗而成功。“予立志”雖屈服於暮必再興於晨。“予立志”雖於人

爲中樞。¹¹ Stability, 鞏固; 安穩。¹² “I will” 二字於此段中作爲一個名物字用。¹³ In spite of, 不顧; 抵抗。¹⁴ Repeated failures, 屢次之失敗。¹⁵ Crushed, 被屈服; 此爲 past participle, 附屬於其前之 “I will.”

begins again in the morning. "I will" fights on when everybody else has given up.¹ "I will" smiles even while the face grows white. "I will" is the crystallization² of character and the concentration³ of soul.

6. A CERTAIN MONK

A Brooklyn⁴ divine⁵ once used the following illustration: "A certain monk, so the story runs,⁶ had violated wilfully⁷ the rules of the monastery,⁸ and was required to submit to his superior's admonitions.⁹ Solitary confinement¹⁰ only hardened his will. Then the abbot,¹¹ in accordance with the vows of the order, directed that the final penalty of his disobedience should be inflicted upon¹² him. He was to be buried alive. Placed upright in a pit¹³ digged for his grave, the earth was filled up to his loins,¹⁴ and he was then asked if he would submit. His answer was a defiance.¹⁵ It was filled to his neck and the same question asked, and the same answer given. When next the earth was above his lips, his eyes still flashed defiance to his superior and the unconquered will proclaimed its victory in death." You can bury such a man but he will rise again.

7. WILL POWER AND CHARACTER

A strong memory¹⁶ is the natural foundation for a strong mind. A strong will is the natural foundation for a strong character. Most men who have failed in life might trace¹⁷ their failure to a weakness in the matter of will power. Life's success does not pivot on brilliancy but on stability.

¹ Has given up, 已放棄. ² Crystallization (kris-tál-i-zá'shǎn), 結晶. ³ Concentration, 凝集. ⁴ Brooklyn (bröök'lín), 地名; 在美國之 Long Island (屬紐約). ⁵ Divine, 傳道者. ⁶ So the story runs, 據故事所傳; 相傳. ⁷ Wilfully, 故意. ⁸ The rules of the

人放棄之時仍能向前奮鬪。“予立志”雖於面色轉白之際猶能笑臉向人。“予立志”乃品性之結晶與靈魂之凝集。

六。——某寺僧

昔有一勃洛克令一地方之傳道者，用下述之喻語：“據故事所傳，某寺僧嘗故意違犯寺規，依例須受其師輩之訓誡。然幽獨之禁錮，適足以堅其意志。於是該寺方丈，按照該院所公守之誓約，令將該僧違逆之最後刑罰加諸其身，此即謂該寺僧應活埋以死也。既掘阱以作其墓，將僧直寘阱中，即取土實之，高齊其腰，然後問僧是否願意服罪。僧之答語仍反抗不服。再堆土齊其頸，復詢以前問，而其答仍如前。俄而土高於脣矣，僧目仍炯炯然向其師輩示反抗意，其不屈之志，因身死而告其勝利。”此種人其身可焚，其志不可滅也。

七。——志力與品性

堅強之記憶力，乃堅強之心之自然基礎。堅強之立志，乃堅強之品性之自然基礎。泰半失敗於人生之人，追溯其失敗之原，終由於

monastery, 寺規。¹¹ Abbot, 方丈僧。¹² Admonitions, 訓誡。¹³ Confined, 禁錮。¹⁴ Abbot, 方丈僧。¹⁵ Inflicted upon, 加諸。¹⁶ Pit, 阱。¹⁷ Loins, 腰部。¹⁸ Defiance, 反抗; 輕蔑。¹⁹ Memory, 記憶力。此段第一句為陪襯, 第二句為主要。²⁰ Trace, 追溯其原。

Lord Melbourne¹ once said concerning Henry VIII,² "He was the greatest monarch who ever lived³ because he always had his own way."⁴ We are not sure that to have your own way⁵ is always a sign of greatness, but the suggestion of Lord Melbourne points toward an important element in the character of the King. Macaulay⁶ said concerning Henry VIII, "He was a good Catholic,⁷ who preferred to be his own pope."⁸ Will power is the foundation of character.

8. A Good Motto

"If a thing can be done, I can do it," is a good motto. Why should I be willing to⁹ believe that any man is my superior in¹⁰ grit, courage, will power, or determination?—"I can do it if he can." The biographer¹¹ of Gen.¹² Robert E. Lee¹³ says: "His early manhood¹⁴ was devoted to¹⁵ his profession, wherein he made, while still a young man, a reputation for ability of so high an order,¹⁶ and for such devotion to duty, that when the Mississippi,¹⁷ owing to a gradual change in its banks, threatened the city of St. Louis,¹⁸ General Scott,¹⁹ having been appealed to²⁰ to lend his aid²¹ to prevent so dire²² a calamity,²³ said he knew of but one man who was equal to the task,²⁴ Brevet²⁵ Captain Lee. 'He is young,' he wrote, 'but if the work can be done, he can do it.'"

¹ Lord Melbourne (mél'búrn), 墨爾鉢恩勳爵。 ² Henry (hén'tí) VIII, 英王亨利第八 (1491-1547), 在位時爲 1509-1547。 ³ Who ever lived, 自古以來。 ⁴ Had his own way, 自逞其意; 自行其道。 ⁵ To have your own way 爲 "is" 之 subject; 此爲 infinitive mood, 作 noun 用。 ⁶ Macaulay (má-kó'li), 麥考萊, 即 Thomas Babington Macaulay, 英國史學家, 文章家, 詩人, 與政治家 (1800-1859)。 ⁷ Catholic (káth'ó-lik), 天主教徒。 ⁸ To be his own pope, 自爲教皇; 以羅馬教皇自居。 ⁹ Why should I be willing to . . . ? 我何故肯 . . . ? ¹⁰ Any man is my superior in . . . , 無論何人, 在 . . . 上皆勝於我。 ¹¹ Biographer, 作傳者。 ¹² Gen.

志力方面之薄弱。蓋人生之成功不在漂亮而在穩固也。墨爾鉢恩勳爵嘗論英王亨利第八之爲人曰，“王爲自古以來最偉大之君，因王常自逞其意也。”夫自逞其意之是否常爲偉大之標識，則吾未敢定，但墨爾鉢恩勳爵之論，乃指王之品性中一種重要之特質耳。麥考萊之論亨利第八曰，“王爲一信天主教者，彼以教皇自居。”故志力者，實品性之基礎也。

八. 大好格言

“事之可能爲者，我必能之，”乃一大好之格言也。我何故肯自信人之剛毅，勇敢，志力，或堅決之勝於我乎？——“彼能之，我亦能之。”勞勃脫李將軍之作傳者曰：“彼弱冠時，致力於職業，以是少時即以才具高超，能盡其責著名，當密昔西比河因河岸漸移致起聖路易全城之恐慌之時，人民請司考脫將軍加以援助，以遏危急之慘災，將軍謂彼祇知一人能勝此任，即艦長銜李君是也。司考脫將軍之詞曰，“彼正當青年，事之可能爲者，彼必能之！”

(=general), 將軍。 ¹² Robert E. (=Edward) Lee (rǒb'ěrt ē lē), 勞勃脫李, 美國聯邦將軍 (1807-1870)。 ¹⁴ Early manhood, 弱冠時。 ¹⁵ Was devoted to, 致力於。 ¹⁶ Ability of so high an order, 才具高超。 ¹⁷ Mississippi (mīs-ī-sip'ī), 密昔西比河; 美國大河, 長 2500 米突; 流入墨西哥灣。 ¹⁸ St. Louis (lōō'īs; lōō'ī), 美國城名。 ¹⁹ General Scott (skōt), 即 Winfield Scott (1786-1866)。 ²⁰ Having been appealed to, 見人之來請。 ²¹ To lend his aid, 加以援助。 ²² Dire, 危急。 ²³ Calamity, 災; 禍。 ²⁴ Was equal to the task, 能勝此任。 ²⁵ Brevet (brē-vēt'; brēv'ēt), 加銜; 虛銜 (軍中將校本職之上所加之虛銜)。

9. DOUBTING YOURSELF

If you are superfine¹ in your nature you will be correspondingly² quick in your mental evolutions.³ Up to-day and down to-morrow. Your mood⁴ ever changing⁵ according to the changing circumstances of your environment. The sensitive man⁶ has one great battle⁷ to fight and it is a battle within the region⁸ of his own soul. Some foul fiend⁹ is ever whispering in the ear of the soul “you can't do this,” “you can't do that”—“You will fall”—“You will fail,” says the voice of the Evil one. Unless you can conquer the voice of Doubt, you will never win in the battle of life. Charles Kingsley¹⁰ fought this great battle and conquered: “Whenever,”¹¹ he said, “I walk along the choir to the pulpit I wish myself dead; and whenever I walk back I wish myself more dead.” But what a great preacher he became in spite of¹² all his doubts.

10. STR TIGHT¹³

“Only three things are necessary in life,” said Charles Sumner,¹⁴ the American statesman: “First, backbone; second, backbone; third, backbone.” Most men have an ample supply of backbone when there is an enemy in sight¹⁵—something or somebody to be opposed¹⁶—but to fight in the dark—to stand when you are alone—to push on¹⁷ when you are not certain of plan, program, or destination—this requires a superior quality of backbone. Gen. U. S.¹⁸

¹ Superfine, 甚為精細; 過於精細. ² Correspondingly, 相應; 因是. ³ Mental evolutions, 思想之變遷. ⁴ Mood, 心神. ⁵ Ever changing, 時時變換. ⁶ Sensitive man, 多感之人. ⁷ One great battle, 一重大難關. ⁸ Region, 界域. ⁹ Foul fiend (fēnd), 惡魔. ¹⁰ Charles Kingsley (chārlz kīngz'li), 卻而司金士萊; 英國牧師與小說家 (1819-1875). ¹¹ Whenever, 無論何時, 每...之時.

九. 自疑之心

倘汝天性極爲精細，則汝思想之變遷必因是而迅速。今日興起於前，明日或退伏於後矣。汝之心神將隨環境變換之情形而時時變換。凡多感之人有一重難關必須攻破，此難關即存乎其自己心靈界域之內。惡魔常附心靈之耳而言曰，“此事非汝所能爲也。”“彼事非汝所能爲也。”又曰，“汝將隕越矣”——“汝將失敗矣。”汝非戰勝此自疑之聲，決不能於人生角逐場中操勝利。却而司金士萊曾攻此難關而勝之：其言曰，“予每經過唱歌班之席位而登講壇時，予自願一死；予每由講壇退出時，予更願一死。”彼能以死存心，不顧一切疑慮，終成爲何等有名之講道師。

十. 堅持

美國政治家卻而司撒奈嘗曰：“人生之必需祇有三事：第一，脊骨；第二，脊骨；第三，脊骨。”許多人士，當有仇敵當前——當有某事或某人須與之對敵之時——每有多量堅強之脊骨；——但欲於黑暗中奮鬪——欲於單獨一人之時堅持——欲於計劃，程序，或目的未定之時努力猛進——此必須有優等之堅強脊骨。格蘭

¹² In spite of, 不顧。 ¹³ Sit tight, 危坐；堅持。 ¹⁴ Charles Sumner (sūm'nēr), 卻而撒奈；美國政治家 (1811-1874)。 ¹⁵ In sight, 當前。 ¹⁶ To be opposed, 須抵禦之；須對付之。 ¹⁷ To push on, 努力猛進。 ¹⁸ Gen. (=General) U. S. Grant (grānt), 格蘭脫將軍；Ulysses Simpson Grant (1822-1885), 美國將軍，又爲第十八代總統 (1869-1877)。

Grant had cultivated this strong characteristic¹ of noble stubbornness,² and refers to the same³ in his memoirs:⁴ "One of my superstitions⁵ had always been, when I started to go anywhere or to do anything, not to turn back or stop until the thing intended⁶ was accomplished. I have frequently started to go to places where I had never been, . . . and if I got past the place without knowing it, instead of turning back I would go on until a road was found turning in the right direction, take that, and come in by the other side."

11. "I GET UP"

The strong man is a good blend.⁷ He is a mixture of common sense and uncommon sense. He has a sincere regard for the twin realities—the seen and the unseen. He is the incarnation of caution and courage—about fifty per cent of each. When he looks forward he has also an eye to the right and an eye to the left. He can be religious without being visionary⁸ and Godly⁹ without being "goody." Dr. Adam Clarke,¹⁰ the commentator,¹¹ was well known as an early riser.¹² A young preacher who regretted his inability to follow the example of the doctor in the matter of early rising wrote to him to inquire the secret¹³ of his success. "Do you pray about it?" inquired the youth. "No," replied the doctor, "I get up!"

¹ Strong characteristic, 特質. ² Stubbornness, 堅持; 固執.
³ Refers to the same, 嘗提及此事. ⁴ Memoir (mēm'wōr; -wār; mēm'-), 自述憶語. ⁵ Superstitions, 迷信; 拘執之性質. ⁶ The thing intended, 原定之目的. ⁷ Blend, 混合物. ⁸ Visionary,

脫將軍，乃能培養此種高貴之堅持特質者也，於其自述中嘗提及之，曰：予有一種迷信，即凡予任往何地或任作何事，非俟原定之目的成功，決不回頭或停止。予常啓程赴未曾到過之地方，……倘予不知其地而越過之，則必不肯回身向後，寧繼續前進，直至另行覓得可通該地之一路，方從該地之他側進去。”

十一. “予起身”

堅強之人乃一種良好之混合物也。彼乃由常識與特識混合而成。彼對於二種實際均臆切顧及之——即有形之實際與無形之實際是也。彼乃謹慎與勇敢二者之化身——每種各占百分之五十。嘗向前觀望時，彼能左右均用目瞻顧之。彼信宗教而不致迷，敬上帝而不致“惑。”亞當格勒克博士者，評註家也，以早起著名。有一少年牧師，於早起一事，恨不能效博士之良例，函詢其所以成功之祕訣。其問語曰，“君殆誠禱而後能之乎？”博士答曰，“非也，予起身而已矣！”

迷信。 ⁹ Godly, 敬上帝, 如婦女輩然。 ¹⁰ Adam Clarke (äd'äm klärk), 亞當格勒克; 爲有名評註家。 ¹¹ Commentator, 評註家。
¹² An early riser, 早起者。 ¹³ Secret, 祕訣。

12. IT CAN'T BE DONE

All great inventors¹ who have won² in spite of great obstacles³ have entered the Temple of Fame⁴ by one and the same door, and over that door has been written, in scorn and contempt,⁵ the words⁶ of the half-earnest and thoughtless soul:⁷ "It can't be done." I clip⁸ the following paragraph from a recent volume. "A Boston⁹ manufacturer said to a young inventor who had been puzzling his brains over¹⁰ a knitting-machine, 'Why don't you make a sewing-machine?' 'It cannot be done,' said the inventor. A clumsy workman¹¹ in the shop overheard¹² the remark. It was a new thought. It aroused a new purpose, and Elias Howe¹³ began to brood over it.¹⁴ Years and years he wrestled¹⁵ with the idea, supporting himself and three children on nine dollars a week. The merry boy became a brooding man. Model after model he built and broke, until at last, in 1845, he stitched¹⁶ himself a suit of clothes¹⁷ with his own machine. His purpose had become not only a power to him but to all the world. Millions of sewing-machines now relieve¹⁸ the hand of man, and every one of them rests on¹⁹ Elias Howe's invention."

13. "NOT YET"

A square jaw is a sign of strength. A good mouthful of teeth well interlaced²⁰ denotes decision of character. A strong profile²¹ in which the lips meet and match²² like the top

¹ Inventors, 發明家. ² Have won, 制勝. ³ Great obstacles, 大障礙物. ⁴ The Temple of Fame, 榮譽之堂. ⁵ In scorn and contempt, 用侮慢而藐視之筆. ⁶ Words, 慣語. ⁷ Half-earnest and thoughtless soul, 躁急而乏遠慮之人. ⁸ Clip, 剪錄. ⁹ Boston, 波士盾; 美國城名. ¹⁰ Had been puzzling his brains over . . . , 殫思於 . . . 已久. ¹¹ Clumsy workman, 粗工. ¹² Overheard, 偶

十二. 是不能也

凡會制勝一切障礙之大發明家，均由同一之門而登榮譽之堂，在此門之上面，曾將躁急而乏遠慮之人之慣語“是不能也”四字，用侮慢而藐視之筆，大書特書。予今從新近出版之某書中剪錄下記之一段。“波士盾城某製造廠主，嘗語一殫思於針織機器已久之青年發明家曰，“君何故不製一縫紉機器？”發明家答曰，“是不能也。”店中某粗工偶聞其言，此係一種新思想。此意引起一種新志願，而依利安好俄遂開始默思此事。年復一年，彼與此思想相奮搏，同時以每星期九元之工資供給己身及三小孩。昔日快樂之童子今一變而為沉思之成人矣。彼屢次造一模樣而復毀之，迨至最後，於一八四五年，彼用自己所造之縫紉機器自縫衣服一襲。故其志願，不但成為彼一己之能力，且成為全世界之能力。現今有億兆之縫紉機器代替人類之手工，而此許多縫紉機器，無一不賴依利安好俄之發明也。”

十三. “尙未”

方頤為能力之徵。滿口良齒組合整齊，表示品性之堅決。面貌強壯，兩脣吻合，如捲篷寫字桌之適合齊整，所以顯示其人大抵思想

聞。 ¹³ Elias Howe (ē-lí'ás hou), 依利安好俄; 縫紉機器發明家 (1819-1867). ¹⁴ Brood over it, 默思此事; 沉思之。 ¹⁵ Wrestled, 奮搏。 ¹⁶ Stitched, 縫。 ¹⁷ A suit of clothes, 衣服一襲。 ¹⁸ Relieve, 代替; 減免。 ¹⁹ Rests on, 賴乎。 ²⁰ Interlaced, 組合。 ²¹ Profile, 面貌; 外觀。 ²² Meet and match, 符合。

of a folding desk closing with precision, reveals the fact that the owner can, in all probability,¹ think clearly and act promptly. All these are indications of will-power. Staying power is the test of personal character. It is more important to "hold on" than to go on. Edward H. Harriman² had great vision and great stability. Both these qualities are revealed in the following incident³ quoted⁴ in the "Review of Reviews": "The shortest hint⁵ at Mr. Harriman's extra human power⁶ is one he himself gave, in the famous two words in answer to Governor Hughes'⁷ question whether he had attained a certain object—'not yet.'"

14. "I WILL BE KING"

The father of Balzac⁸ doubted⁹ the ability of his son to achieve success in the realm of literature,¹⁰ so he said to him, "Do you know that in literature a man must be either a king or a beggar?" "Very well," replied the boy, "*I will be a king.*" His parents left him to struggle with his fate¹¹ in a garret.¹² His conflict¹³ with hunger, hardship, and poverty was something terrific,¹⁴ but in ten years he was a king in the realm of literature and a sovereign¹⁵ among men of letters.

¹ In all probability, 大抵, 頗多. ² Edward H. Harriman (éd' wěrd äch hār'i-mán), 愛德華哈立門; 人名. ³ Incident, 事. ⁴ Quoted, 引述. ⁵ The shortest hint, 最簡短之暗示. ⁶ Extra human power, 特著才力. ⁷ Hughes (hūz), 許斯; 卽 Charles Evans Hughes, 美國總督(1862—). ⁸ Balzac (bāl-zák' 或 bāl'zák), 鮑而瑞克, 法國名小說家(1799—1850). ⁹ Doubted, 疑慮. ¹⁰ The realm of literature, 文學界. ¹¹ To struggle with his fate, 與幸運相奮鬥. ¹² Garret, 閣樓; 屋頂之閣. ¹³ Conflict, 抗拒; 奮鬥. ¹⁴ Something terrific, 駭人之事. ¹⁵ Sovereign, 領袖; 王.

清晰辦事敏捷。此種相貌，均志力之徵兆也。持久之能力乃個人品性之證據。蓋“繼續”實較前進更爲重要也。愛德華哈立門有極大之想象力與持久力。此二個品質，均於“評論之評論”一雜誌中所引述之一事顯示之：“哈立門君特殊才力最簡短之暗示，即爲彼自己所供給之一種，即彼用以回答許斯總督問彼某事已否辦到之兩個著名之字——‘尙未’。”

十四. “予必爲王”

鮑而瑞克之父，對於其子之能否於文學界內臻成功，有所疑慮，因語其子曰，“於文學界內，成則爲王，敗則爲丐，汝知之乎？”其子答曰，“甚善，予必爲王。”其父母任彼置身閣樓中以與幸運相奮鬪。彼之與饑餓，艱辛，貧乏相爭也，乃至駭人之事，然至十年以後，彼竟成爲文學界之王與文人中之領袖矣。

SELF-CONTROL

I. BE SURE OF YOURSELF

Grant¹ had a quiet² way of deciding things. A decision with reference to³ one hundred head of cattle or an order concerning⁴ the movement of one hundred thousand men seemed to cost about the same measure⁵ of mental effort.⁶ Each order seemed to be given in a quiet, confident way, as though⁷ he was absolutely sure of himself. Wellington⁸ at Waterloo⁹ said to one of his officers¹⁰ at a time when the fighting seemed to be the hottest,¹¹ "Hard pounding, this.¹² But let us see who will pound the longest!" He was sure of himself. Anthony Froude,¹³ when he had finished writing the life of Lord Beaconsfield,¹⁴ said to a friend: "That is an honest book. It will please neither the friends nor the enemies of Lord Beaconsfield, but it is an honest book." He was sure of his ground, sure of his facts, sure of his inferences, sure of his conclusions, sure of his own sincerity—he was sure of himself.

2. RUSH AND NOISE

I sat in a man's office the other day.¹⁵ He thought he was an exceedingly busy man. Every ounce¹⁶ of nerve force

¹ Grant (grānt), 格蘭脫; Ulysses Simpson Grant, 美國將軍, 又爲第十八世大總統 (1822-1885). ² Quiet, 恬靜; 鎮定. ³ With reference to, 關於. ⁴ Concerning, 關於. ⁵ Same measure, 等量. ⁶ Mental effort, 腦力. ⁷ As though, 宛若; 猶似. ⁸ Wellington (wē'ling-tūn), 惠靈吞; 卽 Arthur Wellesley Wellington, First Duke of Wellington, 英國將軍 (1769-1852). ⁹ Waterloo (wó'tér-lōō'), 滑鐵盧, 比利時地名, 一八一五年六月十八日其地有大戰

自 制

一. 宜自有把握

格蘭脫常用一種恬靜之法以解決一切事務。或關於一百頭牛羊之解決，或關於十萬兵士動員之命令，似有需乎等量之腦力。每一命令，似皆用恬靜可恃之神態以發出之，宛如彼自己絕對有把握者然。惠靈吞於滑鐵盧之戰，嘗於接觸似最劇烈之一刻，語其一從官曰，“猛烈哉此關也。但且視誰能關至最久！”彼當時自有把握也。安託尼福洛特既著成倍根司菲而特爵士之傳，嘗語其友人曰：“此信實之書也。此書不能取悅於倍根司菲而特爵士之友人，亦不能取悅於其仇讎，但此乃一信實之書。”彼自信其理由，自信其事實，自信其推測，自信其結論，自信其著書之至誠——彼自有把握也。

二. 急迫與喧鬧

日前予嘗暫坐於某君之公事室內。某君自以爲彼乃一極忙之人。其頭腦及身體中

¹⁰ Officers, 從官。 ¹¹ Hottest, 最劇烈。 ¹² Hard pounding, this = this is a hard pounding. Pounding, 搗擊; 關。 ¹³ Anthony Froude (än'tō-ni frōōd), 安託尼福洛特, 即 James Anthony Froude, 英國歷史學家 (1818-1894)。 ¹⁴ Lord Beaconsfield (bē'kūnz-fēld; bēk'ūnz-), 倍根司菲而特爵士; 即 Benjamin Disraeli, First Earl of Beaconsfield, 爲猶太族著作家與政治家, 曾二度任英國首相 (1804-1881)。 ¹⁵ The other day, 日前。 ¹⁶ Ounce, 一兩; 銖兩。

in his brain and body seemed to be leaping toward the surface. He moved from the desk to the safe¹ and from the safe to the desk like a cyclone² turning a corner. He commanded his clerks and stenographers³ like an excited⁴ general ordering a new advance⁵ in a moment of crisis⁶ on the field of battle. He sat in a revolving chair and turned foursquare⁷ toward the four winds of heaven about once in every three minutes. Busy? Yes—exceedingly busy! And yet I have known men who could accomplish four times the amount of work with one-half of the expenditure of nerve force—quiet, steady, sure, and accurate. In reading the biography of that splendid character and successful editor,⁸ Charles A. Dana,⁹ I found the following suggestive sentence:¹⁰ “It is the testimony¹¹ of those who had an opportunity to know¹² that no office of any kind was ever more quiet, happy, harmonious,¹³ and well governed¹⁴ than was “The Sun” office under Dana. Every man in it fell unconsciously¹⁵ under the sway¹⁶ of his chief’s personality,¹⁷ and from the first regarded himself as the respected and trusted servant of a master whose eye for what was praiseworthy¹⁸ was never shut, and whose quick and generous impulse¹⁹ was to recognize²⁰ and reward merit and ability wherever he found them.”

3. KEEP COOL

A strong man keeps cool²¹ in exact ratio to²² the magnitude²³ of the difficulties which surround him.²⁴ Disasters

¹ Safe, 保險箱。 ² Cyclone, 旋風。³ Stenographers, 速記員。
⁴ Excited, 受刺激的。 ⁵ A new advance, 再行前進。 ⁶ A moment of crisis, 危急之一刻。 ⁷ Foursquare, 成四方形。 ⁸ Splendid character, 優秀之人物; successful editor, 成功之主筆; 二者俱指其後之 Charles A. Dana (dā'ná)。 ⁹ Charles Anderson Dana, 美國日報家 (1819-1897)。 ¹⁰ Suggestive sentence, 警句。 ¹¹ Testi-

每銖每兩之神經力，似皆暴跳達於表面。彼自寫字檯行至保險箱，復自保險箱回至寫字檯，猶似旋風之轉角然。彼命令其書記與速記員，猶如受刺激之大將在戰場上危急之一刻，施令再行前進然。彼坐於旋椅之上，旋成四方形以向天然之四風，約每三分鐘必有一次。忙乎？然，——是極忙也！然予知他人能用一半腦力之消耗，以成四倍工作之量——恬靜，從容，妥實，且準確。嘗讀彼優秀之人物與成功之主筆却而司丹納氏之傳，得以下之警句曰：“無論何種之公事室，未有較丹納氏所管轄之“太陽報”公事室更為恬靜，愉快，和協，且管理完善者，此凡曾有機會得知之者，皆可為證者也。其公事室中，人人於不知不覺間感受其部長之人格之權威，且從進內辦事之最初，即自視為其雇主所倚重而信託之一雇員，而其雇主之目光，對於雇員有價值之成績，從未有不察見者，其雇主敏捷而大度之激動力，能隨處發見人之功績與才能，而識別酬報之。

三. 持以鎮靜

堅勁之人，能視其環境困難之分量，持以恰當比例之鎮靜。災禍之來也，於彼性靈上似

mony, 證; 作證. ²² Who had an opportunity to know, 凡曾有機會得知之者. ¹³ Harmonious, 和協. ¹⁴ Well governed, 管理完善. ¹⁵ Unconsciously, 於不知不覺間. ¹⁶ Sway, 權威. ¹⁷ Personality, 人格. ¹⁸ What was praiseworthy, 有價值之成績. ¹⁹ Impulse, 激動力; 鼓舞力. ²⁰ Recognize, 識別. ²¹ Keeps cool, 持以鎮靜. ²² In exact ratio to, 恰當比例. ²³ Magnitude, 分量. ²⁴ The difficulties which surround him, 其環境之困難.

seem to have a calming effect upon his soul.¹ In the hour of emergency² he knows where to find himself. He is never more at home³ than in a storm. It was said of Luther⁴ by his fellow reformers,⁵ that he differed from his companions in one respect; when others were uncertain as to the proper policy to pursue, Luther knew exactly what to do. On the morning of the battle of Waterloo, Wellington was calm. His biographer says: "He shaved⁶ himself with a calm hand." And yet he knew that "the battle of the giants" was about to⁷ take place.⁸ Study yourself. Know how to possess your own soul. Keep cool. Be self-possessed.⁹

4. JEAN JACQUES ROUSSEAU¹⁰

Self-control is the supreme¹¹ test of will power, and will power is the most substantial expression of character. Jean Jacques Rousseau, one evening, on entering his apartment,¹² found a letter awaiting him, which he knew to contain information concerning the settlement of an estate in which he was to have a share and a portion. He immediately reached for the letter¹³ with a trembling impatience, and then suddenly withdrew his hand. Was his interest in the epistle¹⁴ to master him completely? It was clearly a matter of will power and self-control. Could he leave such a letter untouched and unopened until the next morning? He says: "I immediately laid the letter

¹ Soul, 性靈. ² Emergency, 危急. ³ At home, 舒適. ⁴ Luther (lōō'thēr; 德國音 lōō'tēr), 路德, 即 Martin Luther, 爲德國新教首領 (1483-1546). ⁵ Fellow reformers, 附從之新教徒. ⁶ Shaved, 薙髮. ⁷ Was about to, 將. ⁸ Take place, 舉行. ⁹ Self-possessed,

有一種鎮定之效果。在危急之一點鐘，彼自知身在何處。彼之處身未有較在風濤中爲舒適者。附從路德之新教徒，嘗論路德之爲人，謂彼與其從伴之不同者有一點：當他人不能斷定應照何種適當之策以進行之時，路德已確知如何做法。當滑鐵盧大戰之晨，惠靈吞仍頗鎮定。其作傳者曰：“彼自薙面，其手殊鎮定也。”然彼固知此‘大戰’之將至也。”是故，汝其撫心自問，應知如何可以主持汝自己之性靈。宜持以鎮靜。宜自有主權。

四. 約痕極克羅素

自制爲志力之無上試驗，而志力爲品性最實際之表示。約痕極克羅素，某晚於進房時，見有一函待彼啓封，該函彼早知帶有關於一種財產處分之消息，而彼於是項財產，應得其一股份也。羅素立即伸手取函，其心殊震顛難耐，既而遽然退縮其手。豈彼於此函中之利益即能完全役使彼之身心乎？此顯然爲志力與自制之一問題。彼能否擱置此函不觸動之亦不啓封以待翌晨乎？彼自言曰：“予立即重置此函於火爐架上。予解衣，就寢殊

自有主權：自持。¹⁰ Jean Jacques Rousseau (zhān zhāk rōo-sō'), 約痕極克羅素，法國哲學家與著作家，生於 Geneva 地方 (1712-1778)。¹¹ Supreme, 無上。¹² Apartment, 房間。¹³ Reached for the letter, 伸手取函。¹⁴ Epistle (ē-pis'tl), 信札；書翰。

again on the chimney piece. I undressed¹ myself, went to bed² with great composure,³ and slept better than ordinary,⁴ and rose in the morning at a late hour, without thinking more of my letter. As I dressed myself, it caught my eye; I broke the seal very leisurely,⁵ and found in the envelope a bill of exchange.⁶ I felt a variety of⁷ pleasing sensations⁸ at the same time, but I can assert, upon my honor,⁹ that the most lively of them¹⁰ all was that proceeding¹¹ from having known how to be master of myself."¹²

5. SELF-MASTERY

"I am master of my fate, I am captain of my soul," sings the poet. And it is well¹³ to make the sentiment¹⁴ of the poem a substantial reality in life.¹⁵ Local veto¹⁶ or no local veto, that man is a fool who surrenders his personality to¹⁷ any habit, custom, or whim.¹⁸ Be master of your fate. Be the captain of your soul. Even if a cup of coffee disagrees with you¹⁹—no matter how much you like it or how well you enjoy it—cut it out.²⁰ Say as Dr. Henson²¹ of Chicago, when he found that he was a slave to the weed, laying his cigar on the table, said: "You black rascal, I will not serve you any longer."

6. MASTER YOUR MOODS

The first battle in the life of a young man is with himself. He does not understand himself. And he is con-

¹ Undressed, 解衣. ² Went to bed, 就寢. ³ Composure, 自若; 安閒. ⁴ Better than ordinary, 勝常時. ⁵ Leisurely, 悠然; 徐徐. ⁶ Bill of exchange, 匯票. ⁷ A variety of, 多種的. ⁸ Pleasing sensations, 愉快之感覺. ⁹ Upon my honor, 以吾名譽爲誓. ¹⁰ The most lively of them, 其中最活躍者. ¹¹ Proceeding, 出來. ¹² To be master of myself, 主使己之身心. ¹³ It is well, 甚善.

自若，酣睡勝常時，且翌晨起身甚遲，絕不再念及吾函。穿衣既畢，該函復接我眼簾；予悠然破其封印，見信封內有一匯票在焉。予同時感有多種愉快之感覺，惟予所敢以吾名譽爲誓而斷言者，卽其時一切感覺中之最活躍者，乃從自知能主使己之身心之一念中而來。”

五. 自主

詩人詠曰，“予爲吾命運之主人兮，予爲吾性靈之艦長。”誠將此詩之命意，演成人生之實事，則甚善矣。人之犧牲其人格於某種習慣，風尚，或妄念者，不論其爲當地之所禁或不禁，其人之爲愚人也必矣。汝其爲汝命運之主人。汝其爲汝性靈之艦長。縱一杯咖啡之微，倘汝心覺其不當飲——無論汝如何愛咖啡或嗜咖啡——必傾棄之。芝加哥之韓森博士，嘗其自覺陷爲菸草之奴隸，卽置雪茄於桌，曰，“汝蠢黑之奸徒，予決不再爲汝所用矣，”汝亦宜作此言。

六. 心神自主

青年於人生界中第一之奮鬪，卽爲與自己之奮鬪。蓋青年每無自知之明。且常自以

¹⁴ Sentiment, 命意; 原意. ¹⁵ A substantial reality in life, 人生之實事. ¹⁶ Veto (və'tō), 禁止. ¹⁷ Surrenders his personality to . . . , 犧牲其人格於 . . . ¹⁸ Whim, 妄念; 狂想. ¹⁹ Disagrees with you, 汝心覺得不合. ²⁰ Cut it out, 傾棄之; 此段末句爲 imperative sentence, 句主之 "You" 字須意會. ²¹ Say as Dr. Henson . . . said . . . , 意爲韓森博士嘗言 . . . , 汝亦宜作此言.

scious that the world does not understand him. This is the era¹ of emotional conflicts.² The tidal waves³ of passion, hope, fear, desire, anticipation, and wonder, sweep over⁴ his soul. His feelings play havoc with⁵ his heart. Just at this point⁶ a young man should lean on the invisible and begin the exercise of a strong will power. For, all that Garrick⁷ expressed in his face, a young man has in his soul. J. Brierley,⁸ in "The British Weekly,"⁹ says: "There is a passage¹⁰ in Diderot¹¹ where he speaks of a marvelous performance¹² by Garrick:¹³ 'He saw Garrick pass his head between two folding doors, and in the space of a few seconds his face went successively from mad joy to moderate joy, from this to tranquillity, and from tranquillity to surprise, from surprise to astonishment, from astonishment to gloom, from gloom to utter dejection, from dejection to fear, from fear to horror, from horror to despair; and then reascend¹³ from this lowest degree to the point whence he had started.' "

7. LORD BYRON¹⁴

Charles H. Spurgeon,¹⁵ in the story of his own life, relates the following: "Before I left Cambridge¹⁶ to come to London, I went one day into the library of Trinity College, and there I noticed a very fine statue¹⁷ of Lord Byron. The librarian said to me, 'Stand here, sir.' I did as I was directed, and as I looked at it I said, 'What a fine intellectual countenance! What a grand genius he was!' 'Come

¹ Era, 時期. ² Emotional conflicts, 情緒觸鬪. ³ The tidal waves, 如潮流之波浪. ⁴ Sweep over, 洶湧. ⁵ Play havoc with . . . , 破壞. . . . ⁶ Just at this point, 當此時也. ⁷ Garrick (gär'ik), 茄力克; 即 David Garrick, 英國演劇家與詩人 (1717-1779). ⁸ J. Brierley (brí'er-ll), 白拉萊; 人名. ⁹ "The British Weekly," 英國週刊; 雜誌名. ¹⁰ Passage, 書中之一節. ¹¹ Diderot (déd-rô'),

爲世人莫己知也。世斯可稱爲情緒觸鬪之時期。人欲，希望，恐怖，願欲，企念，驚訝，種種如潮流之波浪，羣起而汨蕩其性靈，彼一切感情，皆足以破壞其本心。當此時也，青年應倚恃其無形之能力，而開始其堅強志力之運用矣。蓋凡茄力克氏之所能表現於面者，青年於其性靈中均具有之。白拉萊氏於“英國週刊”內有言曰：“第特洛氏書中有一節，述及茄力克氏驚人之演技：‘彼見茄力克氏於摺闔之雙扉間伸出其首，而於數秒鐘之內，其面容繼續更變，由狂喜而微悅，由微悅而寧謐，由寧謐而驚愕，由驚愕而深駭，由深駭而悽慘，由悽慘而喪沮，由喪沮而恐怖，由恐怖而戰慄，由戰慄而失望；然後由此最低之一級復逐步迴上至其當初開始之一點。’”

七. 拜倫爵士

却而斯司撥琴氏於其自述中述及下記之一節：“當予將離劍橋大學而往倫敦之前，予嘗於某日入三合專門學校之圖書館，而於館中見拜倫爵士之一極精緻之塑像。圖書館人語予曰，‘請君立此。’予如其命而行，當余仰觀塑像時，予曰，‘優美智慧哉其容貌也！彼

第特洛；即 Denis Diderot，法國哲學家與著作家 (1713-1784)。

¹² A marvelous performance, 驚人之演技。 ¹³ Reascend, 復逐步迴上。 ¹⁴ Lord Byron (bī'rūn), 拜倫爵士，即 George Gordon Byron,

第六代拜倫爵士也，爲英國詩人 (1788-1824)。 ¹⁵ Charles H. (=

Haddon) Spurgeon (spūr'jūn), 却而斯司撥琴，英國浸會教派牧師 (1834-1892)。 ¹⁶ Cambridge (kām'brij), 劍橋大學 ¹⁷ Statue,

塑像。

here,' said the librarian, 'and look at the other side of the statue.' I said, 'Oh! what a demon! There stands the man who could defy the Deity.' He seemed to have such a scowl¹ and such a dreadful leer² on his face, as Milton would have painted upon Satan³ when he said, 'Better to reign in hell, than serve in heaven.'⁴ I turned away, and asked the librarian, 'Do you think the artist designed⁵ this?' 'Yes,' he said, 'he wished to picture the two characters—the great, the grand, the almost superhuman genius that Byron possessed, and yet the enormous mass of sin that was in his soul.'” If Lord Byron had learned to master himself, if he had learned the lesson of self-control, what years of peace and glory of fame might have been his.

8. MARK ANTONY⁶

Rein in⁷ your forces. Control your feelings. Master your appetites. Govern your passions and get the upper hand⁸ of your temper. Be sovereign⁹ in the realm of self-control. Know yourself. Talk with yourself. Reason with yourself. Take yourself into your own confidence. Pat yourself on the shoulder occasionally. Scold yourself when you need it. Compel your soul to laugh in the hours of your gloom. Be master of your fate and captain of your own soul. Frederick F. Shannon,¹⁰ in his sermon on "The New Man," says: "Nero¹¹ shod¹² his mules with silver. He also built a golden house for his body. But his soul

¹ Scowl, 陰沈. ² Leer, 睨視狀. ³ Satan (sā'tán), 綏丹; 魔王也.
⁴ Better to . . . , than . . . , 與其 . . . 毋寧 ⁵ Designed, 故意造作.
⁶ Mark Antony (mārk ān'tō-nī), 麥克安東尼, 即 Marcus Antonius, 羅馬大將 (83-30 B. C.). ⁷ Rein in, 控制; 控制. ⁸ The

誠大才子哉！’圖書館人又曰，‘汝來此處，以觀塑像之他一面。’予曰，‘噫！是惡魔矣！是真可侮蔑上帝而無顧忌者也。’蓋彼之面容，似作一種陰沈而駭人之睨視狀，米爾敦形容綏丹有云，‘與其登天堂爲侍者，毋寧入地獄爲魔王，’此其似之矣。予轉身問館人曰，‘汝以爲造像者故意作此乎？’館人答曰，‘然，造像者有意欲描摹一人之兩種性質——拜倫所具之偉大而幾非人力所能及之天才，與其性靈中所有大塊之罪惡。’”倘使拜倫爵士有克己之能力，使彼學得自制之功課，則多年之和平與名譽之光榮，必早歸之矣。

八. 麥克安東尼

宜控御汝之威力。約束汝之感情。主司汝之嗜好。管束汝之人欲，且制止汝之性氣。宜於自制工夫之境界內佔有無上主權。宜自知。宜與自己談論。宜與自己明辨。宜引己躬爲自信者。有時宜自慰。遇必需時宜自痛詈。宜強迫汝之性靈於汝悽慘之時作歡笑。宜爲汝命運之主人，與汝性靈之艦長。福蘭特利克翁能氏，於其“新人物”之演講辭中，有言曰：“尼羅釘其騾蹄以銀。彼又造一金

upper hand, 上風; 優勢。⁹ Be sovereign, 佔有無上主權。¹⁰ Frederick F. Shannon (fréd'ér-ik əf shán'ín), 福蘭特利克翁能, 人名。¹¹ Nero (nē'rō), 尼羅, 羅馬皇帝, 在位十五年, 自54年起至68年止 (37-68)。¹² Shod, 爲shoe之past tense, 穿鞋, 釘蹄鐵。

lived in a mud hut, because he was more cunning in deviltry¹ than his silver-shod mules. Antony rode through the streets of Rome in a chariot drawn by lions. But the wild beasts were not so ferocious² as the lion-like lusts³ which slew him."⁴

9. THE GOLDEN MIEN⁵

The man who is "level-headed" must be the man whose mental characteristics are well balanced. That splendid thing⁶ which we speak of as "common sense" is the result of a rare combination⁷ of all the senses. Mental balance is a great thing. How can it be secured? I have a friend of Scotch⁸-Irish⁹ extraction.¹⁰ When he is cool, calm, and deliberate in his dealings,¹¹ he affirms that it is because the Scotch ingredients¹² in his nature are in control of his mind and will: but when wrath burns in his bosom and fire flashes in his eye, he asserts that the Irish elements in his nature are certainly on top.¹³ Our friend's analysis may be correct. Success in life would seem to depend very largely upon keeping the Irishman and the Scotchman properly related; for in life's conflict "Irish fire" is just as necessary as Scotch logic. Try and strike the golden mien. Remember the inscription on the gates of Basyrane,¹⁴ "Be Bold," and on the second gate, "Be Bold, Be Bold, And Evermore Be Bold," and then again on the third gate, "BE NOT TOO BOLD."

¹ Deviltry, 極惡. ² Ferocious, 兇猛. ³ Lusts, 淫慾. ⁴ Him, 指安東尼. ⁵ Mien (mēn), 態度. ⁶ Splendid thing, 美德. ⁷ A rare combination, 稀有之良組合. ⁸ Scotch (sköch), 蘇格蘭的. ⁹ Irish (i'rish), 愛爾蘭的. ¹⁰ Extraction, 血統. ¹¹ Dealings, 行爲. ¹² Ingredients, 成分; 成分. ¹³ On top, 達於表面. ¹⁴ Basyrane (biz'i-rän), 畢士蘭; 地名.

屋以棲其身。但其性靈日處於泥污敝廬之中，蓋其稟性奸惡，更甚於彼銀蹄之騾也。安東尼乘車過羅馬之街，其車用獅曳之。但此野獸之兇猛，尙不及彼如獅之淫慾，蓋淫慾實殺彼躬也。”

九. 如金之態度

所謂“頭腦平準”之人者，即謂智力上各點均得其平衡之人也。吾人所稱爲“常識”之美德，乃一切智識希有之良組合之結果也。智力之平衡乃一重要之物。然此物如何始能得之乎？予有一友，爲蘇格蘭與愛爾蘭混合之血統。當彼行爲冷靜而審慎之時，彼自承謂因其天性中之蘇格蘭質之含分，方控制其心志也；反之，當盛怒燻於其胸而忿火閃乎其目之時，彼自認謂因其天性中之愛爾蘭成分顯然達於表面也。予友上述之剖解法，容或無誤。惟人生之成功似大半恃乎能保持愛爾蘭性質與蘇格蘭性質使成適當之關連；因在人生之奮鬪中，“愛爾蘭性之火氣”適與蘇格蘭性之名學同樣重要。汝宜試取如金之態度。宜切記畢士蘭門上之銘刻，“宜勇，”及其第二門上之“宜勇，宜勇，始終宜勇，”再至第三門上之“慎勿過勇。”

10. TWO NATURES

Beecher¹ affirmed that all the theology² which he ever preached in Plymouth³ pulpit⁴ might be expressed in one brief paragraph: "There are two natures in every man, the higher and the lower, the physical and the spiritual, and religion consists in⁵ bringing the lower into subjection⁶ to the higher." The greatest battle of life is fought out within the silent chambers of the soul. A victory on the inside of a man's heart is worth one hundred conquests on the battle fields of life. To be master of yourself is the best guarantee⁷ that you will be master of the situation. Know yourself. Master yourself. The crown of character is self-control.

11. MODERATION

Be moderate. Avoid extremes. If extremes cannot be avoided, then match one fad with another. If you are fond of history, give poetry a little more pressure. If the theater has a strong pull upon you, try a solid lecture occasionally. Remember that there are two sides to your body and two lobes to your brain. Keep a good balance. When you feel like crying, laugh at yourself. Laugh at the universe. Laugh at a world where everything seems to conspire to produce a strange perplexity. Remember you are building a body for seven decades—a mind for a divine conflict—and a soul for eternity. One of our most popular writers remarks: "Once when Socrates was

¹ Beecher (hē'chēr), 皮屈; 即 Henry Ward Beecher, 美國牧師與演講家 (1813-1887). ² Theology, 神學. ³ Plymouth (plim'ūth), 普利墨斯; 英國城名. ⁴ Pulpit, 講壇. ⁵ Consists in, 不外乎. ⁶ Bringing . . . into subjection, 使受制於. ⁷ The best guarantee, 無上左券.

十. 二種天性

皮屈氏自承其在潑利墨斯講壇上所演講之種種神學原理，可用一短段表達之：“凡人各有二種天性，一為高尚者而一為卑下者，一為肉體的而一為精神的，而宗教者，不外乎導引其卑下者使受制於高尚者而已。”人生最大之爭鬪，乃慶戰於其性靈中幽靜之竅穴。而人心內部一次之得勝，實值人生角逐場中百次之勝利。汝能作己身之主宰，即汝將作境遇之主宰之無上左券也。故宜自知。宜自主。蓋品性之寶冕，厥惟自制。

十一. 中庸之道

宜執中。宜免趨極端。倘極端不能免時，則引另一狂癖使與之並。譬如汝癖嗜史學，則對於詩學加以較大之強迫力。譬如戲館之對於汝有極強之吸引力，則時時試往聽材料豐富之演說。須切記汝身有二脅，而汝腦有二葉。宜保持良善之平衡。當汝自覺欲哭時，亟自嘲笑。或笑此大千世界。或笑此世界中一切事物似共謀以呈奇異之紊亂狀。須切記汝之培植汝身，為七十之壽計也——培植汝心，為高尚之奮爭計也——培植汝性靈，為永久不朽計也。最有名望之某著作

asked what was the virtue of a young man, he said: 'To avoid excess in everything.' If this virtue were more common, how much happier the world would be! Before he died, Lord Northington, Chancellor in George the Third's reign, paid the penalty which port wine exacts from its fervent worshipers, and suffered the acutest pangs of gout. It is recorded that, as he limped from the woolsack to the bar of the House of Lords, he once muttered to a young peer who watched his distress with evident sympathy: 'Ah, my young friend, if I had known that these legs would one day carry a Chancellor, I would have taken better care of them when I was your age.'"

12. DE LEON¹

Endurance is closely allied with self-control. Self-control is the science of having yourself well in hand, with every nerve and muscle and faculty responsive to² the command and behest³ of the mind and will. I cut the following paragraph from the page of a volume which I have been reading recently. It is rich in suggestiveness⁴ and as rare an illustration of directness and persistent determination as I have ever found. "It is related as a remarkable instance of self-control on the part of De Leon, a distinguished Spanish⁵ poet of the sixteenth century, who lay for years in the dungeons⁶ of the Inquisition⁷ without light or society, because of his having translated a part of the Scriptures into his native tongue that, on being liberated and restored to his professorship, an immense crowd attended his first lecture, expecting some

¹ De Leon (dê lē'ōn), 第立翁; 西班牙詩人。 ² Responsive to, 相和應。 ³ Behest, 訓諭。 ⁴ Suggestiveness, 指導之意。 ⁵ Spanish, 西班牙的。 ⁶ Dungeons, 窟穴。 ⁷ Inquisition, 異教徒訊問所。

家有言曰：“昔者有問蘇格拉底以何爲青年之美德者，蘇氏曰：‘一切毋過量。’此美德倘能普及，則世界之樂當何如！當諾辛敦爵士，卽喬治王第三臨御時之大法官，未死之前，彼受旨酒所加徵於其熱心崇拜者之酷罰，而遭最急性腳風病之痛苦。據記載言彼嘗由大法官之座跛行至上議院之庭前，有一青年同僚注視其痛楚，顯似頗表同情然，彼細語之曰：‘噫，小友乎，倘予早知此雙腿有一日須載行一大法官者，當予如汝之年齡時，予必早加意慎護之矣。’”

十二. 第立翁

忍耐與自制，二者實密切相聯。自制者乃研究如何能自有把握，使各神經肌肉與才力均與汝心志之命令及訓諭相和應之一種科學也。予從現在所讀之書中之一頁，剪錄下述之一段。此段富此指導之意，其爽直與堅決，就予所曾見之論而言之，實爲希有之良例。“人嘗述第立翁平生自制工夫一特殊之良例，第立翁者，十六世紀著名之西班牙詩人也，其人多年被囚於異教徒訊問所內之窟穴中，無光線亦無友伴，因彼嘗翻譯一部份之聖經爲其本國文字之故，迨彼既釋放而回復其教授之職，有多數之人衆，蒞聽其初次之演說，冀

account of his long imprisonment; but De Leon was too wise and too gentle to indulge in¹ recrimination.² He merely resumed the lecture which, five years before, had been so sadly interrupted, with the accustomed formula '*Heri dicebamus*,'³ and went directly into his subject."

13. TAKE NO CHANCES⁴

The author of "Human Bullets," in speaking of an army of ten thousand Japanese soldiers, says, as he describes their encampment⁵ for the night: "We made as little noise as possible and, of course, could not smoke; even the lighting of a cigarette might give occasion for the enemy to fire upon us." In other words, they looked at themselves from the viewpoint of the enemy, and took no chances! If life is a conflict, why should we not be equally careful and circumspect?⁶ One hour of sin, one night of dissipation, one false entry,⁷ one careless deed, one unwise remark, and the progress of a decade may be destroyed. Be careful!

14. TAMING OF WILD LIFE

Ambrose Shepherd⁸ has something to say to young men concerning the power of passion.⁹ Reason and animal passion both assert themselves¹⁰ at the same period¹¹ in the development¹² of manhood. Strong passions mean a strong nature and strong natural elements have been characteris-

¹ To indulge in, 從事於. ² Recrimination, 與人評訟之事.
³ *Heri dicebamus* (hě'ri dī-kě-bā'mōs), 拉丁語; 作“前已言之”或“如吾前已說過”解. ⁴ Chances, 偶然爲之之事. ⁵ Encampment, 紮營; 屯駐. ⁶ *Circumspect*, 周到; 細密. ⁷ Entry, 入門.

彼或敘述其長久拘囚之事也；但第立翁頗明哲而溫文，決不從事於與人訐訟之事。彼不過繼續其五年前慘遭阻斷之演說，仍沿慣用之公式‘如前所已述者，’即直接入於本題。”

十三. 毋偶爲

“人類之彈丸”一書之著者，其述日本兵隊一萬人之故事，於描摹其夜間紮營之時，有言曰：“吾人竭力免除些微之聲息，且當然不准吸烟；蓋雖燃一紙烟之微光，或足授敵人以機會俾向吾人射擊也。”換言之，日本兵從敵人之觀察點而自觀，偶然之事切戒勿爲！是故，倘人之一生全係奮鬪也，吾人何不照樣審慎與周到乎？雖祇一小時之罪惡，一夜之放蕩，一次之入歧途，一件不慎之行爲，一句不當之言語，而十年之進步從此破壞矣。可不慎哉！

十四. 野性之養訓

安李洛時希潑特嘗有關於人欲之勢力之言論，忠告青年。大致謂理性與人欲二者，於人類發育之際，同時各逞其力。濃烈之人欲，卽爲濃烈之天賦，而濃烈天賦之質，每能成爲

⁸ Ambrose Shepherd (ām'brōz shēp'ērd), 安李洛時希潑特, 人名。 ⁹ Passion; animal passion; animal appetites; natural desire, 皆有人欲之意。 ¹⁰ Assert themselves, 逞其力。 ¹¹ At the same period, at the same time, 同時。 ¹² Development, 發育。

tic of great souls and men of genius.¹ Says Dr. Shepherd: "But the taming of hot nature—that is the ordeal.² Does each young man see that this is his first task in life? Do not argue that³ God has charged you with these animal appetites, and why, if He has planted them, are they not to be indulged?⁴ God has given you something else at the same time—a will and a moral instinct by which you are able to restrain these impulses. Have you not a will? That is, or may be made, a force as strong as the might of natural desire."

15. LOOK AHEAD

Look ahead! Not with an over-anxious⁵ mental concern⁶ with reference to⁷ the future, but with a clear determination to meet every possible emergency which the future may develop. Suppose the crop fails, or the bank goes into the hands of⁸ a receiver, or the factory is swept away by a sudden conflagration, or the senior member of the firm drops into the grave,⁹ or war changes the aspect of commercial affairs, or a financial depression sweeps over the country. Are you ready? Could you stand a sudden reverse? Are you resourceful? What is your power of reserve? In case of an emergency what would you do next? Remember "the unexpected always happens." I quote: "The Swiss¹⁰ tradition¹¹ of William Tell¹² is now said to be without historic foundation,¹³ but it makes a good story all the same.¹⁴ Gessler,¹⁵ the steward¹⁶ of the Duke of

¹ Men of genius, 有天才之人. ² Ordeal, 最要害之一事; 劇烈之比試. ³ Do not argue that . . . , 汝切勿強辯謂 ⁴ God has charged . . . not to be indulged? 爲一合沓子句, 作其前 "argue" 字之 object. ⁵ Over-anxious, 過慮; 憂慮太過. ⁶ Mental concern, 神慮. ⁷ With reference to, 以計及. ⁸ Goes into the

大人物與天才之人之特點。希潑特博士之言曰：熱烈天賦之養訓——此爲最要害之一事。青年能人人明曉此爲其生平第一件要務乎？汝切勿強辯，謂天授吾以此人欲，謂天既植其因，何故不能任人欲之放縱乎？須知同時天已授汝他物——即一爲志力，一爲道德之良知，用此二者，汝能克制此人欲之衝動。汝豈無志力乎？志力即爲一種能力，或可造成爲一種能力，與人欲之力一樣濃烈也。

十五. 瞻前

瞻前！非謂用過慮之神思以計及將來之事也，乃謂用明白之決心以禦將來或致發生之一切或有之危急也。宜常虛擬五穀之不登，或銀行之讓渡與接辦之受主，或工廠之燬於一炬，或商店要人之身亡，或戰爭之影響於商務，或全國金融之阻滯。汝有整備否？汝能抵禦此驟來之逆境否？汝多策略否？汝之後備爲何？倘有危急之來，汝將如何對付乎？汝須切記“意外之事常有發生。”茲引述一節：“瑞士國相傳之威廉脫爾故事，現評爲

hands of . . . , 讓渡與 ⁹ Drops into the grave, 身亡。
¹⁰ Swiss, 瑞士國 (Switzerland) 的。 ¹¹ Tradition, 相傳之故事。
¹² William Tell (wīl'yām tēl), 威廉脫爾, 人名。 ¹³ Historic foundation, 歷史上之依據。 ¹⁴ All the same, 仍。 ¹⁵ Gessler (gēs'lēr), 蓋士勒, 人名。 ¹⁶ Steward, 紀綱。

Austria, perpetrated¹ atrocious² cruelties on the inhabitants of the forest cantons³ in his master's name. He put the ducal⁴ hat of Austria on a pole in the market-place of Altdorf,⁵ and threatened⁶ with merciless punishment⁷ any one who passed it without uncovering.⁸ William Tell failed to do reverence to⁹ the hat, and was sentenced¹⁰ to be put to death unless he could hit an apple placed on his son's head. He did it. 'What,' asked Gessler, 'would you have done with the second arrow in your bow?' 'Shot you if I had killed my child.' "

¹ Perpetrated, 作(惡); 犯(罪). ² Atrocious, 殘忍的. ³ The forest cantons, 森林之區, 指 Austria. ⁴ Ducal, 公爵的. ⁵ Altdorf (ält'dôrf), 奧脫道夫, 地名. ⁶ Threatened, 威脅. ⁷ Merciless punishment, 酷刑. ⁸ Uncovering, 脫帽致敬. ⁹ To do reverence to, 致敬於. ¹⁰ Was sentenced, 被判決.

無歷史上之依據，然仍不失爲一極好之故事也。有蓋士勒者，奧地利公爵之紀綱僕也，假其主人之名，施殘忍之暴虐於森林之區之居民。彼置奧地利公爵之冕於竿上，而植竿於奧脫道夫之市場，無論何人行經竿旁而不脫帽者，則威脅之以酷刑。威廉脫爾不致敬於此冕，遂被判決，倘彼不能射中置於其子頭上之蘋果者，處以死刑。威廉脫爾果射中之。蓋士勒問曰，‘汝弓上之第二箭，擬作何用乎？’答曰，‘倘予不幸而射死吾子，則以第二箭射汝。’”

SELF-RELIANCE

1. ASSERT YOURSELF

There comes a time in the history of every man when he must assert himself.¹ Your friends and your neighbors will not always be true to your own best interests. You have a personality to be projected² and an individuality to be protected. You must be true to yourself. The questions of destiny³ must be settled in the star chamber⁴ of your own soul.

2. WHAT OTHERS THINK

Never mind what other people think, especially when their thoughts of you are not complimentary⁵ to you. Those who live near you may live too near to you to have a proper judgment or make a proper estimate concerning your ability or qualifications.⁶ Justin McCarthy⁷ remarks, in "The Story of Life of Gladstone":⁸ "It is a curious fact that Mr. Disraeli,⁹ Gladstone's life-long rival, happening at one time to meet Gladstone in London society, and hearing people talk about him, wrote to his sister and gave her his opinion that 'That young man has no future before him,' and McCarthy adds: 'It is well to remember that Cicero¹⁰ thought Julius Cæsar¹¹ would never make a soldier.'"

¹ Assert himself, 自伸張; 自作主張. ² Projected, 闡揚; 外射.

³ Destiny, 異日之命運. ⁴ Star chamber, 星法院. 英國古時之法院, 專斷民事刑事之關於違犯君主之罪者, 以屋頂滿綴星形, 故名. ⁵ Complimentary, 稱讚. ⁶ Qualifications, 資格.

⁷ Justin McCarthy (jūs'tin māk-kār'thī), 極司丁麥卡徐; 人名.

⁸ Gladstone (glād'stŭn), 格蘭特司東; 即 William Ewart Glad-

自 恃

一. 自作主張

在人人生活史中，必有一種時期之來，其時其人必須自作主張。汝之友朋與鄉黨，不能常常忠實以爲汝謀最優之利益。汝有人格須闡揚之，汝有特質須保持之。汝必忠實以待己。異日命運佳否之問題，必於汝自己性靈之星法院中判決之。

二. 他人之所思

勿以他人之所思爲慮，當他人對汝之思想非爲稱諛汝時，尤勿慮之。蓋人之居近於汝者，或以太近於汝而對於汝之才能或資格不能適當之判斷或適當之估量。極司丁麥卡徐於“格蘭特司東傳”內嘗曰：“有可奇者，格蘭特司東終身之競敵第司萊里君嘗有一次遇格蘭特司東於倫敦交際場中，且聞人之談及彼也，因修函致其姊，且告以己意曰，‘該青年將來無甚出息，’而麥卡徐續其後曰：‘須記從前西塞洛嘗謂裘立司愷撒決不能成爲軍人。’”

stone, 英國政治家(1809-1898). ⁹ Disraeli (dīz-rā'ī; 亦音 dīz-rē'ī 或 dīz-rā-ē'ī), 第司萊里, 卽 Benjamin Disraeli, 爲猶太族著作家與政治家, 曾二次任英國首相(1804-1881). ¹⁰ Cicero (sī's'ēr-ō), 西塞洛, 卽 Marcus Tullius Cicero, 羅馬演說家, 政治家, 與文人(106-43 B.C.). ¹¹ Julius Cæsar (jūōl'ī-ūs sē'zār), 裘立司愷撒, 羅馬大將, 政治家, 與著作家(100-44 B.C.).

3. UPTON SINCLAIR¹

Upton Sinclair, author of "The Jungle,"² has a great joke which he is enjoying at the expense of³ his literary critics.⁴ "The Jungle" has met with a great reception, and its forceful qualities recognized by hundreds of thousands from the President of the Republic down to the lowest ranks of labor. But it was not so with his first book. That volume passed through a strange experience. It was published by an obscure⁵ publishing house and in an unattractive style of binding.⁶ The literary critics turned it down; ignored it; paid little or no attention to it. The book was afterwards published by a leading book concern and in splendid form. The result was that the same literary critics pronounced it a creditable work and well worthy of universal attention. So much for the critics. As Macaulay,⁷ the historian, has said, the fate of a book depends on what there is in it. Destiny depends on quality. A splendid introduction is a good thing; but, after all, the final result depends upon the quality of that which is introduced. Napoleon,⁸ passing through Italy on an aggressive⁹ campaign,¹⁰ remarked: "Great Heavens!¹¹ How rare men are!" Good men are rare, and for this reason it does not take the world very long to discover merit or recognize ability.

4. NATURALNESS

"Dare to be a Daniel," sings the poet. "Dare to be yourself," says common sense. It takes a good deal more¹²

¹ Upton Sinclair (üp'tün sîn'klâr), 美國小說家 (1878-). ² "The Jungle," 叢林, 書名. ³ At the expense of, 以... 爲儲; 以... 爲犧牲. ⁴ Literary critics, 評文家. ⁵ Obscure, 無名的. ⁶ Binding, 裝訂. ⁷ Macaulay (má-kó'li), 麥卓萊, 即 Thomas Babington

三. 曷潑敦新格蘭

曷潑敦新格蘭，“叢林”一書之著者也，嘗作一笑談，譏其評文家以爲娛樂。彼“叢林”一書大受社會之歡迎，書中有力之品質，自美國總統下至低級勞工，累千百人，均承認之。然其所著之第一書則不然。此書曾經一番奇異之遭遇。其刊印者爲一無名之書局，且用不動目之裝訂法。評文家因而降抑之，忽視之，絕不加意焉。此書後來更由著名之書坊刊印，裝訂亦華麗。其結果則前之評文家僉稱之爲有名傑作，且謂頗值世人之注意。故所謂評文家者，不過如此而已。史學家麥臬萊謂一書之際遇，係乎書中之所有物。此言命運係乎其品質也。夫一書有美好之序文，誠佳事也；但最後之結果，畢竟係乎其序文所介紹之書之品質。拿破崙出兵攻伐，於行經意大利時，嘗曰：“唉！何人之稀也。”夫善人誠稀矣，以故世人不須極久即能發見人之成績或承認人之才能。

四. 自然

詩人詠曰，“奮勇以作但尼爾。”常識則曰，“奮勇以作自己。”夫作自己較之作但尼爾

Macaulay, 英國史學家, 文章家, 詩人, 與政治家(1800-1859).
° Napoleon (ná-pō'lē-ún; 法國音 ná-pō-lē-ón'), 拿破崙; 即 Napoleon Bonaparte, 法國將軍, 生於 Corsica, 曾於 1804-1815 爲法國皇帝 (1769-1821). ° Aggressive, 攻伐的. ° Campaign, 出兵; 戰役. ° Great Heavens! 呀! 唉! (表驚異之發聲). ° A good deal more, 較多量的.

courage¹ to be yourself than it does to be a Daniel—to be yourself—to be the man whom God intended you to be. That is the highest achievement in the evolution² of the human soul. You can be yourself. You never can be anybody else. If you are not yourself then you are a failure. “De Witt,” said a friend to T. De Witt Talmage³ when he was a young man about thirty years of age, and preparing for the ministry⁴—“De Witt, if you don’t change your style of thought and expression, you will never get a call to any church in Christendom.”⁵ “Well,” replied young Talmage, “if I can not preach the Gospel in America, I will go to heathen lands and preach it.” He did not find it necessary, however, to go to heathen lands⁶ in order to preach the Gospel. Whether in the pulpit or out of it, the man who mixes brains with his work and places the seal of his own personality on all he does is constantly in demand.⁷

5. SELF-FAITH IS SAVING FAITH

Self-faith is saving⁸ faith considered from the standpoint⁹ of a man’s individuality. Even a college course is a poor thing¹⁰ if it robs a man of a legitimate¹¹ confidence in himself. You must believe in yourself if you ever expect anybody else to believe in you. These are sad words¹² quoted by an American writer from the life of an overcautious¹³ youth: “I confess that I came out of college with my initiative¹⁴ atrophied.¹⁵ I was afraid to do anything. I was afraid I would make a mistake if I did anything; afraid I was not

¹ Courage, 勇氣. ² Evolution, 發展. ³ T. De Witt Talmage (tē dē wīt [?] tāl'māj), 第惟脫塔爾梅琪, 美國宗教師 (1822-1902). ⁴ Ministry, 牧師之職. ⁵ Christendom, 耶教國. ⁶ Heathen lands, 異教國. ⁷ In demand, 需用. ⁸ Saving, 節省; 儲蓄. ⁹ Stand-

更需多量之勇氣——作自己——作上帝所企望汝作之一人。此實吾人性靈發展中最高之成功也。汝固能作自己也。汝決不能作他人。倘汝而非汝自己，則汝爲真失敗矣。當第惟脫塔爾梅琪爲一年約三十歲之少年，方在預備充牧師職時，有一友語之曰，“第惟脫，倘汝不改汝之思想與言論之式樣，則異日決無請汝到耶教各國教堂中演講者。”青年之塔爾梅琪答曰，“善，倘予不能在美國宣傳福音，予將入異教之國以宣傳之。”然其後彼並不需入異教國宣傳福音。要之，無論在教壇上或於教壇之外，凡人之能用腦筋於工作上，且加其自己人格之朱印於其所作一切之事者，社會上常需用之。

五. 自信力爲節儲信力

從吾人特性之基點觀之，自信力實爲節儲信力。雖專門學校之學業，倘劫去其人對於自己正當之信仰心，則此學業仍爲廢物耳。倘汝有意希望他人之信汝，汝必須先信汝自己。下列之可憐語，乃美國某作家從一過慎之青年之傳記中引述之：“予自認出專門學校之門而後，予之創造性已萎縮矣。予怕

point, 基點。 ¹⁰ A poor thing, 廢物。 ¹¹ Legitimate, 正當的。 ¹² Sad words, 可憐之語。 ¹³ Overcautious, 過於審慎。 ¹⁴ Initiative, 創造性。 ¹⁵ Atrophied, 萎縮。

well enough equipped to do the things that suggested themselves;¹ afraid that if I did try to do anything everybody would criticize what I did; afraid that my old college mates would laugh at me. And I confess in humility² that I myself acquired the habit of intellectual suspicion toward everybody who does try to do any real thing. I find myself unconsciously³ sneering at⁴ young men who are accomplishing things. Yes, and that is not the worst of it; I find myself sneering at myself."

6. FATHER'S ADVICE

The sooner you begin to think for yourself the better.⁵ Your preacher can advise you with reference to the interests of your soul. Your lawyer will give you certain points⁶ by which you may safeguard your property. Your doctor, if consulted early enough, will furnish you with indispensable⁷ information concerning the care of your health. Your real-estate agent will doubtless inform you with reference to the best opportunity to get in on the "ground floor";⁸ but after all,⁹ these men ought to be regarded as "emergency men." There is a sense, and a proper sense, in which you ought to be your own doctor, lawyer, preacher, and agent. When the students in a military academy mutinied,¹⁰ five boys received the following telegrams from their fathers: One father wired his son, "I expect you to obey." Another said, "If you are expelled from school, you needn't come home." Still another, "I'll send you to an insane asylum¹¹ if you are sent

¹ The things that suggested themselves, 觸機而發之事; 遇事.
² Humility, 謙虛. ³ Unconsciously, 於無意之中; 於不知不覺間.
⁴ Sneering at, 鄙夷. ⁵ The sooner . . . , the better, 愈早愈

作任何之事。予恐予作事則致誤；恐予才具不足，遇事不能承當之；恐予試作一事，他人或指摘予之所爲；恐予之同學舊友將譏笑予。且予謙然自認，予已得有一種智識上之狐疑之習慣，對於他人之奮力以作實際上之事者，每有所疑。予自覺於無意之中常鄙夷他青年之方有作爲者。然此猶非最惡之行爲也；予並自覺予之鄙夷自己。

六. 父親之勸告

汝之念及自己，愈早愈佳。汝之牧師固能告汝以關於性靈之利益。汝之律師固能授汝以保障財產之數要點。汝之醫生，如及早與之商酌，將與汝以關於衛護健康所不可免之知識。汝之地產經理人，必能告汝關於購買地產之良機也；但要而言之，此種人畢竟應視爲“應急之人。”此外須有一種識見，尤須有一種適當之識見，即汝應自作己之醫生，律師，牧師，及經理人也。昔於某武備學堂學生暴動時，有學生五人各接到其父親之電報如下：一父親電其子曰，“予冀汝能服從。”又一電曰，“倘汝被黜出校，可不必回家。”又有一

佳。⁶ Points, 要點。⁷ Indispensable, 不可免的。⁸ “Ground floor,” 房屋之第一層，指地產。⁹ After all, 畢竟。¹⁰ Mutinied, 暴動；背叛。¹¹ Insane asylum (in-sān' ā-sī'lēim), 瘋人收容所。

home." Another said, "I'll cut you off without a shilling if you disgrace the family."¹ But the best message was couched in² these laconic³ words: "Steady, my boy, steady! Father."

7. TRY IT

I have infinite⁴ faith in you. You can do what I can do—and that is not saying much. You can do what your neighbors can do—and that is saying more. You can do what others can do and what others have done. The best man is not more than⁵ humanity⁶ at its best. You can speak! You can write! You can sing! You can lead! You can manage! When the door of opportunity opens, enter that door. Margaret Sangster⁷ says: "There never was a day in my girlhood that I hesitated⁸ to undertake anything⁹ that offered itself to me as a thing worth attempting,¹⁰ and though I often failed, on the whole,¹¹ I forged ahead¹² rather faster than I could have done with a greater caution."¹³

8. SELF-MEASUREMENT

Your measurement of the race ought to be, for you, your measurement of yourself. What you find in others you ought to seek for¹⁴ in yourself. What others can do you ought to believe that you can do. And if others approach¹⁵ the border line¹⁶ of genius by giving special attention to¹⁷ some particular gift or talent, then it is for you to believe

¹ Disgrace the family, 辱及門楣. ² Couched in, 以...表述之.
³ Laconic, 簡明; 言語簡潔. ⁴ Infinite, 無限. ⁵ Is not more than, 不過.
⁶ Humanity, 人性. ⁷ Margaret Sangster (mār'gá-rèt sán'-stēr), 麥格萊桑司脫, 人名. ⁸ Hesitated, 躊躇. ⁹ Undertake anything, 著手爲之.
¹⁰ A thing worth attempting, 值得試爲之.

電曰，“倘汝被譴回家，予將送汝入瘋人收容所。”又一電曰，“倘汝辱及門楣，予決不以一文賒汝。”其最佳之勸告，乃用下述簡明之字以表之：“宜穩定，父諭。”

七. 宜試爲之

予於君有無限之信心。予所能爲者君亦能爲之——然此猶未盡其詞也。君之鄉鄰所能爲者君亦能爲之。此則稍盡其詞矣。實則他人之所能爲者，與他人之所嘗爲者，君皆能爲之。天下最有能力之人，亦不過盡人性之極而已。君能言！君能書！君能歌！君能引導他人！君能主持一切！當機會之門一開，應即入其門。麥格萊桑司脫有言曰：“當予爲處女時，予未嘗一日見有供獻於予而應即試爲之事，而躊躇不着手者，雖予常失敗，然由全體觀之，予之努力前進，實較用審慎之法之所能進境，大加敏速也。”

八. 自量

汝之估量人類之能力，就汝論之，應即爲汝之估量自己之能力。汝所發見於他人者，應即求之於己。他人之所能爲者，汝應自信汝亦能爲之。倘他人因特別培養一種才能，故能幾近天才之邊陲，則汝亟應自信，倘汝肯作

事。¹¹ On the whole, 由全體觀之。¹² Forged ahead, 努力前進。
¹³ With a greater caution, 用審慎之法。¹⁴ To seek for, 求之於。
¹⁵ Approach, 幾近。¹⁶ Border line, 邊陲。¹⁷ Giving special attention to, 特別培養。

that the crown of genius is yours if you are willing to make the same sacrifice. An English writer in speaking of Mark Twain¹ remarks: "Broadly speaking, Mark Twain expressed his abiding² conviction³ when he said that in his contact with his species⁴ he found no one who possessed a quality which he did not possess,⁵ and that by studying himself carefully, and comparing himself with other people, and knowing the divergences,⁶ he had been able to acquire an accurate and comprehensive knowledge of human nature."

9. EMERSON'S LETTER OF RECOMMENDATION⁷

A man never knows the value of his influence until he becomes great or famous and then the demands⁸ for "a letter" or "a word," or his "signature" multiplies with the passing months.⁹ "I remember," says an early biographer of Ralph Waldo Emerson,¹⁰ "that a pushing¹¹ and vain¹² young lecturer, who came to Concord,¹³ asked an acquaintance¹⁴ with whom he stayed¹⁵ for an introduction to Mr. Emerson, who had attended his lecture the night before. While his friend, having presented him, went out to fasten his horse, the young man asked Mr. Emerson to 'endorse¹⁶ him,' as he expressed it,¹⁷ 'as a lecturer,' saying that various noted literary men had done so. 'My young friend,' said Mr. Emerson, 'do you not know that there is but one person who can recommend you?' 'Why, who is that, sir?' 'Yourself.'"

¹Mark Twain (mārk twān'), 麻克脫會; 即美國滑稽家 Samuel Langhorne Clemens 之別名 (1835-1910). ²Abiding, 固守的. ³Conviction, 心證; 確信. ⁴Species, 種類; 同類. ⁵No one who possessed a quality which he did not possess, 無人有彼所無之性質; 反之, 即謂他人所有之性質彼皆有之. ⁶Divergences, 歧異之點. ⁷Letter of recommendation, 保薦書. ⁸Demands, 請求.

同樣之犧牲，此天才之寶冕必屬於汝。某英國著作家之論麻克脫會有言曰：“以廣義言之，麻克脫會嘗表示其固守之心證，蓋嘗自稱彼於接觸各類之人時，自覺人所有之性質彼皆有之，且因審慎研究己躬，並以己躬與他人相比較，而知其歧異之點，故夙能得到人性上精密而廣博之智識也。”

九. 愛默生之保薦書

凡人非至成爲偉人或名人，決不能知其勢力之價值，及既成爲偉人或名人時，其“一函”或“一字”或其“簽名”之請求，即與月俱增。初爲拉爾甫華爾度愛默生之作傳者有言曰，“予憶嘗有一務急進而尙虛浮之青年演說家，既來康果特地方，求其同居之稔友，爲之紹介於愛默生君，蓋愛氏嘗於前夜聽此青年演講也。其友既引彼與愛默生相見後，即出外繫住其所乘之馬，此時此青年演說家懇請愛默生‘簽字保證其爲演說家’（此語係彼親口之言），並謂凡著名文人，均有此舉也。愛默生答曰，‘吾青年之友乎，汝豈不知能保薦汝者祇有一人乎？’‘先生，然則此人爲誰？’‘即汝自己也是也。’”

• Multiplies with the passing months, 與月俱增。 ¹⁰ Ralph Waldo Emerson (rôlf wôl'dô em'er-sûn), 拉爾甫華爾度愛默生, 美國文章家, 詩人, 及哲學家 (1803-1882)。 ¹¹ Pushing, 務急進。 ¹² Vain, 尙虛浮。 ¹³ Concord (kôn'kôrd), 康果特, 城名, 在美國 Massachusetts 州。 ¹⁴ Acquaintance, 稔友。 ¹⁵ With whom he stayed, 與之同居者。 ¹⁶ Endorse, 簽字保證。 ¹⁷ As he expressed it, 此爲彼親口之言; 即用彼親口之言。

10. SAUL'S¹ ARMOR

General Grant remarked to a friend one day when a storm of criticism² was passing over him: "I may not have conducted my military campaign³ according to the rules laid down by military experts, but I would respectfully call the attention⁴ of my critics to the fact that I never had to explain why I failed." The best thing about a success is that it needs no explanation. The worst thing about a failure is that no amount of explanation can remove the stigma.⁵ So strike your own blow in your own way. David sling⁶ in hand will achieve more than Saul in his glittering armor. And David⁷ striding forth in the brazen habiliments⁸ of Saul will certainly fail. Be yourself⁹ even though¹⁰ for a little while your friends may fail to understand your methods or appreciate¹¹ your motives. Your way may be the best way. Try! Venture an experiment. You may fail, but the man who is not willing to fail is not worthy of success. Never mind the sneer¹² of the self-appointed¹³ critic. He laughs best who laughs last. First the sneer and then the cheer. First the lash¹⁴ and then the laurel.¹⁵ First the trial and then the triumph. Try.

11. NOBODY OR SOMEBODY

When an old Bishop of the Methodist Church¹⁶ was examining a group of candidates¹⁷ for the ministry,¹⁸ he asked

¹ Saul (sól), 掃羅; 係以色列 (Israel) 第一代王, 與非利士丁人 (Philistines) 戰, 與撒母耳 (Samuel) 爭, 追大衛 (David), 後爲非利士丁人所戰敗而自刎 (語見舊約). ² A storm of criticism, 評論之風潮. ³ Military campaign, 軍事運動. ⁴ Call the attention to, 請注意於. ⁵ Stigma, 污痕. ⁶ Sling, 飛石; 射石器. ⁷ David (dā'víd), 大衛; 嘗幼爲牧童時, 曾以飛石殺人, 又以善

十. 掃羅之甲冑

格蘭脫將軍某日於評論之風潮橫加於其躬時，嘗語其友曰：“予之治軍或不按照軍事專家所定之規律，然予願敬謹請評論我者注意一點，蓋予未嘗有必需申明予失敗之原因之時也。”夫成功之優點即爲無需乎申明。而失敗之劣點，即爲任何多量之申明，終不能除去其污痕。是故用己之道以行己之事。大衛手執飛砵，能較掃羅全身穿閃耀之甲冑更多成績。倘大衛穿掃羅之黃銅衣裳而闊步前進，則其取敗也必矣。雖汝友輩暫時不能明曉汝之方法或尊佩汝之主旨，仍須行汝之素：汝之道或爲最佳之道。試之哉！冒險作一試驗。汝或因之而失敗，但人之不願失敗者，必無成功之價值。汝宜不顧自命爲評論家者之鄙夷。凡最後歡笑者其歡笑最深。世事常先鄙夷而後讚美。先鞭策而後榮寵。先試驗而後勝利。試之哉。

十一. 非重要人或重要人

昔有監理會教堂老主教某君，於考試牧師職位之大隊候補人時，問曰，“汝爲耶穌服務，

彈琴得掃羅之歡，後同其心腹友（掃羅之子）均被驅逐於法律保護之外，及掃羅死後，大衛始王以色列。⁸ Brazen habiliments, 黃銅衣裳；指甲冑。⁹ Be yourself, 行汝之素；守汝之本來面目。¹⁰ Even though, 雖。¹¹ Appreciate, 尊佩。¹² Sneer, 鄙夷。¹³ Self-appointed, 自命爲。¹⁴ Lash, 鞭子。¹⁵ Laurel, 榮寵之桂冠。¹⁶ Methodist Church, 監理會教堂。¹⁷ Candidates, 候補人；應試者。¹⁸ Ministry, 牧師職位。

them, "Are you willing to be a nobody in Christ's service?" and every one of them piously exclaimed, "Yes!" "Then," said the old bishop, "you are a poor lot—I have no use for you!" The element of ambition must enter into every successful life. "I mean to be somebody," said Lincoln.¹ "I am determined to be famous," said Tennyson.² "I will write a history which the world will be compelled to read," said Macaulay.³ Even in the sacred office of the ministry a man ought to be determined to preach the best possible sermon and command the largest possible hearing.

12. BE STRONG

Be strong. Strong in body. Strong in mind. Strong in soul. Strength commands the attention of the world; men respect it, women admire it. Stand square-toed⁴ and flat-footed.⁵ Let your words be few and full of meaning. Make good your promises⁶ and fulfil⁷ your own prophecies.⁸ Be the incarnation⁹ of health, strength, and robustness. Bishop Quayle¹⁰ furnishes an historical illustration along this line: "Men will forgive much if there be strength. The French tolerated a Louis XIV,¹¹ and not a Louis XVI,¹² because the one was strong and the other weak. They tolerated the administration and gloried in the rule of a Napoleon, and dethroned a Charles X,¹³ because Napoleon,

¹ Lincoln (lín'kǎn), 林肯; 即 Abraham Lincoln, 於 1861—1865 年為美國第十六代大總統, 後被暗殺 (1809—1865). ² Tennyson (tén'í-sūn), 丹尼孫; 即 Alfred Tennyson, 英國詩人, 封 Baron (1809—1892). ³ Macaulay (má-kó'li), 麥皋萊; 即 Thomas Babington Macaulay, 英國文章家, 史學家, 詩人, 與政治家, 封 Baron (1800—1859). ⁴ Square-toed, 方趾的; 意謂穩也. ⁵ Flat-footed, 足平的; 意謂固定也. ⁶ Make good your promises, 守約; 有約必守. ⁷ Fulfil,

願爲一非重要之人乎？”人人虔誠答曰，“然！”老主教曰，“然則汝等直無用之徒耳——予無需乎汝等！”凡能成功之人，其生平必有大願望之質素在焉。林肯曰，“予欲成一重要之人。”丹尼孫曰，“予決爲名人。”麥皋萊曰，“予決著一史，使世人不得不讀之。”雖於牧師職位之虔敬，亦應決意作最佳之演講辭以號召最多數之聽講。

十二. 宜自強

宜自強。強於身。強於心。強於性靈。強力能引起世人之注意；男子尊敬之，女子羨慕之。立身宜穩定。語言宜少而有意義。約定之言宜力守，預說之言宜力踐。宜使汝身爲健康，強力，與興奮之化身。昔者主教魁爾氏，曾供給一歷史上之引證，可藉以明吾說：“凡有強力之人，每能得人之原諒。法國人於路易十四則容忍之，而於路易十六則否，因前者強而後者弱也。法人容忍拿破崙統馭時之政治，且矜誇之以爲榮，而於却而司第十則廢黜之，因拿破崙雖爲暴君而強；却而司則暴

踐。⁸ Prophecies, 預言。⁹ Incarnation, 化身；肉體。¹⁰ Quayle (kwā' [?]), 魁爾, 人名。¹¹ Louis (loo'is; loo'is; 法國音 loo-ē) XIV, 路易十四；於 1643-1715 年間爲法王 (1638-1715)。¹² Louis XVI, 路易十六；於 1774-93 年間爲法王，後被殺 (1754-1793)。¹³ Charles (chārlz) X, 却而司第十；於 1824-30 年間爲法王 (1757-1836)。

though a tyrant, was strong; and Charles was a tyrant and weak. The Stuarts¹ were weak. There was no strength among them. Charles II,² in spite of his monstrous³ vices, had more of the symptoms⁴ of strength than James I,⁵ Charles I,⁶ or James II.⁷ James I was a pedant,⁸ an overgrown schoolboy, 'the wisest fool in Christendom.' Charles I was the creature⁹ of favorites, was possessed of no gift¹⁰ of comprehending¹¹ the people whom he ruled,¹² was an egotist,¹³ and as false as ever a king could well be. James II was an intolerant¹⁴ bigot,¹⁵ blind as a mole,¹⁶ and so incapable of learning that even a scaffold¹⁷ dyed with his father's blood could teach him no wisdom. Such were the Stuarts. The Tudors¹⁸ had been tyrannical, but were not pusillanimous¹⁹ in their weakness. There was no more despotism in James I than Elizabeth,²⁰ nor in Charles I than in Henry VIII;²¹ but there was strength in the Tudors, and only weakness in the Stuarts."

13. CRITICISM

"I would rather be attacked²² than unnoticed,"²³ said the old philosopher, Dr. Samuel Johnson.²⁴ If you cannot stand²⁵ a sneer you will never enjoy a cheer. Galileo²⁶ sat

¹ Stuarts (stū'erts), 司徒挨朝代; 英格蘭及蘇格蘭王族之姓。 ² Charles II, 却而司第二, 却而司第一之子, 於 1660-85 年間爲英王 (1630-1685)。 ³ Monstrous, 猙獰的。 ⁴ Symptoms, 表徵; 跡象。 ⁵ James (jāmz) I, 乾姆斯第一; Mary Stuart 之子, 於 1603-25 年間爲英王 (1566-1625)。 ⁶ Charles I, 却而司第一; 於 1625-49 年間爲英王, 後被殺 (1600-1649)。 ⁷ James II, 乾姆斯第二; 於 1685-88 年間爲英王 (1633-1701)。 ⁸ Pedant, 自誇學問之人。 ⁹ Creature, 受役使於人(或物)之人。 ¹⁰ Was possessed of no gift, 無才。 ¹¹ Comprehending, 了解; 明白。 ¹² The people whom he ruled, 其所統御之人民。 ¹³ Egotist, 專知有己之人。 ¹⁴ Intolerant, 不堪; 難堪。 ¹⁵ Bigot, 執迷之人; 固執之人。 ¹⁶ Mole,

而弱也。司徒挨朝之君主皆弱。其君主無一有強力者。却而司第二，雖有極大之惡蹟，然較之乾姆斯第一，却而司第一，或乾姆斯第二，實多強力之表徵。乾姆斯第一以學自矜，特一長大逾量之小學生耳，‘在耶教國中，可稱之爲最聰慧之愚人。’却而司第一，乃受役使於寵侍者之人，無了解其所統馭之人民之才，且專知有己，極盡爲君者之虛僞。乾姆斯第二，乃一不堪之執迷人也，盲昧如一鼯鼠，且其人極不足與爲善，雖斷頭之臺，染以其父之血，亦不能教彼以智慧也。所謂司徒挨朝代之君主，不過如此而已。至於透統朝代之君主，雖多暴虐，但不至積弱而畏葸，乾姆斯第一之專制，非甚於伊利沙伯女王也；却而司第一之專制，亦非甚於亨利第八也；但透統朝代之君主，總帶有強力，而司徒挨朝代之君主，祇有孱弱而已。”

十三. 他人之非難

“與其默默無聞，毋寧受人之攻擊，”此古昔哲學家塞彌爾約翰生博士之言也。倘汝不能忍受人之鄙夷，則汝異日永不得享受人之

鼯鼠。 Blind as a mole = quite blind. ¹⁷ Scaffold, 斷頭臺. ¹⁸ Tudors (tū'dōrz), 透統朝代; 屬於英國 Owen Tudor 之皇室約, 如亨利第七, 亨利第八, 愛德華第六, 瑪利女王, 伊利沙伯女王等是也. ¹⁹ Pusillanimous (pū-sī-lān'ī-mūs), 畏葸; 怯懦. ²⁰ Elizabeth (ē-liz'ā-bēth), 伊利沙伯女王; 亨利第八之女, 於 1558-1603 年間爲英王 (1533-1603). ²¹ Henry (hēn'rī) VIII, 亨利第八; 於 1509-47 年間爲英王 (1491-1547). ²² Be attacked, 受人之攻擊. ²³ Unnoticed, 默默無聞; 不爲人所注意. ²⁴ Dr. Samuel Johnson (sām'ū-əl jōn'sŏn), 塞彌爾約翰生博士, 英國著作家 (1709-1784). ²⁵ Stand, 忍受. ²⁶ Galileo (gā-lī-lē'ō; 意大利音 gā-lē-lā'ō), 蓋里利亞, 意大利天文學家 (1564-1642).

in the cathedral¹ at Pisa² and marked³ the oscillations⁴ of the great chandelier⁵ in the dome.⁶ The vibration⁷ suggested to Galileo the pendulum⁸ of a clock. His neighbors smiled at his new invention as another proof of his mental eccentricity;⁹ but to-day the ticktack, ticktack, ticktack,¹⁰ of every mantelpiece¹¹ timekeeper¹² sings out the name of Galileo.

¹ Cathedral, 大禮拜堂; 教堂. ² Pisa (pē'zā 或 pē'sā), 披撒, 意大利古城名. ³ Marked, 數記. ⁴ Oscillations, 往復擺動. ⁵ Chandelier (shān-dě-lēr'), 有枝架之掛燈. ⁶ Dome, 圓頂之屋

讚美。昔者蓋里利亞坐於披撒之教堂中，而數記其圓頂屋內大掛燈之往復擺動。此震動即觸動蓋里利亞對於時辰鐘內之擺錘之觀念。但其鄰人當時曾譏笑其新發明不過爲其神經反常之又一證驗；然至今日，各火爐架上時辰鐘滴嗒之聲，蓋聲聲高唱蓋里利亞之名也。

⁷ Vibration, 震動. ⁸ Pendulum, 擺錘. ⁹ Mental eccentricity, 神經反常. ¹⁰ Ticktack, 滴嗒之鐘聲. ¹¹ Mantelpiece, 火爐架.
¹² Timekeeper, 時辰鐘.

DECISION

1. THE HOUSE OF LORDS

The mind is the senate chamber¹ of the soul. Here all the representatives² of the human faculties³ sit in session.⁴ Each faculty has a vote⁵ on every great question of life, which comes up for decision. Here sits Reason, the philosopher⁶ of the soul; Conscience, the judge of the soul; Memory, the scribe⁷ of the soul; Imagination, the artist⁸ of the soul; Will, the executive⁹ of the soul; Hope, the poet¹⁰ of the soul; Faith, the prophet¹¹ of the soul; Doubt, the detective of the soul; and Love, the queen of the soul. On every great question, let every voice¹² be heard.¹³ The Spirit, the speaker¹⁴ of the house, will soon call for a decision.¹⁵

2. TOLSTOY'S¹⁶ EARLY FAILURES

When the insect¹⁷ skips¹⁸ from flower to flower, it is after¹⁹ honey—and gets it. But many a youth moves so swiftly from project to project²⁰ that no progress is recorded. How many a fond father²¹ has worried over a boy (the center of all his hopes) who has seemingly been swept along from

¹ Senate chamber (sĕn'ăt chām'bĕr), 上議院議事廳. ² Representatives (rĕp-rĕ-zĕn'tā-tivz), 代表. ³ Faculties (fāk'ül-tiz), 心智之力. ⁴ Sit in session (sĕsh'ŷn), 開會集議. ⁵ Vote, 表決權. ⁶ Philosopher (fi-lŏs'ŏ-fĕr), 哲學家, 善探事理之幽曠, 全恃理性爲根基, 故云。以下皆譬喻之詞。 ⁷ Scribe, 記錄員. ⁸ Artist, 藝術家; 想象力能懸想事物美醜, 故用以爲喻. ⁹ Executive (ĕg-zĕk'ü-tiv 或 ĕk-sĕk'-), 行政官. ¹⁰ Poet, 詩人; 詩人善與讀者以希望, 故云. ¹¹ Prophet, 預言家, 預言家深信某事之必

決 心

一. 上 議 院

心者，靈魂之上議院議事廳也。於此也，人類智能之一切代表聚而會議焉。人生每有一大問題發生，須付表決之時，各個智能皆有一表決權。代表中有理性者，靈魂之哲學家也；有是非心者，靈魂之裁判官也；有記憶力者，靈魂之書記員也；有想象力者，靈魂之美術家也；有意志者，靈魂之行政官也；有希望者，靈魂之詩人也；有信心者，靈魂之預言家也；有疑慮者，靈魂之偵探也；有愛情者，靈魂之后也。每遇一大問題發生，應使此諸代表，各得詳述其意見。彼精神者，則議長也，將以衆代表之意見付表決矣。

二. 託爾斯泰早年之失敗

蜜蜂之由甲花而躍至乙花也，爲求蜜也一求則得之矣。但有多少青年，今日一計劃，明日一計劃，忽忽變計，卒至一無所成者，比比也。亦有多少慈父，見其子（爲彼一生希望之中心點）之忽而從事於此，忽而從事於彼，泛然無常

有某結局，故以之稱 Faith. ¹³ Every voice, 各代表之意見。¹³ Heard, 聽（其意見）。¹⁴ Speaker, 議長。¹⁵ Call for a decision, 付表決。¹⁶ Tolstoy (töl-stoi'), 卽 Count Leo Nikolaevich Tolstoy, 俄國小說家（1828-1900）。¹⁷ Insect, 蟲；蜜蜂之類。¹⁸ Skips, 跳；躍。¹⁹ After, 尋覓。²⁰ Moves . . . from project to project, 由一計畫轉至他計畫。²¹ Fond father, 慈愛之父。

pillar to post¹ without any conception of the value of stability or endurance. May we not hope that many such may finally find the true meaning of life and the value of one direct and determined aim and purpose?² Say "The Congregationalist"³ concerning Tolstoy: "In his youth Tolstoy was not a diligent technical student.⁴ His career at the University of Kazan⁵ was a failure. Taking up superficially, and rapidly dropping one subject after another, he matriculated⁶ for the mathematical faculty,⁷ dropped mathematics for medicine, dropped medicine for law, dropped law for Oriental languages,⁸ and finally left the university without a degree.⁹ In later life he overcame this inability to apply himself steadily to a given task.¹⁰ When he finally set out on his search for the 'meaning of life,' he devoted himself to that quest with an intensity that nearly wrecked him, body and mind."

3. INDEFINITE¹¹ PEOPLE

Certain men fail because they lack decision. They lack decision of character, because they lack the ability to reach a conclusion. That man would make a poor judge¹² who could never make up his mind concerning the punishment to be meted out¹³ to a prisoner. Successful men are those who know how to think quickly, think accurately, and act promptly. Heaven save us from indefinite folk!¹⁴

~ ¹ Swept along from pillar to post = driven from one resource to another, 由一方略驅至他一方略。 ² One direct and determined aim and purpose, 一個徑直堅決之宗旨。 ³ "The Congregationalist" (kōŋ-gr-gā'shūn-āi-ist), 報名。 ⁴ Technical (tēk'ni-kāi) student, 研究工業之學生。 ⁵ University of Kazan (kā-zān'y'), 俄國大學名; Kazan 係俄國之一省。 ⁶ Matriculated (mā-trik'ū-lāt-ēd), 報入。 ⁷ Mathematical faculty, 算學系。 ⁸ Oriental lan-

業，不知固定與堅忍之價值，而怒焉憂之者，又不知凡幾也。此類青年，吾人對之，亦能有終有一日者，彼自能察見人生之真義與一直接堅定之宗旨之價值之希望否乎？“教會獨立報”對於託爾斯泰之評論曰：“當其少時，託爾斯泰學工藝不勤。其在喀攘大學之生涯，一失敗之生涯也。泛泛然擇一功課，未幾即去之，一而再，再而三，始而學算不成，則去算而學醫，復去醫而學律，更去律而學東方文字，卒不獲畢業而舍大學以去。中歲以後，始制勝此不能專心於一種工作之習慣。及其開始從事於探求人生真義之後，始專心致志，然用力過專，幾至身心俱瘁。”

三. 無定志之人

人有因無決心而失敗者。彼輩行爲上無決心，因其無求得結論之能力故也。凡人之對於囚犯不能決定以何罪定讞爲宜者，必爲一無能之裁判官。而成功之人，必知如何而思，如何而行，思宜速而當，而行尤宜敏捷。吾願上天救吾輩，不令吾輩爲無定志之人！魏

guages, 東方各國之語言文字。⁹ Degree, 學位。¹⁰ Given task, 一定之一種功課。¹¹ Indefinite, 無定志的; 含糊。¹² Make a poor judge, 成一無用(或無能力)之裁判官。¹³ To be meted out = to be allotted, 施。¹⁴ Heaven save us from indefinite folk! 此係一祈求語, 故“heaven”之後用“save,”不用“saves.”

Kate Douglas Wiggin,¹ in "Penelope's Progress,"² depicts³ a Scotch maid⁴ whose entire stock of conversation consisted in a single phrase, with which she invariably⁵ replied to all questions. The only answer she deigned⁶ to give was: "I could na' say." "Jean, is your mistress in?" "I could na' say." "Jean, who lives next door?" "I could na' say." "Jean, is it raining?" "I could na' say." In answer to every question in the usual current of conversation,⁸ she would turn her "blue Scotch noncommittal eyes"⁹ upon you and say, "I could na' say."

4. KNOW YOU ARE RIGHT

Dr. O. P. Gifford¹⁰ says that when Henry Ward Beecher¹¹ was in college he was sent to the board¹² to solve and demonstrate¹³ a mathematical¹⁴ problem. He finished and arrived at an answer. The professor asked a question or two and sent Beecher to his seat in disgrace,¹⁵ asking another student to work out the problem. The latter did so and reached the same result by the same process.¹⁶ "Well, that's just the same as Beecher got," protested the professor. "I know that," replied the young man, "but I know it's right." "The problem has been correctly solved," said the instructor. Beecher was now thoroughly aroused:¹⁷ "He did it the same way I did and got the same result," he shouted,

¹ Kate Douglas Wiggin (kāt dūg'las wīg'in), 卽 Mrs. G. C. Riggs 之著書之名, 美國著作家, 爲太平洋沿岸義務幼稚園之第一創立者, 生於 1857 年. ² "Penelope's (pé-nél' -péz) Progress," Mrs. Riggs 所著書之一, 於 1898 年出版. ³ Depicts, 描寫. ⁴ Scotch (skōch) maid, 蘇格蘭女侍者. ⁵ Invariably, 不變. ⁶ Deigned (dānd) = thought worthy, 以爲適宜. ⁷ "I could na' say" = I could not say. Na' = not, 蘇格蘭土語. ⁸ Usual current of conversation, 普通談話. ⁹ "Blue Scotch noncommittal eyes,"

觀氏於其所著之“潘義洛之成功”一書內，描摹一蘇格蘭之女侍者。此人之一切談話，盡包括於一單詞之中，無論問彼何事，彼皆以此詞答之。彼所慣用之唯一答詞爲：“我不能言。”設有問彼者曰，“琪恩，汝女主人在家否？”彼即答曰，“我不能言。”或問曰，“琪恩，鄰右所居者爲何人？”彼亦答曰，“我不能言。”更問曰，“天下雨否？”彼亦答曰，“我不能言。”在極普通之談話中，彼每答一問，必轉其“蘇格蘭狀之不負責任之雙目”而答曰，“我不能言。”

四. 自知無誤

葛福特博士言當亨利華特皮謙在大學肄業時，嘗被其師遣赴黑板演解一算題。彼演畢且得一答。教授問以一二語後，即斥令皮謙退還彼之坐位，囑另一學生演算此題。此生奉命後，以同一之步驟得同一之結果。教授抗言曰，“那就與皮謙所得的完全相同了。”此少年答曰，“我曉得那點，但我也曉得牠是不錯。”教師曰，“這算題演的不錯了。”於是皮謙大爲驚動：彼呼曰，“他的演算和我一樣

Mrs. Riggs 書中之語。 Noncommittal, 可可否否; 無所可否。
¹⁰ O. P. Gifford (gíf'örd), 近人, 事實不詳。 ¹¹ Henry Ward Beecher (hën'ri wórd bē'chēr), 美國傳道者與演說家 (1813-1887).
¹² Board, 黑板。 ¹³ Demonstrate (dēm'ōn-strāt, 或 de-mōn'strāt), 證; 演。
¹⁴ Mathematical (māth-ē-māt'i-kāl), 數學的。 ¹⁵ Sent . . . to his seat in disgrace, 斥而去之使復其位。 ¹⁶ By the same process, 用同一之步驟。
¹⁷ Thoroughly aroused, 頗爲憤激。

“why did you send me to my seat?” “Because you did not know you were right.” To be right and then to know that you are right¹—that’s a powerful factor in life.

5. HE MISSED IT

Certain men have a fond² expression—“If.” If they had arisen earlier—If they had only written in time—If they had just said the word—If it had only occurred to them—If they had only thought. Ah, if it had not been for the If.³ Certain other men have an infinity for⁴ a “But.” But times are hard—But friends are few—But money is scarce—But failure is almost certain—But circumstances are adverse—“But” and “If”—and if it had not been for the But. Yea,⁵ verily!⁶ Here is a quotation: “Mr. Jimmy Fallows,⁷ who had studied Mr. Opp⁸ at close range,⁹ registers his estimate¹⁰ of him: ‘If there’s one person in the world that’s¹¹ got a talent for missing things, it’s Mr. Opp. I never seen him that hadn’t just missed gettin’¹² a thousand-dollar job, or inventin’ a patent,¹³ or bein’ hurt when he had took out¹⁴ an accident policy.¹⁵ If he did ketch¹⁶ a train, like enough it was goin’ the wrong way!’ ”

6. AGE AND RESPONSIBILITY

“He is of age¹⁷—ask him,” said the parents of the blind man to the city authorities.¹⁸ There is sure to come a time

¹ That, 指 “to be right and then to know that you are right,” 爲加重語勢之故, 特加一長畫, 更提 “that” 一字以指上文, 用爲 “is” 之句主。 ² Fond, 愛好。 ³ If it had not been for the If, 倘若無此 “倘” 字者 (語未盡, 而言下有無限感慨)。 ⁴ Have an infinity for, 用之不已。 ⁵ Yea=yes。 ⁶ Verily!=in truth! ⁷ Jimmy Fallows (jim’i fāl’ōz), 假託之人名。 ⁸ Opp (ōp), 假託之人名。 ⁹ At close range, 接近。 ¹⁰ Registers his estimate, 記其估量之詞。

而且得到一樣的結果，你爲什麼把我斥回我的坐位？”“因爲你沒有曉得你自己的不錯。”既求其是，還須自知其是——此爲人生有力之原子。

五. 彼錯過矣

有人有一好用之詞——卽“倘”字是也。倘彼輩起身稍早者——倘彼輩已及時寫成者——倘彼輩已提及此語者——倘此事早爲彼輩所見及者——倘彼輩早已思及者，噫，倘此“倘”字而無有也，則用何字耶？又有一班之人慣用一“但”字。但時局艱難——但朋輩寡少——但財物難得——但失敗幾乎可必——但境遇不順——不用“但”字卽用“倘”字——倘此“但”字而無有也，則用何字耶？信哉，是也！於此有一引證之詞：“健米弗洛君於細細研究奧潑君之後，記其估量與潑君之詞曰：‘假使全世界有一錯過事機之才之人，此人必爲奧潑君矣。我每見其人，其人非卻卻錯過一機會，不能得到一薪水千元之缺，卽卻卻錯過一機會，不能發明特許專賣品，再不然，卽於正欲投保意外禍患險之際而身體受傷。彼若出而趕趁火車，往往行錯趁車之路。’”

六. 年齡與責任

警者之父母謂城市之當局曰，“彼爲成年之人矣——請問彼。”任何青年，其一生中有

¹¹ That's=that has. ¹² Gettin'=getting. ¹³ Patent, 特許狀, 專賣特許權. ¹⁴ Took out=was to procure issue of. ¹⁵ Accident policy, 意外禍患之保險. ¹⁶ Ketch=catch. ¹⁷ Is of age, 成年; 法律上普通認年滿二十一歲之人爲成年人(凡年滿二十一歲自二十一歲之第末一日起爲成年人). 在民法上, 年滿二十五歲者爲成年人. ¹⁸ City authorities, 城市官廳.

in the life of every young person when he must assume the whole responsibility¹ for his personal welfare.² Fate, destiny, and the future depends upon the action of the will—choice and decision.³ The Father of Frances E. Willard⁴ insisted that his daughter should not indulge in the luxury of⁵ reading a novel, he was opposed to fiction in every shape and form.⁶ What was his surprise when he found his daughter, one afternoon, reading one of the popular novels of Sir Walter Scott.⁷ Deep in the pleasure of the story⁸ she was interrupted by her father's voice, who stood upon the steps gazing at her in astonishment.

"What have you?" he inquired sternly.

"One of Scott's novels," she answered.

"Have I not forbidden you to read novels?"

"You have and in the main⁹ I've kept faith with you; but you forget what day it is."

"What day, indeed! I should like to know if the day has anything to do¹⁰ with the deed!"

"Indeed it has—I am eighteen—I am of age—I am now to do what I think right; I am to obey God's law alone; and to read this fine historical story is, in my opinion, a right thing for me to do."

¹ Assumed the whole responsibility, 負全責. ² Personal welfare, 自身幸福. ³ Choice and decision — 註釋上文 "action of the will" 爲何物. ⁴ Frances E. (Elizabeth) Willard (wíl'árd), 美國女改革家 (1839-1898). ⁵ Indulge in the luxury of, 放任於...之奢侈. ⁶ In every shape and form, 種種方法; 無論何種形式.

一必至之時，此時既至，即應負其自身幸福之全責。氣數也，運命也，將來也，均倚賴意志之行爲——選擇與決心——者也。魏蘭得之父，必不放任其女讀小說，彼之於小說也，無時無地不反對之。一日午後，彼見其女讀司各脫氏之一名著，彼之驚訝可想見矣。女讀書中故事正在入神之際，突爲其父之聲所間斷，蓋其父立於階石之上，雙目視女而作驚訝之態度也。

父嚴重問曰，“汝所讀者何書？”女答曰，“司各脫氏小說之一也。”

“余豈未嘗囑汝勿讀小說乎？”

“父曾囑我勿讀，而我亦曾確守父訓；但父忘卻今日爲何日矣。”

“今日果何日乎！時日與此行爲有何關係，余願知之！”

“果有之——我十八歲矣——我已成年人矣——我應爲我心所以爲是者；我祇應服從上帝之法律耳；讀此絕佳之歷史小說，在我意中，亦正當之事，我所得爲者也。”

⁷ Sir Walter Scott (skót), 蘇格蘭小說家及詩家 (1771-1832).

⁸ Deep in the pleasure of the story—adjective phrase, modifying the pronoun “she.” ⁹ In the main, 大體；大致。 ¹⁰ Has anything to do, 有關係。

BRAINS

1. EDUCATED OR GRADUATED

In these days, these lovely days of June,¹ when young men and young women are coming forth from our colleges and academies gowned² in the garments of culture,³ with diploma in hand and seemingly ready for the conflicts of life,⁴ it is well to remember that a man's education is not finished when his college course is ended. President Eliot,⁵ of Harvard College, once remarked that there are two classes—graduated people and educated people. The graduated people have “finished” their education; they never learn anything after they leave college. The educated people have learned how to learn. Beecher⁶ said, “I am always learning.” The boatman on the Fulton Ferry⁷ passing from New York to Brooklyn⁸ had a lesson for Beecher. He had learned how to learn.

2. THE COLLEGE-BRED YOUTH

I was seated in the office of a Boston⁹ millionaire¹⁰ one day. He was a self-made¹¹ man and one who had risen from obscurity and poverty by his own efforts. Through the window of his private office you could see the desks and

¹ These lovely days of June, 指上文 “these days.” ² Gowned, 穿長袍; 大學學生畢業時所穿之禮服爲一寬博之長袍, 名曰 gown. ³ Garments of culture, 文明之衣, 指 gown. ⁴ Conflicts of life, 人生競爭; 生活競爭. ⁵ Eliot, 即 Charles William Eliot, 於 1869-1909 年間爲美國 Harvard University 校長. ⁶ Beecher, 即

心 智

一. 受教育或已畢業

當此之時，當此六月晴明之時，青年男子與女子，身被文化之衣，從大學及專門學校而出，手持畢業證書，若預備作生活之競爭者，宜切記一事，即大學課程修完之時，人生之教育實未完竣也。哈佛特大學校長伊利脫曾言人可分為兩類——即已畢業之人與受教育之人是也。已畢業之人，乃“受完”教育之人也；是輩出大學之後，不再學矣。受教育之人則為已學得如何求學之法者。皮謙曰，“我無時不學。”富而登渡之舟子，自紐約至勃洛克林，實與皮謙以教訓。彼已學得如何為學之法矣。

二. 大學所培植之青年

一日，余坐於波士登之一富翁之公事室。富翁為一自助者，起自貧賤，盡由己力。自其私人辦公室而外望，可以窺見辦事員與會計員五十人之辦公桌與公文，此五十人之忙碌，

Henry Ward Beecher, 美國宗教師及演說家 (1813-1887).
7 Fulton (fūl'tūn) Ferry, 渡名。8 Brooklyn (brōōk'lin), 在美國 Long Island 之西。9 Boston (bōs'tūn), 美國 Massachusetts 州之一商埠。10 Millionaire (mil-yūn-ār'), 百萬豪富。11 Self-made, 自成自立者。

documents of fifty clerks and bookkeepers busy at work on the accounts¹ of the millionaire. The business establishment was situated within half a mile of Harvard College² with its three thousand students. And of these he may have been thinking when he turned in his revolving chair³ and pointing toward his busy clerks remarked: "Of what advantage is a college education? I have young fellows in that office who never saw the inside of college halls, who are more clever by one hundred per cent than most of the college graduates who are employed in this establishment." The self-made millionaire imagined that the Harvard graduate, when he entered the commercial realm,⁴ would prove himself above the average.⁵ In this he was disappointed—the ambitious but untrained American youth had proven himself brighter and keener in the competition for commercial success. All of which leads us to remark that a college education is a splendid thing to have but a poor thing to depend upon. Mental discipline⁶ will never take the place of business experience. The ambitious young man who is ignorant and knows it,⁷ will outdistance the college-bred youth who possesses a diploma and depends upon it. Get a college training by all means, but remember that in courts of commerce "gumption"⁸ is fully as important as knowledge.

3. THINK IT OUT

Men are confronted with⁹ problems on every side. The solution of these problems insures solid success. Preacher's problem—How shall I fill my church? Dentist's problem

¹ Accounts, 賬據. ² Harvard (hār'v'rd) College, 美國著名大學. ³ Revolving chair, 能旋轉之椅. ⁴ Commercial realm, 商界. ⁵ Average, 平常之人. ⁶ Mental discipline, 心智上之訓

皆因富翁故耳。富翁之商業機關，距哈佛特大學不及半英里，而哈佛特大學共有學生三千人。富翁當坐入能旋轉之椅中時，或思及此輩學生，故指其最忙之辦事員而言曰：“大學教育有何利益乎？我在他一機關中，用有青年者，生平未嘗一睹大學之堂奧，而其聰慧，則過於此處所用之大學畢業生百分之百也。”此自助之富翁，意謂哈佛特大學畢業生一入商界，必能證明其能力之出衆。於此一端，富翁大失望——彼能自證其在商業競勝上較他人爲明敏而銳利者，惟彼志高而未受大學訓練之美國青年耳。凡此種種，皆使吾人敢言大學教育，得之固佳，而欲恃以致用則未必。心智上之訓練不能用以代商業上之經驗也。彼志高之青年，雖未讀書而卻自知未讀書者，實能勝彼大學所培植之青年，執有畢業證書而倚爲長城者。故大學之訓練必須設法以求之，然在商場中則“實用”尤爲不可缺之智識。

三. 求其故

人之四周，皆與問題相接觸。此諸問題之解決，卽足擔保實質之成功。如何充滿我之講道堂？——此傳教者之問題也。如何修補蛀

練。 ⁷ Ignorant and knows it=ignorant and knows that he is ignorant. ⁸ “Gumption” (gūmp’shūn), 常識，係俗用，故用引號。

⁹ Confronted with, 相向而來；相對而起。

—How shall I perfect¹ teeth without pain? Merchant's problem—How shall I dispose of² goods for which there is no demand? Lawyer's problem—How shall I compel men to seek for my advice? Doctor's problem—How shall I persuade men that the laws of health are in my possession?³ Politician's problem—How shall I convince men that my policy is right? In each case there is a splendid acreage⁴ for profound thinking. Every problem is solved by thought. Just here let me cull⁵ an illustration: "A good story is told of how Coquelin,⁶ the celebrated actor, won his membership of the Sub Rosa Club⁷ in the Latin Quarter,⁸ Paris. He was present one night at the club's weekly supper, and having heard there was a vacancy in the roll,⁹ applied for membership. The only rules of the club are: 'Think much. Write little. Be as silent as you can.' The presiding officer, with this last rule in mind, answered the applicant¹⁰ by placing before him a tumbler¹¹ so full of water that another drop would have caused it to run over. Coquelin understood. He had evidently been misinformed about a vacancy; the club membership was full. Over the table was suspended a rose, the club emblem. While the glass still stood before him Coquelin broke a petal from the flower, and laid it so gently on the water that not a single drop was spilled. A silent man could join and make no trouble. Around the table ran a ripple of smiles¹² and little hand claps and nods of approval, and Coquelin was unanimously admitted."

¹ Perfect (pūr'fēkt; pār-fēkt')=to make perfect, 使 . . . 完好.

² Dispose of, 處置; 脫手. ³ The laws of health are in my possession, 康健之律令在我之掌握中, 意謂我能保人康健也.

⁴ Acreage (ā'kēr-āj); acre (ā'kēr), 英畝也; acreage, 諸英畝之總量; 借用為廣大之意. ⁵ Cull, 剪; 割. ⁶ Coquelin (kōk-lān'), 名

Benoît Constant, 法國名伶 (1841-1909). ⁷ Sub Rosa Club: Sub Rosa (süb rō'sá)=under the rose, 拉丁文, 作守秘密 (secretly) 解.

牙而不痛？——此牙醫生之問題也。如何處置無人過問之貨物？——此商人之問題也。如何使人必就我求計畫？——此律師之問題也。如何進說於人，使知健康之律令在我掌握中？——此醫師之問題也。如何使人了解我之政策為切當？——此政治家之問題也。凡諸所舉之例，各有一極廣之範圍，容人深思。蓋無論何問題，皆須以思想解決之。今我試割取他人文字之一節以證吾說：“顧克蘭，名伶也，彼如何得到巴黎拉丁區靜默俱樂部會員資格之故事，述之殊為有味。某晚彼赴該俱樂部之每週宴會，聞會員中新出一缺，乃請入會。該會之條件曰，‘多思考，少寫作，緘默一如己之所能。’主席心中，頗注意於最後之一條件，因取不倒杯一，滿盛清水，但加一滴即泛溢，置顧克蘭之前，用答其請。顧克蘭知主席之用意。彼所聞會員出缺事，僞也；該會會員人數常無不足也。桌之上面懸有玫瑰一朵，乃該會之徽章也。當不倒杯尚在其座前時，顧克蘭在玫瑰花上摘其一瓣，緩緩放於水上，杯中之水不稍溢。能緘默者定可入會而不至使會中為難也。席間見者皆莞然而笑，且有微微拍手聲及點首示意者，蓋人人贊成顧克蘭入會也。

相傳 Cupid 以玫瑰花賂 Harpocrates，勿以渠與 Venus 之相愛告人。自是以後，玫瑰遂為守秘密之標識。膳堂往往圖繪玫瑰花為點綴，囑客勿以席間之語外傳。故譯“Sub Rosa Club”為“靜默俱樂部。”⁸ Latin Quarter，巴黎之一區。⁹ Roll，會員名冊。¹⁰ Applicant，請求入會者。¹¹ Tumbler，酒杯之一種。¹² Ripple of smiles，微笑。

4. EDMUND BURKE

When Disraeli¹ was delivering a speech before a political gathering where his enemies seemed to be as numerous as his friends, one of his auditors² exclaimed: "Where do you stand, anyhow?"³ to which the statesman replied: "I stand on my head."⁴ Few men can stand on that part of their anatomy⁵ and do it gracefully. But Lord Beaconsfield⁶ could stand on his head. He belonged to the aristocracy of brains.⁷ His remark reminds us of Edmund Burke⁸ when he said: "I do not fear the day of judgment⁹ half so much as I do the day of no judgment." Thinkers are the kings of the earth. Robert G. Ingersoll¹⁰ was right when he said: "The man who can't think is an idiot, the man who won't think is a fool, and the man who dare not think is a slave."

5. THE BEST THING HE EVER DID

Professor Louis Agassiz,¹¹ the one hundredth anniversary¹² of whose birth we have just been celebrating, became famous for the remark¹³ which he made when the business manager of an entertainment bureau¹⁴ urged him to enter the lecture field,¹⁵ because of the financial gain which would

¹ Disraeli (diz-rā'li), 名 Benjamin. 英國之猶太人, 著作家及政治家, 兩度爲英首相 (1804-1881). ² Auditors (6'di-tērz), 聽演說者. ³ "Where do you stand, anyhow?" 汝究站立於何所? 意即取何態度也. ⁴ Stand on my head, 站於頭上, 謂憑腦筋之思想也. To stand=to assume and maintain a particular position, as with reference to a course of action. The statesman, 指 Disraeli. ⁵ That part of their anatomy (ā-nāt'ō-mī), 指 head. Anatomy=structure or organization of an animal or plant, 動植物之組織或構造. ⁶ Lord Beaconsfield (bē'kūnz-fēld, 或 bēk'ūn-), 指 Disraeli, 因 Disraeli 封爲 Earl of Beaconsfield, 故有是稱. ⁷ Aristocracy

四. 愛特門培克

當戴思臘黎在某次政治聚會演說時，到會者政敵之多，不減於其政友，中有一聽者呼曰，“君究取何態度乎？”戴思臘黎答曰，“我但憑我之首腦耳。”人之能憑其首腦而措施雍容不迫者，固甚少也。而竟能憑之者，倍根思斐爵士也。彼乃貴族之有腦筋者也。彼之言又引起吾人記及愛特門培克之言曰：“我畏審判日，不及畏無審判一半之多。”思想家乃地球之王。嬰格蘇之言不欺我也，其言曰，“人之不能思想者癡人也，其不願思想者愚人，不敢思想者奴隸也。”

五. 彼所爲之最佳之事

安格西教授，即吾人慶祝其百歲紀念甫畢者，曾以一言之對答而成名，此對答出於某消閒社經理，勸彼入演講界演講之時，蓋該經理以爲彼入演講界可得大宗金錢也。安格西

(är-ís-tòk'rá-sí) of brains, 貴族之有腦筋者; 貴族之有思想者。⁸ Edmund Burke (éd'múnd búrk), 英國政治家 (1729-1797)。⁹ Day of judgment = the day of the Last Judgment, 最後之審判日 (宗教家謂此日爲上帝裁判世間人類善惡之日)。¹⁰ Robert G. (reen) Ingersoll (ín'gēr-sòl), 美國法律家及反宗教家 (1833-1899)。¹¹ Louis Agassiz (äg'a-sè, 法國音讀 à-gà-sè'), 即 Louis John-Rudolph Agassiz; 居美國之瑞士博物學家 (1807-1873)。¹² Anniversary (än-ì-vúr'sá-rí), 周年。¹³ Remark, 言; 語。¹⁴ Entertainment bureau (bú'rò 或 bú-rò'), 娛樂處; 消閒社。¹⁵ Lecture field, 演講界 (意即定期演講, 有志者得購券往聽也)

accrue¹ to him. He responded, "I have no time to make money." When somebody asked him what was the best thing he ever accomplished in his long career² as a student of science, he made another very suggestive³ remark: "I have taught four or five young men how to observe." He had taught four or five young men how to observe—how to think. That's an achievement worth working for. Above all things, learn to think. Of Abraham Lincoln⁴ it was said that he read less and thought more than any man of his generation. A thinking man is God's best friend and the devil's strongest enemy. A man who dares to think and has the courage of his convictions⁵ is a most charming character to every one who loves the truth.

6. AN ORIGINAL⁶ THINKER

There is nothing which will act like a plow⁷ in the brain like a question. Question your way into⁸ a difficulty and question your way out.⁹ When you ask yourself a question and turn to yourself for an answer and delve¹⁰ till you discover the answer—then you are an original thinker. The catechisms¹¹ of the future will give the questions but not the answers. A clear brain is an intellectual question drawer,¹² with a few vital questions¹³ satisfactorily answered, and the manager of the question drawer, hard at work in the highest room¹⁴ he can find, with his face turned toward the rising sun.¹⁵ An original thinker does not ask questions

¹ Accrue (*á-krōō'*)=to come or be added as increase. ² Career, 境地. ³ Suggestive, 含有深意; 足以尋味. ⁴ Abraham Lincoln (*á-brá-hám líŋ'kín*), 美國十六代總統 (1809-1865). ⁵ Has the courage of his convictions, 勇於自信. ⁶ Original, 真正, 即不做倣之意. ⁷ Plow, 犁; 犁能耕田, 問題能發展人之思想, 故以之相喻. ⁸ Way into, 入. ⁹ Way out, 出. ¹⁰ Delve, 掘地, 謂

之答語曰，“我無謀金錢之時間。”又有一時，有人問彼一生研究科學所成就以何事爲最佳，彼又爲一極有深意之言，“我已教得四五青年如何觀察矣。彼曾教得四五青年如何觀察——如何而思。此誠值得工作之一事也。學所以思乃事之最要者。人言阿伯刺罕林肯讀書報之時間較其時之任何一人爲少，而思想之時間較其時之任何一人爲多。能思之人，造物之良友，而魔鬼之大仇也。敢於沈思，勇於自信之人，其性質凡愛誠實者莫不愛重之。

六. 真正之思想家

在腦筋中有耒耜之作用者，殆莫如問題一物。如何而入危難中，如何則可出焉，此皆問題之作用也。君若自問一問題，且自求其答語，直至答語求得而後已——至此君始爲一真正之思想家矣。今後世界之問答教訓，將祇述問題，而不兼述答語。一清明之腦筋，卽一智慧之問題箱也，中有切要問題數則，業已充分答出，亦卽一問題箱之經理人也，居其所能求得之最高地位，面向方升之日，勤勤工作，彼真正之思想家，並不如恆人之以問題問人，

深深研求也。¹¹ Catechisms (kät³-kiz'mz), 問答教訓。¹² Question drawer, 問答箱; 置問答之抽屜。¹³ Vital questions = questions of vital importance, 重要問題。¹⁴ Highest room, 最高地位; 腦居人身最高地位, 故云。¹⁵ Face turned toward the rising sun, 面向太陽, 人當思索之時, 面目往往向天, 故云。

and accept your answers. Nor does he commit your longer or shorter catechisms to memory¹ and recite them to the world. He asks his own questions and seeks for answers which his inner conscience² will own.³

7. BRAIN TRACKS

Every habit creates a brain track.⁴ Every brain track controls a habit. To think one and the same⁵ thought one hundred times, cuts that thought into the brain as deeply as a stonecutter carves an inscription⁶ upon a tombstone. Mental intoxication⁷ precedes physical intoxication.⁸ Even when a drinking man is sober, the brain cells of his brain tracks call for⁹ rum,¹⁰ even as the ruts¹¹ on a dusty road thirst¹² for water. "If an intellectual process runs through our brain once," says Henry Drummond,¹³ "it leaves comparatively no effect; but say it over a hundred times, and a footpath is worn through the brain; the one hundred and first time will be easy; say it a thousand times and lo!¹⁴ Through all the cellular¹⁵ structure of the brain there is laid forever a thoroughfare¹⁶ upon this one intellectual idea, and temptations and sins march to and fro in endless processions¹⁷ along the beaten track."

8. DANGEROUS THINKING

"As dangerous as a thought" will be one of the accepted¹⁸ expressions of the twentieth century. For men are more

¹ Commit your longer or shorter catechisms to memory, 不問問題之長短而牢記之(不問長短, 意謂不顧是非也). ² Inner conscience, 深居在內之良心. ³ Own, 承認. ⁴ Brain track, 腦筋上之軌道, 謂腦筋上所印之痕跡也. ⁵ One and the same, 同一. ⁶ Inscription, 銘; 碑文. ⁷ Mental intoxication, 心智上之沈醉; 沈酣. ⁸ Physical intoxication, 身體上之

而盲然承受其答語者也。彼亦不以君之問答，勿辨其是否，而切記於心中，以之轉述於人。彼自問其問題，而其所求之答語，必其良心所能承認者。

七. 腦中軌道

凡習慣造成腦中軌道。腦中軌道約束習慣。試取同一之思想，反覆思辨，直至百遍，深深印入腦中，如刻石者之刻銘於墓碑上。夫心智上之沈醉，必先於身體上之沈醉。沈湎於酒者雖當清醒之時，其腦中軌道之細胞，亦在呼酒，正如灰塵滿地之道路，其車轍渴於得水也。傑輪門氏有言曰，“假如心智上之進程，祇於腦中經過一次，在比較上似無效驗之可言；假如將此進程口說百遍，則腦筋中必成一步道；夫說一百有一遍，亦易事耳；假如說至千遍，則情形大不相同矣！即在此心智之觀念上，經過腦中一切細胞之組織，將成一永遠存在之大道，而誘引與罪咎，從此結隊而行，來往於此踐踏而成之徑上而不間斷也。

八. 危險之思想

“與思想同一危險”一語，乃二十世紀所公認之一語也。蓋思想之權力今已漸漸爲人

沈醉醉。 ⁹ Call for, 呼；求。 ¹⁰ Rum, 甘蔗酒。 ¹¹ Ruts, 車轍。
¹² Thirst=feel thirst. ¹³ Henry Drummond (hěn'ri drúm'únd), 蘇格蘭宗教家及著作家 (1851-1897)。 ¹⁴ And lo!=and look! 試觀其結果何如! (有情形不同之意)。 ¹⁵ Cellular (sél'ú-lár)=pertaining to cells. ¹⁶ Thoroughfare, 通衢。 ¹⁷ March to and fro in endless processions, 往來不絕。 ¹⁸ Accepted, 公認。

and more beginning to realize the power of thought. Think a thought persistently¹ and it will come to the surface.² Men will find it in your face, see it in your eye, hear it in your voice, and recognize it in your gesture.³ Thought is like a certain brand⁴ of soap—"It floats." It always finds the surface. For good or for evil, for weal or for woe, ideas are the only things which count.⁵ John Ackworth⁶ says: "But if ideas will not help us, there is nothing under God's sun⁷ that can. This world has been lifted to what it is by ideas."⁸ As Emerson⁹ says again, "They only who build on ideas build for eternity."¹⁰ Or, as we read in that recent sensational¹¹ novel, "When It Was Dark,"¹² "The decisive events of the world take place in the intellect. The only things that count are ideas. As a man thinketh in his heart, so he is."

9. BRAINS AND BUSINESS

I believe that I could write a book for young men on "Brains and Business." Not because I possess the gift¹³ of the former,¹⁴ or have had a large experience in the realm¹⁵ of the latter, but because history is bright with the story of men who have succeeded by sheer¹⁶ brain-power. Andrew Carnegie¹⁷ during his business career had a great faculty for discovering and developing young men of brains. He says: "I have had forty-three partners and none of them, with the exception of two, ever put a dollar into the business, yet when they retired they all were millionaires.

¹ Persistently, 堅持不 舍; 固執. ² Come to the surface, 上面; 形於外. ³ Gesture, 動作. ⁴ Brand=particular kind of goods. ⁵ Count, 足以計算; 足以重視. ⁶ John Ackworth (āk'wǎrth), 不詳. ⁷ Under God's sun, 在上帝所造之太陽下, 意即天下. ⁸ Lifted to what it is by ideas=lifted to that which it is by ideas—"which" 爲 "is" 之 complement. ⁹ Emerson, 即 Ralph Waldo

所察見矣。每一思想，存於中而不忘，久後必形於外。人將見君面上露出此思想，眼中含有此思想，且於君之聲音中聞得此思想，舉止上認出此思想也。思想頗似某種肥皂——“浮而不沈。”彼常能達於表面。勿論爲善爲惡，爲福爲禍，人之觀念乃爲唯一重要之物。愛克渥斯曰，“如觀念而無助於吾人，則天下無復有能助吾人之物矣。今日之世界，固已抬高至以觀念爲主之世界矣。愛默森亦有言曰，“天下之能建設久遠者，惟彼以觀念爲基礎之建設者耳。”或如近著中有一感人深切之小說，名曰“暗黑之際”者，其言曰，“世間決勝之專，必以智慮爲歸。事之最足重視者，莫如觀念。人之心中有何思慮，卽其人爲何人。”

九. 腦力與商業

我自信能著“腦力與商業”一書以授青年。非謂我於腦力得天獨厚也，亦非謂我於商業有廣大之經驗也，特歷史中所載之故事，關於人之成功由於腦之權能而來者，明確可考也。客耐該於經商之日，有察見并發展青年腦力之大才能。其言曰，“我有共事者四十三人，除二人之外，無一人曾以一元之幣入吾業，但及其告退之日，人人家業百萬矣。至除外之二

Emerson, 美國文章家, 詩家; 哲學家 (1803-1882). ¹⁰ Eternity, 永久. ¹¹ Sensational, 感人深切的. ¹² “When It Was Dark,” 書名. ¹³ Gift, 天賦之特能. ¹⁴ Former, 指 brains. ¹⁵ Realm, 範圍; 領地. ¹⁶ Sheer=mere; neither more nor less than. ¹⁷ Andrew Carnegie (än'drōō kār-nēg'ī), 蘇格蘭產之美國人, 以製鋼鐵致富, 卽世所稱爲鋼鐵大王者 (1837-1919).

But two of them were relatives of mine and they got into the company despite that fact.¹

10. MENTAL POSSIBILITIES²

Spurgeon said that when he was preaching he had to think of seven things at once. (1) He had to think of what he was saying, (2) he had to think of what he was saying in relationship to what he had already said, (3) he had to think of what he was saying in relationship to what he was going to say, (4) he had to think of the effect of the whole on the listening audience,³ (5) he had to think of the effect of his pronouncement⁴ on his own reputation as a speaker, (6) he was compelled to ask himself if there was anything in that particular division of his discourse⁵ which would awaken the drowsy old man⁶ in the fifth pew,⁷ and (7) last of all, he was compelled to ask himself when that infant elocutionist⁸ in yonder woman's arms would "shut up."⁹ From which¹⁰ we are prone to conclude that preaching of an extemporaneous¹¹ sort has something of mental drill in it for the average pulpit occupant.¹² Lyman Abbott,¹³ speaking in this connection—the vast possibilities of a trained mind¹⁴—says: "A friend of mine recently told me this story of his experience with Theodore Roosevelt.¹⁵

¹ Despite that fact, 與上述情形不同, 即謂有資本也。

² Mental possibilities, 心智之可能, 謂心智究能修養至何程度也。

³ Listening audience, 聽衆; 全堂之聽講者。 ⁴ Pronouncement, 公然發表之言。 ⁵ Particular division of his discourse, 演講辭中之特別一部分。 ⁶ Drowsy old man, 昏然欲睡之老人。 ⁷ Fifth pew, 第五列之聽座。 ⁸ Infant elocutionist, 童稚之演說家, 兒童不解事, 於牧師講道之時, 不知靜聽, 與其母胡言亂

人者，則爲吾之親串，彼之入公司也，固以資本來者也。”

十. 心智之可能

施般勤謂彼於講道之時同時思及七事。(一)思夫彼甫經講過者爲何事，(二)思夫彼甫經講過者對於從前所講者關係如何，(三)思夫彼甫經講過者對於將次講及者關係如何，(四)思夫所講者之全體對於聽衆之效驗如何，(五)思夫其所發表之言詞，對於己之爲一演說家之名譽如何，(六)彼又自問演講辭中之特別一部分內，是否有物焉，足以喚醒彼坐在第五列聽講座中之昏沉欲睡之老人，(七)又自問彼聽講女子所抱之孩提，何時始能不作聲。由是吾人可作一結論，凡普通之佔據講壇者，其能卽席講道，亦有一種心智上之訓練存乎其中。愛巴脫論及此事——卽曾受訓練之心智之極大可能——有言曰：“予有一友，近告我一故事，卽吾友所得於羅斯福之經驗是也。我友得總統之命，知白宮讀一呈文，請其考慮。

語，故云。⁹ “Shut up,” 靜默而不言。¹⁰ From which = from what has been said. ¹¹ Extemporaneous (èks-tèm-pō-rā'nè-ús), 事前並未預備者；卽席。¹² Average pulpit occupant, 普通之佔據講壇者，指牧師。¹³ Lyman (lī'mán) Abbott (àb'út), 美國講道家，著作家，及編輯家 (1835-1922)。¹⁴ The vast possibilities of a trained mind, 註釋上文 “this connection” 二字。¹⁵ Theodore (thē'ó-dór) Roosevelt (rō'zē-vèlt), 美國第二十六世總統 (1858-1919)。

He called at the White House¹ to read to the President, at his request, a paper for the President's consideration. Mr. Roosevelt was reading a scientific book, and told his friend to go ahead with his reading, and at the same time continued to read the book. My friend naturally concluded that his document² was getting no attention until from questions interspersed³ from time to time, and remarks upon the document when the reading was over, he was forced to the conclusion that it was not the document but the book which had been practically ignored.⁴ But later, at luncheon,⁵ the President talked with a scientific guest of the scientific treatise in a way which showed conclusively that he had read it understandingly. My friend remarked humorously that Mr. Roosevelt did not give ordinary mortals⁶ a square deal;⁷ that psychologists⁸ tell us we only use one lobe⁹ of our brain, and it is evident that Mr. Roosevelt used both—one for the document, the other for the book. The story is here told because it furnishes an unusual illustration of the power of the will over mental processes."

II. BRAINS VS.¹⁰ HARD WORK

Genius is said to be capacity¹¹ for hard work, and yet something more than hard work is needed in order to¹² rise above the average¹³ in the achievement of success.¹⁴ Robert C. Ogden¹⁵ is the business manager for John Wanamaker's¹⁶

¹ White House, 白宮, 美國之總統府. ² Document, 公文, 指 "a paper." ³ Interspersed, 間入; 插入. ⁴ Ignored=getting no attention. ⁵ Luncheon (lün'chün), 午餐. ⁶ Mortals, 人民. ⁷ Square deal, 公平交易. ⁸ Psychologists (si-köl'ö-jists), 心理學家. ⁹ Lobe=a somewhat rounded projection or division of an organ.

時羅氏適讀一科學著作，即令我友讀其呈文，而羅氏仍讀手中之書不輟。我友初得一當然之結論，謂呈文中之事，羅氏必不能注意及之，及觀羅氏隨聽隨問，并讀畢後羅氏之批評，又得一結論，謂羅氏所不注意者，乃其手中之書，非其聽讀之呈文也。既而在席間見羅氏與一研究科學之客論及其所讀之科學著作，聆其言論，知其對此著作，讀時亦明確了解也。我友詼諧，謂羅氏對待恆人，頗不公平；心理學者謂吾人祇能用腦筋中之一葉，而羅氏則同時竟用二葉——一葉用於聽讀之呈文，一葉用於自讀之書。吾所以述此故事者，以此故事足供一非常之證明，即意志之權力，能控御心智之演進是也。”

十一. 心智與勞工

人謂天才爲作勞工之力量，然欲所成之事業，高出於恆流之上，則更有進於勞工之一物焉，爲所必需。奧格登爲華納梅格在紐約所設之大商店之經理。故彼有觀察一切人物

¹⁰ Vs=versus (vûr'sûs), 相對 (against). ¹¹ Capacity, 能力; 力量.

¹² In order to, 因以; 方得. ¹³ Average, 平均. ¹⁴ Achievement of success, 成功. ¹⁵ Robert C. (=Curtis) Ogden (rôb'ért kûr'tis ôg'dên), 美國教育慈善家 (1836-1913). ¹⁶ John Wanamaker (jôn wôn'âmāk-ër), 美國富商, 又於1889-1893年間爲郵政司長 (1838-1922).

big store in New York City. He has had a great opportunity to study men and things. What he suggests is worthy of consideration. In speaking of successful men, he remarked recently, "Millionaires, as a rule, are not the men who work the hardest, but the men who think the clearest." Hard thinking is just as necessary as hard working. In this age, when business methods and the machinery of civilization¹ is so complex, brain power is mightier than brawn² power. A clear brain is more important than a strong hand.

12. BRAINS AND BRAWN

I am a friend of labor,³ and I believe that the working-man, in spite of⁴ the mistakes of certain labor leaders and social reformers,⁵ is gradually rising to a higher and more influential position in the world. There is one thing, however, which our friends of labor movement ought always to keep in view,⁶ namely, the relationship of brain to brawn. Skill is more than force and brain is more than blood. "Pig iron⁷ is worth about \$20 a ton; made into horseshoes,⁸ it is worth \$90 a ton; into knife blades, \$200 a ton; and into watch springs, \$1,000 a ton." The higher the grade, the more skillful the workman and the larger the compensation.⁹ Brains and skill will always demand recognition.¹⁰ Dr. Hillis¹¹ adds a splendid illustration along this line:

¹ Machinery of civilization, 文化之機械, 指一切工藝等。
² Brawn, 肌肉。 ³ Friend of labor, 勞工之良友; 贊成勞工神聖者。
⁴ In spite of, 雖有...之...。 ⁵ Social reformer, 社會改造者; 社會黨。
⁶ Keep in view, 留意; 記在心中。 ⁷ Pig iron, 生鐵。
⁸ Horseshoes, 馬蹄鐵。 ⁹ The higher the grade, the more skillful the workman and the larger the compensation—the higher is the

之大機會。彼有所建言頗足注意。邇者彼論及成功者之言曰，“通例大富豪必非工作最勞苦之人，惟必爲思想最清明之人。”夫深思之需要實不亞於勞工。當斯世也，商業之方法與文化之機械複雜極矣，則心智之權力必強於肌肉之權力可知。故清明之腦筋更要於精強之手臂。

十二. 腦力與筋肉

我乃勞工之友也，我信彼工人者，雖由工黨領袖與社會改造者之過誤，不免有越分之舉動，然其在世界之地位，已逐漸升高，逐漸有勢力矣。但有一事，凡爲勞工運動之良友者必須注意及之，此事維何，曰，腦力與筋肉之關係是也。技能勝於勢力，而腦力勝於熱血。“生鐵之值每噸二十元；鑄爲馬蹄，則每噸值九十元；鑄爲刀片，則每噸值二百元；若鑄爲錶內之彈簧，則每噸之值爲千元矣。”等級愈高，工人之技能愈大，而酬報亦愈厚。腦力與技能，常求人知，而人亦無不知之也。希里斯博士於此一端曾有一極妙之譬喻，其言曰：“密來以一法郎購帆布一碼，以兩法郎購毛筆一枝顏

grade of the work, the more skillful is the workman and the larger is the compensation the workman will receive. ¹⁰ Demand recognition, 求人知曉；意即不至掩沒無聞也。 ¹¹ Dr. Hillis, 卽 Newell Dwight Hillis (hil'is), 美國 Congregational 派之宗教及著作家 (1858—)。

"Millet¹ bought a yard of canvas² for one franc, paid two francs³ for a hairbrush and some colors; upon this canvas he spread his genius, giving us 'The Angelus.'⁴ The original investment in raw material was sixty cents: his intelligence gaveth at sixty cents' worth of raw material a value of \$105,000."

13. PARNELL⁵

Few men have been strictly original. It was said of Charles Stewart Parnell that he never originated an idea.⁶ Even Shakespeare⁷ dug much of his best material out of other men's quarries.⁸ It requires a high order⁹ of talent, if not genius, to use the mental products of your neighbors¹⁰—that is, to take hold of¹¹ everything within your reach¹² and placing upon it the stamp of your own personality,¹³ use it for the development of your own plans and purposes. You may profit by¹⁴ the failures and mistakes of men as well as by their successes and achievements. We are apt to study the strong points of successful men. Let us also give some attention to the weak points and mistakes of men who have failed. Robert Louis Stevenson¹⁵ says that success in literature depends very much on knowing what to omit.¹⁶ Use other men's brains. Profit by their mistakes.

¹ Millet, 卽 Jean Francois Millet (mè-15'), 法國名畫家 (1814-1875). ² Canvas, 帆布 (畫油畫用之). ³ Franc (frānk), 法郎, 法國銀幣名. ⁴ 'The Angelus' (ān'jē-lūs), 名畫之名. \$105,000, 'The Angelus' 之價值. ⁵ Parnell, 卽 Charles Stewart Parnell (chārlz stū'ērt pār'nēl), 愛爾蘭政治家 (1846-1891). ⁶ Originated an idea, 自創一新意. ⁷ Shakespeare (shāk'spēr), 英國詩家及戲劇家 (1564-1616). ⁸ Quarries, 採石場; 掘石場. ⁹ High order,

料少許；於此帆布之上展施其技能，遂成‘安基勒斯’一畫。彼初購備原料僅費金元六角而已；而其智慧竟使價值六角之原料，變成十萬五千元之圖畫。”

十三. 柏奈爾

人罕有能完全獨出心裁者。說者謂柏奈爾從未有自造之一意。雖莎士比亞，其多數之佳材料，亦於他人之採石場中掘得之。吾人欲用及他人思想上之出品，雖無需乎天才，然亦須有極高之手腕——即擇己之所能得者盡取而有之，而於其上蓋一自己特性之印信，然後用之以發揮己之計畫與宗旨。他人之失敗與錯誤，我引以為戒，他人之成功與事業，我取以為法，皆我之利也。吾人易於研究成功者之美點。然亦不可不注意於失敗之人之弱點。司梯芬孫謂文學上之成功全賴刪裁。吾人宜採用他人之腦力。且就其錯誤之點而改良之。

高等。 ¹⁰ Your neighbors, 他人。 ¹¹ Take hold of, 獲得。 ¹² Within your reach, 可以得到的；所能及者。 ¹³ Stamp of your own personality, 蓋以己之特性之印章（意即加以鑄化而成爲己之作品也）。 ¹⁴ Profit by, 由...而得利。 ¹⁵ Robert Louis Stevenson (rɒb'ɜrt lɔʊ'is stɛ'ven-sɪn), 蘇格蘭文章家，小說家，及詩家（1850-1894）。 ¹⁶ What to omit, 應刪節之處（意謂棄取之道也）。

14. GETTING POINTS¹

There is a universal encyclopedia² of human knowledge. Its individual volumes³ touch us upon every side. Every man is a magazine of information.⁴ Every individual is a specialist⁵ on some one subject. The boy who blacks your shoes can tell you something you don't know; yes, something you ought to know. The man who drives yonder⁶ cart can give you a suggestion which will be helpful. The maid in the kitchen may drop a word⁷ to which you may well listen.

15. JOHN KNOX

That great hero of Scotch history,⁸ John Knox,⁹ possessed that rare quality—the faculty for growth, the genius for appropriating¹⁰ the ideas and methods of other people: George Major,¹¹ the scholar, taught him how to think; George Wishart,¹² the martyr, taught him how to preach; George Buchanan,¹³ the historian, taught him how to write, and John Calvin,¹⁴ the theologian,¹⁵ taught him how to govern. He was a teachable man. He had a genius for growth.

16. OTHER MEN'S BRAINS

Your supply of brains may be abundant but do not despise the brain supply of your neighbor. He may steal

¹ Getting points, 成功; 勝利. ² Universal encyclopedia (ün-si-klö-pé'di-ə), 普通百科全書, 指各業之人. ³ Individual volumes, 單冊; 指各個人. ⁴ Magazine of information, 載述各種智識之雜誌. ⁵ Specialist, 專家. ⁶ Yonder, 彼處. ⁷ May drop a word, 偶出一言半語. ⁸ Scotch history, 蘇格蘭歷史. ⁹ John Knox (jön nöks), 蘇格蘭宗教改革家 (1513-1572). ¹⁰ Appropriating,

十四. 獲勝利

有一部全世界通行之百科全書，內載人類之知識。此書之單冊接觸吾人之四周。無論何人即爲一冊內容豐富之雜誌。無論何人必爲對於某種科目之專家。刷鞋之童子，能告君以君所不知之事；而此事又爲君之所當知者。驅車之夫能與君以有益之提議。而司飯之婦亦或有片詞隻語，爲君所不可不聽者。

十五. 約翰諾克思

蘇格蘭歷史中之大英雄約翰諾克思，有人生罕有之品性——即生長之能力是也，即借用他人之美意與良法之天才是也；喬治梅乾，學者也，實教彼以思想之道；喬治惠嘛，殉道者也，乃教彼以講道之法；喬治白克楞，歷史家也，則教彼著作之功；而宗教家約翰葛爾文又教彼以治人之術。諾氏乃一可教之人也。彼有一生長之天才。

十六. 他人之腦筋

君腦筋中之供給或甚豐足，然不可輕視他人腦筋中之供給。他人或竊用君之美意，故

採取。 ¹¹ George Major (jórj mǎ'jér), 不詳。 ¹² George Wishart (wìsh'árt), 蘇格蘭宗教改革家 (1513-1546)。 ¹³ George Buchanan (bè-kǎn'án), 蘇格蘭歷史家及詩家 (1506-1582)。 ¹⁴ John Calvin (kǎl'vǎn), 法國宗教改革家 (1509-1564)。 ¹⁵ Theologian (thē-ò-lō'jī-án), 研究耶教主義之學者。

your ideas, so do not be backward about borrowing his schemes. Even Napoleon¹ was keen enough to say concerning his enemies, "When our enemies learn our methods of war and begin to imitate our tactics,² then the crisis will come," and it did. As Carlyle³ says of Mirabeau,⁴ who was charged with⁵ using other men's materials, "To make other men's thoughts really your own, and not simply reproduce them, is an evidence of genius."

17. ORIGINALITY

Take a good idea wherever you can find it. Give full credit for⁶ all your sources of supply.⁷ Place your own stamp and the seal of your own individuality⁸ on every article⁹ of mental merchandise¹⁰ which you make your own, and then hand it forth to the world with your own signature written broadly¹¹ across its face. I quote the following from a French writer: "Thus Mirabeau plagiarized¹² every good thought, every good word that was spoken in France. Dumont¹³ relates that he sat in the gallery¹⁴ of the Convention¹⁵ and heard Mirabeau make a speech. It struck¹⁶ Dumont that he could fit it¹⁷ with a peroration¹⁸ which he wrote in pencil immediately and showed it to Lord Elgin, who sat by him. Lord Elgin¹⁹ approved it, and Dumont, in the evening, showed it to Mirabeau. Mirabeau read it, pronounced²⁰ it admirable, and declared he would incorporate²¹

¹ Napoleon (ná-pō'1ō-ün), 拿破侖, 法大將, 又兩度爲法王 (1769-1821). ² Tactics, 策略. ³ Carlyle, 郎 Thomas Carlyle (tóm'ús kār-lil'), 蘇格蘭文章家及歷史家 (1795-1881). ⁴ Mirabeau (mā-rā-bō'), 法國政治家 (1749-1791). ⁵ Charged with, 抨擊; 非議. ⁶ Give credit for, 信任. ⁷ Sources of supply, 供給 (材料) 之源. ⁸ Individuality, 個性; 個人所特具之性. ⁹ Article, 件; 品. ¹⁰ Merchandise, 商品; 貨物. ¹¹ Broadly, 粗; 濃; 大. ¹² Plagiarized

君於借用他人之計畫一事，不宜落於人後。雖在拿破崙，對於此事亦極精敏，曾有語及其仇之言曰，“及敵軍學得我軍之戰術而效摹我軍之策略時，則危機至矣，”厥後果如其言。米勒巴以竊用他人之材料爲人所抨擊，喀拉爾論其事曰，“取他人之思想，完全構成自己之思想，非僅僅復述之之比者，乃天才之明證也。”

十七. 創作

無論何處，倘能得一佳意，宜急取而用之。至君意所自來之源，宜儘量信任之。此種心智上之貨物，君所定爲己之出品者，每件之上，宜加一自己之印花，并蓋一自己之特質之圖記，然後以之問世，務使此出品之表面上，顯然有君自簽之花押。我今且述法國一作家之言於下：“是故米勒波遇有好思想與法文中之好文字，無不竊而用之。據杜茫所述，彼曾坐議會之聽樓中，聽米勒波演說。杜茫覺得能將此演說作一結論，因即取鉛筆書而出之，以示愛爾勤爵士，時爵士適坐於其旁。爵士讀而許之，晚間杜茫復以示米勒波。米勒波讀之，亟稱其善，并宣言次日彼當將此結論，納

(plā'ji-ā-rizd), 竊取他人之意以爲己意; 掠美。¹³ Dumont (dü-môn'), 人名。¹⁴ Gallery, 迴廊。¹⁵ Convention, 議會。¹⁶ Struck, 使起...之感觸。¹⁷ Fit it 之“it”指“speech.”¹⁸ Peroration, 結論。¹⁹ Lord Elgin (ēl'jin), 人名。²⁰ Pronounced, 稱。²¹ Incorporate, 歸入; 納於...之內。

it into his harangue¹ to-morrow, to the Assembly. 'It is impossible,' said Dumont, 'as, unfortunately, I have shown it to Lord Elgin.' 'If you have shown it to Lord Elgin and to fifty persons besides, I shall still speak it to-morrow.' And he did speak it with much effect² at the next day's session.³ For Mirabeau, with his overpowering personality, felt that these things which his presence inspired were as much his own as if he had said them, and that his adoption⁴ of them gave their weight."

18. MENTAL SAVINGS

The measure of your strength as a preacher, a lawyer, a doctor, or an editor, is not the knowledge which you possess, but the knowledge which you can command. You may have a thousand books in your library, but how many of them have you analyzed? You may have preached hundreds of sermons,⁵ but how many of them could you preach⁶ again with force and power? As a lawyer you may have had scores⁷ of cases, but how many of them have you "in hand"⁸ as to the master of details⁹ and the grasp of facts?¹⁰ The advice of Dr. Osler¹¹ is to the point:¹² "I wish I had time to speak of the value of note taking. You can do nothing as a student in practice without it. Carry a small notebook which will fit into your waistcoat¹³ pocket, and never ask a new patient a question without notebook and pencil in hand. After the examination of a pneumonia¹⁴ case two minutes will suffice to record the essentials in the

¹ Harangue (há-ráng'), 對衆高聲之演講. ² With much effect, 頗有功效. ³ Session, 會議; 議會開會之時. ⁴ Adoption, 採用. ⁵ Sermons, 演講耶穌教義. ⁶ Preach . . . with force and power, 或講而有效力. ⁷ Scores, 作 many 解 (score, 二十). ⁸ "In hand,"

入己之演說中，對議會述之。杜茫曰，‘此不可能，因我已示愛爾勤爵士於前矣，甚不幸也。’米勒波答曰，‘君即曾以之示愛爾勤爵士并其他之五十人，我明日亦將說之矣。’次日會中，彼果說之，頗為動人。此因米勒波有一種勝人之氣概，覺得事物之凡為彼之風采所感動者，無異彼親自討論及之，同為彼自己之所有，且一經彼所採用，則此事物之重量，即為之增加矣。

十八. 心智之儲蓄

無論為一講道者，為一律師，為一醫生，或為一編輯者，君之才力，不以君所有之智識而判定之，乃以君所以駕馭此智識者而估量之。君之書樓中或有書千冊，然此千冊中君曾解析之者能有幾冊乎？君講經或已數百次矣，然此數百講辭中，君能重取而講之，而有動人之力量者，約有若干乎？君若為一律師，則曾經辦過之案，必已甚多，然於接手案件中，其能真知灼見，盡悉其內容者，共有幾件乎？奧斯留醫生之教訓，可謂中肯矣，其言曰：“我願我有論及作紀錄之價值之時機。就醫學生實習而論，不知記錄簿之用，必無成就可言。宜各備一記錄簿，置諸背心袋內，每與病者作問答時，決不可不取記錄簿及鉛筆於手中。驗畢一肺炎症之後，即將此症逐日變相之要點記

接受：上手。⁹ Master of details, 熟悉細情。¹⁰ Grasp of facts, 盡知實情。¹¹ Osler, 即 Sir William Osler (6s'16r), 加拿大之名醫，行醫於英美二國(1849-1919)。¹² To the point, 中肯。¹³ Waistcoat, 背心。¹⁴ Pneumonia (nū-mō'nī-ā), 肺炎病。

daily progress.¹ Routine² and system, when once made a habit, facilitate work, and the busier you are the more time you will have to make observations after examining a patient. Jot a comment at the end of the notes: 'clear case,' 'case illustrating obscurity of symptoms,' 'error in diagnosis,'³ etc."

19. NEWSPAPER MEN

A western town of 1,000 population, dust-covered, dirt-crowned, and storm-swept, does not always seem the divinest place in God's universe. A post office, a railroad station, two hotels, three churches, four grain elevators,⁴ a livery barn,⁵ and—a newspaper. Keep your eye on that young journalistic establishment.⁶ Our future writers, authors, journalists, editors, and penmen are hidden, many of them, in these prairie⁷ towns. A recent writer says, concerning Rudyard Kipling:⁸ "Take a man like Kipling; he found himself while working as a boy on a newspaper in India. Nobody could tell that he was going to develop remarkable powers as a poet and story-teller. He began at the bottom⁹ in newspaper work. The Englishmen on the papers in the various cities of India were in the habit of writing verses for their prints;¹⁰ these were copied in the other papers, and imitated and added to and replied to. . . . He heard strange tales of the life in India, and saw much of it; and began to write these up for the

¹ Daily progress, 逐日之發展; 每日之病情. ² Routine (rō-tēn'), 機械式之工作. ³ Diagnosis (di-äg-nō'sis), 診斷; 即察病情而斷定爲何病也. ⁴ Grain elevators, 起穀機; 即將穀類提置高處之機器也. ⁵ Livery (liv'er-i) barn=livery stable where horses and vehicles are kept for hire, and where stabling is

入簿中，此祇費二分鐘之時間足矣。機械與規則，一旦成爲習慣，足以利便工作，蓋診務愈繁，於驗過一病人之後，考慮病情之時間，亦必更多也。在記錄之後更宜作一評語，如‘病情明顯，’‘病情顯有不可預測之徵象，’‘診斷有誤’之類。

十九. 辦報者

西部一鎮，戶口僅一千，灰塵之所蔽，污穢之所蓋，風雨之所飄掠，在其上帝所創造之世界中，似非最神聖之地矣。計是鎮之所有者，郵政局一，鐵路車站一，旅館二，禮拜堂三，起穀機四，馬行一，及一新聞報一種。注意此少年之報紙。許多未來之大寫家，著作家，新聞家，編輯家，以及從事於筆墨者，皆藏匿於此荒僻之城中。近今某寫家論及葛勃林之言曰：‘試取葛勃林以爲證；彼之自知，即在其在印度某報館爲供事之時。嘗時未有一人能知彼之奇才將發展而爲一詩人與一短篇小說家也。彼自報紙最低之工作發軔。其時英人在印度各城辦報者，有作詩歌登入其所辦之報之習慣；此種詩歌，他種報紙輾轉登載，模仿之，廣

provided. ⁶ Journalistic establishment, 報館. ⁷ Prairie (prā'ī 或 prār'ī), 曠野. ⁸ Rudyard Kipling (rūd'yārd kīp'ling), 英著作家 (1865—). ⁹ Began at the bottom, 從最低之職位做起. ¹⁰ Prints, 印刷物, 指報紙.

press, in addition to his regular work as a reporter¹ and as an assistant. He was constantly at work, was industrious beyond almost any of his companions; and thus he found himself, discovered his extraordinary genius for making verses and tales. He found that he was not made for² an ordinary newspaper hack,³ but for the making of imaginative literature."

¹ Reporter, 訪員. ² Was not made for, 非生而爲 . . . 者.
³ Hack, 賣文爲生者.

續之，且和答之。彼於印度人民生活之奇聞，得之耳聞者甚多，而親見之者亦不少，遂於訪事與助理之常工外，記述之以爲報紙之材料。彼工作有恆，而勤奮又過於其所共事之人；由是己之爲己，彼自知之，而其作詩歌與短篇小說之奇才，卽於此發見矣。彼自知己之爲己，非藉報紙謀生之人，而造作意象文學之才，彼實有之。”

