

眞實デアアルデアロウトモ彼レハ彼レノ後嗣相續者が仕拂フベク呼ハレ能フ處ノ多クノ借金ヲ殘コシタ 吾々ハトハ雖モ總テ此等ノ困難ヲ越ヘテ試ミシ而テ私ハ一千七百三十年第九月一日ニ妻ニ迄彼女ヲ取リシ 吾々ノ恐レタ處ノ不都合ノ何モハ起生セナシダ 彼女ハ善良而テ誠實ナル匹偶者ト證據立テシ店ニ迄出席スル事ニ依テ多ク私ヲ助ケシ 吾々ハ共ニ繁榮セシ而テ常ニ互ニ相方ヲ幸福ニナスベク勤メシ 斯様ニ私ハ私ガ能フ丈ケ其レ丈ケ能ク其大ナル過失ヲ校正セシ

(註釋) A friendly correspondence as neighbours had continued between me and Miss Read's family. 隣人トシテリード嬢ノ一家ト余ノ間ニ親シク互ニ往復セリ I was often invited there and consulted in affairs wherein I sometimes was of service. 余ハ度々リード家ヨリ招誘ヲ受ケテ先方ノ事情ニ付キ相談ヲ爲シ時ニ用立チタルノアリ I considered my giddiness and inconstancy when in London, as, in a great degree, the cause of her unhappiness; though the mother was good enough to think the fault more her own than mine, as she had prevented our marrying before I went thither, and persuaded the other match in my absence. リード嬢ノ母ハ曩キニ余ガ龍動ハ發途セザル前既ニ余トリード嬢トノ結縁ヲ妨ケ且又龍動滯在中即チ余ノ米國ニ不在ナリシ當時モ又他ニ婚嫁ヲ勸説シタリケ

レバ今日其嬢ノ不幸ハ余ノ罪ニ歸センヨリモ寧ロ彼女ノ過失ト考ヘタルモ余ハ又余ガ英國ニ在留當時其精神ノ不確定易變シタルオバ考フル時ハ更ラニ幾増ノリード嬢ニ憐憫ノ情ヲ起セリ Thus I corrected that great erratum as well as I could. リード嬢ト結婚互ニ中睦マシク暮ラシ爰ニ曩キニ易變セシ大過失ヲ及ブ丈ケ正シタリ

(直譯) 殆ンド此時吾々ノ俱樂部ハ酒舗ニ於テソナク乍然其目的ニ向テ別ニ置カレシグレース氏ノ小ナル室ニ於テ會合スル處デ吾々ノ書籍ハ討論問題ニ於テ吾々ノ議論ニ於テ屢々引用サレシ故ニ其場合ニ於テ彼等ガ引用商議セラレ能フ而テ斯様ニ普通用ノ書籍館ニ於テ吾々ノ書籍ヲ出シ集メル事ニ依テ吾々ハ吾々ガ共ニ彼等ヲ保ツベク好ミシ間ニ吾々ノ各々ハ恰カモ各々ガ全部ヲ所持セシカノ如ク殆ンド左様ニ便益デアアルデアロウ事程總テ他ノ會員ノ書籍ヲ仕用スルノ利益ヲ持ツデアロウ事程吾々ガ會合セシ處ニ總テ共ニ彼レ等ヲ持ツベク吾々ニ迄便利デアリ能フ事ノ提案ガ私ニ依テ爲サレシ 其レハ欲セラレシ而テ一致サレシ而テ吾々ハ吾々ガ最モ能ク節受シ能フ如キ斯様ナル書籍ヲ以テ室ノ一方ヲ滿タセシ 冊數ハ吾々ガ處期セシ如ク左様ニ多數デアラザリシ而テ假令彼等ハ大ナル要用ニ付テアツタトハ雖モ尙ホ彼等ニ付テ相當ノ注意ノ不足ニ向テ起ル處ノ或ル不便利ヲ殆ンド一ケ年間後書籍集合ハ分カタレシ而テ各人ハ再ビ自家ニ彼レノ書籍ヲ取リシ



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レ而テ一増利潑デアルベク外國人ニ依テ觀察サレシ

(註釋) Little collection. 小圖書館 subscription library 會費ヲ出シテ書籍閱讀スルヲ得ル圖書館ノ組織 The institution. 此ノ圖書館設立制度 The libraries were augmented by donations, reading became fashionable; and our people, having no public amusements to divert their attention from study, became better acquainted with books, and in a few years were observed by strangers to be better instructed and more intelligent than people of the same rank generally are in other countries. 各所ニ設立サレタル圖書館制度ハ義捐金ノ爲メニ益々盛大ニ趣キテ何クモ讀書大ニ流行セリ而テ當時我ガ米人ハ未ダ勤勉ノ體ヲ醫シ心ヲ他ニ向テ娛樂セシムルノ方法他ニアラザリケレバ各人ハ何レモ讀書ヲ以テ樂ミトシ數年後ニハ同等地位ニアル他國ノ人民ト比シテハ教育アリ利潑ナル人民ナリト外國人ノ觀察ヲ得ルニ至レリ

(直譯) 吾々が吾々而テ吾々ノ子孫及ビ其他ニ於テ束縛サルベクアリシ處ノ上ニ記セシ條款ヲ署名スベク殆ンドアリシ時ニ代書人タルブラツクデン氏ハ吾々ニ迄云ヒシ「汝ハ若年ノ人デアアル乍然其レハ汝ノ或ルモノガ約條書ニ於テ規定サレシ條項ノ滿期ヲ見ルベク生活スルデアロウ事ハ稀レニ實ラシクアル」而カモ吾々ノ人員ハ猶生存シツ、アル乍然條約書

ハ結社サレ而テ會社ニ迄永續ヲ與ヘシ處ノ認可ニ依テ數年後ニ廢止サレシ

私ガ寄金會員ヲ募集スルコトニ於テ以テ出會セシ故障而テ躊躇ハ私ヲシテ速カニ其計畫ヲ成功スベク彼等ノ助成ノ必要ヲ一ツガ持ツ時ニ一ツノ隣人ノ其レノ上ニ最少ノ度ニ於テ一人ノ名譽ヲ高メルベク察セラレ能フ處ノ或ル要用ナル目的ノ盛大トシテ一人自身ヲ現ハスコトノ不都合ヲ感ゼシメシ 私ハ其レ故ニ見ヘカラ能フダケ其レダケ多ク私自身ヲ置キシ而テ彼等ガ讀書ノ好愛者ト考ヘシ如キ斯様ナル者ニ迄行キ回リ而テ申出ルベク私ヲ要シタ處ノ同胞ノ集合体ノ企圖デアアルベク其レヲ記載セシ 此方法ニ於テ私ノ事情ハ圓滑ニ行キシ而テ私ハ常ニ其後斯様ナル場合ニ於テ其レヲ實行セシ而テ私ノ度々ノ成功カラ心カラ其レヲ紹介シ能フ 汝ノ功名心ノ現在ノ少々ノ犠牲ハ其後十分ニ反報サル、デアロウ 若シモ其レハ功勞ガ屬スル處ノ人ニ迄一時不確定ニ殘ルナラバ汝自身ヨリ一増功名心ノ或ル者ガ其レヲ請求スベク勢ヒ付ケラレ能フ而テ然ル時ニ猜忌心ハ其レ等ノ假裝シタル羽毛ヲ引キ抜クコト而テ彼等ノ正當ナル所有主ニ迄彼等ヲ回復スルコトニ依テ公正ヲ汝ニ爲スベク傾心サル、デアロウ

(註釋) which were to be binding on us, our heirs, &c. 五十年間ハ自己及ビ後嗣其他ニ及ブモ脫會スヘカラザル束縛的ノ條約書、 You are young men, but it is scarcely probable



that any of you will live to see the expiration of the term fixed in the instrument. フハ  
 ックイン氏余ニ語テ曰ク諸君等ハ春秋高キ青年ナリ而カモ今後五十年間生存シテ條約ノ滿  
 期ヲ見ル人ハ恐ラクアラザルナラント A number of us, however, are yet living; but the  
 instrument was after a few years rendered null, by a charter that incorporated and gave  
 perpetuity to the company. 吾々會員ハ何レモ現存セリ而カモ數年後結社トナリ而テ其會  
 社ヲ永久ニ維持スルノ認可ヲ得テ吾々會員中ノ約條ハ茲ニ廢棄サレタリ The objections and  
 reluctances I met with in soliciting the subscription made me soon feel the impropriety of  
 presenting one's self as the prosper of any useful project that might be supposed to raise  
 one's reputation in the smallest degree above that of one's neighbours, when one has need  
 of their assistance to accomplish that project. 扱テ余ハ寄金會員ヲ募集スルニ當テ障礙並ニ  
 躊躇嫌惡ニ遭遇シタルヨリ這般ノ計畫ヲ成功センガ爲メ多數ノ贊助ヲ要スル事業ニアツテ  
 瑣小ト云ヒナカラ幾分カ自己一人ノ名譽ヲ隣人ノ上ニ高メントノ意思ナリト察セラルノ  
 嫌疑アレハ要用ノ企圖ヲ計畫スルニ當テ己レ一人ノ名義ヲ以テスルノ不得策ヲ速カニ感ジ  
 タリ I therefore put myself as much as I could out of sight and stated it to be a scheme  
 of a number of friends, who had had requested me to go about and propose it to such as  
 they thought lovers of reading. 故ニ余ハ可及的自己ノ名義ヲ出スカ如キヲ避ケ發起人が以  
 テ讀書好愛者ナリト考フル者共ヲ勸誘シ申出デシガ爲メニ余ヲ回リ行カシメタル發起人有  
 志者ノ名義ヲ以テセリ In this way my affair went on more smoothly, and I ever after practised  
 it on such occasions; and from my frequent success, can heartily recommended it. 如斯方法  
 ヲ以テ有志者ヲ勸誘集募シケレバ余ハ一身上ノ秘評猜忌ヲ受クルガ如キヲ免レ甚ダ都合  
 圓滑ニ經過セリ而テ其後常ニ同様ノ公共的利益事業ヲ起ス場合ニハ自己一身ノ名譽ヲ避ク  
 ルノ方法ヲ度々用ヒテ其屢々成功ヲ見ルニ至リタルガ爲メ實ニ滿腔ノ心ヨリ這般ノ方法ヲ  
 用ヰンコヲ紹介スルナリ The present little sacrifice of your vanity will afterwards be amply  
 repaid. 汝ガ功名心ヲハ一時犠牲ニ供スルハ遂ニ其報ヲ享ケルニ至ルナリ If it remains a  
 while uncertain to whom the merit belongs, some one more vain yourself may be encouraged  
 to claim it, and then even envy will be disposed to do you justice, by plucking those assumed  
 feathers, and restoring them to their right owner. 己レニ歸スベキ功績ノ名譽他人ニ擧ガ  
 ラズシテ其何人ノ功德ニ歸スベキヤ判然セザルニ當テヤ必ズ一増ノ野心的功名心ヲ有スル  
 モノ現ワレ來リテ其名譽ヲ貪ラントス茲ニ至テ各人ノ嫉妬猜忌心ハ以テ彼ノ假裝の功名者  
 ノ似セノ羽毛即チ虛飾ノ名譽ヲ奪去リテ眞實ノ功德者ニ歸スルニ至ルナリ



(直釋)、此圖書館ハ其レニ向テ私ガ毎日一二時間別ニ設ケシ處ノ斷ヘザル勉強ニ依テ進歩ノ手段ヲ私ニ與ヘシ而テ斯様ニ或ル度ニ於テ私ノ父ガ私ノ爲メニ心懸ケシ學文的教育ノ損失ヲ回復セシ 讀書ハ私ガ自身ヲ免セシ唯一ノ娛樂デアリシ 私ハ酒舗、勝負事或ハ或ル種類ノ遊戲ニ於テ時ヲ費サヌ而テ私ノ業務ニ於テ私ノ勤勉ハ其レガ必要デアリシダケ其レダケ倦マズニ續キシ 私ハ私ノ印刷業ノ爲ニオ陰ヲ蒙リテアリシ私ハ教育サルベク來ル處ノ若キ家族ヲ持タ而テ私ハ私ノ前ノ場所ニ於テ開店シテアリシ處ノ業事ニ向テ以テ爭フベク二人ノ競争者ヲ有シタ 私ノ事情ハ然リト雖モ日々安易ニナリシ 節儉ノ私ノ本來ノ慣習ハ繼續スル處デ而テ私ノ父ハ小兒デアリシ時ニ私ニ迄彼レノ教訓ノ中ニ屢々「汝ハ彼レノ職業ニ於テ出精ナル人ヲ見ル彼レハ國王ノ前ニ立ツデアロウ彼レハ賤人ノ前ニ立タヌデアロウ」トノソロモン王ノ格諺ヲ操リ反シタ處デ私ハ其時ヨリ私ヲ獎勵セシ處ノ富有ト而テ名譽ヲ得ルコトノ手段トシテ勤勉ヲ考ヘシ 假令私ハ私ガ嘗テ字義通リ國王ノ前ニ立ツデアロウ事ヲ考ヘ爲サザリシトハ雖モ其レハトハ雖モ私ガ五國ノ王ノ前ニ立チタ而テ食事スベク丁抹國王ナル一ツト共ニ坐スルコトノ名譽ヲスラモ持タ故ニ其後起ツタ

(註釋)、for which I set apart an hour or two each day. 毎日一二時間オハ讀書時間トシテ別ニ定メ置ク “Sceat thou a man diligent in his calling, he shall stand before kings, he

shall not stand before mean men.” 己ガ職業ニ勤勉ノモノハ國王ノ前ニ立テルモ恐ル、處ナク而カモ貧人ノ前ニ立タザルナリ though I did not think that I should ever literally stand before kings. 國王ノ面前ニ立ツテウ字義通リ余ハ嘗テ國王ノ前ニ立ツヲ得ルナド考ヘザリシ

(直譯)、吾々ハ「榮ヘルデアロウ處ノ彼レハ彼レノ妻ニ乞ワテバナラヌ」ト云フ處ノ英國ノ格言ヲ持ツ 其レハ私ガ私自身ノ如ク左様ニ多ク勤勉ト而テ節儉ニ迄傾心セシ如キ一ヲ持タ事ハ私ニ向テ幸デアリシ 彼女ハ小冊子ヲ綴ル處デ店ヲ注意スル處デ製紙職者ニ向テ古キ麻布及ビ其他ヲ購求スル處デ私ノ職業ニ於テ愉快ニ私ヲ助ケシ 吾々ハ怠惰ナル僕ヲ保タヌ吾々ノ食卓ハ並デ而テ質素デアリシ吾々ノ家具ハ最モ安價ノモノデアリシ 例ヘバ私ノ長キ時ニ向テ麵包ト而テ牛乳(茶ヲ有セズニ)デアリシ而テ私ハ錫籠ノ食ヒヲ以テ二片價ノ土器ノ粥鍋ヨリ其レヲ食ヒシ 乍然如何ニ贅澤ガ家屬ニ入込ミシヨ而テ一朝朝食スベク呼バレテアル處デ本旨ニ關ワラズ進歩ヲ爲セシヨ 彼等ハ私ノ妻ニ依テ私ノ承知ナシニ私ノ爲メニ買ワレシ而テ二十三志ノ非常ナル價額ヲ汝ニ價セシ其レニ向テ彼女ハ彼女ノ夫ハ彼レノ隣人ノ或ルモノダケ其レダケ克ク銀製ノ食匙而テ陶器ノ皿ヲ値セシト考ヘシ事ノ外爲スベク他ノ申分或ハ謝罪ヲ有セヌ 此レハ吾々ノ家ニ於テ銀皿而テ陶器ノ最初ノ現出



デアリシ 其レハ其後年ノ進ミニ於テ吾々ノ富ガ増加セシ時ニ價值ニ於テ數百ニ迄順次ニ高マリシ

(註釋) But mark how luxury will enter families, and make a progress, in spite of principle; being called one morning to breakfast, I found it in a china bowl, with a spoon of silver. 或ハ日朝餐ヲ喫セヨトノ知ラセニ依リ食事室ニ至リ食卓ニ供ヘアル食匙ハ銀製又器皿ハ陶器ナルヲ見出スニ至レリ是レ實ニ一家贅澤ノ進ミタルヲ知ルニ足ル They had been bought for me without my knowledge, by my wife, and had cost her the enormous sum of three and twenty shillings, for which she had no other excuse or apology to make, but that she thought her husband deserved a silver spoon and china bowl as well as any of his neighbours. 銀製ノ食匕并ニ陶器ノ器皿ハ全ク余ノ知ラザル中ニ妻ノ購求シタルモノニシテ妻ハ實ニ二十三志ノ高價ヲ出シテ其品ヲ買求メタリ其申分トシテハ己レガ夫即チ余ハ或ル隣人ノ如ク銀製食匕及ビ陶器ノ皿ニテ食スルニ値シタル身ナリケレバ斯ク購ヒ來レリト云フニ過ギズ

(直譯)、私ハ宗教的ニ一牧師トシテ教育サレシ乍然其ノ勸告ノ意見ノ或ルモノハ神ノ永久ノ命令、上常ノ預撰、譴責其他ノ如キ斯様ナルモノトハ雖モ私ニ迄解シ難ク他ノモノハ疑フシク見ヘシ而テ私ハ早く宗徒ノ公會カラ私自身ヲ抑制セシ 日曜日ハ私ノ勉強日デアル處デ私ハ決テ或ル宗教上ノ主義ナシニハ非ザリシ 例令私ハ決テ神ノ現存彼レハ世界ヲ創定セシ而テ彼レノ全能ニ依テ其レヲ支配セシ事——神ノ最モ承諾スベキ職務ハ人ニ迄善ヲ爲ス事デアリシ事——吾々ノ精神ハ不朽デアル事而テ此處デカ或ハ今後ニ於テカ總テノ罪ハ罰セラル、デアロウ而テ徳ハ報酬サル、デアロウ事ヲ疑フヌ、此等ヲ私ハ各宗教ノ本質ト敬ヒシ而シテ吾々が吾々の國ニ於テ持ツタ總テノ宗教ニ於テ見出サルベクアル處デ私ハ徳義ヲ感勵シ進歩シ或ハ確定スベク或傾向ナシニ重ニ吾々ヲ分ツベク助ケシ而テ吾々ヲシテ相互ニ迄不和ニ爲セシ處ノ他ノ條項ヲ以テ多少混ゼシ彼等ヲ見出セシ時ニ尊敬ノ異リタル度ヲ以テトハ雖モ私ハ總テ彼等ヲ尊敬セシ 最悪ガ或ル善ナル結果ヲ持タ事ノ説ト共ニ總テニ迄此ノ注意ハ他ガ彼レ自身ノ宗教ニ付テ有シ能フ善キ説ヲ滅ズルベク傾キ能フ處ノ總テノ宗論ヲ避ケルベク私ヲ導キシ而テ吾々ノ州ガ人口ニ於テ増加セシ時ニ而テ禮拜ノ新ラシキ場合ガ引キ續キ要サレシ而テ一般ニ有志義損ニ依テ建テラレシ時ニ如何ニ宗派ガアリ能フトハ雖モ斯様ナル目的ニ向テ私ノ瑣事ハ決テ拒絕サレザリシ

(註釋) but though some of the dogmas of that persuasion, such as the eternal decrees of God, election, reprobation, &c., appeared to me unintelligible, others doubtful, and I early



absented myself from the public assemblies of the sect. 去ノド神令ノ不朽、神ノ預命、及  
 ト譴責等ノ如キ説文ノ或ル趣旨ノ如キハ余ニ取テハ意味或ハ解セズ疑フシク故ニ余ニ常ニ  
 宗徒ノ公會ニ出席スルヲハ避ケタリ These I esteemed the essentials of every religion; and,  
 being to be found in all religions we had in our country, I respected them all, though  
 with different degrees of respect, as I found out any tendency to inspire, promote, or confirm  
 morality served principally to divide us, and made us unfriendly to one another. 神ノ善能  
 靈魂ノ不滅現世或ハ未來ニテ罪業ノ懲罰ヲ蒙ル等は等ヲハ宗教ノ本質ト余ハ考ヘ吾國中ニ  
 アル各宗派何レニテモ皆然クアルヲ見出スナレバ余ハ何レノ宗派ニ關セズ共ニ等シク總テ  
 是レヲ尊敬シタリ蓋シ宗派爭論ニ於テ反テ道德ヲ勸勵進歩或ハ確定セズニ吾人ヲ分離セシ  
 不和ニセシムルガ如キ他ノ宗規ノ條項ヲ見ルナレハ各人ノ尊敬トハ大ニ異ナリタル考ヘヲ  
 以テトハ雖モ兎ニ角何レノ宗門オモ之レヲ尊敬セリ

(直譯)、タトヒ私ハ稀レニ或ル公會ノ禮拜堂ニ出席セントハ雖モ私ハ正シク導カレシ時ハ  
 其レノ正適ノ而テ其レノ實利ノ意見ヲ尙ホ有シタ而テ私ハ規則正シク吾々ガヒラデルヒヤ  
 州ニ於テ有シタ唯「プレスビテリアン」教ノ牧教師或ハ會合ノ維持ニ向テ年々ノ寄附金ヲ仕  
 拂ヒシ 彼レハ朋友トシテ時々私ヲ訪問スベク用井シ而テ彼レノ教會ニ出席スベク私ヲ諫

説スベク用井シ而テ私ハ時々左様ニ爲スベク説得サレシ一度五回日曜引續キテ出席セシ  
 私ノ見込ニ於テ彼レガ善キ説教者デアツタナラバ恐ラク私ハ私ガ勉強ノ私ノ進ミニ於テ日  
 曜日ニ向テ有シタ機會ニ關セズ繼續シ能フタ乍然彼レノ論説ハ主トシテ宗教爭論的ノ議論  
 カ或ハ吾々ノ宗門ノ特別ナル教義ノ解説カデアリシ而テ單ナル道德上ノ原則ガ教ヘラレ或  
 ハ強ラレザリシ故ニ彼等ノ目的ハ吾々ヲシテ善良ナル公民ヨリハ「プレスビテリアン」宗徒  
 ト爲スベク寧ロアルハク見ユル處デ私ニ迄總テ甚ダ冷淡無味デアリシ

(註釋) once for five Sunday successively. 一度ハ五回モ毎日曜ニ教會ニ出席シタル事アリ  
 タリ Had he been in my opinion a good preacher, perhaps I might have continued, notwith-  
 standing the occasion I had for Sunday's leisure in my course of study; but his discourses  
 were chiefly either polemic arguments, or explications of the peculiar doctrines of our sect,  
 and were all to me very dry, uninteresting, and unedifying; since not a single moral  
 principle was inculcated or enforced; their aim seeming to be rather to make us Presbyterians  
 than good citizens. 余ガ見ル所ニテハ若シヤ彼レ牧師ニシテ善良ナル説教者タランカタト  
 ヒ余ガ勉強セントテ定メ置キタル日曜日ナルニモ關セズ引續各日曜毎ニ教會ニ出席センモ  
 如何セン彼レガ説ク處ハ主トシテ各派宗教爭論ノ議論ヲナシ他宗門ヲ攻撃シ吾ガ宗派ノ教



義ヲ解釋説明スルニアリテ其目的タル善良ナル公民ニ導カンヨリモ寧ロ自己ノブレスピテ  
リヤン宗ニ引入レントスルニ汲汲シーツモ道德ノ原則ヲ教ヘ強ユルニアラザリケレバ其説  
ク處論ズル處總テ余ニ取テハ利害得失ノ關係更ラニナク冷々淡々無味何ノ教導モアラザル  
ナリ

(直譯)、遂ニ彼レハヒリピン人ニ迄第四章ノ其ノ節ヲ彼レノ題目ニ向テ取リシ「最後ニ同  
胞ヨ誠實、正直、公正、純粹、愛、或ハ善キ評判デアアル何物ニテモ若シモ其處ニ或ル徳或  
ハ或ル稱讚ガアルナラバ此等ノモノニ於テ考ヘヨ」而テ私ハ斯様ナル本文ニ於テ説教ニ於  
テ吾々ガ或ル道德ヲ持ツフニ付テ誤リ能ワヌヲ想像セシ乍然彼レハ使徒ニ依テ方便トシテ  
唯五點ニ迄彼レ自身ヲ限リシ第一、安息日ヲ神聖ニ保ツフ 第二、聖書ヲ讀ムフニ於テ倦  
マザルフ 第三、公會禮拜堂ニ規則通ニ出席スルフ 第四、聖餐ニ付テ共分スルフ 第  
五、神ノ牧師ニ迄正當ノ尊敬ヲ拂フコト 此等ハ總テ善キモノデアリノ能フ乍然彼等ハ私  
ガ其本文カラ期セシ處ノ善キモノ、種類デアラザリシ故ニ私ハ或ル他ノモノカラ彼等ヲ以  
テ會テ出合フコトニ付テ絶念セシ嫌フデアリシ而テ最早彼ノ説教ニ出席セザリシ 私ハ或  
年以前ニ一千七百二十八年ニ信神ノ條項及ビ宗教ノ條令ト題號サレシ私自身ノ用ノ爲ニ小  
儀式或ハ禮拜ノ形式ヲ組立テシ 私ハ此レノ用要ニ迄歸リシ而テ最早公會禮拜式ニ迄行カ

ザリシ 私ノ行爲ハ非難スベクアリ能フ乍然私ハ私ノ現在ノ目的ハ事實ヲ語ルベク而テ彼  
等ニ向テ言譯ヲ爲サヌベクアル處デ其レヲ辨解スベク遙カ試ミル事ナシニ其レヲ見捨テ  
ル

(註釋) But he confined himself to five points only, as meant by the apostle. 去レハソラ  
ンクリンハ安息日ヲ守リ或ハ牧師ヲ尊敬スルフ等ノ五點オバ使徒ノ方便ト考ヘソヲ守ラザ  
リシ These might be all good things; but, as they were not the kind of good things that  
I expected them from that text, I despaired of ever meeting with them from any other,  
was disgusted, and attended his preaching no more. 以上五點ノ規則ハ善ナリト雖正是レ余  
ノ聖經ヨリ期望スル處ニアラズ余ハ公會教堂ニ出席スルオバ爲サザリキ I returned to  
the use of this. 余ハ自分ニテ定メタル禮拜式規則ニ從ヒ公會教堂ヘ行カザリケリ

(直譯)、其レハ私ガ道德上ノ完全ニ於テ到着スル事ノ大膽ナル而テ艱難ナル企テヲ考ヘシ  
ハ殆ンド此時デアリシ 私ハ或ル時ニ於テ或ル過失ヲ犯スコトナシニ生活スベク而テ自然ノ  
傾向カ慣習或ハ仲間ガスベク私ヲ導キ能フ總テニ打チ勝ツベク願ヒシ 何ンデモ正而テ不  
正デアリシ處ノモノヲ私ガ知リシ或ハ私ガ知リシト考フル時ニ私ハ何故ニ私ガ常ニ一ヲ爲  
シ而テ他ヲ避ケ能ワヌカヲ見爲サザリシ 乍然私ハ速カニ私ガ想像シタヨリハ一増困難ノ



仕事ヲ私ガ企テタヲ見出ダセシ 私ノ注意ガ取ラレシ而テ心配ガ一ツノ過失ニ對シテ番スルヲニ於テ用非ラレシ間ニ私ハ屢々他ニ依テ驚カサレシ習慣ガ不注意ノ利益ヲ取リシ傾心カ時トシテハ道理ニ向テ餘リ強クアリシ 私ハ遂ニ其レハ完全ニ有徳デアルベク吾々ノ利益デアリシ事ノ單ナル想像ノ自信ハ吾々ノ失錯ヲ妨グルベク充分デアラザリシ事而テ反對ノ慣習ハ打破サレテバナラヌ而テ吾々ガ行爲ノ儘カナル一様ノ正直ニ於テ或ル關係ヲ有シ能フ前ニ善キ一ツガ得ラレ而テ設定サレテバナラヌ事ヲ決定セシ 此目的ニ向テ私ハ其レ故ニ次ギノ方法ヲ試ミシ

(註釋) It was this time I conceived the bold and arduous project of arriving at moral perfection. 殆ンド此當時余ハ道德上ニ瑕瑾ナキ完全ノ人物タラントノ至難大膽ナル企ヲ考出セリ I wished to live without committing any fault at any time, and to conquer all that either natural inclination, custom, or company, might lead me into. 余ハ道德上ノ過失ヲ犯スコトクシテ此世ヲ渡リ自然性質ノ嗜好傾向ニモ既往ノ慣習ニモ果々交際ノ爲誘導サレザル様總テ此等ニ打勝テ身ヲ處セント欲セリ as I knew, or thought knew, what was right and wrong, I did not see why I might not always do the one and avoid the other. 余ハ此ノ事ハ正此ノ事ハ不正ト知レル或ハ知レリト考フナレバ何故カ常ニ正ヲ爲シ不正ヲ

避クル能フザル理ヲ見ザルナリ habit took the advantage of inattention; inclination was sometimes too strong for reason. 余ガ用心注意セルニ當リ既往ノ習慣不注意ノ味方ヲ爲シ心ノ傾キ嗜好ハ屢々理ニ勝ツニ至レリ I concluded at length, that the mere speculative conviction, that it was our interest to be completely virtuous, was not sufficient to prevent our slipping; and that the contrary habits must be broken, and good ones acquired and established, before we can have any dependence on a steady, uniform rectitude of conduct. 余ハ遂ニ決定スラク完全ノ有徳ハ吾々ニ利アリト單ニ推理的ニ考ヘタル位ニテハ到底徳義上ノ過失ヲ妨止スルニ足ラズ兎ニ角吾人ガ品行上確乎タル正直ノ人物タラントスルニハ先ツ既往ノ惡習慣ヲ打破シ善習慣ヲ得テ之レヲ設定セザルベカラズト

(直譯)、私ガ私ノ讀書ニ於テ出合フタ修身上ノ徳ノ種々ノ枚舉ニ於テ私ハ異リタル記者ガ同名目ノ下ニ多少合メシ如ク多少ノ數アル表ヲ見出セシ 例令ハ節制ハ或ルモノニ依テ食フ事而テ飲ムコトニ迄限ラレシ然ル間ニ他ノ記者ニ依テ其レハ各々他ノ愉快、食慾、傾心、或ハ肉体或ハ精神上ノ情慾吾々ノ貪慾而テ野心ニ迄スラモ節制ヲ意味スベク區域ヲ廣ゲラレシ 私ハ明白ノ爲メニヨリ多クノ觀念ヲ持ツ僅少ノ名目ヨリハ各々ニ迄附加サレシ僅少ノ觀念ヲ以テ寧ロ多クノ名目ヲ用ルベク私自身ニ迄意見ヲ提セシ而テ私ハ總テ其當時ニ於



テ須要或ハ願フベクトシテ私ニ迄起リシ處ノ德行ノ十三ノ名目ノ下ニ籠メシ而テ私ガ其レノ意味ニ迄與ヘシ區域ヲ充分ニ顯ワセシ處ノ各名目ニ迄短簡ナル教戒ヲ附加セシ

(註釋) In the various enumerations of virtues I had met with in my reading, I found the catalogue more or less numerous, as different writers included more or fewer ideas under the same name 書中ヨリ修身上ノ徳名ヲ彙集シ表ヲ作リタルニ種々ノ名目アリ之レ蓋シ學者ニ依テ多少同名目ノ下ニ含蓄セル意味ヲ異ニシケレバ余特ニ各多クノ名目ヲ有スル目錄ヲ作ルニ至リタリ Temperance, for example, was by some confined to eating and drinking, while by others it was extended to mean the moderating every other pleasure, appetite, inclination, or passion, bodily or mental, even to our avarice and ambition. 例令節制ヲ々題目ノ下ニ或ル學者ハ單ニ飲食ノ節制ニ限レルモ他ノ學者ハ同シ節制ヲ々題目ノ下ニハ飲食ニ限ラズ他ノ娛樂食慾傾心或ハ身心ノ情熱或ハ貪慾野心迄モ之レ包含スルナリ (直譯) 彼等ノ意義ト共ニ徳ノ此等ノ名ハ

第一、節制——愚鈍ニ迄食ヒ爲スナ最高ニ迄飲ミ爲スナ

第二、沈黙——他人或ハ汝自身ヲ利益シ能フ處ノモノ、外話シ爲スナ

第三、規律——總テ汝ノ物ヲシテ彼等ノ場所ヲ持タシメヨ汝ノ業務ノ各々ノ部分ヲシテ其

レヲ時間ヲ持タシメヨ

第四、決斷——何ンデモ汝ガ屬スル處ノモノヲ仕途グルベク決定セヨ 何ンデモ汝ガ決定スル處ノモノヲ誤リナシニ仕途ゲヨ

第五、儉約——他人或ハ汝自身ニ迄善ヲ爲スベク外ハ費スナ換言スレバ空費スルナ

第六、勤勉——時間ヲ失フナ常ニ用要ナル或ルモノニ於テ就事シテアレ總テ不要ナル行動ヲ切リ去レ

第七、誠實——有害ナル詐リヲ用ルナ無罪ニ而テ正シク考ヘヨ 而テ若シモ汝ガ話スナラバ其通リニ語レ

第八、正義——害ヲ爲スヲ或ハ汝ノ義務デアル處ノ利益ヲ怠ルヲニ依テ不正ヲ爲スナ

第九、中庸——極端ヲ避ケヨ 汝ガ彼等ガ値スルダケ左様ニ多ク立腹スル處ノ害ヲ忍ベ

第十、清潔——身体、衣裳或ハ住宅ニ於テ不清潔ヲ免スナ

第十一、靜肅——瑣事ニ於テ或ハ普通或ハ避クベカラザル起生事ニ於テ騷亂シテアルナ

第十二、貞節

第十三、謙遜——耶蘇及ピソクラテスヲ倣ヘ

私ノ目的ハ總テ此等ノ徳ノ慣習ヲ得ルベクアル處デ私ハ其レハ一度ニ於テ全部ヲ誠ルヲニ



依テ私ノ注意ヲ妨グルベクセヌ乍然一時ニ於テ彼等ノ一ツニ於テ其レヲ定メルベク宜シクアルデアロウト判断セシ而テ私ガ其レノ支配者デアロウ時ニ然ル時ニ他ニ迄進ムベク而テ左様ニ私ガ十三徳ヲ通シテ行タデアロウ迄進ミシ 而テ或ルモノ、前ノ得ルコトガ或ル他ノ徳ノ得ラルコトヲ容易シ能フ故ニ私ハ彼等ガ上ニ立ツ如ク從テ其目的ヲ以テ彼等ヲ排除セシ 其レガ其處ニハ斷ヘズ用心ガ保タルベクアリシ而テ注意ガ止マザル誘惑ノ舊キ習慣而テ勢力ノ斷ヘザル引力ニ對シテ維持サレシ處ノ左様ニ要用デアル處ノ頭裡ノ其毅然而テ清淨ヲ得ルベク傾ク故ニ第一ニ節制ヲ置クナリ 此レガ得ラレ而テ固メラレテアル處デ沈黙ハ一増容易デアアルデアロウ而テ私ノ願ハ私ガ徳ニ於テ改良セシ事ノ同時ニ於テ學識ヲ得ベクアル處デ而テ其レハ談話ニ於テ其レハ舌ニ付テヨリハ寧ロ耳ノ仕用ニ依テ得ラレシ事ヲ考フル處デ而テ其レ故ニ私ハ私ヲシテツマラヌ交際ニ迄唯接近セシムル處ノ空談、滑稽、而テ戲笑ニ迄得ツ、アヲシ習慣ヲ打破スベク願フ處デ私ハ沈黙ニ第二位ヲ與ヘシ 此レト而テ次キノ規律ハ私ハ私ノ企圖而テ私ノ勉學ニ迄注意スルコトニ向テ一増ノ時間ヲ私ニ與ヘルデアロウヲ期望セシ 一度慣習トナリシ決斷ハ總テ以下ノ徳ヲ得ルベク私ノ企試ニ於テ強固ニ私ヲ保ツデアロウ 儉約而テ勤勉ハ私ノ殘ル處ノ借金カラ私ヲ濟フ處デ而テ餘有ト而テ獨立ヲ生ズル處デ誠實而テ正義及ヒ其他ノ實行ヲ一増客易ニ爲スデアロウ

然ル時ニ彼レノ金言ニ於テヒサゴラスノ教戒ニ迄適意ニ日々ノ試験が必要デアアルデアロウ事ヲ考ヘル處デ私ハ其ノ試視ヲ導クコトニ向テ次キノ方法ヲ企テシ

(註釋) Eat not to dullness; drink not to elevation. 心神鈍ブクナル程大食スル勿レ過度ニ飲酒スル勿レ Speak not but what may benefit others or yourself; avoid trifling conversation. 自他ニ益ナキコトヲ語ル勿レ瑣談ヲ避ケ 〽 let all your things have their places; let each part of your business have its time. 諸物各々其所ヲ得セシメ 〽 業務ノ諸事其時間ヲ得セシメ 〽 Resolve to perform what You ought; perform without fail what you resolve. 當サニ爲スベキ事ハ之レヲ遂行スベク決斷セヨ 既ニ決斷セシ事ハ之レヲ誤ラズ遂行スベシ Make no expense but to do good to others or yourself; that is, waste nothing. 自他ニ善ヲ與ヘザル事ニ費ス勿レ換言スレバ徒費スル勿レ Lose no time; be always employed in something useful; cut off all unnecessary actions. 時ヲ失フ勿レ 常ニ有用ノ事ニ從事セヨ 不要ノ行動ヲ廢セヨ Use no hurtful deceit; think innocently and justly; and, if you speak, speak accordingly. 有害ノ詐リヲ用ユル勿レ無罪ニ正シク考ヘヨ 而テ若シ語ル節ハ有リ体ニ飾リナク語レ Wrong none by doing injuries, or omitting the benefits that are your duty. 不正ヲ爲シテ人ヲ損スル勿レ或ハ當サニ爲スベキ義務ヲ爲サ



ズシテ人ノ利ヲ廢スル勿レ Avoid extremes; forbear resenting injuries, so much as you think they deserve. 萬事極端ニ走ルオハ避ケヨ 立腹スルニ充分ナリト考フル丈ケ受ケシ害ヲ怒ラズシテ忍ベ Tolerate no uncleanness in body, clothes, or habitation. 身体、衣服住宅ノ不潔ヲ忍ブ勿レ Be not disturbed at trifles, or at accidents common or unavoidable. 瑣少ノ事柄或ハ避ケ得ベカラザル或ハ普通平々ノ出來事ニ狼狽苦慮スル勿レ Imitate Jesus and Socrates. イエス及ピソクラテスマヲ學ンテ謙遜スベシ My intention being to acquire the habitude of all these virtues, I judged it would be well not to distract my attention by attempting the whole at once, but to fix it on one of them at a time; and, when I should be master of that, then to proceed to another; and so on, till I should have gone through the thirteen. 余ノ意志ハ總テ以上ノ十三徳目オハ習慣ト爲サントスルニマレバ余ハ思ヘラク一度ニ總目ヲ完成セントスルハ反テ注意ヲ妨グルノ憂アリケレバ一時一條目ニ一心ヲ定メソオ遂行スルニ至レバ亦次目然シテ如斯逐次順ヲ追フテ遂ニ十三徳目ノ習慣ヲ完成セントセリ And, as the previous acquisition of some might facilitate the acquisition of certain others, I arranged them with that view, as they stand above. 或ハ徳目ヲ先キニ行フズンバ次キノ徳目ヲ完成スルニ困難ナレバ可成次條ノ徳目ヲ容易ニ實行セシムルノ都合ニ從フテ

順次ヲ定メタリ Temperance first, it tends to procure that coolness and clearness of head which is so necessary, where constant vigilance was to be kept up, and a guard maintained against the unremitting attraction of ancient habits and the force of perpetual temptations. 節制ヲ第一ニ排スルハ蓋シ不斷注意怠ラズ且ツ既往ノ習慣及ビ常ノ誘惑ノ勢力ニ打テ勝タレザル様常ニ頭腦ヲ爽快冷靜ニセズバ能ワザルヲ以テナリ

(直譯)、私ハ其レニ於テ私ガ徳目ノ各ニ向テ紙ヲ割付ケシ處ノ手帳ヲ製セシ 私ハ一日ニ向テ文字ヲ以テ各行ヲ記ルス處デ一週ノ各日ニ向テ一行宛ノ七行ヲ持ツベク如ク左様ニ赤インキヲ以テ各々ノ紙ヲ罫ヲ引キシ 私ハ徳ノ一ツノ頭字ヲ以テ各行ノ始メヲ記ス處デ十三ノ赤線ヲ以テ此等ノ行ヲ横切リシ其線ニ於テ而テ其レノ當ノ行ニ於テ私ハ小ナル黒點ニ依テ其日ニ於テ其徳ニ關スル處デ犯サレタベク試查ニ於テ私ガ見出セシ各々ノ過失ヲ記シ能フ 私ハ引キ續キ徳目ノ各々ニ迄一週ノ嚴密ナル注意ヲ與ヘルベク決定セシ 斯様ニ最初ノ週間ニ於テ私ノ大ナル用心ハ唯其日ノ過失ヲ各々刻ニ記ルス處デ彼等ノ通例ノ偶然ニ迄他ノ諸徳ヲ見捨テル處デ節制ニ對シテ最少ノ過犯ヲ避ケルベクアリシ 斯様ニ若シモ最初ノ週ニ於テ私ガ私ノ最初ノ線ヲ保チ能フナラハ點ニ付テ清キ工ヲ記セシ私ハ私ガ次徳目ヲ含ムベク私ノ注意ヲ廣ゲル處デ私ガ試ミ能フ事程其徳ノ習慣ガ左様ニ強クナリシ而テ其



レノ反對ガ弱マリシヲ察セシ而テ次週ニ向テ何レモノ線ヲ點ニ付テ清ラカニ保チシ最後ニ迄斯様ニ進ム處デ私ハ十三週間而テ一年ニ於テ九十日間ニ於テ完全ニ進ミヲ通シテ得能フ而テ雜草引キ抜クヘク園庭ヲ持ツ處デ一度ニ於テ彼レノ達シト而テ力ヲ越ヘテアルデアロウ處ノ總テノ惡シキ雜木ヲ引キ抜クベク試ミ爲サヌ乍然一時ニ於テ園床ノ一ツニ於テ働キ而テ最初ノモノヲ完成シタ處デ第二ニ迄進ム處ノ彼レノ如ク左様ニ私ハ望ミシ私ハ期日ノ數ニ依テ最終ニ於テ私ガ十三週ノ日々ノ審査ノ後清ラカナル帳簿ヲ見ルコトニ於テ私ガ幸デアアルデアロウ迄彼等ノ點ノ私ノ行ヲ引キ續キ清ラカニスルコトニ依テ德ニ依テ爲サレシ進歩ヲ私ノ紙ニ於テ見ルコトノ獎勵スル處ノ愉快ヲ待ツデアロウ

(註釋) Thus, in the first week, my great guard was to avoid every the least offence against *Temperance*; leaving the other virtues to their ordinary chance, only marking every evening the facets of the day. 如斯初週ハ節制ノ徳目ニ付キ用心シテ少シニテモ此徳ヲ破ルガ如キヲ避ケタリ蓋シ各夕刻當日ノ過失ヲ記シテ他ノ十二徳目ノ如キハ此レヲ自然偶然ニ放任シタリ此レ全ク節制ニ全力ヲ濺ガンガ爲メナリ And like him, who havin' a garden to weed, does not attempt to eradicate all the bad herbs at once which would exceed his wish and his strength, but works on one of the beds at a time, and

having accomplished the first, proceeds to the second, as I should have, I hoped, the encountering pleasure of seeing on my pages the progress made in virtue, by clearing successively my lines of their spots; till in the end, by a number of a thirteen weeks' daily examination. 而テ余ハ彼ノ花園ノ雜草ヲ抜カントスルモノガ一度ニ總テノ惡草オハ根抜キセンニモ其力ヲ及バザルノ故ヲ以テ一時ニ一ヶ所ヲ抜キ去リ而テ次キニ移リ遂ニ總雜草ヲ根抜シタルモノ、如ク余モ望ムラク順次點ヲ取り去リ遂ニ九十一日即チ十三週ノ間ニ徳ノ進歩シタルヲ見ルノ獎勵的幸福ヲ得ントスルナリ



手帳ノ紙ノ形第一頁

鈍クナル  
迄食勿  
レ  
覺へヌ迄  
飲ム勿レ

土	金	木	水	火	月	日	節	沈
	*		*		*	*	制	黙
*	*	*			*	*	律	規
	*				*		斷	決
	*				*		約	儉
				*			勉	勤
							實	誠
							義	正
							庸	中
							潔	清
							肅	靜
							節	貞
							遜	謙

(直譯)、此私ノ小ナル手帳ハ其レノ題目ニ向テアテイソン著ノ「カトー」カラ此等ノ行句ヲ有ツタ

此處ニ私ハ保ツデアロウ 若シモ其處ニ吾々ノ上ニ權力者ガアルナラバ(而テ其レハ其處ニアル總テノ自然ガ總テ彼女ノ仕事ヲ通シテ高聲ニ叫ブ)彼レハ德ニ於テ喜悅セ

子バナラヌ而テ彼レガ喜ブ處ノ其レハ幸福デアラ子バナラヌ

他ハ智識或ハ德行ニ付テ語ル彼ノソロモン王ノ格言カラ 日ノ長サハ彼女ノ右手ニ於テ而テ彼女ノ左手ニ於テ富有ト而テ名譽ガアル 彼女ノ道ハ愉快ニ付テアル而テ總テ彼女ノ道ハ平和デアアル

而テ智識ハ泉源デアアルベク神ヲ考フル處デ私ハ其レヲ得ルニ向テ彼レノ助ケヲ請願スベク正シク而テ必要ト其レヲ考ヘシ 此目的ニ迄私ハ日々ノ任用ニ向テ審査ノ私ノ表ニ迄前置サレシ處ノ次ギノ小ナル祈禱ヲ造リシ

オー全權力ノ神ヨ 仁惠アル上帝ヨ 慈悲深キ指揮者ヨ 私ノ眞誠ノ利ヲ發見スル處イ其智識ヲ私ニ於テ増加セヨ 何ソデモ其智識ガ命スル處ノモノヲ仕遂グルベク私ノ決斷ヲ強メヨ 私ニ迄汝ノ斷ヘザル恩惠ニ向テ私ノカラニ於テ唯ノ報酬トシテ汝ノ他ノ小供等ニ迄私ノ親切ノ後ヲ受取レヨ



私ハ猶又時トシテハ私ガトシムン氏ノ詩中ヨリ取リシ處ノ小ナル祈禱ヲ用井シ

光明ト而テ生命ノ上帝 汝最善ノ神ヨ オー何ンデモ善クアル處ノモノヲ私ニ教ヘヨ

汝自身私ニ教ヘヨ 過失高慢而テ惡點ヨリ各々ノ賤キ追求ヨリ私ヲ助ケヨ而テ智

識、内心ノ平和而テ純粹ナル徳、神聖ナル實質ノ決テ死セヌ幸福ヲ以テ私ノ精神ヲ育ヘ

私ノ仕事ノ各々ノ部分ハ其レノ定メラレタル時間ヲ持ツデアロウ事ヲ要スル處ノ規律ノ教

戒ハ私ノ小ナル帳簿ニ於テ一頁ハ自然ノ日ノ二十四時間ニ向テ仕事ノ次ギノ方法ヲ保チシ

晝 中

晝 時

起床、盥嗽、祈禱、當日ノ仕事ヲ企圖

シ而テ當日ノ決斷ヲ爲ス、現時ノ勉

學而朝餐ヲ喫ス、

勞 働

讀書、會計ヲ審査ス、

晝餐、

晝

五、六、七、八、九、十、十一、十二、十三、十四、十五、十六、十七、十八、十九、二十、二十一、二十二、二十三、二十四

後 午

夕 方

ヤ

問 如ナキハ行日晝ハヤ行晝ハヤ行晝ハヤ行日晝

夜

勞 働

諸物ヲ其所ニ置ク、晚餐、音樂、遊  
戲、或ハ談話、當日ノ事柄ヲ省檢ス

睡 眠

一、二、三、四、五、六、七、八、九、十、十一、十二、十三、十四、十五、十六、十七、十八、十九、二十、二十一、二十二、二十三、二十四



私ハ自ラ檢査スルヲニ向テ此計畫ノ執行ニ於テ入込ミシ而テ或ル時ニ向テ時々ノ間斷ヲ以テ其レヲ繼續セシ 私ハ私ガ想像シタヨリハ過失ニ付テ左様ニ多ク充滿シテ私自身ヲ見出スベク驚テアリシ乍然私ハ減少スル彼等ヲ見ルノ満足ヲ有シタ 新ラシキ進ミニ於テ新ラシキ一ツニ向テ余室ヲ爲スベク舊キ過日ノ紙ニ於テ記セシヲ削リ去ルヲニ依テ穴ニ付テ滿テ爲リシ處ノ私ノ小帳簿ヲ時々再新ニスルノ厄介ヲ避ケルベク私ハ其レニ於テ永續ノ點ヲ爲ス事程罪ガ赤インキヲ以テ引カレシ處ノ日誌簿ノ象牙造ニ迄私ノ表ト而テ教戒ヲ改正セシ而テ此等ノ行ニ於テ私ハ其ノ記シヲ私ハ容易ニ濕リタル海綿ヲ以テ試ヒ出シ能フ處ノ黒インキヲ以テ私ノ過失ヲ記セシ 暫次ノ後私ハ一ケ年ニ於テ唯一度一ツノ期ヲ通シテ行キシ而テ其後關係セシ處ノ事件ノ多數ヲ以テ航海及ビ外國商業ニ於テ就事シテアル處テ遂ニ私ガ全ク彼等ヲ忘リシ迄數年ニ於テ唯一回行キシ乍然私ハ常ニ私ト共ニ私ノ小帳簿ヲ携帶セシ

(註釋) To avoid the trouble of renewing now and then my little book, which, by scraping out the marks on the paper of old faults to make room for new ones in a new course, became full of holes, I transferred my tables and precepts to the ivory leaves of a memorandum book. 舊記ノ過失ノ星點ヲ消去シテ又新過失ノ星點ヲ附スルヨリ遂ニ星點ヲ

附スルノ餘地ナキニ至リ屢々新ラタニ書更ムルノ厄介ヲ省カンガ爲メ象牙製ニ改正シタリ

(直譯) 規律ノ私ノ計畫ハ最モ困難ヲ私ニ與ヘシ而テ私ハタトヒ其レハ例令バ雇印刷職工ノ其レノ如キ彼レノ時間ノ排置ヲ彼レニ任カスベク如ク人ノ職業ガ斯様デアリシ處ニ實行サレ能フトハ雖モ其レハ世人ト混シ而テ屢々彼等自身ノ時間ニ於テ業務ノ人ヲ待遇セテバナラヌ處ノ一主人ニ依テ精密ニ觀察サルベク出來得ベクアラザリシ事ヲ見出ダセシ 尙又規律ハ諸物、紙類及ビ其他ニ向テ場所ニ迄關係ヲ以テ私ハ得ルベク非常ノ困難ヲ見出セシ私ハ早ク方法ニ迄習ラサレナシテ非常ニ善キ記憶ヲ有スル處デ私ハ方法ノ欠ケニ伴フ處ノ不便利ニ付テ感知シテアラザリシ 此ノ徳目ハ其レ故ニ多クノ苦シキ注意ヲ私ニ値セシ而テ其レニ於テ私ノ過失ハ左様ニ多ク私ヲ苦メシ而テ私ハ改正ニ於テ左様ニ僅少ノ進歩ヲ爲セシ而テ私ガ殆ンド試ミヲ廢スルベク用意シテアリシ而テ其關係ニ於テ過失アル性質ヲ以テ私自身ヲ満足シテアリシ事程斯様ナル度々ノ退弛ヲ有シタ 私人ナル鍛冶師ノ斧ヲ買フニ於テ刃ノ如ク左様ニ光輝ニ其レノ表面ノ全部ヲ持ツベク欲セシ人ノ如クナリ 鍛冶師ハ若シモ彼レガ輪ヲ回轉スルデアロウナラバ彼レノ爲メニ光輝ニ其レヲ磨グベク承諾セシ彼レハ回轉セシ然ル間ニ鍛冶師ハ其レノ回轉ヲシテ甚ダ疲勞ナリト爲セシ處



ノ砥石ニ於テ固ク而テ重ク斧ハ平タキ面ヲ押付ケシ 人ハ如何ニ仕事ガ進涉セシカラ見ルベク輪カラ時々來リシ而テ遂ニ遙カ磨スル事ナシニ其レガアリシ如ク彼レノ斧ヲ取ルデアロウ 鍛冶師ガ云ヒシ「否其レハ未タ唯斑點ガアル故ニ轉シ轉ゼヨ而テ吾々ハ直チニ光輝ニ其レヲ持ッデアロウ」人ガ云ヒシ「然リ乍然私ハ私ガ斑點アル斧ヲ最モ克ク好ムト考フ」而テ私ハ此レハ私ガ勤メシ如キ或ル斯様ナル方法ノ欠ケノ爲メニ善習慣ヲ得ル而テ惡及ビ德ノ他ノ點ニ於テ惡習慣ヲ破ルノ困難ヲ發見セシ處ノ人ガ爭ヲ止メタ而テ汚點アル斧ガ最モ宜シクアル事ヲ決定セシ多クノ人ヲ以テ場合デアリ能フタヲ信ズル 其故ハ道理デアルベク托假セシ處ノ或ルモノハ私ガ私自身強行セシ如キ斯様ナル極端ノ精密ハ若シモ其レガ知ラレシナラバ私ヲシテ笑フベク爲スデアロウ處ノ道德ニ於テ虛飾者ノ種類デアリ能フ事完全ナル性質ハ猜忌サレ而テ惡マル、事ノ不都合ヲ以テ伴ワレ能フ事而テ仁人ハ勵マシニ於テ彼レノ朋友ヲ保ツベク彼レ自身ニ於テ僅少ノ過失ヲ免スデアロウ事ヲ時々私ニ迄想起セシメツ、アリシ

(註釋) And I believe this may have been the case with many, who, having for want of some such means as I employed found the difficulty of obtaining good and breaking bad habits in other points of vice and virtue have given up the struggle, and concluded that "a

speckled axe is best. 彼ノ斧ノ全面悉ク刃尖キノ如ク磨キ光リタルヲ欲セシ人ノ如ク恰モ余ガ企テシ方法ノ欠ケタルガ爲メニ善習慣ヲ得惡習慣ヲ打破セントスルニ當リ其困難ヲ發見シ遂ニ之レヲ中止シ彼ノ斧ノ半バ磨キタル汚點光輝混シタルヲ以テ満足セント決定セルハ蓋シ何人ニモ斯クノ如キ場合ノ起ルナラント信ス For something, that pretended to be reason, was every now and then suggesting to me, that such extreme nicety as I exacted of myself might be a kind of foppery in morals, which, if it were known, would make me ridiculous; that a perfect character might be attended with the inconvenience of being envied and hated; and that a benevolent man should allow a few faults in himself to keep his friends in countenance. 此事道理ナリト假托セルモノモ余ガ強行セル如ク餘リ嚴密ヲ期スル時ハ若シ人ニ知ラル、節ハ笑ワル、ニ至ルガ如キ道德上ノ虛飾者ノ一人トナリ且ツ完全無欲ノ性質ナルモノハ他人ヨリ猜忌嫌惡セラレ、事及ビ仁慈ノ者ハ幾分カ性行ニ欠點ノ餘有ヲ免シ人ヲ勵マシ近寄ラシムルナリトノ事ヲ屢々想起シタリ

(直譯) 實ニ私ハ規律ニ迄關係ヲ以テ改メ難ク私自身ヲ發見セシ 而テ今私ハ長シテナリシ而テ私ノ記憶ハ惡クナリシ私ハ甚ダ知感シテ其レノ欠乏ヲ感ズル 乍然全体ニ於テタトヒ私ハ私ガ得ルニ付テ左様ニ欲望シテアツタ完全ニ於テ到着セナンダ乍然其レニ付テ遙



カ短カク落チシトハ雖モ尙私ハ勉試ニ依テタトヒ彼等ハ決テ其等ノ手本ノ願望シタル秀拔ニ達セストハ雖モ彼等ノ手ハ勉試ニ依テ改良サレ而テ其レガ健全デ而テ讀ミ得ベク繼續スル間可デアル彫刻ノ圖本ヲ摸擬スルコトニ依テ完全ナル書方ニ於テ目的セシ處ノ其レ等ノ人ノ如ク若シモ私ガ其レヲ試ミナシタラバ私ガ其他デアツタデアロウヨリハヨリヨク而テヨリ幸福デアリシ

其レハ私ノ子孫ハ神ノ惠ミヲ以テ此ノ小ナル計畫ニ迄彼等ノ祖先ガ其レニ於テ此レガ書カレテアル處ノ彼レノ七十九歳ニ迄下ツテ彼レノ生活ノ斷ヘザル幸福ヲ歸セシ事ヲ告知セラシムルハデアロウハ宜シクアリ能フ 殘餘ニ伴ヒ能フ如何ナル顛倒ガ神ノ手ニ於テアルヨレ然若シモ彼等ガ到着スルナラバ享ケシ過去ノ幸福ニ於テ願慮ハ一増ノ辭讓ヲ以テ彼レノ彼等ヲ忍耐スルコトヲ助ケルベク屬スル 節制ニ迄彼レハ長ク繼續シタル健康而テ何ンデモ善キ健康体ニ付テ尙ホ彼レニ迄殘サレアル處ノモノヲ歸スル 勤勉ト而テ儉約ニ迄用要ナル市民デアルベク彼レヲ適當セシメシ而テ學者間ニ名譽ノ或ル度ヲ彼レノ爲メニ得セシメシ處ノ總テ其學識ト共ニ彼レノ事情ノ早キ安逸而テ彼レノ富財ノ享得ヲ歸セシ誠實ト而テ正義ニ迄彼レノ國ノ信用而テ其レガ彼レニ於テ與ヘシ名譽ナル職ヲ歸セシ 徳ノ全キ數ノ結合シタル勢力ニ迄彼レガ彼等ヲ得ルベク適シテアリシ不完全ナル有様ニ於テスラモ性質ノ總

テ其公平而テ彼レノ友ナシテ尙ホ向テ求メシメシ而テ彼レノ若キ知己ニ迄ステモ適合セシメシ處ノ談話ニ於テ其ノ愉快ナルコトヲ歸スル 其レ故ニ私ハ私ノ子孫ノ或モノハ例ヲ續ケ而テ利益ヲ刈リ能フ事ヲ望ム

(註釋) But on the whole, though I never arrived at the perfect I had been so ambitious of obtaining, but fell far short of it, yet I was, by the endeavour, a better and a happier man than I otherwise should have been, if I had not attempted it; as those who aimed at perfect writing by imitating the engraved copies, though they never reach the wished—for excellence of those copies, their hand is mended by the endeavour, and is tolerable while it continues fair and legible. 余ハ其ノ所期セシ道德完備ノ人物タル域ニ到着スル能フズシ遙カ願望ノ下ニ落チタルモ兎ニ角彼ノ彫刻美術家ガ其期スル技藝ノ上達ヲ得ザルモ 勉勵シテ原本ヲ摸寫スルヨリ手先キ自然規則ニ適スルニ至リ其書影ノ磨滅セザル間ハ價ヲ有スルガ如ク余モ道德完備ノ人タラント勤メ試ミタルノ結果之レヲ願ミザルニ於ケルヨリ遙カ幸福善良ノ人トナレリ What reverses may attend the remainder is in the hand of Providence; but if they arrive, the reflection on past happiness enjoyed ought to help his bearing them with more resignation. 今日迄ハ幸福ノ境涯ヲ經來リシ自今殘余ハ如何ナル不幸ノ運命ニ遭



遇セシヤ測知スル能ワザレドモ若シヤ不幸ニシテ反對ノ境涯ニ遭遇スルモ既往ノ幸福ヲ回想シ安ンシテ之レヲ耐ユルノ助ケトナレリ

(直譯)、其レハタトヒ私ノ計畫ハ全ク宗教心ナシニアリシトハ雖モ其處ニ其レニ於テ或ル特別ノ宗派ノ區別スル處ノ或ルモノ、特質ガアラヌ事ガ注意セラル、デアロウ 私ハ故意ニ彼等ヲ避ケタ 如何トナレバ私ノ方法ノ實利而テ卓拔ニ付テ而テ其レガ總テノ宗教ニ於テ人民ニ迄功益デアリ能フ事ヲ充分得心サレテアル處デ而テ其レヲ或ル時他ニ其レヲ公言スベク處存スル處デ私ハ其レニ於テ其レニ反對シテ或宗派ノ或ル一ツヲ最負スルデアロウ處ノ或ルモノヲ持タヌデアロウ 私ハ其レニ於テ其レヲ有ツ事ノ利益而デ其レノ反對ノ弊ニ伴フ處ノ害ヲ示シタデアロウ處ノ各々ノ德ニ於テ小註解ヲ書クコトヲ思ヒ出デシ私ハ其レガ方法ヲ教ヘ而テ示シ爲サヌ乍然如何ニ或ハ何處ニ彼等ガ衣服或ハ食物ヲ得能フカヲ裸カノ而テ餓タルモノニ迄示スコトナシニ唯養ワレ而テ衣セラルベク彼等ヲ勸勵セシ處ノ使徒ノ口頭上ノ慈悲ノ人ノ如クアル處ノ善デアアルベク單ナル勸勵カラ其レヲ區別シタデアロウ處ノ善徳ヲ得ルコトノ手段方法ヲ示シタデアロウ故ニ「德行術」ト私ノ書籍ヲ呼ンダデアロウ

(セームス第二節十五十六頁參考)

(註釋)、I had purposely avoided them; for, being fully persuaded of the utility and

excellency of my method, and that it might be serviceable to people in all religions, and intending some time or other to publish it, I would not have anything in it that should prejudice any one, of any sect, against it. 余ノ善行戒中ニ宗教ニ關スルコト挿入セザル蓋シ故アリ ソハ他ニアラズ余ノ實踐躬行的善徳教戒ノ方法タル實利アリ卓越シタル且ツ何派ノ宗徒ニ限ラズ一般ニ其人ノ用ユレバ功益アル次第ヲ深ク感銘シ何時カ時アラバ之レヲ出版シテ世上ニ公ケニセント欲スルノ念慮モアリケレバ一宗派オハ褒貶最負スルガ如キ故ラニ之レヲ避ケタリ

I should have called my book The Art of Virtue, because it would have shown the means and manner of obtaining virtue, which would have distinguished it from the mere exhortation to be good, that does not instruct and indicate the means; but is like the Apostle's man of verbal charity, who, without showing to the naked and hungry how or where they might get clothes or victuals, only exhorted them to be fed and clothed. 余ハ余ノ善徳注解書ヲ「德行術」題名セントス其理由タル德行實踐ノ方法ヲ教示セザル彼ノ使徒ノ人タチガ如何ナル方法果タ何處ニ衣食ヲ得ベキヤヲ示サズシテ單ニ衣食セヨト裸者饑者ニ勸告スル口頭而已ノ慈善家ノ如キ唯單ニ善人タルハシトノ勸勵ヨリ區別シテ德行



ヲ實踐スルノ手段方法ヲ指示シタリケレバ斯ク德行術ト名目ヲ附シタルナリ  
 (直譯)、乍然其レハ左様ニ此ノ註解ヲ書クヲ而テ出版スル事ノ私ノ意思ハ決テ差ワザリシ  
 私ハ實ニ時ニ迄時カラ其レニ於テ用非シメラルベク存意ト而テ道理ノ簡端ナル暗示ヲ書キ  
 下ダシタ其レノ或ルモノハ私ハ私ニ依テ尙ホ有ツ乍然生活ノ早キ部分ニ於テ私ノ業務而テ  
 其後公務ニ迄須要ナル密ナル注意ハ私ノ其レヲ延引スルヲ起因シタ 如何トナレバ其レ  
 ハ執行スベク全キ一人ヲ要セシ處ノ而テ職務ノ見ラレザル引續ガ私ノ注意ヲ妨ゲシ處ノ一  
 大而テ廣濶ナル企圖ヲ以テ私ノ心理ニ於テ關係サレテアル處デ其レハ是レ迄仕途ケラレズ  
 ニ殘ツタ

此冊子ニ於テ其レハ害惡ナル行爲ハ彼等ガ禁ゼラレテアル故ニ有害デアラヌ乍然彼等ガ有  
 害デアアル故ニ禁ゼラレテアル事ノ教ヲ説明シ而テ強ムルベク私ノ企テ、アリシ人ノ性而已  
 考ヘラレシ其レハ其レガ其レ故ニ此世界ニ於テスラモ幸福デアアルヘク願ヒシ處ノ有徳デア  
 ルベク各人ノ利益デアリシ而テ私ハ此事情カラ(其處ニ世間ニ於テ常ニ彼等ノ事件ノ管理  
 ニ向テ而テ斯様ナルモノガ左様ニ稀有デアアル處デ正直ナル機關ノ須要ヲ持タ處ノ富有ノ商  
 人、貴紳、高位者、而テ皇族ノ數ガアル處デ)正直、誠實ノ其レ等ノ如ク貧人ノ産業ヲ爲ス  
 ベク好マシクアル處ノ他ノ資格ガアラヌ事ヲ青年者ニ證明スベク勤メタ

德行ノ私ノ目錄ハ最初ニ於テ唯十二ヲ合ミシ乍然「クエーカー」宗門ノ友人ハ親切ニ私ガ  
 一般ニ高慢ナリト考ヘラレシ事私ノ高慢ハ其レ自身談話ニ於テ屢々示セシ事私ハ或ル點ヲ  
 討論スル時ニ正ニ於テアルヲ以テ満足シテアラザリシ乍然其レニ付テ彼レガ種々ノ引例  
 ヲ示スニ依テ私ヲ證明セシ處ノ歷到スルヲ而テ寧ロ驕誇デアリシ事ヲ私ニ告知シタ處デ  
 私ハ若シモ私ガ能フナラバ他ノモノ、中ニ此ノ惡弊或ハ過失ニ付テ私自身ヲ療治スベク企  
 試セシ而テ私ハ辭ニ迄廣キ意味ヲ與ヘル處デ私ノ徳目ニ迄謙遜ヲ附加セシ

(註釋) In this piece it was my design to explain and enforce this doctrine, that  
 vicious actions are not hurtful because they are forbidden, but forbidden because they are  
 hurtful, the nature of man alone considered. 這般德行實ト題セル書中ニ於テ余ハ下ノ事ヲ  
 説明シ強メント欲ス即チ「抑モ惡行ハ其禁ゼラレタルガ爲メ善ナリト云フニアラズ其所爲  
 善マレハロン禁制サレタルナリ 蓋シ人性ノミニ付テ云ハルナリ and I should from this  
 circumstance (there being always in the world a number of rich merchant, nobility, states,  
 and princes, who have need of honest instruments for the management of their affairs,  
 and such being so rare) have endeavoured to convince young persons that no qualities are  
 so likely to make a poor man's fortune as those of probity and integrity. 世ニハ富有ノ商



人々貴族や高位高官ノ役人々果々皇族ノアルアレバ此等ノ家事管理ノ人物必要ニシテ特ニ正直ナル人物ノ少ナケレバ誠實正直ノ者ノ須要ヲ感ズル次第故ニ廉直誠實ノ品行程身分財產ヲ得ルノ資格ハ他ニアラザルコトオバ世ノ青年輩ニ説明セント力メタリ

(直譯)、私ハ此ノ徳ノ實行ヲ得ルコトニ於テ多クノ成功ニ付テ自負シ能ワヌ乍然私ハ其レノ外觀ニ迄關係ヲ以テ澤山有シタ 私ハ他人ノ存意ニ迄總テ直接ノ拒否而テ私自身ノ總テノ積極的斷言ヲ忍ブベク規則ト其レヲ爲セシ 私ハ吾々ノ「デヤント」俱樂部會ノ舊法ニ迄適合シテ確カニ疑ヒモナク及ビ其他ノ如キ斯様ナル確定シタル意見ヲ注入セシ處ノ言語ニ於テ各々ノ語或ハ句ヲ私自身禁制スルスラモ爲セシ而テ私ハ彼等ノ代リニ私ハモノガ左様或ハ左様デアルベク私ハ考フル私ハ理會スル或ハ私ハ想像スル或ハ現在ニ於テ其レハ私ニ迄左様ニ見ユルヲ應用セシ 他人ガ私ガ誤謬ト考ヘシ處ノアルモノヲ確定セシ時ニ私ハ直チニ彼レヲ否ムコト而テ彼レノ陳述ニ於テ或ル不道理ヲ直接ニ示スコノ愉快ヲ自身拒ミシ而テ答ヘルコトニ於テ私ハ或ル場合ニ或ハ事情ニ於テ彼レノ意見ガ正シクアルデアロウ乍然現在ノ場合ニ於テ其處ニ私ニ迄或ル差及ビ其他ノモノガ現ワレシ或ハ見ヘシ事ヲ觀察スルコトニ依テ始メシ 私ハ速カニ私ノ仕方ニ於テ此ノ變更ノ利益ヲ見出ダセシ私ガ關係セシ談話ハ一層愉快ニ進ミシ 其レニ於テ私ガ私ノ意見ヲ提出セシ温當ナル仕方ハ一層確カナル同意

而テ少キ拒否ヲ彼等ニ得シ 私ハ私ガ誤謬ニ於テアルベク見出ダサレシ時ニ少ナキ苦痛ヲ有シタ而テ私ハヨリ多ク容易ニ私ガ正理ニ於テアルベク起リシ時ニ彼等ノ誤リヲ止メ而テ私ト結合スベク他人ヲ以テ勢力ヲ得

(註譯)、I made it a rule to forbear all direct contradiction to the sentiments of others, and all positive assertion of my own. 余ハ他人ノ意存ニ直チニ反對ヲ試ルコト並ニ自己ノ積極的確說ヲ爲スコトヲ禁シ忍ブコトヲ規則ト爲セリ The modest way in which I proposed my opinions, procured them a readier reception less contradiction; I had less mortification, when I was found to be in the wrong; and I more easily prevailed with others to give up their mistakes and join with me, when I happened to be in right. 余ハ謙遜ニ意見ヲ提出セルガ爲メニ反對攻撃ヲ受クルコト少ナクシテ同意贊成ヲ得ル方多ク且ツ余ノ說ノ過誤ヲ發見シタル時ニ當テモ臆痛スルノ憂少ク又其說ノ正當ナランニハ他人ヲ說得シテ先方ノ誤謬說ヲ反省セシメ余ニ同意セシムルニ容易ナリケリ

(直譯)、而テ私ガ最初ニ於テ性質ノ傾向ニ迄或ル背犯ヲ以テ始メシ處ノ此方法ハ遂ニ恐ラクハ終リノ五十年間誰一人モ嘗テ私ヲ逃レシ確定ノ言句ヲ聞カナンダ事程私ニ容易ニ而テ左様ニ習慣トナリシ 而テ此習慣ニ迄正直ノ私ノ性質ノ後私ハ其レガ主トシテ私カ新制度



或ハ古制ニ於テ變更ヲ提出セシ時ニ私ノ同胞ヲ以テ早く左様ニ多クノ重ミヲ持タ而テ私ハ議員ト爲リシ時ニ公會議ニ於テ左様ニ多クノ勢力ヲ有シタ事ガ歸シツ、アリシト考フ其ノ故ハ私ハ辛フジテ言語ニ於テ正シク語ノ私ノ撰擇ニ於テ多ク躊躇ニ迄從カヘラレテ決テ能辨デアラス拙キ演舌者デ唯アリシ而テ而カモ私ハ一般ニ私ノ目的ヲ運ビシ

實地ニ於テ其處ニ恐ラクハ高慢ノ如キ厭服スベク左様ニ困難ナル吾々ノ自然ノ情欲ノ一ツガアラヌ一ツガ欲スル如ク左様ニ多ク其レヲ隱セヨ其レト争ヘ其レヲ消毀セヨ其レヲ厭服セヨ其レハ猶ホ生キテアル而テ時々窺キ出デ而テ其レ自身ヲ示スデアロウ 汝ハ恐ラクハ屢々此歴史ニ於テ其レヲ見ルデアロウ 如何トナレバ私ハ私ガ全ク其レニ打勝タ事ヲ考ヘ能フデスラモ私ハ恐ラク私ノ謙遜ニ付テ自負シテアルデアロウ故ナリ

(註釋) And this mode, which I at first put on with some violence to natural inclination, became at length easy, and so habitual to me, that perhaps for the last fifty years no one has ever heard a dogmatical expression escape me. 其始メ余ハ稟性傾向オハ無理ニ厭服シテ行ヒタル這般謙遜的發言ノ方法タル馴ルニ從ヒ容易トナリ習慣性トナリテ此レ迄五十年間中一度モ確定ノ積極的提説ヲ聞ク人アラザルニ至レリ And to this habit (after my character of integrity I think it principally owing that I had early so much weight with my

fellow-citizens, when I proposed new institutions or alterations in the old; add so much influence in public councils, when I became a member; for I was but a bad speaker, never eloquent, subject to much hesitation in my choice of words, hardly correct in language, and yet I generally carried my point. 余ハ元來拙辨者ニテ言語ノ撰擇ニ躊躇シ正當ノ語ヲ用エル事ヌラ困難ヲ感ズルニモ關セズ而ガモ尙且ツ常ニ其論旨ノ目的ヲ達スルハ主トシテ余ノ性質正直ナルヨリ特ニ謙遜的發言ノ習慣ニ歸因セルナラント考フナリ這般ノ習慣ヨリ夙ニ余カ新制度或ハ古制ノ變更説ヲ提出スルニ當リ重キヲ置カレ或ハ又公會ニ於テ議員トシテ説ヲ陳ズルニ當リ勢力ヲ得タリケリ Disguise it, struggle with it, stifle it, mortify as much as one please, it is still alive, and will every now and then peep out and show itself; you will see it perhaps, often in this history. For, even if I could conceive that I had completely overcome it, I should probably be proud of my humility. 抑モ吾人ノ性質中ニ於テ自負心ホド制シ難キモノハアラザルナリ 之レヲ隱シ之レト争ヒ及バン限リ之レヲ消毀セントスルモ猶ホ且去ラズシテ時々現出シ來ルナリ現ニ汝(汝ハフランクリンノ息子ヲ指ス)ハ現ニ此ノ言行録中ニ屢々余ノ自負心ヲ現ワセルヲ見ルナラン例令余ニ於テ自負心ヲバ全ク厭服消滅シタリト考フタルニモセヨ恐ラク余ハ謙遜ナリト高



慢シタル之レ即チ自負心ニ外ナラズ

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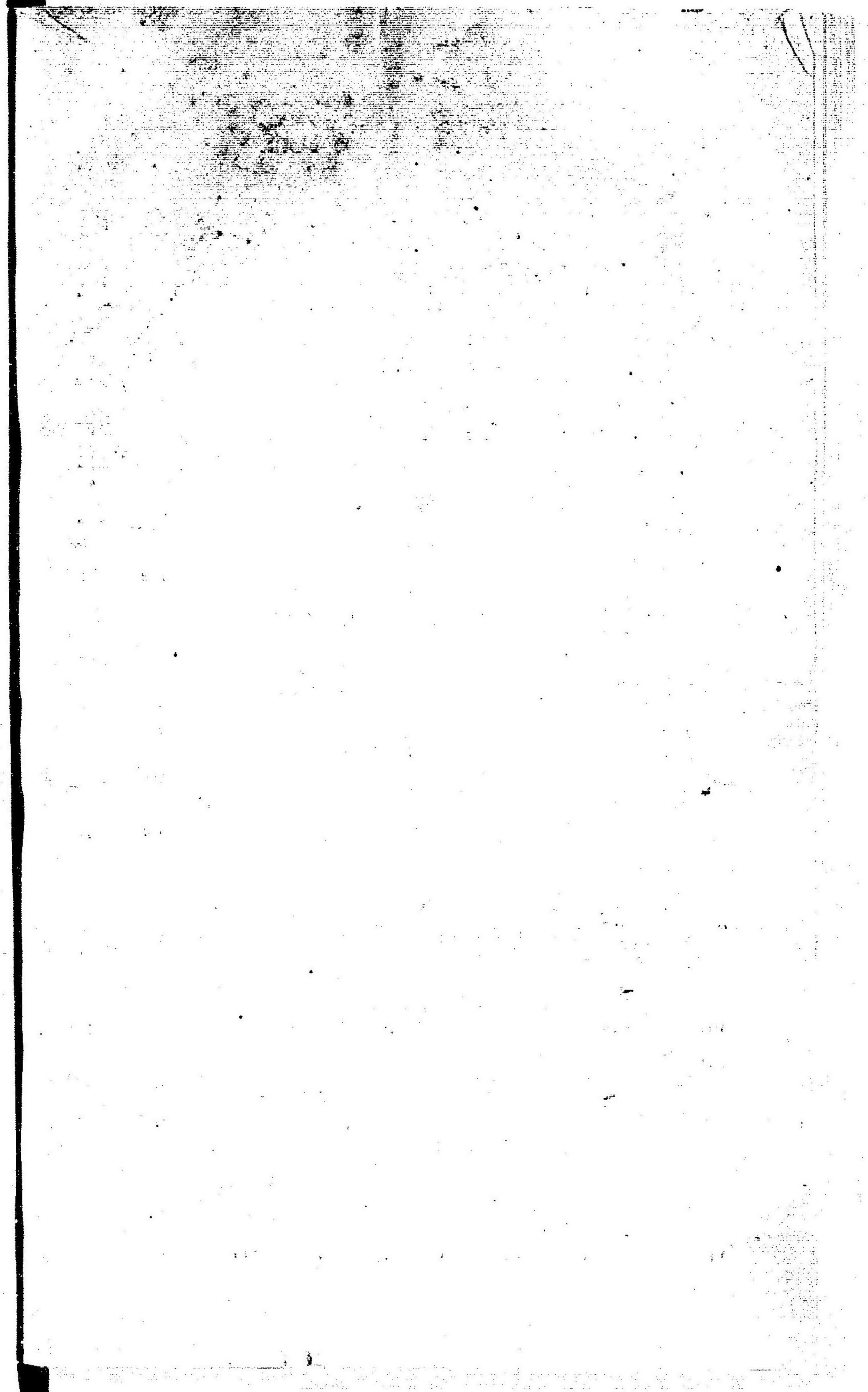
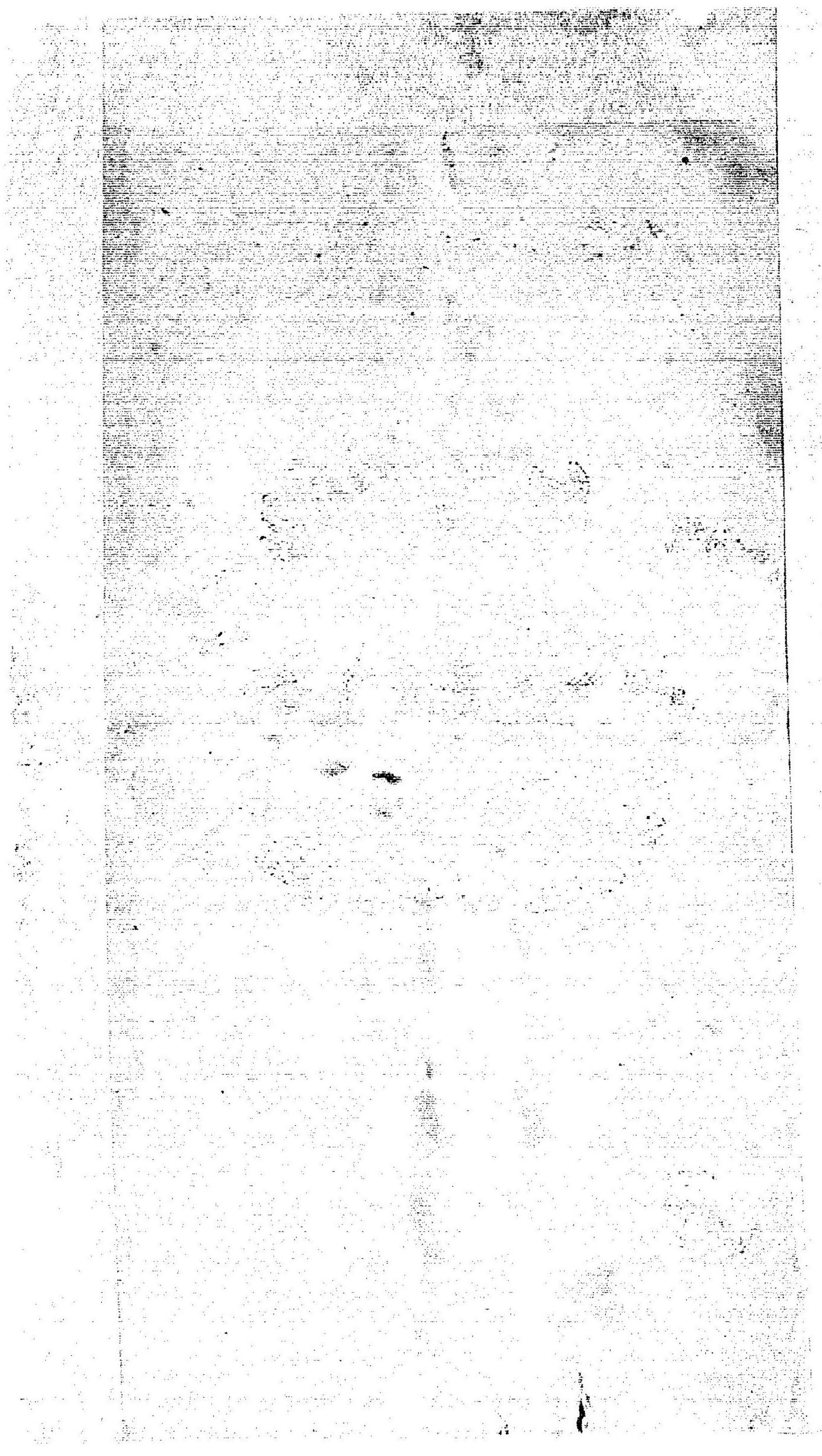
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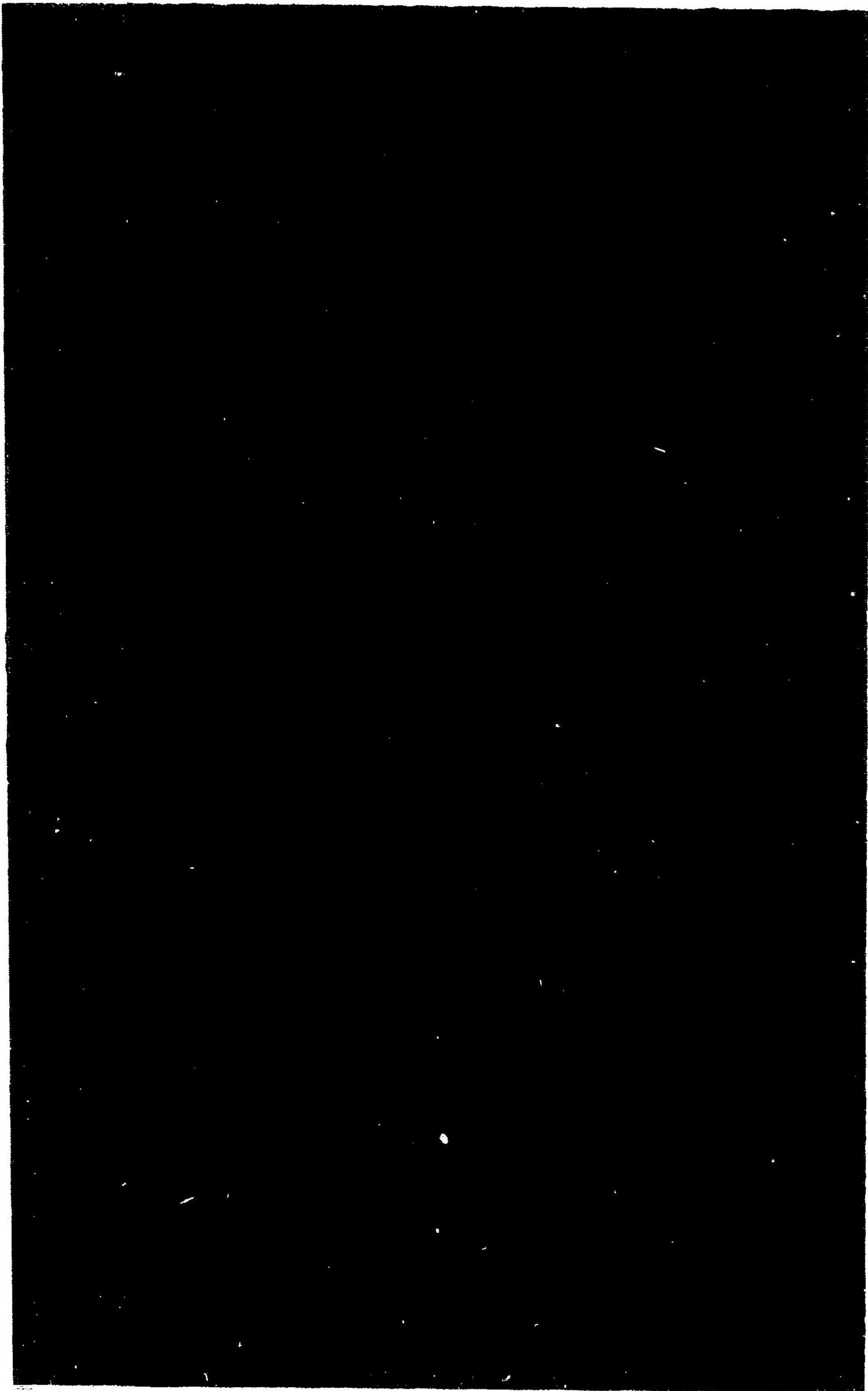














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