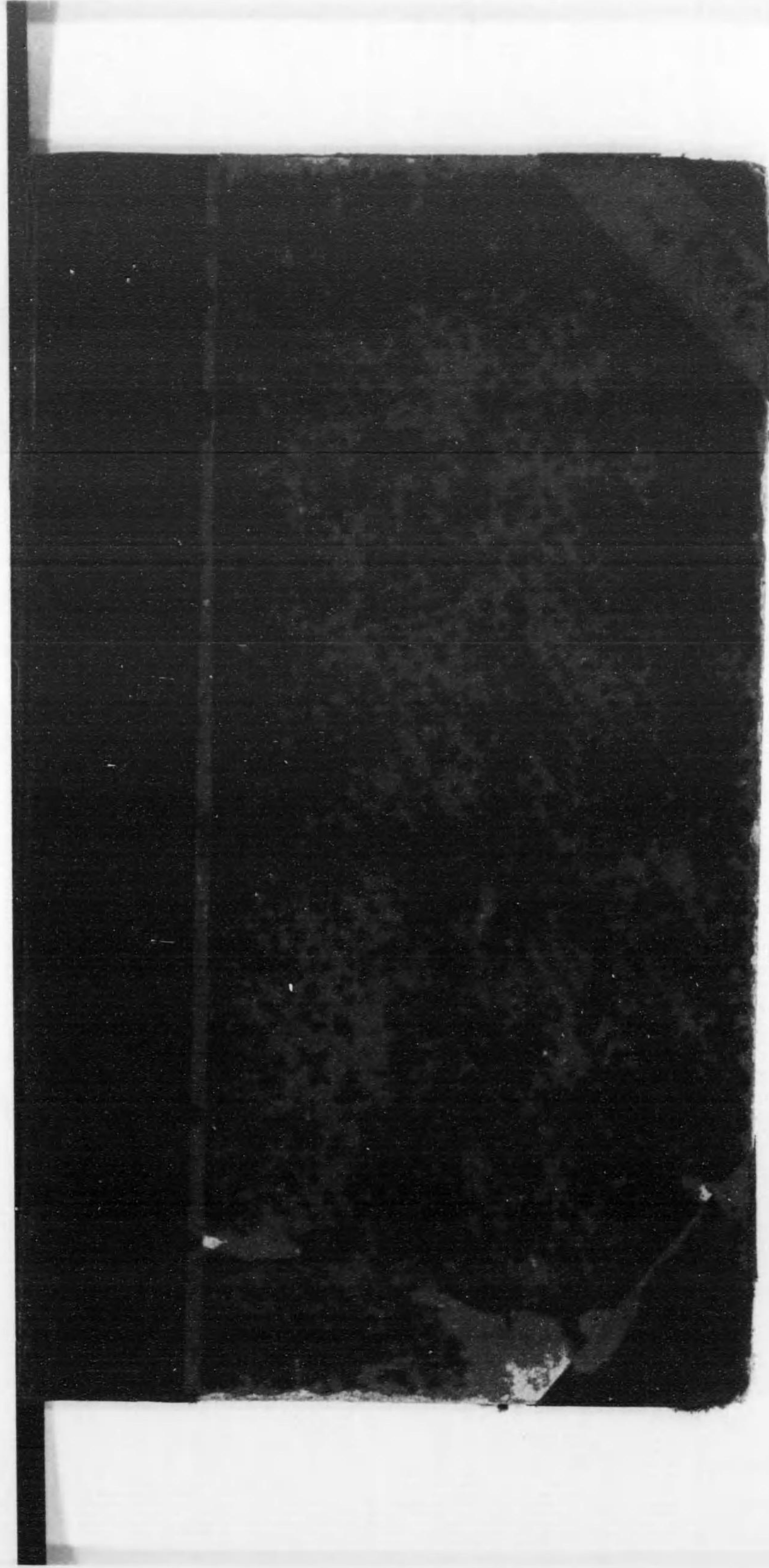


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323  
407



323-407

SYSTEMATIC METHOD  
OF  
ENGLISH-JAPANESE  
TRANSLATION

東京神田

北星堂發行

一入試問題  
千題

英文和譯の研究

清水起正著

北星堂

11. 3. 2  
内交



## 緒 言

編者は大正七年五月既往の入試問題に、我が國に多く用ひらるゝ教科書の原本たる英米の名著より拔萃したる短文を加へ、之を各文中の主要なる熟語の ABC 順に従ひ排列譯註し新英文解釋の題下に書肆北星堂より之を世に公にしたり。然るに該書は幸にして多大の歡迎を受けしにより、更に編者は之を教材に選び、帝都の中央に會場をトし、日土兩日休暇の一部を學事に割愛するの意味に於て廣く同好の士を募り該書を講習したるに、天の時を得たるか、地の利を得たるか、將亦人の和を得たるか、每會同會は滿員の盛況を呈し、一般學生諸君の特に該書に對する要求希望等の那邊にあるかを窺ひ知る實に得難き利益を收めたり。

乃ち編者は前後拾數回に亘る上述の講習會によつて得たる學生諸君の該書に對する希望要求を、編者が從來教壇上に得たる經驗に綜合せしめて、該書の題材は悉く之を既往の入試問題に改むるに如かざるを覺り、茲に新に内容を充實整頓せしめて今や本書を諸君の座右に薦めんとする次第である。想ふに既往の入試問題なるものは常に温古知新の意味に於て寔に有益なるのみならず、實に該



問題こそは諸君の先輩たる天下幾十萬の競争試験場裡の勇士猛將が、或は之がために天晴功名手柄をなし、或は之がために無念の不覺を取り更に臥薪嘗膽以て捲土重來の勇を示さざるを得ざりし悲喜交々至る思出多き敵の攻具たりしなり。之を要するに若し受験準備中にある諸君の萬人が萬人まで須らく先づ研究知悉するを要する英文ありとせば、开は斯の入試問題を措いて他に之を求むべからずといふも決して過言ではなからう。無遠慮の比喻ならんも依然として今に學界の一角に勢猖獗を極めつゝある彼の怖るべき受験病の患者たる諸君よ、冀くば本書を諸君の sovereign remedy として日々三回服用を怠られず一日も早く病魔を撃退して、健全に、旺盛に、勇猛に、學界の前途に進せられんことを。

終に臨み編者は本書を編纂するに方り最善を竭したりと雖も、淺學非才なる猶ほ誤謬若くは不備の點眇からざるを念ひ謹んで大方諸賢の垂教を祈る。

大正十一年二月

編者識

## 學校別索引

数字ハ問題ノ番號ニヨル。海軍機關學校・海軍管理學校・海軍兵學校ヲ缺テシテ海軍生トシタリ。

高等學校	802	913	926	940	965
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神戸高等商業學校					
3	6	32	56	140	
156	179	199	233	236	
295	345	377	396	435	
438	457	511	534	549	
564	586	665	707	708	
726	749	761	811	825	
922	937	959	1002		
長崎高等商業學校					
16	124	137	215	229	
245	262	305	378	379	
385	409	471	508	533	
535	550	587	592	625	
629	711	738	743	827	
841	860	882	896	900	
904	911	969			
山口高等商業學校					
43	93	123	171	225	
231	232	251	338	353	
401	437	451	465	479	
530	567	612	645	649	
654	782	917	968	994	
小樽高等商業學校					
65	88	106	165	242	
272	296	359	365	387	
481	523	606	615	681	
790	850	908	934		
名古屋高等商業學校					
284	291	553	859		
東京商科大学					
5	7	14	17	44	
72	74	107	118	142	
152	153	160	167	170	
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東京外國語學校

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276 308 329 332 343  
480 540 542 561 565  
578 659 697 701 805  
842 872 930 963 980

東京高等師範學校

49 61 95 114 176  
255 277 281 299 323  
346 364 429 430 440  
446 490 609 611 643  
664 722 729 770 809  
839 867 881 929 956  
984

廣島高等師範學校

269 294 443 554 642  
973

各地醫學專門學校

9 57 63 144 203  
208 237 258 261 265  
303 307 318 352 458  
494 520 545 628 637  
640 779 849 858 901  
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東大農大實科

10 27 70 82 204  
313 475 591 674 799  
804 844 889 946 990  
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東北大學農科大學豫科

35 316 462 504 507  
605 667 737 778 796  
829 855 919 943

東京高等工業學校

25 38 69 80 92

127 130 166 174 189  
214 216 218 267 271  
355 372 419 496 498  
501 526 539 573 595  
604 670 672 680 692  
703 713 725 728 745  
769 785 848 863 888  
954 962

大阪高等工業學校

15 54 75 110 115  
131 141 172 187 193  
210 247 253 285 349  
382 460 473 516 572  
582 653 657 710 733  
747 756 822 843 914  
935 939 944 979

京都高等工藝學校

52 126 200 309 758  
773 830

熊本高等工業學校

139 163 201 263 282  
315 360 384 463 472  
634 696 706 718 750  
771 794 834 897 958  
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米澤高等工業學校

13 84 147 222 252  
455 546 786 793 801  
807 828

桐生高等工業學校

8 41 90 91 197  
223 241 676 836 1006

名古屋高等工業學校

18 103 177 198 221  
298 311 354 563 669  
712 907 909 920 975

橫濱高等工業學校

324 456 717 862 890

仙臺高等工業學校

89 184 368 381 434  
509 529 532 613 650  
666 675 691 693 751  
810 814 892 904 974  
986 987 1003

廣島高等工業學校

741 808

秋田鑛山專門學校

104 491 527 557 597  
820 868

明治專門學校

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鹿兒島高等農林學校

40 77 132 145 148  
182 196 212 327 376  
424 486 536 593 619  
633 647 648 662 762  
766 772 798 864

盛岡高等農林學校

30 47 133 413 684  
721 961 970

東京高等蠶業學校

923

上田高等蠶絲學校

20 31 36 60 94  
224 238 243 310 330  
427 556 568 788 815  
817 938 942

京都高等蠶絲學校

211 445 775

水產講習所

11 64 66 181 205  
342 350 373 453 506  
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716 764 795 813 874  
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陸軍士官學校

23 28 39 50 68  
86 146 183 209 227  
244 268 273 351 417  
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海軍生 (海軍兵、海軍機關、海軍經理)

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128 129 138 150 151  
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439 447 448 459 467  
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先本書を讀む  
コレカラ  
神  
子好は  
手の方には  
神

1. Industry itself some. (副題家でも時として失敗することがある).....[434]
2. Be + Abstract Noun + itself = 頗る...なり:—He is avarice himself (彼は強慾非道だ).....[434参照]
3. Be all + Abstract Noun = 頗る.....なり:—When he lectured, the audience were all attention (彼の講演中は聴衆はまるで水を打つたやうに謹聴してゐた).....[434参照]
4. Have + the + Abstract Noun + to = .....する程に.....なり:—Have the goodness to do so (何卒左様して下さい).....[354, 499.]
5. It is no use (or good) + Gerund = .....しても無駄なり:—It is no use crying over spilt milk (覆水盆に歸へらず).....[429, 430.]
6. No matter + Interrogative = 如何に.....とも:—No matter how rich a man may be, he ought not to be idle (如何に持ても人は怠けてゐてはならぬ).....[595, 707, 807.]

II. Pronoun.

7. All but = 殆んど:—He is all but helpless (彼は殆んど何うすることも出来ない).....[140.]
8. And that = 而も:—He has become rich, and that by leaps (彼は金持になつた、而もト、ハ、拍子に).....[18.]
9. Anything but = .....とは大いに異なる:—He is anything but a hero (彼は豪傑どころではない).....[141, 143, 143, 501.]



に於けるが如し).....[116, 972.]

21. **What we call**=so-called (所謂):—He is a *so-called* war parvenu (彼は所謂戦争成金だ).....[977.]

III. Adjective.

22. **As many**=同数の:—The ten years seemed to me *as many* days (僕には十年も十日のやうに思はれた)....[501 註]

23. **Be + Adjective + of + Object + to**=.....するとは.....(は.....なり):—*It is kind of you to say so* (左様仰有つて下さるとあなたは御親切です).....[433.]

24. **Many a**=却々多くの:—There is *many a* man who is called a "war parvenu" (謂戦争成金が随分多勢ゐる).....[322, 379, 968.]

25. **So many**=同数の:—They worked like *so many* bees (彼等は蜜蜂のやうに働いた).....[500, 501.]

26. **Such (and such) a**=これこれかういふ:—I did not tell him that he should come on *such and such* a day (僕は何時の幾日に来るやうにとは彼に言ひませんでした).....[832.]

27. **The + Adjective**=何々なる人々:—*The rich* are not always happy (富者必ずしも幸福ならず).....[979.]

28. **The + Adjective**=何々の性質:—*The weak* may control *the strong* (柔能く剛を制す).....[868.]

29. **The + Superlative Adjective + Common Noun**=如何に.....の.....でも:—*The wisest* man cannot answer such a question (いくら賢い人にも斯んな問題には答へられぬ)....[26, 247, 376.]

IV. Verb.

30. **Be late (or long or slow) in + Gerund**=.....するに長くかゝる:—John Bull is *one* whom you may *be long in knowing* (英人は親しみ難い人間です).....[450, 479, 480, 792.]

31. **Be to**=...する筈なり:—He *is to* set out to-morrow (氏は明日出發の筈です)....[3, 55, 333, 372, 438, 523, 802, 822, 969.]

たなら..... *been* for my sickness, I should have gone *abroad* .....もあの時僕は病気でなかつたならば洋行したのみに).....[286 註]

15. **It is in.....as in.....**=.....は猶ほ.....の如し:—*It is, in* studying *as in* eating; he who does it gets the benefit, and not he who sees it done (勉學は猶ほ食事の如し、利益を得る者は之を爲す者にして之を爲す者を見る者に非らず).....[20, 431, 766.]

16. **It is with.....as with.....**=.....は猶ほ.....の如し:—*It is with* small-minded people *as with* women (小人は猶ほ婦女子の如し).....[432.]

17. **It is.....that (or which or who).....**=.....(は.....なり):—*It is* thinking *that* makes what we read ours (我々が讀んだものを我々のものに同化するものは思考なり).....[136, 426, 427, 428.]

18. **There is no.....but.....**=.....でない.....はない:—There has *not* been a statesman of eminence *but* was a man of industry (勉強しないで立派な政治家になつた者は一人もない).....[136, 137, 138.]

19. **What is better still**=尙善い事には:—He is young, clever, and *what is better still*, very honest (彼は若く、機巧で、尙善い事には、頗る正直だ).....[974, 975, 976.]

20. **What.....is to.....is to.....**=.....の.....に於けるは.....の.....に於けるが如し:—*What* England *is to* Europe, Japan *is to* Asia (日本の亞細亞に於けるは猶ほ英國の歐羅巴



32. **Cannot but + Root Infinitive** = .....せざるを得ぬ:—  
One cannot but submit to truth (眞理には従はざるを得ない).....[155, 156.]
- X 33. **Can but (or only) + Root Infinitive** = 只.....し得るのみ即ち.....せざるを得ず:—If defeated, we could but die (若しも敗るゝことあらば死せざるを得ず).....[157, 158.]
34. **Cannot do better than + Root Infinitive** = .....するに限る:—If you wish to be rich, you cannot do better than become a merchant (金持になりたければ商人になるに限ります).....[999.]
35. **Cannot help + Gerund (or it)** = .....せざるにはみられぬ:—I cannot help thinking so (僕は左様考へざるを得ぬ).....[401, 402, 403, 613.]
36. **Do + Root Infinitive** = .....することはする:—He does work hard, but somehow he is poor (彼は勉強するにはするが何う言ふものか貧乏だ).....[450.]
37. **Get one + Infinitive** = have one + Root Infinitive (誰某に何々して貰う):—I must get some one to go in my stead (僕は誰かに代りに行つて貰はなければならぬ).....[380.]
38. **Had + Subject + Past participle** = 若し.....てあつたらば:—Had I been there, I should have been killed (若しも僕が彼處に居たら殺されるのであつたらう).....[24, 46, 53, 484, 527, 847, 912, 960.]
39. **Have nothing to do (for it) but to.....** = .....するより他に何うすることも出来ぬ:—I have nothing for it but to wait with my neck craned (首を長くして待つてゐるよりも他に仕方がなかつた).....[81.]
40. **Have nothing to do with.....** = .....には何等の關係もない:—Learning has nothing to do with elevation of character (學問と品性の高いこととは無關係である).....[256, 258.]
41. **Have + Object + Past Participle** = .....を.....される:—I had my pouch picked in a street car (僕は電車で鞆口をすられました).....[381.]
42. **Have + Object + Past Participle** = .....を.....して貰ふ:—I must have my boots mended (僕は靴を修繕して貰はねばならぬ).....[381 註]

43. **Have one + Root Infinitive** = 誰某に何々される:—I shall have many guests come to-morrow (明日は多勢客が来ます).....[379, 380.]
44. **Have only to.....** = 只.....さへすればよい:—You have only to try your best (只一生懸命にやりさへすればよい).....[604.]
45. **Have to = .....せねばならぬ**:—If you want peace, you will have to fight for it (平和を望むならば平和のために戦はねばならぬ).....[21, 194, 205, 486, 598, 751, 922.]
46. **If.....were to.....** = 若しも.....するやうな事があつたらば:—If it were to prove successful, I would give you anything (若しそれが成功したら僕は首を上げます).....[1, 149, 171.]
47. **Imperative.....and.....** = .....すれば:—Make haste, and you will be in time for the express (急げば急行列車に間に合ひます).....[59, 60.]
48. **Imperative + Subj.....** = いくら.....しても:—Do what I will, I can not account for the fact (何うしてもその理由が解らない).....[290, 989, 1002.]
49. **Imperative.....or (else)** = .....しなければ:—Be diligent or you will fail (勉強し給へ、左もないと落第します).....[317.]
50. **Infinitive Phrase** = .....すれば:—To cut the matter short he suffered a great loss (手短かに言へば彼は大損害を蒙つた).....[916.]
51. **Infinitive Phrase** = .....したことには:—To add to our misfortune, we had to suffer from want of food and clothing (おまけに我々は衣食にも缺乏しなければならなかつた).....[21, 390.]
52. **Make.....of.....** = .....て.....を造る:—I will make a man of you (私はお前を一人前の人間にして上げる).....[534, 648, 1008.]
53. **May as well + Infinitive** = いつそ.....した方がよい = Unless a book interests us, we may as well throw it aside (面白くない本は棄ててもよい).....[518.]
54. **May well + Root Infinitive** = .....するのも尤なり:—You may well be proud of your son (息子さんの御自慢をなさるのは御尤です).....[517.]
55. **To + Root Infinitive** = .....するやうになる:—Few live



- to be a hundred (百まで生きる人は少ない).....[906.]
56. **Only to + Root Infinitive**=単に.....するやうになる:—  
He went abroad *only to die* (彼は死に、洋行したやうなものだつた).....[907.]
57. **Past (Aux.) Verb + Subject + (Princ. Verb)**=若し...  
...すれば:—*Should I fail this time, I will try again* (今度失敗したらまたやります).....[356, 797.]
58. **Root Infinitive + as Subject + may**=いくら.....が...  
...しても:—*Try as we may, we cannot be completely happy*  
(いくら奮闘しても充分幸福になることは出来ぬ).....[107.]
59. **Say**=左様さ:—*Please wait some time, say, five minutes*  
(何卒暫く、まあ五分待つて下さい).....[757, 758.]
60. **See if.....**=.....か、何うかを調べる:—*Go and see if he is in* (彼が家にゐるか何うか見て来て下さい).....[748.]
61. **See one + Adjective**=誰の.....なのを見る:—*Nothing pleases so much as to see you happy* (君の幸福なのを見るのは何よりも愉快だ).....[765.]
62. **See one + Past Participle**=誰の.....されるのを見る:—  
*I should like to see such a one served rightly* (僕はあんな奴が自業自得の目に逢ふのを見るのが好きだ).....[766.]
63. **See (to it) that.....**=何々するやうにします:—*I will see that my son waits on you in a few days* (二三日中に俵を伺はせます).....[767, 768.]
64. **There is no + Gerund**=.....することは出来ぬ:—*There is no knowing when the war will come to an end* (この戦争は何時済むか判らぬ).....[876.]
65. **Used + Infinitive**=.....するを常とせり:—*He used to call upon me for help* (彼はいつも僕に助力を求めました).....[134, 315, 751.]
66. **Do without**=無くして済ます:—*Do without a dictionary to read such a book* (そんな本を読むには字書なしで済まし給へ).....[29, 259, 260, 261, 262, 263, 507.]
67. **Will do**=よろしい又は間に合ふ:—*That will do as well* (それでもよろしい).....[255.]
68. **would rather**=僕は寧ろ.....したい:—*I would rather give it up* (僕は寧ろ止めたい).....[32, 507, 709.]
69. **You (or he) had better (or best) + Root Infinitive**

- =君(又は彼)は何々した方がよい:—*You had better go off to the dentist* (君は歯医者へ行つた方がよい).....[382, 383, 384, 385.]
70. **You might as well**=.....するも同然なり:—*You might as well go to a tree for fish* (木に縁つて魚を求むる如し)...  
...[515, 516.]

## V. Adverb.

71. **All.....not.....**=必らずしも.....ならず:—*All is not gold that glitters* (輝くもの必らずしも黄金ならず).....[203, 574.]
72. **The better**=.....したためにそれだけ善く:—*No student can read this book without being the better for it* (何んな學生でもこの本を讀めばそれだけの利益があります)...[162.]
73. **Be too.....not to.....**=頗る.....で.....出来る:—*He is too much of a man of industry not to be successful* (彼は頗る勉強家であるから成功出来る).....[442.]
74. **Be too.....to.....**=餘りに.....で.....出来ぬ:—*He is too idle to succeed in anything* (彼は餘り怠けるので何事にも成功出来ぬ).....[90, 106, 280, 452, 453, 905, 1010.]
75. **Be too.....to.....**=.....するに非常に.....である:—*You are too ready to find fault* (君は直きに小言をいつて困る)...  
...[908.]
76. **Cannot.....too.....**=如何に.....しても差支ない:—*True liberty cannot be too much valued* (眞の自由はいくら尊ぶてもよい).....[193, 460, 733, 902, 909.]
77. **It is difficult.....too**=如何に.....しても足らぬ:—*It is difficult to value true liberty too much* (眞の自由はいくら尊んでも足らぬ).....[904.]
78. **Ever so**=如何に:—*Be a thing ever so advantageous, it has its disadvantages* (物は一利一害だ).....[802.]
79. **Never (or hardly).....without**=.....すれば必らず...  
...する:—*I never see him without thinking of my brother* (僕は彼に逢うと屹度弟のことを思ひ出します)...[996, 997.]
80. **None (or not) the less.....**=毫もそれだけ.....でなし:—*He has suffered a great loss, but he is none the less*



- rich (彼は大損をしたが、依然として金持だ).....[789, 869, 870, 875.]
81. **Not necessarily**=必ずしも.....ならず:—Victory does not necessarily depend upon numbers (戦の勝敗は必ずしも兵の多少に依らず).....[326, 345.]
82. **Not (or No).....at all**=決して.....にあらず:—What is commonly called peace is *not* peace at all (俗に平和と言はれてゐるものは決して平和といふものではない).....[37, 38, 40, 205, 687, 829.]
83. **Not every.....=.....が皆.....とは限らぬ**:—Every man cannot be rich (誰も彼れも皆金持にはなれぬ).....[576, 771.]
84. **Not (or Nothing) so (or as) much.....as.....=.....てはなく寧ろ.....て**:—The difference between the rich and the poor is *not so much* in ability as in energy (貧富の差は才力に存するに非らずして寧ろ精力に存す).....[394, 464, 554, 555, 556.]
85. **Now.....now.....=或は.....或は.....**:—It is now raining, it is *now* stopping (降つたり止んだりしてゐる).....[581.]
86. **So as to**=.....するやうに:—He listens attentively *so as* not to miss a single word (彼は一語だも聞き落さじと耳を敲てゐる).....[800.]
87. **So much a.....=.....いくらいくらて**:—In America eggs sell *so much a* dozen (米國では玉子は一打いくらて賣ります).....[560.]
88. **So much as.....=.....さへ**:—He went away without *so much as* saying good-bye (彼は左様ならとも言はずに行つてしまった).....[559.]
89. **So much so**=斯程に左様である:—He is very ignorant, *so much so* that he cannot sign his own name (彼は自分の名もかけぬ程に無學です).....[558.]
90. **So + Subject + Verb**=.....はその通り.....なり:—They say time is money, and *so it is* (時は金だといふがその通りだ).....[794, 795.]
91. **So + Verb + Subject**=.....もまたその通りなり:—Tanaka is a genius, and *so is* your brother (田中は天才家だ、そして君の兄弟も左様だ).....[796, 797.]

92. **So.....that.....=.....するやうに左様に**:—He speaks English *so* well that he is often taken for an Englishman (彼は度々英國人に間違へられる程に英語が流暢だ).....[434.]
93. **Still (or much) less**=況んや.....をや:—If even learning has no connection with nobleness of character, *much less* does wealth (學問でさへ高潔な品性には關係がなければまして富に於いてをや).....[458.]
94. **Still (or much) more**=況んや.....をや:—To be of a timid, and *much more*, of a cowardly, nature is one of the greatest misfortunes (臆病な、況んや卑怯な、性質を持つこととは最大不幸の一である).....[458 註]
95. **The + Comparative.....the + Comparative**=.....であれば.....であるだけ益々.....である:—The more one learns the easier do things become (學べば學ぶ程益々物事は易くなる).....[25, 168, 187, 287, 325, 349, 432, 479, 542, 807, 871, 872, 873, 874.]

VI. Preposition.

96. **Be + above + Gerund**=.....するやうな (卑しい) 人間ではない:—He is *above* doing wrong (彼は不正な事はしない).....[4.]
97. **But for**=が無ければ:—*But for* your help I should fail (君が助けて下さらなければ僕は失敗ませう).....[131 註]
98. **But for**=...が無かつたならば:—*But for* your assistance I should not have been successful (若しも君が助けて呉れなかつたら僕は成功しなかつたのだ).....[131]
99. **For all that**=それにも拘はらず:—Learning he has, no doubt; but he is a dull companion *for all that* (如何にも學問はあるがそれにも拘はらず彼は附合つては面白くない男だ).....[43.]
100. **For aught one knows**=左様でないと思ふが:—He may be honest, *for aught I know* (僕は確には知らぬが彼は正直かも知れぬ).....[93.]
101. **Into + Gerund**=.....するやうに:—He threatened me *into* saying Yes (彼が僕を嚇かしてウソと言はした).....[425.]
102. **Out of + Gerund**=.....せぬやうに:—I must advise him



*out of running* such a risk (僕は彼にそんな危い橋を渡らぬように忠告しなければならぬ).....[425註]

**103. There is nothing left for one but to.....=.....**するより他に仕方がない:—*There is nothing left for it but to look on with our hands in our pockets* (袖手傍観してゐるより他に仕方がない).....[146.]

**104. To (one's) + Abstract Noun = 誰某の何々した事には:**—*To my joy I passed the examination* (嬉しい事には僕は及第しました).....[379, 910, 911, 912.]

**105. With all one's.....=**があるにも拘はらず:—*Whang, with all his eagerness for riches, was poor* (ホロンは金にあがれておたくせに貧乏してゐた).....[46.]

### VII. Conjunction.

**106. A (or one).....and.....=**も少し又はも一つ.....ならば:—*A little earlier and you would have been in time* (も少し早かつたらば間に合つたてせう).....[61.]

**107. Noun, Adjective, Adverb or Past Participle + as + Subject + Verb =**.....は.....てはあるけれども:—*Poor as he is, he is above doing wrong* (貧乏こそしてゐるが、悪い事はしない).....[4, 22, 74, 75, 283, 298, 477, 489, 607, 875.]

**108. Noun, Adjective, Adverb, or Past Participle + as + Subject + Verb =**.....は.....である故:—*Cold as it is, shut the window* (寒いから窓を閉めて下さい).....[842.]

**109. As.....as.....=**.....のやうに左様に:—*He is as wise as any one* (彼は誰にも負けぬ程伶俐だ).....[85.]

**110. As if =**恰も.....の如く:—*He talks as if he knew everything* (彼は何んでも知つてゐるやうな事を言ふ).....[34, 84, 398, 743.]

**111. As long as.....=**.....である間はいつ迄も:—*Nothing shall be abandoned as long as hope is possible* (望のある間は僕は何事も止めぬ主義です).....[481.]

**112. As.....so.....=**.....が.....やうに.....は.....する:—*As the good son is revealed by the wants of his family, so the good subject is brought to light by the emergency of his country* (家貧ふして孝子顯はれ國危ふして忠臣顯はる).....

[72, 73.]

**113. As though =**まるで.....のやうに:—*It seems as though study were play to him* (まるで彼には勉強は遊ぶことのやうに面白い).....[86, 273.]

**114. As one is =**斯の通り:—*Take things as they are* (物事は諦めが肝腎、月に村雲花には暴風雨).....[71, 76.]

**115. Do not deny but (that).....=**.....であることを疑はぬ:—*None can doubt but that he has done so* (彼が左様した事は誰にも疑へぬ).....[133.]

**116. It is true (or indeed) — but =**如何にも.....だが、然し:—*He is very rich, it is true; but he has no learning* (如何にも彼は金持だが學問は少しもない).....[165, 202, 330.]

**117. Never (or not).....but that =**すれば必ず.....する:—*I never see him, but I think of my father* (僕は彼の人に逢ふと何時もお父さんの事を想ひ出します).....[134, 135.]

**118. No less than =**.....と同じ程度に:—*He is active in the performance of good no less than firm in the refusal to do wrong* (彼は悪い事をする事を断然拒むやうに善い事をする事にかけても活動的である).....[595, 853.]

**119. No (or not any) more than =**.....の.....ならざるは.....の.....ならざる如し:—*The Japanese soldier minds shot no more than peas* (日本兵は砲弾を怖れざること猶豆鉄砲を怖れざるが如し).....[1, 544, 545, 546, 578.]

**120. Not (or no) so.....as =**.....のやうに左様でなき:—*He is not so diligent as his brother* (彼は兄弟程勉強しません).....[798.]

**121. Not (or no or never or seldom).....until.....=**.....して始めて.....する:—*One does not know the blessing of health until one loses it* (人間といふものは健康を失つて始めて健康の有難味を知るものである).....[884, 923.]

**122. Not (or scarcely) a or nothing.....but.....=**.....せぬ者は一人もない:—*There is not a man but loves his children* (子を可愛がらぬ人はない).....[136, 137, 138, 217, 944.]

**123. Only when =**漸く.....の時に:—*We repent our folly only when it is too late* (我々は馬鹿な事をしたことをもう間に合はなくなつて始めて後悔する).....[982.]



- 124. Scarcely.....when=.....するや否や:—**Scarcely had the student left school, *when* he fell sick (あの學生は卒業するや否や病氣になつた).....[435, 983.]
- 125. So long as.....=.....てきへあれば:—**You may do any kind of work, *so long as* it is honourable (正しい仕事てきへあれば何んな仕事をしてよい).....[27, 482, 510.]
- 126. So that=それゆゑ:—**It threatens to rain, *so that* you had better take an umbrella with you (雨が降りさうだから洋傘を持つて行つた方がよい).....[118, 139, 172, 227, 260, 282, 284, 325, 806, 807.]
- 127. So that=.....すれば:—**You may go anywhere you like *so that* you come back by six (六時迄に歸へれば何處へ行つてもよい).....[642.]
- 128. That.....may (might).....=.....し得るやうに:—**He works hard *that* his family *may* live in comfort (彼は家族に樂をさせるためによく勉強します).....[512, 513, 540, 635, 741.]
- 129. What with.....and (what with).....=.....やら...  
...やうて:—***What with* official business *and* private business I have no *leisure* (公用やら私用やらで僕には寸暇もありません).....[978, 979.]

# 欠



欠

count-advant. *aroused slumber*

to turn literary and language studies to any high account seems to me proof that only rare talents should be even allowed the chance to follow such studies.

⑦ I was aroused from slumber by a loud noise, for which I could in no manner account. (大正 8. 長高商)

⑧ I have tried in vain to account for the fact that with their absurd habits of eating and indolence, the German students can study so many hours and that to extreme old age. (大正 7. 名高工)

⑨ Although men are accursed for not knowing their own weakness, yet perhaps as few know their own strength. (明治 33. 六高)

⑩ Bacon was accustomed to say that it was in business as in ways—the nearest way was commonly the foulest, and that if a man would go the farthest way he must go somewhat about. (大正 7. 名高工)

⑪ It add to their suffering the pangs of hunger and thirst.

⑫ No doubt, much happiness and value depend on ourselves.

friend



fortress, to secure favourable terms of peace.

(明治 38. 商船)

K  
M

(25) The old proverb that (to be forewarned is to be forearmed still holds good; it is obvious that the earlier we can learn the whereabouts of the enemy the more chance we have of dealing with them to advantage. (大正 7. 東高工)

(26) By the law of nature the stream will run down, and the strongest man cannot stop it. But if he be a wise man, though he cannot alter the law, he will know how to make use of it, and he will turn the law to his own advantage. (明治 45. 海兵)

(27) There are many people who regard the body as a sort of food-bag, into which we can put any materials with advantage, so long as they are popularly known as food. (大正 2. 帝農)

(28) He can afford to pay a foreign tour, for he has more fortune than I. (明治 44. 陸士)

are rich or poor, never allow anything. What you can do without. This is entirely a matter of course for those who fail to form the habit of saving, and lay up a store of money.

pains to understand and appreciate, we shall soon find out the books which nourish our mind, and agree with Macaulay when he said that he would rather live in a garret with a library than in a palace without one. (大正 8. 神高商)

(33) Labour to keep alive in your breast that little spark of celestial fire called conscience. (明治 33. 海兵)

(34) Carlyle judged of human life as if will and emotion were all in all. (明治 30. 一高)

(35) A man can keep a secret all right, if it is a mean story on himself. (明治 45. 東北帝農)

(36) He was beloved by all and above all by the children. (大正 6. 上野)

(37) No one knows when he will come, or whether he will come at all, or whether he is even alive. (明治 33. 六高)

(38) An honest hater is often a better fellow than a cool friend; but it is better not to hate at all. (明治 39. 東高工)

(39) If you do anything at all, you should do it thoroughly. (大正 2. 陸士)

(40) It is sometimes good to give up your own plans. But it is not good to have no plans at all. (大正 5. 鹿高農)

(41) To be believed by others to be what we ourselves wish to be, doubles our power of self-improvement, because that satisfies that very profound need, which in our weakness we all feel, of having the approval of others, even of people whom we do not know at all. (大正 9. 桐高染)

(42) His whole life seems to have been spent in doing all that he could for the good of his people in every way. (明治 38. 商船)



43. None should be penny wise and pound foolish, but for all that, take good care of the pence and the pounds will take care of themselves. (明治 39. 山高商)

44. Least of all should boys think that it makes men of them to imitate the vices of men.

(大正 3. 東高商)

45. The opinions of men are as many and as different as their faces; the greatest diligence and most prudent conduct can never please them all.

(明治 32. 五高)

46. With all his failings he possessed great and admirable qualities, and had he kept himself within due bounds, he would have lived and died without an equal. (大正 5. 高等)

47. With all the infirmities of his disciples he calmly bore; and his rebukes were mild when their provocations were great. (大正 7. 盛高農)

48. With all gentleness and gracefulness, no man living was more conscious about his situation and maintained his dignity better. (明治 33. 三高)

49. We should not only do to others as we should wish them to do to us, but think of others kindly as we should wish them to think of us. If we make no allowances for them, how can we expect them to do so for us? (大正 5. 東高師)

50. The sick man is a name in allusion to Turkey first used by the Russian Emperor, Nicholas, when discussing the declining Turkish affairs with English Ambassador, Sir G. H. Seymour, at a party on the night of Jan. 9th, 1853. (明治 30. 陸士)

51. A man is rich in proportion to the number of things he can afford to let alone. (大正 8. 文檢)

52. All the flowers of the field or the garden

could never make amends for the want of leaves—that beautiful and graceful attire in which nature has clothed the rugged forms of trees—to which the landscape owes its loveliness, and forests their glory.

(大正 7. 京高工)

53. Had they died amidst the roar and smoke of battle, they could not have served their country better. (明治 35. 機關)

54. A good example is among the most priceless of all things. (大正 4. 大高工)

55. The army and the navy are the sword and the shield which this nation must carry if she is to do her duty among the nations of the earth.

(大正 5. 商船)

56. Rice is the national food as well as the principal article of export of the country. The money received every year from that sent abroad now amounts to almost thirty million dollars, and new rice lands are being brought under cultivation.

(大正 7. 神高商)

57. He was a man of great force of character, with a business faculty almost amounting to genius.

(明治 41. 干醫專)

58. It became necessary to bring the ship to anchor close to a small island for the purpose of repairs; and to lighten her, the chief part of the stores was landed. (明治 35. 商船)

59. Let no more sun rise and set, and the party nope to quit Vladivostok. (明治 38. 外語)

60. Temptation will come to try the young man's strength; and once yielded to the power to resist grows weaker and weaker. Yield once, and a portion of virtue has gone. Resist manfully, and the first



decision will give strength for life; repeated, it will become a habit. (大正 9. 上醫)

61. A turn of the path and we were in a fairyland, whose existence no one a hundred yards off would have suspected. (明治 45. 東高師)

62. Mr. A. is an eminent artist; his brother is another. (明治 36. 海兵)

63. If fever comes on, I cannot answer for the consequences. (明治 41. 千醫專)

64. The nineteen centuries since the birth of Christ are antecedent to the twentieth century, or the one we live in; but it is the nineteenth only we call the preceding one. (明治 40. 水産)

65. A mean man is very anxious to receive a favour, but as soon as he has received it, he forgets his benefactor; a noble man hesitates to receive favours from others, but if so, he feels under obligation to return them. (大正 9. 小高商)

66. True greatness has little, if anything, to do with rank or power. (大正 4. 水産)

67. The world is the book and the only one to which I would have you apply yourself. (明治 33. 三高)

68. Minds that are too narrowly precise and men of limited attainment, as has been very justly observed, are seldom apt to leave the beaten track; they are afraid of ridicule. (大正 9. 陸士)

69. "Robert," cried he, going up to the child, and taking him in his arms. "Ah, give him to me, wife; I must look at him." (明治 37. 東高工)

70. Be not angry that you cannot make others as you wish them to be, since you cannot make yourself what you wish to be. (大正 7. 東大農)

everytime day 毎日

71. We must take most things as they are, we cannot make them what we would, nor often what they should be. (明治 33. 外語)

72. As daylight can be seen through very small holes, so little things will illustrate a person's character. (明治 36. 東高商)

73. As the human body is nourished by the food, so is a nation nourished by its industries. (明治 44. 海經)

74. Rare as the prizes are, though the chances are millions to one against the winning, the possibility is ever before man, woman and child. (大正 9. 商大専門)

75. Much as sheep look alike, there is a difference between them, and John knows one from another. (明治 42. 大高工)

76. Made as we are, there are certain pains without which it would be difficult to conceive certain great and over balancing pleasures. (大正 9. 外語)

77. My wool makes the best and warmest clothing; and as for food, what meat is better than my flesh? My hide, too, makes very good leather. (大正 1. 鹿高農)

78. I know not what course others may take, but as for me, give me liberty or give me death. (明治 34. 海兵)

79. The sons of a powerful and rich mother do not feel themselves to be so necessary to her as if she were afflicted and sorrowful. (明治 33. 商船)

80. For success in life, it is essential that there should be a fixedness of purpose as to the object to be attained and the means to be pursued. (明治 30. 東高工)

81. I often wish I could read—that is, read easily.



**As it is,** I have nothing to do but to think, and nothing to think of but myself and what I should like to be. (明治 41. 高等)

82. After travelling for miles through the desert, we came to an island, **as it were,** of palmtrees.

(明治 43. 農大實)

83. Other great travelers have been as brave and as persevering as Livingstone, but few men that ever lived have been so modest and so simple. He himself always spoke of what he had done **as if it were** nothing at all. There never was any truly great man with less of brag about him.

(明治 34. 海兵)

84. Our work lies in front, not behind us; and "Forward!" is our motto. Let us not sit with folded hands, gazing upon the past **as if it were** the building: it is but the foundation. (大正 7. 米高工)

85. The train was so crowded with passengers that it was **as much as I could do** to get a seat.

(明治 37. 海軍)

86. We are always complaining that our days are few and acting **as though** there would be no end to them. (明治 43. 陸士)

87. I am much obliged to you for your kind note **asking after** my health. (明治 31. 機關)

88. My hunger and the shadows together tell me that the sun has done much travel since I fell asleep.

(大正 2. 小高商)

89. There are people who are ready to **attend to** any body's business but their own. (明治 42. 仙高工)

90. One great secret of the success that has been given me is; undoubtedly, the life-long habit I have had of **giving close attention** to small details. Nothing

has been too small to receive my attention. Things that most young people seem to think are really too trifling have never been too small for me.

(大正 8. 桐高染)

91. **To pay good attention** to what your teacher says, keeping your eyes on your book during a lesson, is every thing. Your success as a student depends upon how well you succeed in doing this.

(大正 7. 桐高染)

92. Nature is never brighter than in spring: fields are full of flowers, and grass is growing tall, while birds **solicit our attention** by the charming song which they pour forth from their resting-places.

(明治 30. 東高工)

93. Capitals sunk in Corea may, **for aught you know,** turn out a great gain. (明治 39. 山高商)

94. I availed myself of the holidays to go on a tour of study. (大正 6. 上黨)

95. May I die unless I **am avenged upon** you!

(大正 5. 東高師)

96. A sportsman walks much for little game, and himself is quite aware that the game is a mere pretext; the exercise is the real object. (明治 35. 商船)

## B

97. No one ever yet did any great deed of heroism or self-sacrifice, who was in the habit of **turning his back on** difficulty or duty, or of thinking first of his own comfort or pleasure. (明治 45. 海兵)

98. The Prussian army owes **as much to the battles** that it has lost as to those that it has won.

(明治 30. 商船)



99. Many people think they are enjoying themselves, merely because they are doing nothing useful.

(大正 3. 商船)

100. The rainy season will set in long before.

(大正 9. 海兵)

101. One night he stole from the ship with one of his comrades, taking advantage of a rising fog, and set off over the ice in pursuit of a bear. It was not long before they were missed. (大正 10. 商船)

102. He travelled post-haste to the capital, and had hardly reached the palace before he was summoned in person to the chamber of the prince, where he met with an excellent opportunity, such as he had never dared to hope for. (明治 37. 海兵)

103. The history of modern manufacture begins with the wonderful inventions which have substituted machinery for the arms and even the brains, of the workers. (大正 2. 名高工)

104. They are not the best students who are most dependent on books. What can be got out of them is at best only material; a man must build his house for himself. (大正 9. 秋續)

105. It is the good lesson of a biography to teach what man can be and can do at his best. It may thus give each man renewed strength and confidence.

(明治 36. 商船)

106. I shall be only too pleased to do my best in that line of work. (大正 3. 小高商)

107. The wisest thing we can do is cheerfully to make the best of our situation, for, struggle as we may, we can never be completely satisfied.

(明治 41. 東高商)

108. Choose any honourable task you wish; how-

ever humble it be, the prosperity, the honour, and the reputation of your country are directly concerned in your performing it to the best of your ability.

(明治 41. 六高)

109. It is better to have health without riches than to have riches without health.

(明治 37. 機關)

110. Better say nothing than nothing to the purpose. (大正 3. 大高工)

111. Better, thought he, that the sea should in-gulf his country than that his country should lose its liberties. (明治 31. 海兵)

112. For some moments I was beside myself with terror and anxiety; I was helpless. (大正 5. 海機)

113. With character, even without talent, you can succeed everywhere. If you have talent besides to place at the disposal of character as its servant, then the world belongs to you. (大正 7. 專門)

114. If I were a boy again, I would school myself into a habit of attention; I would let nothing come between me and the subject in hand. I would remember that an expert on the ice never tries to skate in two directions. (大正 7. 東高師)

115. Beware of him who flatters you, and praises you to your face, or to one who he thinks will tell you of it. (大正 2. 大高工)

116. The Japanese cherry-tree is cultivated, not for its fruit, but for its blossom. The cherry-blossom is beyond comparison more lovely than anything Europe has to show, and has always been to Japan what the rose is to Western nations. (明治 44. 海兵)

117. The painting of the narrative is beyond description vivid and graceful. (明治 32. 二高)



118. The water was very shallow; so that, in the event of the ice giving way, there was nothing to fear **beyond** a slight ducking. (明治 45. 東高商)

119. Feudalism seems to have exercised a great, and upon the whole salutary influence upon the intellectual development of individuals. It gave **birth** to elevated ideas and feelings in the mind.

(明治 36. 商船)

120. Nobody tries to make water run uphill, but people often attempt to do things which are really **not a bit** more possible, simply because they do not know they are fighting against the laws of nature.

(大正 5. 海兵)

121. I soon found that he was the general favourite **on board** the ship, as indeed he always was, go where he would. (明治 35. 機關)

122. The winner is he who gives himself to his work, **body and soul**. (明治 38. 高等)

123. Some I know, who, though **born** to comparative wealth, find no pleasure so keen as that of trying how much physical hardship they can endure.

(大正 8. 山高商)

124. To speak perfectly well one must feel that he has **got to the bottom** of his subject. (明治 40. 長高商)

125. With all his failings he possessed great and admirable qualities, and, had he kept himself **within due bounds**, he would have lived and died without an equal. (大正 5. 高等)

126. As the captain of a ship **is bound** to be the last man to leave his ship in case of wreck, and to share his last crust with the sailors in case of famine, so the manufacturer, in any commercial crisis or dis-

truss, **is bound** to take the suffering of it with his men.

(大正 3. 京高工)

127. Other nations are not only men, but, **brothers**, and their interests are in many ways **bound up** with ours. If they suffer, we suffer with them; whatever benefits them, benefits us. (明治 40. 東高工)

128. We often hear of people **breaking down** from overwork, but in nine cases out of ten they are really suffering from anxiety. (明治 43. 海機)

129. With his **last breath** he spoke these words—words **that** will never die: "I only regret that I have but one life to lose for my country."

(明治 34. 海兵)

130. It is better to **bring up** children in the work shops than **before** the shop windows; for in the work shops they see the labour of man, while in the windows they only see the result and the temptation to forget the labourer is great. (明治 43. 東高工)

131. Man would have continued a savage, **but for** the results of the useful labours of those who preceded him. (大正 4. 大高工)

132. In the closing months of 1909 there was a sudden development in Tokyo and Yokohama of the use of solid rubber tyres for jinrikisha, and **there is little doubt but that** the fashion will spread to nearly all the large towns in the provinces. (明治 42. 鹿高農)

133. I do not doubt **but** he is ill. (明治 42. 益高農)

134. I was a passionate, headstrong boy; and never did this **frame** of temper come upon me, **but** I seemed to see her mild, tearful eyes fall upon me, just as she used to look in life. (明治 41. 專門)

135. Never a week passes the whole year round



but that, in some part of the world, wheat is being reaped for the British market. (大正 6. 専門)

136. It is the laborious and painstaking men who are the rulers of the world. There has not been a statesman of eminence but was a man of industry.

(大正 7. 外語)

137. There is scarcely a rule but has exceptions.

(明治 39. 長高商)

138. There was scarce a family but had at least one relative among the wounded. (明治 40. 海機)

139. The members of an English family are apt not only to see each other's faults, but to speak of them before strangers, so that a stranger unused to this habit might think that they had no love for each other. (大正 9. 熊高工)

140. A fort, which has fallen into the enemy's hands, must be recaptured at any price and under circumstances of all but hopeless difficulty.

(明治 43. 神高商)

141. When a door is closed and locked, we say it is fast. But that is because we take it for granted that the bolts are strong and the bars firm. Some shut doors and locked boxes are anything but "fast."

(明治 37. 大高工)

142. He wandered up and down among the crowd in anything but a calm frame of mind, and was anxious to see what the rascal was like.

(大正 4. 東高商)

143. Though anything but an idle young man, he had hardly reached the age at which industrious men who lack an external whip to send them on in the world, are induced by their own commonsense to whip themselves on. (大正 10. 商船)

144. So great was felt to be the loss that nothing but the union of parties, which he had in vain desired during his lifetime, could fill up the gap left by his death. (大正 4. 醫專)

145. The owner of a farm could talk about nothing but sheep and farm; but he made a fortune, while the college men could scarcely get a living.

(大正 7. 鹿高農)

146. There was nothing left for the poor boy but to follow his occupation alone. (大正 5. 陸士)

147. Never hold anybody by the button, or the hand, in order to be heard out; for, if people are not willing to hear you, you had much better hold your tongue than them. (大正 3. 米高工)

148. He has never gone out except in a carriage, or with a servant; he does not know what to do by himself. (大正 5. 鹿高農)

149. It would be most unfortunate were England to lose the services of the able and distinguished men who form a considerable part of the House of Lords—for it must be remembered that not all titles are inherited; they are won, in England, by ability and vigor; and the best known lords won their titles by themselves. (明治 44. 高等)

### C

150. Indian steamers do not often call at St. Helena on the outward voyage, but it is a usual station in the homeward track. (明治 30. 海兵)

151. Will not some other time do just as well to call on him? (明治 33. 機關)



152. It is not fair that labourers working hard and paying their way will constantly find themselves called on to help the idle around them.

(明治 37. 東高商)

153. Calling upon others for help in forming a decision is worse than useless. (明治 32. 東高商)

154. About ten o'clock he thought he beheld a light glimmering at a great distance. Fearing his eager hopes might deceive him, he called to one of his men and inquired whether he saw such a light; the latter replied in the affirmative. (明治 31. 海兵)

155. Livingstone does not regret that his first years were devoted to intense labour; on the contrary he rejoices that they were so spent. He says: "Looking back now on that life of toil I can not but feel thankful that it formed such a material part of my education; and were it possible, I should like to begin life over-again in the same lowly style, and to pass through the same hardy training."

(明治 32. 海兵)

156. However much I was impressed by the beauty of the sea, the bright stars, and the clouds driven swiftly over them, I could not but remember that I was separating myself from all the social and intellectual enjoyment of life. (大正 9. 神高商)

157. When we look back to the events of our last war, we can but admire the devotion, the bravery and the energy of those men who conducted it to so glorious a close. (明治 31. 機關)

158. Love of glory can only create a great hero; contempt of it creates a great man. (明治 36. 高等)

159. To be worth anything, character must be capable of standing firm upon its feet in the world of

daily work, temptation, and trial, and able to bear the wear-and-tear of actual life. (大正 9. 外語)

160. His own character he left to take care of himself; he left it to be defended by his victories in war, and his reforms in peace. (大正 9. 商大專)

161. I cared more for his favour than for the good will of any one else and kept as much with him as I could. (明治 36. 高等)

162. Be careful not to interrupt when he is speaking; hear him out and you will understand him the better, and you will be able to give the better answer.

(明治 41. 五高)

163. Do not allow yourself to be carried away with the natural love of ease and pleasure, but make up your mind at once for really hard work.

(明治 43. 熊高工)

164. A brave soldier had both his arms carried off in battle, after which his colonel offered him half a crown. "Undoubtedly, colonel," replied the soldier, "you think I have only lost a pair of gloves."

(明治 30. 機關)

165. War he waged, indeed, but he did not make war for war's sake: he made it because he was forced to do so in carrying out his pacific plan.

(大正 4. 小高商)

166. Some people, like the bee, seem to gather honey from every flower; while others, like the spider, carry only poison away. One person finds happiness everywhere and on every occasion, carrying his own holiday with him. Another always appears to be returning from funeral. (明治 33. 東高工)

167. A fruitful source of ill-temper is the habit of unlimited castle building in the air. (明治 38. 東高商)



168. The primary object of all military operations is to break the enemy's will power and induce him to sue for terms of peace—and **in all cases** the sooner the better. (明治 41. 一高)

169. The hardships or misfortunes we lie under are easier to us than those of any other person would be, **in case** we could change conditions with him. (大正 3. 專門)

170. The very facility of obtaining books is **causing** them to be less valued than once they were. (大正 2. 東高商)

171. If a friend were to ask us whether we would advise him to risk his all in a lottery of **which the chances** were ten to one **against** him, we should do our best to dissuade him from running such a risk. (大正 7. 山高商)

172. He was quick on his feet, too, and skilled at the game; so that it was clear, from the poise of head and shine of eye, that he **counted the chances** to be in his favour. (大正 7. 大高工)

173. As fast as trains could carry me, I had travelled right across England, **leaving** rest and meals to chance. (明治 41. 一高)

174. To know how to grow old is the master-work of wisdom, and **one of the most difficult chapters** in the art of living. (明治 37. 東高工)

175. A librarian is a person who **has charge** of a library. (明治 32. 二高)

176. We think that we are acting always **from our choice**, that it is no matter what we do now, because another time, whenever we wish, we can do differently. But all the while a certain habit is forming

and hardening, until at last we find ourselves helpless.

(大正 8. 東高師)

177. If any language deserves to be so called, English may **claim** to be called the universal language.

(大正 5. 名高工)

178. Not for years has the country been favoured with so fine a month of April, or one so well suited to the prosecution of village work, as that which has just **come to a close**. (明治 37. 東高商)

179. On the following morning, Washington complained of a sore throat, and had evidently **taken cold** the day before, and though it grew worse toward night, he made light of it. (大正 5. 神高商)

180. Character **takes colour from its surroundings**.

(明治 44. 海經)

181. When we speak of a scientific discovery, we mean that some keen-eyed thinker has **come upon** a page of nature's diary and copied it for his printer.

(大正 9. 水産)

182. It is generally the man who thinks well of himself who **comes to be thought well of**.

(大正 8. 鹿高農)

183. If I find, when the work is finished, that it does not **come up to** what you say, I will not take it.

(明治 43. 陸士)

184. Sound conclusions **come with** practical knowledge rather than speculative refinements; in what we really understand we reason but little.

(大正 8. 東北工專)

185. The moment we **lose command of** the sea, this country will be at the mercy of the enemy.

(明治 42. 海機)

186. The Chinese warships were sunk or disabled,



and as a result of battle the **command** of the sea passed to the victorious Japanese fleet. (明治 36. 機關)

187. The more a man devotes himself to one thing, the less well he can do other things and the greater becomes his dependence upon others. He will have more need of them, yet less in common with them. (大正 10. 大高工)

188. The man who cannot sometimes **endure** his **own company** must have a bad heart or a deficient intellect. (明治 35. 高等)

189. The mineral springs are a great asset to the country folk in those regions who resort to them in their thousands for the sake of health, or to kill time pleasantly **in the company** of their friends.

(大正 10. 東高工)

190. Never **keep company with** such persons as flatter you to your face. (明治 41. 專門)

191. A mass of men without knowledge may be **compared to** a train of locomotion without a steam-engine. (明治 33. 二高)

192. Mental processes are the hardest of human employments; the sweating of the brow cannot be **compared to** the sweating of the brain. (明治 43. 商)

193. A book may be **compared to** your neighbor; if it be good, it cannot last too long, if bad, you cannot get rid of it too early. (大正 3. 大高工)

194. Though he was wiser than most other men, yet he said, a short time before he died, that all his knowledge was as nothing when **compared with** what he had yet to learn. (明治 37. 海兵)

195. The watch was by no means low-priced, and was too expensive for a person of my limited means;

still it was cheap at the sum asked, for as to its action it **defied all comparison**. (明治 36. 高等)

196. All that he had learned only made him feel how little he knew **in comparison to** what remained to be known. (大正 6. 鹿高農)

197. How true is the remark that they who have the most leisure, have the least time to accomplish what they ought to do, and, consequently, it is just as true that to **complain of** having no time to work is practically to acknowledge that one is cowardly and hates to make the **effort**. (大正 10. 桐高工)

198. I begged the landlord to be introduced to a stranger of so much charity as he described. **With** this he **complied**, showing in a gentleman, a little over forty, dressed in black. (大正 7. 名高工)

199. To my mind, those of us, who can best endure the good and evil of life are the best educated; hence it follows that true education **consists less in** teaching than in practice. (大正 5. 神高商)

200. Kindness does not **consist in** gifts, but in gentleness and generosity of spirit. Men may give their money which comes from the purse, and withhold their kindness which comes from the heart. The kindness that displays itself in giving money often does quite as much harm as good.

(大正 8. 京高工)

201. ~~As many of~~ the terms of science are such as you cannot have met with, I think it would be well to have a good dictionary at hand, to **consult** immediately when you meet with a word you do not comprehend the meaning of. (大正 8. 熊高工)

202. It is well and right, indeed, to be courteous



to all with whom we are brought into contact, but to choose them as real friends is another matter.

(明治 42. 東高商)

203. A man whose duration of life is limited, and whose powers are limited also, should not aim at all things, but should content himself with a few. By such means he may master one, and become tolerably familiar perhaps with two or three arts and sciences.

(大正 10. 醫專)

204. It is true that, whatever be the subject under discussion, you will always find some people to advocate a doctrine which is contrary to the current stream of thought.

(大正 9. 東農大實)

205. What is commonly called peace is not peace at all; mere absence of fighting is not peace; on the contrary, if you want peace, you will have to fight for it.

(大正 7. 水産)

206. Nothing in the world seems easier than to get happiness out of money, but the richest people in the world testify to the contrary.

(明治 38. 海兵)

207. It is necessary to one's personal happiness, to exercise control over one's words as well as acts.

(明治 37. 商船)

208. What is worth having comes at the cost which corresponds to its worth.

(明治 41. 仙醫專)

209. Do not imagine that to be successful means to get riches and power; for if you get them at the cost of your conscience, it is rather a great failure.

(明治 44. 陸士)

210. To some life is pleasure, to others suffering. But obedience to duty, at all costs and risks, is the very essence of the highest civilized life.

(大正 4. 大高工)

211. By one false step we may lose a reputation which has cost us years to build up.

(大正 6. 京醫)

212. When angry, count ten before you speak; if very angry, count a hundred.

(大正 2. 鹿高農)

213. After all, it is what the pupils do and not what the teacher does, that really counts in their progress.

(明治 37. 海機)

214. The winners in the world's race are those who have learned to conserve their energy, to make every motion count, to walk straight and think straight.

(大正 2. 東高工)

215. In a country where examination alone opens the most ambitious careers, parents are inclined to count entirely on the school for the education of their children.

(明治 43. 長高商)

216. The personal worth of human beings is not apparent to the eye; it is not made plain by manner of dress; but it manifests itself only in course of acquaintance by deed and other countless tokens.

(大正 9. 京高工)

## D

217. There is nothing so strong but it is in danger from what is weak.

(明治 37. 高等)

218. The heart of man seeks for sympathy, and each of us craves a recognition of his talents and labours. But this craving is in danger of becoming morbid, unless it be constantly kept in check by calm reflection on its vanity.

(大正 6. 東高工)

219. Poverty is a great evil in any state of life;



but poverty is never felt so severely as by those who have, to use a common phrase, "seen better days."

(明治 33. 東高商)

220. I was awakened at dead of night and informed of the misfortune. (大正 5. 海機)

221. Of course what we have a right to expect of the Japanese boy is that he shall turn out to be a good Japanese man, and he won't be much of a man unless he is a good deal of a boy. (明治 42. 名高工)

222. It is not enough to love those who are dear to us. (明治 45. 米高工)

223. In spite of the flames, the brave boy remained on deck until he was burnt to death. (大正 7. 桐高染)

224. The proverb says that "an empty bag cannot stand aright," neither can a man who is in debt.

(大正 10. 上意)

225. They had a hard struggle to live. Bread alone was dear enough, and meat was almost unknown in the household. Sometimes, in winter, during the stormy months, they ran into debt with the baker. (大正 8. 山高商)

226. In defiance of the order to finish the work, he went away leaving half of it undone. (明治 40. 海兵)

227. By degrees I had trained my old servant into habits of silence, so that she now rarely opened her lips, though I doubt not that, when twice a year she visited her relations, her tongue during those few days made up for its enforced rest. (大正 9. 陸士)

228. Her resolutions were, in a good degree, carried into effect. (明治 33. 機關)

229. People will, in a great degree, and not without reason, form their opinion of you upon that which they have of your friends. (明治 41. 長高商)

230. Railways favour human intercourse by enabling people to meet in spite of distance, and to exchange letters without delay. (明治 35. 商船)

231. The merchant who carries goods that nobody wants, and fails to supply the goods that are in demand, will soon find that he must change his methods or fail. (大正 6. 山高商)

232. Depend upon it he always keeps his promise. (明治 38. 山高商)

233. Much of the happiness and purity of our lives depends on our making a wise choice of our companions and friends. (大正 5. 神高商)

234. The greatest loss of time is delay and expectation, which depends upon the future.

(大正 6. 商船)

235. Many thoughts are so dependent upon the language in which they are clothed that they would lose half their beauty if otherwise expressed.

(大正 10. 高等)

236. While it is important to get the opinion of others, yet to base your decision entirely upon their opinion would be to deprive yourself of the opportunity of developing character. (大正 9. 神高商)

237. I found him thoroughly trustworthy, quick, and intelligent; his general conduct left nothing to be desired. (大正 2. 新醫專)

238. It is true that not a few men kill themselves by overwork; but the proportion of such is small to the number who die from violating the laws of health. (明治 44. 上意)

239. They suffered terribly from cold, hunger, and want of proper clothing, and six times as many men died of disease as of wounds. (明治 38. 海兵)



240. When parents advise, you should consider well what they say; and if compelled to **differ from** them, you should carefully explain the reason, and show truly your regret at not being able to act from their judgement of the matter. (明治 36. 商船)

241. All living things, even the simplest and humblest, whether they are plants or animals, **differ from** those which have not the great gift of life, in being able to do certain things which others cannot do.

(大正 10. 桐高工)

242. All of us have a great deal of self-love, and we can not regard as agreeable one who continually **differs with** and contradicts us, especially if he does so in an offensive way. (明治 44. 小高商)

243. Customs **differ with** countries, but the principles of right and wrong are the same everywhere.

(大正 7. 上蔵)

244. It **makes no difference** whether it is bamboo or not. (大正 2. 陸士)

245. The fact that the Japanese of the lower classes show superior qualities is a matter **difficult of** interpretation to the average occidental.

(明治 44. 長高商)

246. Excellence in art, as in everything else, can only be achieved **by dint of** labour. (明治 35. 商船)

247. The industrial arts are necessary **arts**. The most degraded savage must practise them, and the most civilized genius cannot **dispense with** them.

(明治 41. 大高工)

248. Warfare becomes more and more a battle of brains, and it is the duty of our scientists to place their knowledge **at the disposal of** the country.

(大正 5. 海兵)

249. What curious books I have, they are indeed but few, shall be **at your disposal**. (明治 37. 專門)

250. Of the present state, whatever it be, we feel and are forced to confess the misery; yet when the same state is again **at a distance**, imagination paints it as desirable. (明治 37. 高等)

251. He is a solitary being in the midst of crowds. He **keeps them at a distance**, and they keep him.

(明治 45. 山高商)

252. The storm abated, the last, low mutterings of thunder died away **in the distance**, the rain ceased, and the evening sun shone out with golden clearness.

(大正 10. 米高工)

253. Not only **do** we live in a changed world, but in a changing one. The changes that have been made and those that are being recommended present to mankind problems such as never before tested its mental and spiritual strength. (大正 10. 大高工)

254. If we love our fellow-creatures, as we ought to **do**, we cannot fail to be courteous to them, and to avoid giving them, by word or look, unnecessary offence. (大正 7. 專門)

255. We learn wisdom from failure much more than from success. We often discover what **will do**, by finding out what **will not do**; and probably he who never made a mistake never made a discovery.

(大正 10. 東高師)

256. The eminence he attained was the result of his own individual efforts: birth, station, education, or any accidental condition **had nothing to do with** his destiny. (明治 43. 海兵)

257. Do as you would be done by is the surest method that I know of pleasing. (大正 5. 高等)



258. Chance had nothing to do with the invention of the modern steam-engine. It was the product of meditation and experiment. (大正 6. 醫專)

259. What you cannot afford to buy, do without. (大正 4. 海經)

260. The world can do without many great men, but it needs more than ever a multitude of kindly hearts, loving spirits, and willing hands. (明治 37. 機關)

261. Read your essay aloud, after it is written—either to yourself or to a friend; and cut out those words you can do without, provided the sense is not injured by the process. (大正 9. 醫專)

262. The world cannot do without great men, but they are sometimes very troublesome to the world. (明治 41. 長高師)

263. If you would have friends, first learn to do without them. (明治 41. 熊高工)

264. As a general rule, March is a dry cold month in this country; not by any means a pleasant month to be much out of doors in. (明治 35. 東高商)

265. If we are ever in doubt what to do, it is a good rule to ask ourselves what we shall wish on the morrow that we had done. (明治 40. 岡山醫專)

266. Every one has a natural dread of everything that can endanger his happiness. (明治 33. 一高)

267. The industrial arts are the most important of all human works, supplying man's physical wants and increasing wealth of nations; and the present progress of the world is greatly due to the achievements of these arts. (明治 30. 東高工)

268. His success has been due to that fact. (大正 2. 陸士)

## E

269. The members of an English family are apt not only to see each other's faults, but to speak of them before strangers, so that a stranger unused to this habit might think that they had no love for each other. They themselves take their love for granted, and do not care what strangers may think about it. (大正 6. 廣高師)

270. There is nothing on earth to which I am more bound than to celebrate my name in arms as becomes a valiant cavalier. (明治 32. 機關)

271. We are told that Cineas the philosopher once asked Pyrrhus what he would do when he conquered Italy. "I will conquer Sicily." "And after Sicily?" "Then Africa." "And after you conquered the world?" "I will take my ease and be merry." "Then," asked Cineas, "why can you not take your ease and be merry now?" (明治 36. 東高工)

272. The business transacted here has its effect on the wide world. (大正 5. 小高商)

273. We are always complaining that our days are few and acting as though there would be no end to them. (明治 43. 陸士)

274. Experience has proved that discoveries in science, however remote from the interests of every day life they may at first appear, give in the end innumerable benefits to mankind. (明治 41. 海機)

275. It has been said, and truly that it is the defeat that tries the general more than the victory. Washington lost more battles than he gained; but he succeeded in the end. (大正 6. 高等)



276. When a peasant cannot make both ends meet, and he is in trouble either about his rent or his taxes, it is to the money-lender that he flies for assistance.

(大正 6. 外語)

277. Let us have faith that right is might; and in that faith let us to the end dare to do our duty.

(大正 3. 東高師)

278. It is singular how much fonder civilians are of urging measures that end in blood than those whose profession is arms.

(大正 6. 東高商)

279. There is but one condition that endangers the wild animal, and that is confinement—inactivity.

(明治 32. 二高)

280. Already of a good age as the great statesman was, death came to him too suddenly, and a year or two too early, to let him accomplish the task he had, for years past, been engaged in.

(明治 43. 高等)

281. It is wonderful how active some men are, and how little sleep they take. Wellington and Napoleon could command sleep at any moment; half-an-hour's sleep completely refreshed them after prolonged fatigue, and enabled them to enter upon the duties of a long battle.

(大正 9. 東高師)

282. The Pacific is the largest of all the oceans. It is larger than the whole land surface of the globe, so that all continents and islands of the world could lie within it. The Pacific also forms one-half of the water-surface of the earth, all the other oceans together being only about equal in extent to this great ocean.

(大正 8. 熊高工)

283. Young as he was, he was not unequal to the task.

(明治 37. 專門)

284. Father told me that he insured his life as

soon as he was married, so that in the event of his death, mother would still have enough money to keep herself and us children.

(大正 10. 名高商)

285. To set the best example in our power is one of our highest responsibilities.

(大正 4. 大高工)

286. This gallant officer set an example of cheerfulness and resolution beyond all praise, and there is little doubt that, but for his personal example of courage, the battle would have been lost.

(大正 8. 海兵)

287. With some exceptions, the more briefly a thought is expressed the more clearly is it conveyed. Every word in a sentence which does not do good does harm. It is therefore a rule in composition never to use a superfluous phrase.

(大正 8. 高等)

288. The islands forming the Japanese Empire are, with the exception of Formosa, entirely in the temperate zone.

(明治 45. 海經)

289. The Almighty has so arranged it, that no animal shall be multiplied to excess; indeed, wherever in any country an animal exists in any quantity, there is generally found another animal which destroys it.

(大正 10. 明專)

290. All who work their brains too much—be they mathematicians, philosophers, lawyers, authors, or men of business—do so at the expense of physical health.

(大正 3. 海機)

291. If a man thinks only of his own profit, and tries to benefit himself at the expense of others, he will bring on himself the hatred of Heaven.

(大正 10. 名高商)

292. Life will always be, to a great extent, what we ourselves make it.

(明治 34. 東高商)



293. A man is not only known by the company he keeps, but he is to a large extent moulded by the company he keeps. (明治 44. 海經)

294. It will soon be considered a crime in the eyes of the law to have allowed a patient to die without having given him any medicine. (大正 3. 廣高師)

295. What is really needed, is that the commercial and educational leaders of the nation shall open their eyes to the absolute vital nature of scientific research in its bearing on industrial prosperity.

(明治 39. 神高師)

## F

296. It was not long before we again met by chance. We came face to face at a street corner in my neighbourhood, and I was struck by a change in him. (大正 10. 小高商)

297. But then, you know, if you are sailing the Atlantic, and all at once find yourself in a current, and the sea covered with weeds, and drop your Fahrenheit over the side and find it eight or ten degrees higher than in the ocean generally, there is no use in flying in the face of facts and swearing there are no such things as a gulf stream, when you are in it. (明治 30. 機關)

298. Exhausted as the world was, events still compelled States, great and small, to maintain large standing forces and even in the face of bankruptcy to contemplate costly additions to the armaments of peace. (大正 10. 名高工)

299. He looked danger in the face with a constant smile and endured incessant labours and trials with a serenity which seemed more than human.

(明治 32. 東高師)

300. Resolve to perform what you ought, and perform without fail what you resolve. (大正 2. 商船)

301. Men may know what is right, and yet fail to exercise the courage to do it. (明治 36. 商船)

302. Whoever tries for the highest results cannot fail to reach a point far in advance of that from which he started. (明治 35. 高師)

303. His father, in bringing up his children, trusted entirely to their own sense of honour, and in this respect Nelson never failed him. (明治 45. 新醫專)

304. You must not fall out with your friend over trifles. (大正 9. 東高商)

305. His recent illness had shaken him; and this one little incident was enough to show me that he was still far from being himself. (明治 43. 長高師)

306. It would be the greatest of errors to suppose that Bushidō calls upon the faithful for a mere stupid sacrifice of life. Nothing could be further from the truth. (明治 39. 專門)

307. He travelled over the whole field of knowledge, as far as it has then been explored.

(明治 38. 仙醫專)

308. In the village the money-lender is by far the most powerful man. (大正 6. 外語)

309. Naturally the greater number of the noises that may develop in the motor car have their location in the engine, because that has by far the biggest number of parts. (大正 9. 京高工)



310. This is the best I have so far seen.

(大正 6. 上野)

311. Scientific men and artists do not benefit any one nation in particular, but the world at large; and so far as the ultimate good of the human race is concerned, they are undoubtedly the most valuable class in the world. (大正 4. 名高工)

312. She did not stir—she might have been asleep so far as any sound or motion was concerned.

(明治 31. 一高)

313. The work is a sketch rather than a complete picture; but it is a faithful sketch so far as it goes, though, perhaps, not without some error of detail.

(明治 43. 農大實)

314. The most remarkable feature in this river is the regularity of its annual flood, which, so far as geographers have evidence, has remained unchanged for the last four thousand years. (大正 2. 海兵)

315. It was a long time before people learnt how to build proper houses. They used to live in caves in the rocks. Some savages, such as the natives of Australia, have not even yet got so far as to build houses. (大正 9. 熊高工)

316. As spring came on a new set of amusements became the fashion, and the lengthening days gave long afternoons for work and play of all sorts.

(明治 42. 東北農大豫)

317. "Hark! he is getting angry, don't go too close to him, or you will be found fault with."

(明治 33. 六高)

318. Few ever lived to a great age, and fewer still ever became distinguished, who were not in the habit of early rising. (大正 5. 醫專)

319. Few men have not their secret moments of deep feeling. (明治 37. 機關)

320. Never be idle, but fill up all the places of the time with a severe and useful employment.

(大正 2. 商船)

321. There are stories told—they may be true or false—of rich men, who, in the garb of poverty, have found out the virtue and rewarded it.

(明治 32. 海機)

322. Many a fortune has slipped through men's fingers by engaging in too many occupations at once.

(大正 6. 商船)

323. Although some men, and some men of sagacity, too, hold that any person by dint of energy may become whatever he chooses, our advice is that every one, who would get on in the world, should consider for what calling he is naturally fit.

(大正 9. 東高師)

324. When he does what is right and good, the respect of mankind will follow; if it do not, the man who loyally performs his duty can dispense with the world's praise. (大正 10. 橫高工)

325. He was more desirous to be virtuous, than appear so; so that the less he courted fame, the more it followed him. (明治 37. 六高)

326. Because a lad does not happen to be strong, it does not necessarily follow that a sea life would not suit him. (明治 45. 海機)

327. Some people did not highly enjoy smoking, and often wondered how the neighbors could be so fond of it. (大正 5. 鹿高農)

328. The man who does not lose his courage or his determination when he loses his property gets on his



feet again infinitely quicker than the man who loses heart. (明治 39. 商船)

329. A man must learn to stand upon his own feet, to respect himself, to be independent of charity or accident. (大正 3. 外語)

330. It is true, he is young, but he is prudent for his age. (大正 6. 上)

331. I told you I thought worse than nothing of your mistress; and if you had an eye in your head, you might see what she is for yourself. (大正 1. 專門)

332. I, for one, hope that every Japanese city will have at least one public library. (明治 39. 外語)

333. A certain knight growing old, his hair fell off, and he became bald, to hide which imperfection he wore a periwig. But as he was riding out with some others a-hunting, a sudden gust of wind blew off the periwig, and exposed his bald pate. The company could not forbear laughing at the accident; and he himself laughed louder than any body saying: "How was it to be expected that I should keep stange hair upon my head, when my own would not stay there?" (明治 31. 海兵)

334. The educational authorities are planning to improve the system of education at the elementary schools in fishing villages. The new regulations will be put in force from April 1. (大正 6. 神宮)

335. That period when the rude inhabitants of a country were ignorant of metals, and formed their tools and weapons of stone, is called the Stone Period. (明治 33. 海兵)

336. He built up his fortune by honest industry, aided by exceptional good fortune. (明治 34. 高等)

337. Though I was by no means free from fear at

that moment, yet I resolved to show as few signs of it as possible. (明治 36. 海兵)

338. It is well known that time once past never returns, and that the moment which is lost is lost for ever. Time therefore ought, above all other kinds of property, to be free from invasion; and yet there is no man who does not claim the power of wasting that time which is the right of others. (明治 45. 山高商)

339. His official and recognized character furnishes him with a ready passport to every habitation. (明治 30. 一高)

## G

340. Neither bribes nor promises could gain Epaminondas from the interests of his country. (明治 33. 一高)

341. How are you getting on with your work? (大正 7. 海兵)

342. If you do fight, fight it out; and don't give in while you stand and see. (明治 43. 水産)

343. He swam until his strength gave out and was on the point of drowning. (明治 39. 外語)

344. He had given all up for lost, when the appearance of a distant sail raised his hope of rescue. (大正 7. 東高商)

345. A man of wisdom does not necessarily go about imposing his own views on others. However, he is conscious in his own mind of having formed a definite opinion which can be intelligently expressed if the occasion requires. (大正 9. 神高商)



346. He thought it was of no use to work on his farm, for everything about it went wrong in spite of him. (明治 43. 東高師)

347. Something must have gone wrong with him.

(大正 9. 海兵)

348. Out of the eight men who had fallen in the action, only three still breathed, and of these two were as good as dead. (大正 6. 東高商)

349. If we had not very rich, we generally had very happy friends about us; for this remark will hold good through life, that the poorer the guest, the better pleased he ever is with being treated.

(明治 44. 大高工)

350. Japan has made good her claim to be the Seventh Great Power. (明治 38. 水産)

351. There are some people who never have the grace to answer any letter that does not bring them some personal advantage. (大正 7. 陸士)

352. What we do not know, or do not think of, is that we want not only air, but good air. We are apt to take it for granted that any air will do for us.

(明治 39. 仙醫專)

353. Of the rural life of England he knew nothing; and he took it for granted that every body who lived in the country was either stupid or miserable.

(大正 6. 山高商)

354. Every man should have a right idea of success. Success cannot mean fame, nor wealth, for they are in the grasp of very few. It is simply to be able to keep on one's duty to the end, and so it is possible to all. (大正 6. 名高工)

355. Men have been buried at the age of a hundred who died at the moment of birth. They would have

gained by going to their graves in their youth, if up to that time they had really lived. (明治 35. 東高工)

356. Could he have foreseen that nearly every man of that countless multitude was about to find a grave in the land he came to conquer, even his iron soul must have been shaken. (明治 40. 海兵)

357. He could have borne to live an undistinguished life, but not to be forgotten in the grave.

(明治 38. 東高商)

358. It is wonderful how few letters go astray; yet some there must be that come to grief out of the millions that pass daily through the post-office.

(大正 6. 專門)

359. To explain simply the working of the wondrous telegraph is a puzzle for the philosopher; and no wonder simple folks come to grief over the task.

(大正 7. 小高商)

360. Busy Americans have gradually reached a point where they consider it almost a crime, and certainly a waste of time, to read books, or attend plays; and when they take a vacation they think it necessary to apologize for it, on the ground that they need it for their health and to gain fresh energy for work. (大正 7. 熊高工)

361. We must be on our guard against boasting and exaggeration, for there is nothing more certain to lead us into falsehood than such practice.

(明治 40. 東高商)

362. Ingratitude is a crime so shameful that the man was never yet found, who would acknowledge himself guilty of it. (明治 35. 高等)



## H

363. People are heard to complain that life is short, and yet, perhaps, those who say so are **in the habit** of spending several hours needlessly and indolently in bed. (明治 43. 商船)

364. He was personally a man of simple tastes, but he frequently expressed his appreciation of the value of money as an instrument of achievement. He was **in the habit** of emphatically asserting that it was of no use for us to have big ideas if we had no money to carry them out. (大正 10. 東高師)

365. When I left Tokyo one of my friends warned me not to get **into the habit** of riding everywhere. (大正 9. 小高商)

366. A tomahawk, thrown by the Indians at the white men, would sometimes miss them by only a **hair's breath**. (明治 41. 專門)

367. Whenever you hesitate to do anything which must be eventually done, remember the maxim; the thing begun is **half done**. (明治 33. 三高)

368. When we know the full extent of any danger, it is **half over**. (大正 4. 東北帝大工專)

369. I hate to see a thing done **by halves**; if it be right, do it boldly; if it be wrong, leave it **undone**. (明治 30. 海兵)

370. Will you **go halves with me** in buying this land? (明治 40. 山高師)

371. Whether they fight in boats or on shore, the battle is **hand to hand**. (明治 33. 機關)

372. The time is now **at hand** which must probably determine whether Americans are to be freemen or slaves, whether they are to **have any property** they

can call their own, whether their houses and farms are to be pillaged and destroyed, and themselves to sink to a state of wretchedness from which no human efforts will deliver them. (明治 32. 東高工)

373. Italy is gasping for coal at any price. Going into the country one can see the wood being cut on **all hands**. Millions of olive trees have been cut down for fuel. (大正 10. 水産)

374. Men who are resolved to find a way for themselves, will always find opportunities enough; and if they do not lie **ready to their hand**, they will make them. (明治 35. 商船)

375. Never put off till to-morrow what can be done today; nor ever **trust to another's hand** what your own can execute. (大正 6. 商船)

376. The most learned people write often the **worst hand**. (大正 2. 鹿高農)

377. Each generation adds its contribution to the products of the past; and the accumulations of knowledge and science are **handed down**, with interest, to succeeding generations. (大正 10. 神高商)

378. Without a cool head we are apt to form hasty conclusions, without a warm heart we are sure to be selfish, without a sound body we can do but little, while even the best intentions without sound judgement may **do more harm than good**. (大正 3. 長高商)

379. Many a father has learned to his sorrow what it is to **have his son idle**. (明治 38. 長高商)

380. He will do good to others, not in the expectation of good in return, but because it is his nature to do to others what he would **have others do** to him. (明治 38. 商船)



381. When a man has made a happy effort, he is possessed with an absurd ambition to have it thought that it cost him nothing. (大正 2. 東北帝大工專)

382. If your watch does not keep good time, you had better not carry it. (大正 6. 大高工)

383. If you can receive neither improvement nor entertainment from your company, furnish one or both for them. If you can neither receive nor bestow benefit, you had better leave that company at once.

(大正 9. 商船)

384. It is generally easy to form a reasonable opinion, after the boy has passed his sixteenth year, whether he had better go into a profession or into business. (明治 42. 熊高工)

385. One of our number remarked that we had best take a short cut. (明治 43. 長高商)

386. It is its production of iron which more than all else has placed England at the head of industrial Europe. (明治 35. 機關)

387. Railway accidents are rare, marvelously rare, when one thinks of those networks of railroads that are enough to make one's head swim to look at them. (大正 10. 小高商)

388. He took it into his head to become a musician. (大正 7. 海兵)

389. Exercise of the muscles keeps the body in health, and exercise of the brain brings peace of mind. (大正 2. 商船)

390. To add to his difficulties, he lost his health. (明治 37. 機關)

391. There is a society continually open to us, of people who will talk to us as we like, whatever our rank or occupation:—talk to us in the best words

they can choose, and of the things dearest to their hearts—that is the society of books. (大正 7. 海兵)

392. Do not lay things too much to heart. No one is ever really beaten unless he is discouraged.

(大正 6. 專門)

393. The sport was at its height, the sliding was at the quickest, the laughter was at the loudest, when a sharp smart crack was heard. (明治 37. 海兵)

394. Scientific inquiry, though it is pre-eminently an intellectual effort, has need of the moral quality of courage—not so much the courage which helps a man to face a sudden difficulty as the courage of steadfast endurance. (大正 8. 專門)

395. Everything that we learn is the mastery of a difficulty: and the mastery of one helps to the mastery of others. (明治 35. 商船)

396. Every fault you allow to become a habit, to get control over you, helps to make you second-class, and puts you at a disadvantage in the race for honour, position, wealth, and happiness.

(大正 7. 神高商)

397. May I help you to some meat?

(大正 9. 海兵)

398. I dare say I need not tell you how rude it is to take the best place in a room, or to seize immediately upon what you like at table, without offering first to help others, as if you considered nobody but yourself. (明治 42. 高等)

399. A born poet can no more help being a poet than an eagle can help soaring. (明治 32. 一高)

400. He was a quiet, honest man and talked no more than he could help. (明治 30. 一高)

401. Everyman has as good a right to think as



he does as you have to think as you do; nay, in truth he cannot help it. (大正 5. 山高商)

402. It is useless to vex ourselves about what can not be helped. (明治 35. 機關)

403. It is seldom that the miserable can help regarding their misery as a wrong inflicted by those who are less miserable. (明治 44. 東高商)

404. "Who knows how that may be, or how things may turn out between now and then?" thought the girl, but in her perplexity she could not help herself. (明治 31. 海兵)

405. The fort held out against the attack. (大正 4. 海兵)

406. He that holds to his appointment and does not keep you waiting, shows that he has regard for your time as well as his own. (大正 4. 專門)

407. He is quite at home in German, though he does not profess to have made a speciality of it. (明治 36. 高等)

408. This made me at once feel at home with my surroundings. (明治 31. 一高)

409. The day was kept as a public holiday in honour of the victory. (大正 5. 長高商)

410. His characteristic cheerfulness was never better exhibited than in his last hours, when his case was hopeless. (明治 35. 東高商)

411. In the small hours of Thursday morning, a fire broke out at a vacant house at M—, resulting in the destruction of two houses. (明治 45. 海機)

412. As Jack had plenty of money and was very much pleased to find himself his own master, he was in no hurry to join his ship. (明治 34. 機關)

## I

413. The frequent disappointments incident to hunting induced men to establish a permanent property in their flocks and herds, in order to sustain themselves in a less precarious manner. (大正 9. 盛高農)

414. Science is as much indebted to literature, as literature to science. (明治 33. 二高)

415. Nothing is more common than energy in money-making, quite independent of any higher object than its accumulation. (明治 34. 東高商)

416. Mineral fuels are indispensable to the commerce and industry of the world. (明治 33. 一高)

417. At present the art or science of navigation in the air and of dropping bombs with precision is but in its infancy. (明治 44. 陸士)

418. Industry is not only essential to success, but has a most healthy influence on the moral character. (大正 3. 商船)

419. Knowledge is the principal power in promoting the welfare of a nation; but the greater part of its misfortunes is caused by ignorance. (明治 30. 東高工)

420. Never was a victory more complete in itself or more promptly and effectively followed up. (明治 37. 東高商)

421. Bodily attitudes are things so indifferent in themselves, that I would quarrel with nobody about them. (明治 30. 一高)

422. He had not been bred a soldier, and had no inclination to become one. (明治 30. 商船)



423. Though he had a strong will of his own, he did not always **insist upon** having his own way.

(明治 41. 七高)

○ 424. If a bird is brought up with birds of a different kind, it will often sing their song **instead of** that which belongs to it. (大正 9. 鹿高農)

425. I honour the man or the boy who can neither be bribed nor frightened **into** doing wrong.

(明治 41. 音樂)

426. It is thinking **that** makes what we read ours.

(明治 3. 一高)

427. It is not what we earn but what we save, **that** makes us rich. It is not what we eat but what we digest, **that** makes us strong. (大正 8. 上高)

428. I need not tell you that it is not always those who are most ready to go to war who are really the most patriotic. (大正 6. 專門)

○ 429. A certain friend of mine maintains that if a man will go out in the rain without any defence and pretend to know nothing about the showers, the rain will cease for him, each drop exclaiming, "It is no use raining upon that man; he does not mind it."

(大正 9. 東高師)

○ 430. It is no good talking about the greatness of Japan or pretending to be proud of it, unless we who live in the country do something to make it great, and of which we, and those who come after us, have a right to be proud. (明治 43. 東高師)

431. It is in men as in soils, where sometimes there is a vein of gold which the owner knows not of.

(明治 35. 高等)

432. It is with narrow-souled people as with nar-

row-necked bottles: the less they have in them, the more noise they make in pouring it out.

(明治 36. 海軍)

433. I have no right to accept your sacrifice. It is very fine of you to offer it, but it would be mean and hateful of me to accept it. (大正 10. 陸士)

○ 434. In his high place he had so borne himself, that **hatred itself** could deny him no title to glory.

(大正 9. 東北工專)

## J

435. I had scarcely opened my mouth to issue the necessary commands, when eager soldiers were rushing into the forts of the enemy, though they knew that they were **marching into the jaws of death**.

(大正 9. 神高商)

436. The tone of the German army, to **judge by** its captured letters, is very low. It would welcome peace in any form. Never in the whole history of the world has a war been so universally unpopular as this present war. (大正 7. 海兵)

437. Business men are obliged to attend to appearances, for the world of business **judges men by** their clothes. It should be wiser, but in point of fact it is not. (大正 9. 山高商)

438. Nations are not to be **judged by** their size any more than individuals. (明治 36. 神高商)

439. We do not need to eat a whole ox to **judge of** the qualities of its flesh, neither do we need to know a man's whole history in order to estimate his character. (大正 2. 海軍)



## K

440. We were fifteen souls; the thermometer being 75 degrees below the freezing-point, and our only accommodation a tent barely able to contain eight persons: more than half our party were obliged to **keep from** freezing by walking outside while the others slept. (明治 45. 東高師)

441. To be on gay colours at a funeral is out of **keeping with** the occasion. (明治 40. 專門)

442. He was too much of a man of the world not to **know better**. (明治 31. 一高)

443. If boys have naughty, low, mischievous tricks in their nature, as monkeys have, that is no reason why they should give way to those tricks like monkeys, who **know no better**. (大正 2. 廣高師)

444. Books are a source of unfailing pleasure and profit to one who **knows** the good book **from** the bad, the wise book **from** the foolish. (明治 38. 商船)

445. It is hard to **know flatterers from** friends; for as a wolf resembles a dog, so a flatterer a friend. (大正 3. 京高蠶)

## L

446. A bad habit is **the last thing that** most of us are afraid of. (大正 8. 東高師)

447. He was almost **the last** to leave the wreck, when all was practically accomplished, and you may imagine what a greeting he had when he reached the shore. (大正 3. 海機)

448. I can't tell you how I will do it, but I can tell you I will do it was his confident reply; and the will and genius of George Stephenson did **at last** win for him an undying name. (明治 33. 海兵)

449. A certain readiness to perish is not so very rare, but it is seldom that you meet men whose souls are ready to fight a losing battle **to the last**; the desire of peace waxes stronger as hope declines till at last it conquers the very desire of life. (大正 10. 商大專門)

450. Success may be **late in coming**, but when it does come it makes amends for much previous failure. (明治 40. 東高商)

451. You think five yen enough! Yes, that's like you, Jack; in your opinion, things cost me nothing, but you don't care a straw how you **lay out** for yourself. (明治 38. 山高商)

452. Though the Romans were masters of all the world, as then known, they were not too proud to learn useful lessons **from** the people whom they conquered. (大正 4. 高等)

453. He who thinks himself already too wise to learn of others, will never succeed in doing anything either good or great. (明治 38. 水産)

454. The taxation necessary to support the army and navy compels every man and woman to work **at least** an hour a day more than they otherwise need. (大正 3. 商船)

455. You see me sixteen years older, **at the least**, than when I saw you last; but the effects of time seem to have taken place rather on the outside of my head than within it. What was foolish remains foolish still. (大正 2. 米高工)



456. Now, just fancy what a position the world, considered as one great workroom, would have been in by this time if it had in the least understood the duty to be accumulative or been capable of it.

(大正 10. 横高工)

457. After hesitating for sometime between a military and commercial life, he had at length been placed in a post which partook of both characters, that of the paymaster in the army, with the rank of captain. (大正 8. 神高商)

458. The Esquimaux rarely cheat, much less rob, each other. (明治 39. 仙醫專)

459. He rose at six a.m. on that day, lest he should be too late for the train. (明治 32. 機關)

460. The manners of a child are of more or less importance, according to his station in life; his morals cannot be attended to too early, let his station be what it may. (大正 7. 大高工)

461. In dispute be not desirous to overcome so as not to give liberty to each one to deliver his opinion, and submit to the judgement of the major part.

(明治 36. 商船)

462. They hated war because they found it uncomfortable and full of restraints, but every one of them reserved the liberty, if he chose, of going to war again.

(大正 10. 北大農)

463. I trust you will pardon me for the liberty I take in writing to you, though I am scarcely known to you. (明治 40. 熊高工)

464. A man's worth lies not so much in what he has as in what he is. (明治 35. 高等)

465. Our respect towards a person lies not so

much in what he can say, or even do, as in what we feel he really is. (明治 38. 山高商)

466. Superior strength is found in the long run to lie with those who had the right on their side.

(明治 35. 高等)

467. It is impossible to overestimate the importance of training the young to virtuous habits; in them they are the easiest formed, and when formed, they last for life. (明治 37. 海兵)

468. It is a prevalent idea among men who are not very prosperous in their occupation that any other business is better than the one in which they are engaged. Those who are ever ready to act on this idea, and make frequent changes, generally remain poor through life. (大正 10. 高等)

469. As comets are sometimes revealed by eclipses, so heroes are brought to light by sudden calamity.

(明治 32. 海機)

470. Vice in its true light is so deformed, that it shocks us at first sight, and would hardly ever seduce us if it did not, at first, wear the mask of some virtue.

(明治 40. 商船)

471. He made light of his illness, not even consulting a doctor about it. (明治 40. 長高商)

472. A young man, just entering on life, embarks on an unknown and perilous voyage. If the interest of the fact itself will not suffer by the comparison, his condition may be likened to that of a ship, that has never yet tried the waves and storms, as it first leaves the port. (大正 10. 熊高工)

473. During a war which was essentially a war of machinery, it was inevitable that schemes of peace time engineering would suffer. The accom-



plishments of the engineer have been more **in the line** of thoughtful investigation and planning than of actual construction. (大正 9. 大高工)

474. If we know a **little** of everything, the disadvantages are as great as the advantages. (明治 35. 高等)

475. Every day is a **little** life, and our whole life is but a day repeated. (明治 44. 農大實)

476. There's nothing that he cannot do a **little** of, and yet nothing that he can do thoroughly. (明治 41. 陸士)

477. Strange as it may seem, window glass is a luxury of which the country people of Japan know **little**. (明治 32. 一高)

478. To keep it any longer to myself will drive me mad, and I want to keep my reason **to the last**—if I can. (明治 34. 海兵)

479. He was one whom you may be **long** in knowing, but whom the more you know, the more you trust; and once trusting, you trust forever. (大正 7. 山高商)

480. About two hundred years ago, however, man did want the services of steam and inventors were not **long** in supplying the engine that was needed. (大正 8. 外語)

481. Man lives but as **long** as he is awake and does something useful. If you snore away twelve hours out of every twenty-four, you live but one half of your life. (大正 6. 小高商)

482. There are many different kinds of work to do; but **so long** as the work is honorable and necessary, the man who does it well is entitled to the respect of other men. (明治 43. 海軍)

483. The general felt that it would be impossible for him to hold the city **much longer**, and that to remain there was only useless waste of life. (明治 37. 機關)

484. Had the captain been on deck, he could no longer have pretended not to understand the situation. (大正 2. 海經)

485. The Bay of Naples—with Mount Vesuvius looking down upon it, is said to be the loveliest in the world:—"See Naples and die," is the country proverb. (明治 34. 海兵)

486. We must sow before we can reap, and often have to wait long, content meanwhile to look patiently forward in hope. (大正 10. 鹿高農)

487. If he had lived wisely he would have looked back with thankfulness, and forward with hope. (大正 2. 商船)

488. I was quite at a loss what to do, when the idea of going to him for advice suddenly occurred to me. (明治 41. 七高)

## M

489. No doubt, much as worthy friends add to the happiness and value of life, we must **in the main** depend on ourselves. (明治 35. 郵電)

490. No one will understand our British politics who does not realise that, on the whole and **in the main**, the men who come to great positions in our public life are honestly seeking to serve their country. (大正 6. 東高師)

491. As the progress of nations in wealth,



strength and population depends on machinery, which is made chiefly of iron and steel and which requires vast quantities of coal, it follows that the intensive and general use of machinery is possible only in countries in which iron and coal, and especially the latter, are abundant. (大正 8. 秋續)

492. On the edge of one of the islands, nearly a mile off, he could see a strange, dark mass, and with the aid of a telescope made out that it was a part of the wreck, with a few persons still clinging to it.

(大正 9. 商船)

493. A feast was also provided for our reception at which we sat cheerfully down; and what the conversation wanted in wit was made up in laughter.

(明治 32. 五高)

494. He that has health has little more to wish for; and he that is so wretched as to want it wants what no worldly good can make up for.

(明治 44. 醫事)

495. We must make up for the lost time.

(大正 2. 海兵)

496. The end of human existence is not eating and drinking, but happiness which is made up of health, leisure, artistic or intellectual enjoyment, and the pleasures derived from intercourse with our fellows.

(明治 32. 東高工)

497. Man is the highest and most perfectly developed form of organic life. (明治 33. 二高)

498. The engineer ministers to the comfort and convenience of the community in ways which can hardly escape the notice even of the man in the street.

(大正 10. 東高工)

499. Two men were riding in a stage coach, when

one of them missing his handkerchief, rashly accused the other of having stolen it, but soon finding it, had the good manners to beg pardon for the affront, saying it was a mistake; to which the other replied, with great readiness and kind feeling; "Don't be uneasy; it was a mutual mistake; you took me for a thief, and I took you for a gentleman." (明治 32. 機關)

500. To read with attention, exactly to define the expressions of our author, never to admit a conclusion without comprehending its reasons, often to pause, reflect, and interrogate ourselves, these are so many advices which it is easy to give, but difficult to follow. (明治 37. 商船)

501. Liberty proved anything but a blessing to the people. They were so helpless as so many children turned loose upon the world. They had so long been accustomed to rely upon the rulers for defence as well as for the government that they knew not how to set about either. (大正 9. 東高工)

502. Many people fail to make their mark because they think there is time enough and to spare.

(明治 45. 東高商)

503. If you have sat up very late, or if you have had a bad night, you will hardly be up to the mark for the severe duties of the day. (明治 43. 東高商)

504. Japan has proved herself more than a match for the mightiest military power of the West.

(大正 10. 東大農)

505. There was no hesitation in his manner—he was told what ought to be done and he set about doing it as a simple matter of course. (大正 10. 陸士)

506. As a matter of fact, though I say it myself, no



man ever did more for another than I did for my uncle. (明治 44. 水産)

507. Barbarous races prefer ornament to decency or comfort in dress. Alexander von Humbolt observed that the south American Indians would endure the greatest hardships in the matter of insufficient clothing rather than go without the luxury of brilliant paint to decorate their naked bodies.

(大正 8. 東北大農)

508. From the contempt, the abuse, or even the falsehoods that have been uttered or manifested towards a great man, we can often learn more about him than we can learn from the praise of those who loved him. Of course this requires extreme superiority of knowledge in matters of psychology. But the good critic must be good psychologist.

(大正 9. 長高商)

509. If the counsel is good, it is no matter who gave it. (明治 43. 仙高工)

510. It matters comparatively little what a healthy man eats, so long as he does not eat too much.

(明治 41. 海機)

511. If we propose to maintain ourselves in the front rank of the nations, we must be prepared to resist aggression, no matter from what quarter it may come. (大正 7. 神高商)

512. He spends that he may succeed and succeeds that he may spend. (明治 34. 東高商)

513. The farmers' wives invited one another to tea that they might tell one another all they had heard and all they thought other people thought.

(明治 43. 七高)

514. One's home is one's capital: be a place what it may, one gets to like it, if one lives long in it.

(明治 35. 高等)

515. You might as well advise me to give up my fortune as my argument. (明治 39. 高等)

516. You want to prevent a woman from talking; you might as well try to turn the course of the Danube.

(大正 6. 大高工)

517. As regards its climate, Japan does not perhaps differ materially from Britain, and in this, as well as in several other respects, the country may well be called the "Britain" of the Pacific.

(明治 43. 海機)

518. He said that the children might as well be driving the poultry in and out of the yard as doing nothing. (明治 42. 陸士)

519. It is by means of savings that not only all the great undertakings, such as railways and canals, are made, but that every trade and industry is partly carried on. (大正 6. 專門)

520. This by no means proves the objects unworthy of pursuit. (明治 39. 千醫專)

521. Every man ought to contrive so as to live within his means. (明治 41. 六高)

522. He is said to have hit the happy medium between firmness and conciliation in diplomacy.

(明治 32. 二高)

523. The London police, it was announced officially last night, are to receive a war bonus of 3 s. per week for the duration of the war in recognition of extra work willingly done and to meet increased cost of living. (大正 8. 小高商)



524. Not to mention riches and honour, even food and clothing are not to be come at without the toil of the hands and sweat of brows. (明治 37. 専門)

525. The weak and undisciplined man is at the mercy of every temptation; he cannot say "No" but falls before it. (明治 32. 東高商)

526. Whatever thy hand findeth to do, do it with thy whole might. (明治 35. 東高工)

527. Wrong decisions in business are made because the man who makes them forget some important facts or figures, which, had he been able to call clearly to mind, would have changed his point of view.

(大正 10. 秋鐵)

528. If you give only half your mind to what you are doing, it will cost you twice as much labour.

(大正 3. 商船)

529. So convenient a thing it is to be a reasonable creature, since it enables one to find or make a reason for everything one has a mind to do.

(大正 6. 東北大工專)

530. You will easily discover every man's prevailing vanity, by observing his favourite topic of conversation; for every man talks most of what he has most a mind to be thought to excel in. (大正 6. 山高商)

531. The fact that "there are two sides to every story" should be ever borne in mind. (大正 9. 商大錄)

532. A boy must nowadays begin early to think of his future career. Even if it be his good fortune to go to a university, he must, while there, have a definite plan of life in mind. (明治 45. 仙高工)

533. In the daily affairs of life whether the most important or the least, duty should be the first thing to be kept in mind. (明治 40. 長高商)

534. A well-to-do farmer in Japan can not make up his mind to make a farmer of his son, unless he deems his son incapable of undertaking any other profession. (大正 3. 神高商)

535. Never mind the loss of your father's wealth, Tom; we have youth and health, and, hand in hand, we can face the future bravely. (明治 42. 長高商)

536. The well-being of nearly all plants which minister to the need of man is improved by tillage.

(明治 43. 鹿高農)

537. He had gone some distance before he missed the book. (明治 34. 高等)

538. Conversation was carried on by means of an interpreter. This is not a very satisfactory way of conversing, as one can never be quite sure that the interpreter is not changing what is said, either on purpose or by mistake. (大正 4. 海經)

539. Men have been buried at the age of a hundred who died at the moment of birth. They would have gained by going to their graves in their youth, if up to that time they had really lived.

(明治 35. 東高工)

540. Consider before you speak, especially when the business is of moment; weigh the sense of the expressions you intend to use, that they may be significant, pertinent, and inoffensive. (明治 45. 外語)

541. The moment we lose command of the sea, this country will be at the mercy of the enemy.

(明治 42. 海機)

542. All crowns are more or less crowns of thorns. The better and more conscientious the wearer, the more heavily do the responsibilities of power weigh on him. (大正 2. 外語)



543. A man is **more or less** what he looks. A good many people have no other dignity than that conferred upon them by the clothes they don.

(大正 9. 商大豫)

544. It is **no more** right to steal apples from another's garden **than** it is to steal money from his desk. (明治 32. 二高)

545. The whale is **no more** a fish **than** a horse.

(明治 39. 仙醫專)

546. Rudeness is not good manners. Dr. Johnson said, "A man has **no more** right to say a rude thing to another **than** he has to knock him down."

(大正 8. 米高工)

547. No quality will get a man **more** friends **than** a sincere admiration of the qualities of others.

(明治 34. 商船)

548. **Make the most of** the years they will come to you, for they will be gone only too soon.

(明治 34. 高等)

549. If we **make the most of** the great things we find in our lives, we shall have very little time left to grieve about what we do not have. (大正 9. 神高商)

550. Properly managed by a united people, China will prosper. It is to her advantage first, and then to all other nations, that everything practicable be done to **make the most and the best out of** the natural resources which China possesses but has not fully developed. (大正 7. 長高商)

551. Though he had nobody to save for, he laid up at least **as much as** he spent. (大正 3. 東高商)

552. Few treasures are worth **as much as** a friend who is wise and helpful. (大正 8. 海兵)

553. I do not care what happens to me after this life. I believe that it is this life that is important, and that we should **make as much of it as possible**.

(大正 10. 名高商)

554. It is **not** men's faults that ruin them **as much** as the manner in which they conduct themselves after the faults have been committed. ✓

(大正 7. 廣高師)

555. Japan needs **nothing so much**, to promote her regeneration, as good mothers. (明治 32. 一高)

556. I like him, **not so much** because he has few faults, as because he has a few faults. (大正 6. 上高)

557. In short what is needed as to preparation for a life-time's work is **not so much** to store up knowledge, but rather the power to gain, assimilate and use it. (大正 7. 秋鐵)

558. Ships were built, collected together in fleets and kept thoroughly efficient, **so much so**, that the country remained safe for very many years.

(明治 35. 海機)

559. The policeman walked through the crowd **without so much as** turning his face to either side. ✓

(明治 33. 一高)

560. Men spend fortunes to gain a few months or a year of life, but who ever heard anyone **cutting off** years for **so much** a year? (明治 36. 東高商) ✓

## N

561. During all my childhood my father was only



a name to me, and a face in a miniature hung round my mother's neck. (明治 44. 外語)

562. When it once comes to calling names, argument is pretty well at an end. (明治 32. 一高)

563. He gave some orders that made various persons wonder what in the name of goodness he had in mind. (明治 44. 名高王)

564. He that wishes to make a name for himself in the world of to-day must not relax his exertions for an instant. (大正 3. 神高商)

565. The steam-engine was invented two thousand years ago, but the world then had no work for steam to do, so the invention attracted little attention and came to naught. (大正 8. 外語)

566. Lord St. Vincent had lost none of his old energy, and was the last man in the world to suffer his authority to be set at naught. (明治 30. 海兵)

567. In conversation learn, as near as you can, where the skill or excellence of any person lies. (明治 41. 山高商)

568. The strongest men do not necessarily live the longest. (大正 6. 上意)

569. I know not what he was; he was an ill-looking fellow but not therefore of necessity an ill-meaning fellow. (明治 33. 六高)

570. A King of Arabia showing his courtiers a Damascan sword that had been presented to him, it was the opinion of them all that the only fault it had was its being too short. The king's son, who was present, observed that there was no weapon too short for a brave man, as there need no more but to advance one step to make it long enough. (明治 31. 機關)

571. I hope you will not lose a day in letting me have news of you, when you get there; I am anxiously looking for a letter. (明治 39. 陸士)

572. Next to the doing of things that deserve to be written, there is nothing that gets a man more credit, or gives him more pleasure, than to write things that deserve to be read. (大正 6. 大高上)

573. There was never a great character who did not sometimes smash the routine regulations and make new ones for himself. (明治 36. 東高王)

574. Opportunities come to all, but all are not ready for them when they come. (明治 44. 東高商)

575. It is well to have a high standard of life, even though we may not be able altogether to realise it. (明治 37. 商船)

576. It is not every one who can see a landscape as writers like Ruskin or Tyndall did. (大正 3. 海兵)

577. When people say money is to be got here and money is to be got there, take no notice; mind your own business, stay where you are; and secure all you can get, without stirring. (明治 41. 高三)

578. He seemed not to notice the bustle any more than if the silence of a desert had been around him. He was wrapt in his own thoughts. (明治 43. 外語)

579. Now that we have so many things to do, I think we ought to lay down a plan of operations; method is everything when work is to be done. (明治 42. 海機)

580. I can make nothing out of this passage. (大正 4. 海兵)

581. Success was now with the one side and now with the other, but it was not decisive. (明治 33. 海兵)



582. The people who try to be just and kind are always more in **number** than those who do not.

(明治 42. 大高工)

583. In 1870-71 was waged the great Franco-German war, which, in the **numbers engaged** and character and magnitude of its events, is one of the greatest military contests recorded in all history.

(明治 34. 海兵)

584. No man can tell the **number of his days**, neither can he foretell the height to which he will climb.

(明治 42. 專門)

585. His friends would have helped him, but he would take no gifts from them; he did not wish to feel **under obligations to any one**.

(明治 43. 專門)

586. Most men have opportunities without end for promoting and securing their own happiness. Time can be made the most of. Stray moments, improved and utilized, may yield many brilliant results. It is astonishing how much **can be done by using up the odds and ends** of time in leisure hours.

(大正 8. 神高商)

587. The idea that my watch might be wrong, **did not occur to me at all**.

(明治 39. 長高商)

588. A. I hear they have invented guns for bringing down aeroplanes. B. Is that so? It seems to me guns are unnecessary, as hitherto these machines have come down **of themselves**.

(大正 5. 海經)

589. He was determined to break himself of the bad habit of lying in bed late of a **morning**.

(明治 42. 水産)

590. Because a boy's father happens to be **well off** is no reason why he should not have a business training.

(明治 38. 東高商)

591. **Once** the way to proceed on is fixed upon, every thing will be done accordingly.

(明治 39. 農大實)

592. The little time one can afford for reading ought to settle the question **once for all** as to what shall be read.

(明治 40. 長高商)

593. When you have something to do, do it **at once**; for if you are master of the present, you are not of the future.

(大正 9. 鹿高農)

594. I would neither tell a lie, nor act **one**, for twice what I have earned this morning.

(明治 33. 海機)

595. Alike for the nation and the individual, the **one** indispensable requisite is character,—character that does and dares as well as endures, character that is active in the performance of virtue no less than firm in the refusal to do aught that is vicious or degrades.

(大正 7. 東高工)

596. Reputation is what a man is thought to be; character is what a man is. **The one** is opinion; **the other** is a fact.

(明治 43. 大高工)

597. Most bad spellers are poor readers who do not read unless they have to. These things go together to such an extent that it is fair to say that **the one** is the cause of **the other**.

(大正 10. 秋鏡)

598. "After dinner rest a while" is a good rule,



but it is a poor life if you eat so much that you have to rest from **one** meal to **another**. (大正 2. 商船)

599. I love such mirth as does not make friends ashamed to look upon **one another**, the next morning. (明治 31 - 高)

600. He proceeded from **one** step of improvement to **another**, always aiming at the greatest perfection possible. (明治 35. 商船)

601. There is no greater certainty than that **one** man knows that which **another** does not know. (大正 6. 商船)

602. It is **one** thing to own a library; it is quite **another** to use it wisely. (大正 3. 水産)

603. A determination to accomplish something, obstacles or no obstacles, a firm resolution to make a way if no way is open, is an indication of ability to succeed. (大正 7. 商高)

604. There is a proverb which affirms that in order to know a man you have only to travel with him for a week. (明治 44. 東高工)

605. Patriots will often give up their lives and their fortunes not that their own immediate friends and families may be the gainers, but in order that their country may be saved from danger. (大正 10. 東大農)

606. I orde ed a dining table and six dining-room chairs of you ten days ago, and was told that they would be sent without any delay. (大正 10. 小高商)

607. Curious then as conclusion may be, the cold ice of the Alps has its origin in the heat of the sun. (明治 32. 海兵)

608. Nothing that is good is alone, nor anything bad; it makes **other** good or bad. (明治 33. 東高商)

609. You will generally suffer for wishing to appear other than what you are; whether it be richer, or greater, or more learned. (明治 43. 東高師)

610. The poverty of childhood is, more frequently than otherwise, the stepping-stone to wealth. (明治 38. 商船)

611. A good teacher will save you much time by clearing away difficulties that might otherwise discourage you, and preventing the formation of bad habits of pronunciation, which must afterwards be corrected. (明治 44. 東高師)

612. In the existence of the poorer classes of Japan there are no secrets; but among the upper classes family life is much less open to observation than in any country of the West. (大正 8. 山高商)

613. I cannot help forming some opinion of a man's character from his dress. (明治 41. 仙高工)

614. Can I claim to be worthy of the good opinion of others when I have rather a bad opinion of myself? (大正 10. 商船)

615. No punishment, in my opinion, is too great for the man who can build his greatness upon his country's ruin. (大正 8. 小高商)

616. When any one talks much of himself, or lets it be known in any degree that he stands high in his own opinion, he is sure to be laughed at. (明治 37. 專門)

617. It is unfortunately often the duty of statesmen to recognize the necessity of carrying on a war, even while they are of opinion that they whose mismanagement brought about the war deserve condemnation. (明治 36. 商船)

618. We ought not to say a thing is true unless we



know it to be so, even if we have strong reasons for believing it. (明治 37. 海兵)

619. We do those things which we ought not to do, and we leave undone those things which we ought to have done. (大正 6. 鹿高農)

620. Nine men out of ten lay out their plans on too vast a scale; and they who are competent to do almost anything do nothing, because they never make up their minds distinctly as to what they intend to be. (大正 6. 神宮皇)

621. Whether you are rich or poor, never allow yourself to owe any man anything. (大正 4. 海經)

622. Many of those who have had all that this world can give, have yet told us they owed much of their purest happiness to books. (大正 4. 專門)

623. It is owing to the absence of character that great geniuses have been known to die in poor-houses. (大正 6. 水産)

624. The great advantage of the study of history is, that it teaches us to look at the mistakes that have been made by preceding generations, and to avoid the like in our own. (明治 36. 機關)

### P

625. The supply can hardly keep pace with the demand. (明治 39. 長高商)

626. Success in every art, whatever may be the natural talent, is always the reward of industry and pains. (明治 35. 商船)

627. A real friendship can never be maintained

unless there is an equal readiness on both sides to be at some pains or trouble for its maintenance. (明治 44. 商船)

628. He became deeply interested in writing a history of England, and retired to private life in order to devote his time to this work. He worked slowly and carefully, sparing no pains in searching for material. (大正 6. 醫專)

629. A genius is one who can take pains and keeps at a thing, and not, as is sometimes thought, one who dashes off work. (明治 42. 長高商)

630. The Japanese were forbidden to leave the country under the pain of death. (明治 33. 一高)

631. The bullet lodged in my left shoulder—a little lower and I should have been in paradise long ago. (明治 36. 六高)

632. For my part, I love the outdoor work, every bit of it. During the warm months the house sees little of me except at meals and bedtime. (明治 45. 水産)

633. The life of man in this world is, for the most part, a life of work. (大正 2. 鹿高農)

634. The discovery of the continent of America by Columbus, in his third voyage, was the result of a distinct intention on his part to discover some new land, and cannot be attributed to chance. (大正 6. 熊高工)

635. It often happens that changes of which a man is part lose something of their true significance in his eyes. (明治 36. 東高商)

636. He was sober and reserved in his speech, and it was seldom, even in the bosom of his family, that



he could speak of the battles which he had taken part in. (明治 40. 海欄)

637. "The best part of every man's education," said Sir Walter Scott, "is that which he gives to himself." (明治 38. 千醫專)

638. Procure not friends in haste, and when thou hast a friend part not with him in haste.

(明治 33. 二高)

639. Unconsciously we partake of the nature of our environment. (明治 44. 海欄)

640. In the forming of your friendship, be less anxious about social standing, and more particular about character. (明治 39. 千醫專)

641. If a person is writing for the general public, he should avoid expressions that are not used in the same sense in every part of the country; but there is no reason why he should be so particular in familiar conversation. (明治 38. 商船)

642. Society is not very particular what a man does, so that it prove him to be a man: then it will bow to him, and make room for him.

(大正 9. 廣高師)

643. Without poetry, our science will appear incomplete; and most of what now passes with us for religion and philosophy will be replaced by poetry.

(明治 36. 東高師)

644. It is passed over as a thing of course.

(明治 34. 高等)

645. A man feels heroic when he is in a passion, but when he grows calm again he sees that he was not heroic merely because he was ready to knock some one down or to beat his own head against the wall.

(大正 9. 山高農)

646. The laborious bee is a pattern of industry.

(明治 31. 二高)

647. One who is honest simply because he has been taught that honesty is the best policy, will probably become dishonest when he thinks that honesty will not pay. (明治 43. 鹿高農)

648. If your plough is broken, I will pay for the mending of it; but I cannot make a great man of you. (大正 5. 鹿高農)

649. A nation pays too dearly for peace and material well-being when it purchases them at the price of liberty. (明治 39. 山高商)

650. If we have done our best to do, and to be, we can rest in peace. (大正 4. 東北工專)

651. Though the great empire of Alexander broke in pieces almost at once, yet the effects of his career have remained to all time. (明治 35. 海兵)

652. It is easy to affect a pompous style, to use a word twice as big as the thing you want to express. It is not easy to pitch upon the very word that exactly fits it. (明治 36. 高等)

653. The methods of our fathers are daily giving place to better systems. (明治 44. 大高工)

654. Idleness and dishonesty are words, which have no place in a business man's dictionary; and the former should be discouraged, as much as the latter is despised and shunned. (明治 39. 山高商)

655. There is one thing very strange to us which takes place in the northern parts of Norway and Sweden, and of course, also in all parts of the world which lie as far north;—for two months in summertime, the sun never sets. (明治 36. 海兵)



656. No friendliness with other nations, no good will for them, can take place of national self-reliance.

(大正 5. 商船)

657. Many persons owe their good fortune to some disadvantage under which they have laboured, and it is in struggling against it that their best faculties are brought into play. (大正 5. 大高工)

658. It is as great a point of wisdom to hide ignorance, as to discover knowledge. (明治 34. 高等)

659. The selection of a place of residence is from the intellectual point of view a matter so important that one can hardly exaggerate its consequences.

(大正 3. 外語)

660. A nation may be very big in point of territory and population, and yet be devoid of true greatness.

(明治 34. 商船)

661. I shall make a point of waiting upon you to-morrow. (明治 42. 水産)

662. Wherever the Englishman happens to be, he is on the point of going somewhere else; at the moment he is talking on one subject, his mind is wandering to another. (大正 7. 鹿高農)

663. What he says is to the point. (大正 5. 海兵)

664. But no man has ever made his mark on the world who was not possessed by some master passion.

(明治 37. 東高師)

665. The proprietor is an industrious and shrewd man, and, although not trading in a large way, is generally reputed to be possessed of some considerable means. (大正 9. 神高商)

666. When a man has made a happy effort, he is possessed with an absurd ambition to have it thought that it cost him nothing. (大正 2. 東北大工專)

667. He was little more than fourteen when the desire for the ministry took possession of him.

(大正 7. 東北大農)

668. We have a liking, and perhaps more than a liking, for the place where we were born and where our lives are passed. We should have, in the same way, a love for the whole of our country as opposed to all other countries; and ought to do everything that lies in our power to preserve it from harm.

(大正 8. 高等)

669. He desired a house of which he would be proud, and so far as it lay within the power of the architect he was going to have it. (明治 44. 名高工)

670. All inventors and discoverers are obliged to use the imagination. They see their invention as an ideal and image long before they are able to put it in practice. (明治 44. 東高工)

671. He would prefer war to peace, if war would bring him more honour. (明治 32. 海機)

672. It was glorious to acquire a throne by justice, yet more glorious to prefer justice before a throne. (明治 35. 東高工)

673. I really believe that an idle person is never truly happy, and that too much work is preferable to having nothing whatever to do. (明治 30. 機關)

674. So far as we at present have any knowledge through the medium of the newspapers, not a single successful flying machine exists in this country which is the result of Japanese invention. (明治 44. 農大實)

675. Society does not in any degree prevent a man from being what he can be. (明治 40. 仙高工)

676. Man is sometimes more generous when he



has little money than when he has plenty; perhaps to prevent his being thought to have but little.

(大正 8. 桐高染)

677. The man the least pardonable is the one who declines to correct his faults, unless it be he who prides himself on them. (明治 36. 東高商)

678. Choose your company for profit, just as you do your books. The best company and the best books are those which are the most improving and entertaining. (大正 9. 商船)

679. We ought not to look back unless it is to derive useful lessons from past errors and for the purpose of profiting by dear-bought experience.

(明治 39. 高等)

680. The longest life, the greatest industry, joined to the most powerful memory, would not suffice to make us profit from a hundredth part of the world of books before us. (大正 10. 東高工)

681. The more desires and needs a man has, the more occasion he finds for conflicts with his fellow-men: and these conflicts are more bitter in proportion as their causes are less just. (明治 45. 小高商)

682. Science is difficult,—really difficult; but everything worth having in this world is difficult to get, exactly in proportion to its value. (明治 42. 海機)

683. Specialists who never look beyond their own domain are apt to see things out of true proportion.

(明治 45. 東高商)

684. It may frequently be remarked of the studious and speculative, that they are proud of trifles, and that their amusements seem frivolous and childish.

(大正 7. 盛高農)

685. It's said courage is common, but the immense esteem in which it is held proves it to be rare.

(明治 31. 機關)

686. It must be an industrious youth that provides against age; and he that fools away the one must either beg or starve in the other. (明治 37. 三高)

687. The man of small fortune, or no fortune at all, who experiences the utmost difficulty in providing for his bare existence, may yet, in all things which relate to his true and best interests, be rich and affluent. (明治 38. 商船)

688. Every time you come to school, you must be provided with pen and ink. (大正 2. 陸士)

689. It is wonderful how much work is done in a short space of time, provided we set about it properly, and give our mind wholly to it. (明治 39. 海機)

690. For the purpose of appearing cheerful, you must really feel so; and to feel cheerful, you must be in good health. (大正 8. 商船)

691. He is generally very reserved, but if he does talk, he always speaks to the purpose.

(明治 42. 仙高工)

692. A habit of silence in conversation is pleasing and applauded when it is known that the silent one could talk, and talk to the purpose, if he choose.

(明治 36. 東高工)

693. Let us be up and be doing, and doing to the purpose, so by diligence shall we do more with less perplexity. (大正 7. 東北大工專)

694. It is not the little a man has but rather a desire for more that puts him in the poverty-stricken class. (明治 40. 專門)

695. I was very sorry to hear you were so ill;



and as you could not come with us, we did not go for the walk we talked about, but have **put it off** to another day, when you may be able to go.

(明治 34. 機關)

696. I wish I could say that I could do so; but unfortunately next Friday is quite filled up with engagements I cannot **put off**. (明治 41. 熊高工)

697. **Put on** a cheerful countenance at table, especially if there be strangers, for good humour makes one dish of meat a feast. (明治 43. 外語)

698. No one could **put up with** such rudeness.

(大正 2. 海兵)

## Q

699. That many of them will be unable to do so can scarcely be **questioned**. (明治 30. 商船)

700. That this plan can be made a success I have no doubt whatever; that it will be an immediate success I **very much question**. (明治 32. 東高商)

701. The great growth in the love of athletic sports while fraught with danger sometimes, has **beyond all question** had an excellent effect in increased manliness. (明治 41. 外語)

702. Work is so much a necessity of existence, that it is less a **question** whether, than how, we shall work.

(大正 4. 東高商)

703. One of the great **questions** is how to find a market for our manufactures. We ought to be an exporting nation, or we will never be able to compete successfully with our trade rivals.

(明治 42. 東高工)

704. It is **out of question** that there is room at the top for exceptional men in any profession.

(明治 43. 東高商)

705. Sleep was **out of the question**, for even if they dared to stay, they knew that to lie down on the ground was little short of certain death.

(明治 36. 專門)

## R

706. In everyday life the hare and the tortoise are **running their race** much more frequently than we are apt to think. (明治 44. 熊高工)

707. If we propose to maintain ourselves in the front rank of the nations, we must be prepared to resist aggression, no matter from what quarter it may come. (大正 7. 神高商)

708. Simplicity of language demands, in the first place, that the texts should be colloquial **rather than** literary: that they should be written in short sentences, not in long and complicated clauses.

(大正 7. 神高商)

709. I have much to say that I **would rather** not, and much to leave unsaid that I **would rather** say.

(明治 39. 海機)

710. Among natural objects, there are some that we can get hold of and turn to account. But all the greatest things in nature and the links of cause and effect which connect them are utterly **beyond our reach**.

(明治 37. 大高工)

711. Another great attraction to visitors to Japan



is the existence of so many mineral springs, both hot and cold, which are distributed in many places throughout the land **within easy reach of** railroad towns. (大正 2. 長高商)

712. This teaches us that there is no object in life, which we can reasonably desire, that honesty, industry, and perseverance will not place **within our reach**. (大正 6. 名高工)

713. It is chiefly through books that we enjoy intercourse with superior minds, and these invaluable means of communication are **within the reach of** all.

(大正 5. 東高工)

714. Books are now so cheap as to be **within the reach of** almost every one. (明治 31. 機關)

715. However he may have suffered his last cruise, he is always **ready to** join a new expedition; and the more adventurous its nature, the more attractive is it to his vagrant spirit. (明治 32. 海兵)

716. He that has once done you a kindness will be more **ready to** do you another, than he whom you yourself have obliged. (明治 44. 水産)

717. People who have the most interesting things to tell are generally least inclined to tell them, **for one reason**, perhaps, because they hate the task of writing. (大正 9. 横高工)

718. Not since the 20th of March, 1860, has the capital of Japan been visited by a snow-storm during the season of cherry blossoms, and on the present occasion **the record has been broken** in every respect.

(明治 41. 熊高工)

719. I was curious to learn what had **reduced** him to his present condition. (明治 35. 高専)

720. You know business men seldom lend money

without adequate security; otherwise they might soon be **reduced to** poverty. (明治 38. 専門)

721. The winter season wore on, and the expedition still made progress, despite the fact that most of the men were **reduced to** invalids. (大正 2. 盛高農)

722. If there has been some difference of opinion as to the advantage of wealth, **with reference to** health all are agreed. (明治 41. 東高師)

723. We may be poor in all that makes life grand and noble, although possessed of countless riches; we may be rich in all that adorns humanity, and very poor **in regard to** worldly property.

(明治 4. 商船)

724. Experience has proved the discoveries in science, however **remote from** the interests of everyday life they may at first appear, **give in the end** innumerable benefits to mankind. (明治 41. 海機)

725. In whatever sphere his duty lies, every man must **rely mainly on** himself. Others can help us, but we must make ourselves. (明治 37. 東高工)

726. We must **rely upon** your co-operation in using all possible means to ensure speedy execution and prompt shipment of any orders we may cable to you.

(大正 8. 神高商)

727. If your friend **reminds you** kindly of your faults, take what he says not only pleasantly, but thankfully. (大正 8. 海兵)

728. Lost wealth may be **replaced by** industry, lost knowledge by study, lost health by temperance or medicine, but lost time is gone forever.

(明治 32. 東高工)

729. Reader, the life which I have led has been **in some respects** a singular one. (明治 41. 東高師)



730. We who represent foreign states, are very happy to unite with you on this day to celebrate the victory of right and liberty, and to express the hope that all our countries will, for a very long time to come, enjoy without hindrance the blessings **resulting from this victory.** (大正 9. 海兵)

731. Forgiveness is most difficult to practice, for the wish to **return evil for evil** comes so naturally. (明治 43. 東高商)

732. **Brain-work in moderation** is unquestionably healthy, but **brain-work in excess** is the very reverse. (大正 3. 海機)

733. A book may be compared to your neighbour: if it be good, it cannot last too long; if bad, you cannot **get rid of it** too early. (大正 3. 大高工)

734. An educated man can never **rid himself of** his education, and his views of the most ordinary things are different from the views of the uneducated. (明治 42. 商船)

735. In case you are taken ill on the way, this medicine will **put you right.** (明治 40. 海兵)

736. You **have no right to** claim from one what you are not willing to give. (明治 39. 商船)

737. Be not deceived with the first appearances of things, but give thyself time to be **in the right.** (明治 41. 東北農大)

738. To punish the inhuman Tantalus, the gods then sent him to Tartarus, where he stood up to his chin in a stream of pure water, tormented with thirst; for, whenever he stooped to drink, the waters fled from his parched lips. Over his head hung a branch of luscious fruit. His hunger was as intolerable as his thirst; but whenever he clutched at the

fruit; the branch swung upward, and eluded his eager grasp. This singular punishment inflicted upon Tantalus **gave rise to** the expression "to tantalise."

(大正 9. 長高商)

739. If any one was in danger, they were ready, even **at the risk of** their own lives, to go to the rescue. Nothing was too hard for them. (明治 41. 七高)

740. It is well to weigh well the object in view, to **run as little risk as may be,** and to count the cost with care. (大正 3. 東高商)

741. I will try to make it clear to you that one may be engaged in scientific work all his life, never thinking of what the world calls practical results; that he may in fact not achieve a single result that can be called practical, and yet not waste his time; and that one may hold such a worker up to admiration without **running much risk of** being taken for a fool. (大正 9. 廣高工)

742. A person driving along the highway is not bound to keep on any particular side when **the road is clear.** (明治 44. 陸士)

743. A man must preserve himself for his work and must be thoroughly acquainted with **the road to** it. (大正 10. 長高商)

744. No fortune can stand carelessness long, and we are **on the high road to** ruin the moment we think ourselves rich enough to be careless. (大正 4. 東高商)

745. There is no **royal road** to anything. One thing at a time, all things in succession. That which grows fast withers as rapidly: that which grows slowly endures. (大正 5. 東高工)

746. To the busy man, time is money, and the



person who **robs him of** it does him as great an injury as if he had picked up his pocket. (明治 41. 海兵)

747. The machinery of ten years ago must soon be sold as old iron to **make room for** something more efficient. (明治 44. 大高工)

748. Many men do not allow their principles to **take root**, but pull them up every now and then, as children do flowers they have planted, to see if they are growing. (大正 3. 専門)

749. Those who have done great things in the world have been, **as a rule**, bold, aggressive, and self-confident. (大正 6. 神高商)

750. **As a general rule**, more rain falls in warm than in cold countries; and more in elevated regions than in low ones. Local peculiarities, however, sometimes reverse this. (明治 41. 熊高工)

751. He **made it a rule** to go out every day, and used to say that as he never consulted the weather, he never had to consult the physicians.

(大正 3. 東北大工專)

752. We must be true to ourselves, or else, **in the long run**, we shall be false to all others. (大正 5. 商船)

753. Deeds do but comparatively small mischief **in the ordinary run of** civilized life. It is words that wound, that poison and that kill. (大正 7. 東高商)

## S

754. Christianity, if I am rightly informed, only condemns unnecessary and unjust war, barbarous and inhuman war, war **for the sake of** war.

(明治 41. 商船)

755. Here is not the slightest thing that ever we have seen **save in** pictures. (明治 35. 東高商)

756. It is hard to fail, but it is worse never to have tried to succeed. In this life we get nothing **save by** effort. (大正 2. 大高工)

757. Do you think you can keep absolutely still for, **say**, two minutes, to save your life.

(大正 3. 陸士)

758. Any one may see in nature that things grow big simply by growing; this growth is a constant and habitual exercise of vital or vegetative force, and whatever checks or diminishes the action of this force—**say** harsh winds or frost—will stop the growth. (大正 10. 京高工)

759. That goes **without saying**. (大正 4. 海兵)

760. ~~As a matter of fact, all great discoverers worthy of the name have at one time or another been regarded as dreamers, **not to say** mad.~~

(大正 8. 陸士)

761. Our officers and crews are highly experienced and disciplined, **to say nothing of** their patriotism and valour, upon which we depend more than weapons.

(明治 38. 神高商)

762. Doing a deed is like sowing a seed; if not done at just the right time it will be forever **out of** season. (大正 8. 鹿高農)

763. In his school days he was **second to none** in English and mathematics. (明治 43. 陸士)

764. Every member of society feels and acknowledges the necessity of detecting crimes, yet scarce any degree of virtue or reputation is able to **secure** an informer from public hatred. (明治 40. 水産)



765. What would I not give to see you happy!  
(明治 34. 高等)
766. It is in studying as in eating; he who does it gets the benefit, and not he who sees it done.  
(大正 9. 鹿高農)
767. Endeavour to add daily to your stock of useful knowledge; see that your principles and your practice are equal to your attainment.  
(明治 41. 二高)
768. I suppose, first of all, I must see to it that all the pains which my parents and teachers take with me be not thrown away. (明治 33. 海機)
769. The man who has lived most is not he who has numbered the most years, but he who has had the keenest sense of life. (明治 34. 東高工)
770. As a character he was neither good nor in the highest sense great, for he was not great enough to be above self. (明治 32. 東高師)
771. Every man can not be rich; but every man, however poor, however humble his position in life, can be in the truest sense of the word—a gentleman.  
(大正 2. 熊高工)
772. Every one has a place in the world; and if he fills this place properly, he is of service to others and to the great body of which he is a member.  
(明治 43. 鹿高農)
773. Even if we set aside considerations of physical and mental suffering, and regard the question of poverty only in its strictly economic aspect, there can be no doubt that the facts indicate a condition, the serious import of which can hardly be overstated.  
(大正 10. 京高工)
774. He set the engine going. (大正 5. 海兵)

775. It was foolish of him to set himself to perform an impossibility. (大正 5. 京高醫)
776. What curious books I have, they are indeed but few, shall be at your disposal. (明治 37. 專門)
777. Sleep should begin early, and not be continued long. It is a good rule "to rise with the lark, and with the lark in bed." (明治 36. 海兵)
778. He certainly talked less than any man I have ever met, but his day's work could put that of most men to shame. (明治 44. 東北大豫)
779. You have seen how powerful an agent heat is; how the strongest and hardest bar of iron will by it be changed into a white hot mass as soft as treacle, and if heated still more will be off in the shape of gas. (明治 40. 千醫專)
780. It is idleness that creates impossibilities; and where men care not to do a thing, they shelter themselves under a persuasion that it cannot be done.  
(明治 41. 三高)
781. I make shift to pick up a livelihood.  
(明治 31. 六高)
782. Who fails to make his deeds confirm with his words falls short of a good merchant.  
(明治 38. 山高商)
783. We (English), indeed, and they (Americans) also in different ways, have reason to know that our education falls short of what we should wish it to be.  
(大正 3. 專門)
784. In short, a glance at the map of the world shows that Japn forms the centre of all the most important trade routes, not only of the Pacific, but also of the world. (明治 44. 海機)
785. Every nation has had four stages to pass



through, before attaining its highest social development. It shows itself either as savage, as nomad, as agriculturist, or as possessing a written language and coined money, and labour distributed amongst the various members of society. (明治 31. 東高工)

786. Those who look into practical life will find that fortune is usually *on the side of the industrious*, as the winds and waves are *on the side of the best navigators*. (明治 45. 米高工)

787. If a stag catches sight of hunters, he is off in an instant and he can run so fast that it is of no use for them to try to catch them. (明治 34. 機關)

788. The true character acts rightly, whether in secret or *in the sight of men*. (大正 9. 上黨)

789. Whether a public station be high or low, it has its proper work, which must be done, most of it *out of sight* and little understood by the private citizen, but none the less vital to the public interest. (大正 7. 高等)

790. In response to cries for a speech, his majesty said: "With you, I rejoice and thank god for the victories which the Allied Arms have won—victories which have brought hostilities to an end, and peace *within sight*." (大正 8. 小高商)

791. A minister without learning is a mere cipher which fills up a place, and increases the number, but signifies nothing. (明治 30. 一高)

792. An Englishman is *slow in making friends*, but at the same time, it rarely happens that he does not prove faithful to them when once made. (明治 43. 東高商)

793. Let us be *slow to make friends*, but, having once made them, let us pray that neither life nor

death, misunderstanding, distance, nor doubt, may ever come between us, to vex our peace. (大正 9. 米高工)

794. They say knowledge is power, and *so it is*—but only the knowledge which you get by observation. (明治 43. 熊高工)

795. It was the first time I had been under fire, and for the first ten minutes I felt a bit *nervous*, and so, I think, all of us *did*. (大正 10. 水産)

796. The French, being unable to live without good talk, are respectful of all the small observances that facilitate it. Interruption is considered the height of discourtesy; but *so is any attempt*, even on the part of the best talkers, to hold the floor and prevent others from making themselves heard. (大正 10. 北大農)

797. When Darius offered Alexander ten thousand talents, to divide Asia equally with him, he answered, "The earth cannot bear two suns, nor Asia two kings." "Parmenio, a friend of Alexander's, hearing the great offers Darius had made, said, "Were I, Alexander I would accept them." "So would I," replied Alexander, "were I Parmenio." (明治 35. 海兵)

798. Certain it is that no bread eaten by man is so sweet as that earned by his own labour. (大正 5. 鹿高農)

799. We would know not only that things are *so and so*, but how they are, and for what purpose they are. (大正 4. 東農大實)

800. He listens attentively *so as not to miss a single word*. (大正 7. 上黨)



801. When you go to America, bring with you a dozen shirts. No more. When these are soiled, buy a new dozen, and so on. (大正 8. 米高工)

802. If my life's journey is to be along an easy road to success, I shall have no objection; if however, it is to be along a hard one, let it be ever so rough, I will make it smooth and gain my object nevertheless. (明治 44. 東高商)

803. The parents wanted him to make a fine figure in the world in some manner or other. (明治 42. 七高)

804. As soon as a man begins to love his work, then he will begin to make progress. (明治 44. 農大實)

805. Great things are done by those alone who pour their whole souls into what they are doing at the moment, and who allow nothing to interrupt or divert them. (明治 44. 外語)

806. Mats or tatami are said to be a fixed size, but every one of them is a little different, so that when we come to put them down, we have to have them made specially, or they never fit well. (明治 34. 陸士)

807. The more one learns the easier do things become, so that no matter how little ability a man has, it is not impossible for him to do something if he be but diligent. (大正 7. 米高工)

808. If we cannot live without the companionship of others, and if we are all surrounded by affection and interest that give the charm to our lives, how careful should we be to meet such love and sympathy with a corresponding love and a thoughtful sympathy, so that we shall not receive everything, and give nothing in return. (大正 9. 廣高工)

809. "But remember, boy," he said with a smile, "never boast of catching a fish until it is on dry ground. I've known older folks to do that in more ways than one and make fools of themselves. It's no use to boast of anything until it's done—nor then either, for it speaks for itself." (大正 8. 東高師)

810. Never speak ill of the absent or of anybody else unless you are sure they deserve it. (大正 9. 東北大工專)

811. It is hard for a Scotsman or an Irishman to disguise his nationality, not to speak of a Londoner. (明治 36. 神高商)

812. After this the navy was neglected and William the Conqueror, realising England's defencelessness, crossed the channel with a large army, and in spite of the stubborn defence of the brave and stalwart British soldiers, England was taken by the invaders. (明治 35. 機關)

813. A book which, in spite of what is called the dryness of its style, I took great pleasure in, was the Ancient Universal History. (大正 2. 水産)

814. An officer went as a spy into the hostile camp; but he was detected and shot on the spot. (明治 43. 仙高工)

815. It is in misfortune that the character of the upright man shines forth with the greatest lustre; and when all else fails, he takes stand upon his integrity and his courage. (大正 9. 上院)

816. In his own profession he stands for the reverence of the wise rather than for the enthusiasm of the many. (明治 32. 二高)

817. Do not stand on ceremony, please, but tell me the whole story frankly. (大正 7. 上院)



818. On landing they found many of the islanders much inclined to be friends, especially old people; on the other hand, most of the younger were daring and insolent, and obliged them to **stand to** their arms. (明治 31. 海兵)

819. No leader ever possessed so fully the confidence of his men; wherever he appeared, a murmur of "Silence—**stand to** your front—here's the Duke" was heard through the column and then all was steady as on parade. (明治 35. 海兵)

820. The fully trained man may be trusted to adapt himself to fresh conditions, and, though handicapped **at the start**, to gain a swift mastery over new details. (大正 7. 秋續)

821. To choose none but studies agreeable and attractive **from the start** is what young people are more and more disposed to insist on. (明治 45. 海經)

822. If you are really to succeed in anything, you must **make a good start**. (明治 38. 大高工)

823. King Alfred and succeeding kings, however, **put a stop to** this state of affairs. (明治 35. 機關)

824. **Step by step** his ambition grew, till he began to think of a grand scheme of conquest.

(明治 35. 海兵)

825. **Stick to** your present post, young man, till a better one opens up. (明治 38. 神高商)

826. There never was a time when **sticking to** one's business or purpose was so necessary as it is now. For there is far more competition now than ever before; a vastly larger number of persons are after the same prize. (大正 8. 專門)

827. The conversation **turned upon** family topics, to which I was a **stranger**. (明治 42. 長高商)

828. Treasures are laid in store at a time of ignorance, and we do not know the value till the day we find ourselves in need of them. (大正 10. 米高工)

829. His efforts were quite unequalled, and it may have been that he would not on some occasions **strike** one as at all remarkable; but let him be thoroughly aroused, let him feel that he was right and that some great principle was involved in his case, and he would come out with an earnestness of conviction, a power of argument, and a wealth of illustration, that I have never seen surpassed. (大正 10. 北大農)

830. There was a time, in the remote past, when no law was recognized except that of the strong arm. That man who wanted anything, took it, if he was strong enough, and others submitted to his superior force. (大正 8. 京高工)

831. As the moon rose and brightened, I had **succeeded in** dropping as soundly asleep as my companion, when we were both aroused by a loud shout. (明治 32. 海兵)

832. The most reckless sinner against his conscience has always in the background the consolation that he will go on this course only this time, or only so long, but that at **such a time** he will amend. (大正 6. 高等)

833. New-year or birthday resolutions are good enough as **such**; but unless they are got into heart and life, as well as down in neat lines on paper, they will amount to little. (大正 6. 高等)

834. **Such** an examination is given as graduates of middle-schools can pass. (明治 40. 熊高工)

835. None of his friends were **such as** a good man



would wish to have his intimacy with them known to posterity. (明治 32. 一高)

836. Heat may be transferred from a hot body to a cold one either directly by conduction, or indirectly by means of an artificial engine, in **such** a way that part of the heat is converted into mechanical work; but heat never flows from a cold body to a hot one, and it can be thus transferred only by artificial means and at the expense of mechanical work. (大正 8. 桐高染)

837. He had thus on a **sudden** become a rich man; but riches, as usual, brought a world of care to which he had hitherto been a stranger. (明治 35. 三高)

838. Often when **suffering from** pain he turned to books for comfort, and the people of whom he read became real friends. (明治 42. 高等)

839. The unhappy youth who **committed suicide** a few years since because he had been "born to be a man and condemned to be a grocer," proved by the act that his soul was not equal even to the dignity of grocery. (明治 32. 東高師)

840. The cause we are engaged in is so just and righteous, that we must try to rise **superior to** every obstacle in its support. (明治 41. 四高)

841. It has cost many a man life or fortune for not knowing what he thought he was **sure of**. (明治 44. 長高商)

842. **Taken** as I was by **surprise**, I confess that astonishment and terror so far mastered all my faculties that, without daring to cast a second glance towards the apparition, I walked rapidly back into the garden. (明治 42. 外語)

843. It is a known fact that, **taken all round**, the Russian field-guns were much better than those which we had, and that their cavalry was a good deal more numerous. (明治 40. 大高工)

844. Never in your dealings with a man let him suppose that you **take** him for a fool. If he is not one, he will appreciate your consideration; and if he is one, he will go about singing your praises. Either way, you will probably win. (大正 7. 東大農)

845. When in reading we meet with any maxim that may be of use, we should **take it for** our own, and make an immediate application of it, as we would of the advice of a friend whom we have purposely consulted. (大正 7. 高等)

846. He can be **taken for** nothing but what he is. (明治 38. 海兵)

847. I should have **taken** the poet, had I not known what he was, for a sagacious country farmer. (明治 33. 一高)

848. The Chinese were much more numerous than the Japanese, but their numerical strength **did not tell** against the invincible army of Japan. Thus in fighting against the Russians we need not be anxious about their number of soldiers being large. (明治 39. 東高工)

849. Cowards die many times before their deaths, but the valiant never **taste of** death but once. (明治 39. 大醫專)

850. Broadly, we may say that the first difference is that Germans think of civilisation in terms of in-



telleet, while Englishmen think of it in terms of character. Germans ask, "What do you know?" "What have you learned?" But Englishmen ask, "What have you done?" "What can you do?"

(大正 8. 小高商)

851. There is **nothing more** precious **than** time and nothing more prodigally wasted. (明治 32. 海兵)

852. It is **more than I can** understand.

(明治 37. 海機)

853. There are **no less than** thirteen ships in port.

(明治 37. 海機)

854. Want of care will ruin the good man **no less than** the man of lax morals. (大正 6. 商船)

855. The motive principle in commerce, **no less than** in other departments of public service, should be self-sacrifice; not to get as much and to give as little as possible, but to be willing to suffer loss, if need be, to maintain uprightness of character. (大正 9. 北農大)

856. Railways can go, **thanks to** the skill of the modern engineer, into any corner of the earth where there is traffic sufficient to make them profitable.

(大正 5. 海兵)

857. The main object of a good writer is not moneymaking. He has something to say, and wishes to say it; **that is all**. (大正 3. 海經)

858. The diamond is the hardest solid, **that is to say**, it can scratch everything else, but nothing else can scratch it. (明治 40. 千醫專)

859. Everything in this world has a history; **that is**, it has something to tell or something to be found out about what it was, and how it has come to be what it is. (大正 10. 名高商)

860. He now found that such friends as benefits

had gathered round him were little estimable: he now found that a man's own heart must be ever given to gain **that of** another. (大正 4. 長高商)

861. The first invasion of England was **that** by the Romans under Caesar and this was followed by **those** of the Saxons and Danes. (明治 35. 機關)

862. The national character, like **that of** the individual, has its plus and minus qualities, its excellent and its repellent traits. (大正 9. 橫高工)

863. It is certain that no bread eaten by man is so sweet as **that** earned by his own labour.

(明治 34. 東高工)

864. At the call of his country he laid aside the plow and seized **the sword**. (大正 4. 鹿高農)

865. Flattery makes **the great** little, **the little** great.

(大正 9. 商船)

866. He who seldom speaks and with one calm well-timed word can strike dumb **the talkative**, is a genius or a hero. (明治 34. 高等)

867. Unhappily little almost nothing, has been done as yet to inspire either **rich or poor** with the love of truth for its own sake, or for the life, and inspiration, and dignity it gives to the soul.

(大正 10. 東高師)

868. We live in times when change is so rapid that customs and institutions of even a decade ago are no longer familiar. Everywhere **the old** is giving place to **the new**, and the methods of our forefathers are too leisurely for this hurrying age.

(大正 8. 秋鐵)

869. He is a little awkward in his manners, but we cannot praise his wisdom **the less**.

(明治 36. 海兵)



870. The fleet had suffered a great loss, but it was none the less formidable. (明治 40. 海機)

871. The drier the air and the hotter the air, the greater is the amount of vapour which can be licked up in it. (明治 35. 海兵)

872. Each year is Europeanizing and changing Japan, and the sooner the tourist goes, the more Japanese will he find those enchanting islands.

(明治 42. 外語)

✓ 873. Faith and courage go together, and the higher the faith the higher the courage. Where there is a courage without a high faith, as there often is, it cannot survive disaster. (大正 7. 高等)

✓ 874. Ours is a world in which the law of the survival of the fittest not only works, but works very rapidly. Thus the more wealth a man has the more he can achieve. (大正 9. 水産)

875. Deprived as he was of the fluency of speech, we did not feel his kindness the less. (明治 35. 六高)

876. She thought her family should all retire to the country for the summer, that the children might have the benefit of the mountain air, for there was no living in the city in this sultry season. (明治 37. 高等)

877. In vain did he urge the child to go back; the brave little fellow would be in the thick of the fight beside his father. (明治 36. 海機)

878. At one time during the day, when the battle (Waterloo) seemed doubtful and the best and the bravest were falling thick and fast, some of his officers would have lost heart, but Wellington kept up their spirits. "Never mind," he said to them, "we'll win this battle yet." (明治 36. 海兵)

879. The theatre may be the source not only of the amusement, but also of instruction; but as things now are in this country, what, that is not bad, is learned in this school? (明治 33. 三高)

880. Other things being equal, a married man is a better and more efficient school master than a bachelor. (大正 3. 專門)

881. Do not think much of a man who is not wiser to-day than he was yesterday. (大正 3. 東高師)

882. How could you expect another to think well of you, when you think rather ill of him?

(明治 43. 長高商)

883. To have little or no faith in one's self, to lean on others for support, to be always an imitator, to be ever thinking of what one might, could, or would do under more favourable circumstances, or if only this thing or that were different,—these are unmistakable signs of lack of power. (大正 5. 海經)

884. Some take no thought of the value of money until they have come to an end of it, and many do the same with their time. (明治 39. 海兵)

885. The flames were extinguished in half an hour, though, owing to the strong wind, the fire for a time threatened to spread. (明治 45. 海機)

886. Nobody knows what he can do till he has tried; and few try their best till they have been forced to do so. (明治 40. 海兵)

887. You should never try to learn more than one thing at a time. (明治 33. 機關)

888. Men of great learning and talent, whom all people admire and praise, are often found to be more modest than persons of inferior qualities. Sir



Isaac Newton, the eminent philosopher, was one of the great and **at the same time** a modest man.

(明治 33. 東高工)

889. If there is one virtue that should be cultivated more than another by him who would succeed in life, it is punctuality; if there is one error that should be avoided, it is being **behind time**.

(明治 41. 農大實)

890. The greatest glory is, not in never falling, but in rising **every time** we fall. (大正 9. 横高工)

891. Many of the wonders of nature disappoint the spectator who sees them **for the first time**, because he has formed ideas of them from misleading descriptions which he has read. (大正 8. 商船)

892. At a sign he could have made himself monarch in name, as **for the time being** he was in reality. (明治 45. 仙高工)

893. Children **have a happy time of it** in France. The French baby is always a great pet, and in all ranks children are taken great care of. (大正 8 専門)

894. What we learn in youth grows up with us, and **in time** becomes a part of the mind itself.

(明治 43. 商船)

895. A song is as necessary to sailors as the drum and flute to a soldier. They must pull together as soldiers must step **in time**, and they can't pull **in time**, or pull with a will, without it. (大正 9. 水産)

896. A man is like the pilot on a ship. In youth, as at high tide, go straight! A way is open to you everywhere. But you must know when **it is time** to steer. (大正 10. 長高商)

897. One should endeavour to utilize all his spare time in either work or amusement, as time simply

idled away is an absolute loss to both oneself and the public. One should not even understand the expression "to **kill time**." (明治 45. 熊高工)

898. My father requests me to ask you to call upon him this afternoon, if convenient, on urgent business; he seems very anxious, and begged me to **lose no time** in sending the message. (大正 8. 海兵)

899. She began to be very proud of her son, and never tired of talking about his adventures to her visitors. (大正 9. 海兵)

900. Take a man by himself, and there is generally some reason to be found in him, some disposition for good; mass him with his fellows in the social organism, and **ten to one** he becomes a roaring creature, without a thought of his own, ready for any evil to which contagion prompts him.

(大正 8. 長高商)

901. It is common knowledge that the difficulty of holding the Allies together during war is as **nothing** to the difficulty of preserving unity of policy and action when the war is over and the threat of a common peril is removed. (大正 10. 醫專)

902. English Grammar, or the arts of speaking and writing the English language correctly, **cannot** in this country be **too** much studied. (明治 32. 機關)

903. A man who has received a kindness **cannot** be **too** grateful for it. (明治 39. 高等)

904. It is difficult to speak in terms of **too** high praise of his merits. (明治 40. 長高商)

905. I will confess that I was far **too** much taken up with what was going on to be of the slightest use as sentry. (明治 40. 海經)



906. He did not live to enjoy the fruits of what he had done. (明治 40. 陸士)

907. It is sometimes discouraging to tell the truth only to discover that you are not believed. But time reveals truth as well as falsehood. (明治 41. 名高工)

908. I shall be only too pleased to do my best in that line of work. (大正 3. 小高商)

909. We cannot be too careful in this world; our best friends often deceive us. (明治 38. 名高工)

910. The love of a foreign language is enough to give us friendly interest in the country where it is spoken to perfection. (明治 45. 商船)

911. The overteaching of literature to the neglect of the more practical aspects of the study of English, has brought many criticisms against the methods of teaching. (明治 41. 長高商)

912. Had he been there, he would certainly have sacrificed all his pleasures, and performed his duty, to the satisfaction of his father. (明治 37. 海兵)

913. Like most other faults self-conceit is no solitary failing, but ever brings many more in its train. (明治 44. 東高商)

914. He shall know that I am not to be trifled with. (大正 2. 大高工)

915. I will send the servant you saw the other day, to meet you at the station, so you need not give yourself any trouble about finding my place. (明治 36. 陸士)

916. To speak the truth, if I thought I had a chance better myself where I was going, I would go with a good will. (明治 43. 七高)

917. If you come and take me out for a walk, you would be doing me a good turn. (明治 30. 山高商)

918. He proposed that each should take it in turn to provide amusement for the others by telling, as best he could, some hisitory, true or otherwise. (明治 39. 高等)

919. To him who looks upon the world rationally, the world in its turn presents a rational aspect. (明治 41. 東北農大豫)

920. It is unwise to do everything that you can for people at once; for when you can do nothing more, they will say that you are no longer like yourself, and turn against you. (明治 39. 名高工)

921. The truest test of civilization is not the census, nor the size of cities, nor the crops, but the kind of man the country turns out. (明治 27. 商船)

922. The person who makes a false statement is not aware of the labour he is giving himself, since to uphold the one false statement he has to invent twenty more. (大正 7. 神高商)

## U

923. True friendship is like sound health; the value of it is seldom known until it be lost. (大正 3. 東高置)

924. The Chinese seem to have known how to make paper for about two thousand years; but up to about six or seven hundred years ago, the few people who could write in Europe used the prepared skins of sheep and calves instead of paper. (明治 34. 海兵)

925. Middle class people are apt to live up to their incomes, if not beyond them. (明治 38. 海兵)



926. Very ordinary ability properly made use of must bring a certain measure of success.

(明治 38. 東高商)

927. The fact that a wrong use has been made of great idea is no reason why a right use should not be made of it.

(大正 9. 醫事)

928. Those who have made the best use of time have been most methodical in its disposal.

(大正 6. 商船)

### V

929. It is not a graceful thing for me to say nor pleasant for you to hear, that what you have done hitherto in literature is almost of no value.

(明治 41. 東高師)

930. The maid gave vent to a cry of agony and horror.

(明治 39. 外語)

931. That person, old or young, who tries to be other than himself, makes a failure of life, yet many do this very thing.

(大正 2. 海兵)

932. He is fallen a victim to consumption.

(大正 2. 海兵)

933. No obstacles stopped him when he had a definite end in view.

(明治 31. 機關)

934. It has been a thousand times observed, and I must observe it once more, that the hours we pass with happy prospects in view are more pleasing than those crowned with fruition.

(明治 45. 小高商)

935. The world has a long distance to travel in the uphill road before it can succeed in obtaining a

really true view of the part fulfilled by inventing genius in contributing to human happiness.

(明治 40. 大高工)

936. There are few things that are more important for the happiness of life than to form a habit of taking a cheerful view of the circumstances in which one is placed.

(大正 9. 高等)

937. With a view to bringing about a better understanding between the American and Japanese people, a system of exchanging lectures has been set in operation, with what result it is as yet impossible to judge.

(大正 2. 神高商)

938. Sir Isaac Newton, after deep meditation, discovered that there was a law in nature called attraction, by virtue of which every particle of matter that the world is composed of draws towards itself every other particle of matter with a force which is proportionate to its mass and distance.

(大正 10. 上野)

939. It is in virtue of his own desires and curiosities that any man continues to exist with even patience, that he is charmed by the look of things and people, and that he wakes every morning with a renewed appetite for work and pleasure.

(大正 9. 大高工)

940. It seemed to me that during the whole time I was with him, he talked enough to fill volumes, and that they could not have been filled more delightfully.

(明治 34. 東高商)

### W

941. A waiter is not a person who waits for



another, but one who waits upon a person.

(明治 33. 一高)

942. It is the habit of small minds to get tired of things and give them up, but to persevere is the way to success. (大正 7. 上黨)

943. The tale of his struggle for education, a struggle ending, by the way, in his making himself one of the most scholarly men in the pulpit, may be read in his biography. (大正 7. 東北大農)

944. There is scarcely a great truth or principle but has had to fight its way to public recognition in the face of opposition and reproach. (明治 43. 大高工)

945. One of the very first ideas which finds its way into the infant mind is the love of the sea.

(明治 31. 機關)

946. It is true, it sometimes happens that industry does not avail, if a man lacks that something which, for want of a better name, we call luck.

(明治 45. 東大農實)

947. The Japanese attacked with fresh troops, but our people were so encouraged by yesterday's successes that they did not give way. (明治 44. 海軍)

948. In all dangers, it is of the greatest importance not to give way to alarm. (明治 42. 海兵)

949. The floor gave way under the weight.

(大正 4. 海兵)

950. He had his way in everything. (大正 5. 海兵)

951. Indeed, it is a question seriously debated in France to-day whether children are not too much spoiled, and allowed to have their own way quite too much. (大正 8. 專門)

952. You have your own way to make, and it depends

upon your own exertions whether you starve or not.

(明治 35. 商船)

953. When anyone praises himself, or speaks much of himself, or lets it in any way be seen that he stands high in his own esteem, he is sure to be laughed at.

(大正 7. 專門)

954. Although mind without heart, intelligence without goodness, are also power in their way, yet they may be agents only to do mischief.

(明治 31. 東高工)

955. If she could have everything done in her own way, she was a pleasant girl to play with; but if not, she would refuse to play. (明治 33. 海機)

956. My father's library consisted chiefly of novels, most of which I read, and have since often regretted that, at a time when I had such a thirst for knowledge, more proper books had not fallen in my way, since it was now resolved I should not be a man of letters. (明治 45. 東高師)

957. Forbearance and self-control smooth the road of life, and open many ways which would otherwise remain closed. (明治 36. 商船)

958. In an age of progress, one invention merely paves the way for another. (明治 40. 熊高工)

959. Let your friends know that whatever you put your hands to will be accomplished, no matter what may stand in the way. (大正 6. 神高商)

960. The poor miserable cat stayed there a long time, much in my way, but I had not the heart to drive her away,—as I could have done had she been a gay and pretty little kitten. (明治 42. 七高)



961. Few people seem to think that the canal can be made to pay its way in the near future.

(明治 45. 盛高農)

962. It is not the men of thought, but the men of action, who are fitted to push their way to wealth and honour. (明治 34. 東高工)

963. The boy's coat, patched with different shades, indicated the perseverance of an industrious mother struggling against the wear and tear of time.

(明治 44. 外語)

964. The edge of our faculties is seldom worn out by use, but it is very often rusted away by sloth.

(大正 8. 東北大工專)

965. There are careless things which are said in general conversation, but which often have as much apparent weight as if they had been well considered.

(明治 43. 東高商)

966. Unless they are high-minded, truthful, honest, virtuous, and courageous, they will be held in light esteem by other nations, and be without weight in the world. (明治 38. 商船)

967. A young child acts on the idea that all things thrown on the fire will burn and so he is inclined to throw on to it not only paper which gives the looked-for result but stones as well. (大正 9. 熊高工)

968. Many a man has made fortune and then has no idea what to do with it. (明治 41. 山高商)

969. What cannot be repaired is not to be regretted.

(大正 3. 長高商)

970. What appeared to me wonderful was that none of the ants came home without bringing something. (大正 3. 盛高農)

971. All along the heights the Russian positions

were stormed, and the banner of the Rising Sun was planted upon the crest of works over which the eagles of Tsardom had spread what all Russia had believed to be their invincible wings. (明治 37. 海兵)

972. What salt is to food, wit and humour are to conversation and literature. (大正 2. 水産)

973. One of the saddest sights is that of a young man who has sacrificed what little health and constitution he had for a college course. (大正 2. 廣高師)

974. Hard work, moreover, tends not only to give us rest for the body, but, what is even more important, peace to the mind. (大正 4. 東北大工專)

975. The majority of people talk too much, often saying nothing, or what is perhaps the worse for themselves, uttering words which they afterwards wish had been left unsaid. (大正 8. 名高工)

976. Thus the young man of promise not only broke all the promises he had made to himself and others, but, what was worse than all, the heart of his aged father also. (明治 39. 專門)

977. Lost time is never found again; and what we call time enough, always proves little enough. (明治 34. 商船)

978. What with the joy of seeing her son back safe and sound, and what with their good fortune, the boy's mother got well in a few days. (大正 9. 海兵)

979. What with tending the sick and wounded, and making sand-bags, sometimes turning out as many as four dozen of them in a day, her time was fully occupied. (大正 6. 大高工)

980. Now, I will tell you what, my friend! I am not going to stand this sort of thing any longer. (明治 40. 外語)



981. He was not afraid of death perhaps, but I will tell you what, he was afraid of the emergency.

(大正 10. 商大專)

982. Nature makes us poor only when we want necessaries, but custom gives the name of poverty to the want of luxuries. (明治 42. 東高商)

983. Scarcely had the soldier mounted, when a shot from adjoining heights struck and killed him.

(明治 33. 一高)

984. In the decline of life, shame and grief are of short duration; whether it be that we bear easily what we have borne long; or that, finding ourselves in age less regarded, we less regard others.

(明治 40. 東高師)

985. Whether or no they are right in calling themselves a new people, they certainly seem to feel in their veins the bounding pulse of youth.

(大正 9. 商大專)

986. Things will change, whether we like it or not; things won't go on for a long while just as they are and no difference. (大正 10. 仙高工)

987. The air-ship is making rapid strides towards solving the problem of aerial navigation, but will not be of practical value until it can be steered at will, not only in a dead calm or gentle breeze, but also in a full gale. (明治 44. 仙高工)

988. The soldiers, however, worked with a will, and all that it was possible for men to do they did.

(明治 43. 水産)

989. Be the reasons what they may, goodness is medicinal. Peace with one's self and one's God lends the soul wings. (大正 6. 水産)

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990. My house is situated within five minutes' walk of the railway station. (明治 43. 農大實)

991. Happiness indeed depends much more on what is within than without us. (大正 3. 水産)

992. You must know that no one can go on in a course of study without interruptions from within and from without. (大正 8. 商船)

993. Without frugality none can be rich; and with it very few would be poor. (明治 33. 二高)

994. Without care and method, the largest fortune will not, and with them, almost the smallest will, supply all necessary expenses. (大正 6. 山高商)

995. There are three things from which no good can be got without a beating: a walnut-tree, a donkey, and a shrew. (明治 31. 海兵)

996. You are never invited to a party, however moderate it may be, without being asked to sit to a supper in England. (明治 40. 陸士)

997. We can hardly leave Italy without a peep at Rome, its capital, a city famous for what it was rather than what it is. (大正 8. 海兵)

998. Singleminded without a thought of self, brave as a lion yet gentle as a lamb, the first in danger and the last to look for reward, no wonder that the Italian people and the world generally regarded Garibaldi as a hero of whom any country might be proud. (明治 33. 機關)

999. He who wishes to be wise, cannot do better than inquire into the past experience of mankind, or, in other words, cannot do better than study history.

(明治 41. 海機)

1000. He kept his word. (大正 5. 海兵)



✓ 1001. Take my word for it, this world is a more obliging world than people generally represent it.

(大正 2. 東高商)

✓ 1002. The youth who expects to get on in the world must make up his mind that, come what may, he will succeed. (大正 5. 神高商)

✓ 1003. We are all apt, when we know not what may happen, to fear the worst. (大正 4. 東北帝大工專)

✓ 1004. He provoked his companion to fight, and then got the worst of it. (明治 41. 水産)

✓ 1005. There was not a soul within the fort but was prepared for the worst. (明治 36. 專門)

✓ 1006. Do every thing at the right time. Do even the least thing in the best way. Whatever is worth doing is worth doing well. (大正 5. 桐染)

✓ 1007. Can I claim to be worthy of the good opinion of others when I have rather a bad opinion of myself?

(大正 10. 商船)

✓ 1008. Nothing more makes a coward of a man than to be in the wrong. Never was a truer saying than the Hebrew proverb, "The righteous are bold as a lion." (大正 5. 大高工)

## Y

✓ 1009. Activity is not energy any more than motion is progress. A man may be incessantly busy and yet never advance. Misdirected effort is only a waste of activity. (大正 5. 海經)

✓ 1010. It is as yet too early to say what idea will prevail, but it is certain that the world can never again be exactly what it was before the war.

(大正 10. 東大農)

14  
8/11/00  
22



譯註の部

provided with

譯註の部

1. 若しも太陽(の光と熱とが)消へてしまふやうなこともあつたら、一兩日て全世界が怖ろしい霜で固く鎖されてしまつて、あらゆる動植物が死んでしまふだらう、我々は煮へ湯の中に生きてゐられぬようにそんな霜のうちには生きてゐられなからう。

**were to** は未來の想像を表はす:— If the sun were to rise in the west to-morrow, I would not do such a thing (明日太陽が西から昇つても僕はそんな事はしない)。a は並ては one の意:— One cannot do two things at a time (一時に二つの事は出来ぬ)。the whole earth はさしにも廣いこの世界もといふ如し。fast は固くの意の副詞。would die は If 云々の條件を有する故用ひたり。no more—than は否定文を比較する時に用ふ:—The whale is no more a fish than the horse is (鯨は馬が魚であるより以上には魚でない即ち鯨は馬が魚でないやうに魚ではない)。—is not—as—is not— とは言はざるに注意せよ。

2. 最も多く學んだ人といふものは、自分は如何に僅しか學んでをらぬかを最も能く悟ることが出来るものである。

**best able** は ablest 又は most able と言はざるに注意せよ、ablest は最も敏腕のといふ意。ablest

3. 仕事をせず、且自分は仕事などをするやうな卑しい人間ではないと想つてゐる人は怪しからぬ奴だと非難せらるべきは固よりまた哀れ憫然な奴だと思はるべきである。無智で且贅澤な人程怖ろしいものは何もない。

**above** は何々する以上即ち何々するやうな卑しい者



てはないの意:— You should be *above* suspicion (疑がはれるやうなことをしてはならぬ). 反對:— He is *below* criticism (彼の男は批評する値打がない).

4. 貧乏こそしてゐたが、彼はいくら金を積んでも自分の名譽を賣るやうな卑しい人間ではなかつた。

*as* は斯る構文の時には大抵 *though* と同義なること本文の如し、但稀に *since*(故に)と同義のこともあり:— Surrounded *as* I was on all sides, I could make no *resistance* (腹背皆敵であつたから僕には少しも抵抗することが出来なかつた).— *Seymour* *above* の後には前題の如く *noun* が伴ふ場合と *gerund* が伴ふ場合とあり:— Why is a thief in a garret like an honest man?— Because he is *above* doing wrong. (何故屋根裏部屋の泥棒は正直者のやうですか? 悪事をするやうな卑しい者でないから(曲解すれば悪事をなすつゝ上にゐるからの意ともなる)、これは英語の諺) *at any price* はどんな高い値段でも又はどんな安い値段でもともなる:— I will not buy such a thing *at any price* (僕はどんなに安くともそんな物は買はない).

5. 生存競争に勝つか負けるかの一半は己の資力に相應して出費を節約することが出来るか出来ないかによるものである。

*half* は茲ては半とは言へ實は大半の意に近し:— Teaching is *half* the art of learning (教へるは學ぶの半) 比較:— the battle of existence=生存競争. the struggle for existence=生存努力(普通生存競争と譯せどそれは不可、何故なれば他人を倒しても自分を生きしむることをいふのではないから). *means* は茲ては資力(*resources*)と同義。

6. 紐育タイムズの報ずる所によれば、昨年中に米國で發行された小説は千四百種以上に達したが、發行者の眼から觀て成功と目すべき程に充分に廣く購讀されたものはその中の僅に三十種に過ぎなかつた。

*According to* は何々の言ふ所に依ればの意なり、即

ち According to the report of the Asahi (朝日の所報によれば) の the report of を常に略す。of which は only thirty の後に置いて解せよ。point of view は standpoint ともいひ觀察點、見解、見地等の意。

7. 貧富といふものは爲人に依るもので、財産に依るものではない。黄金以上に芳名を尊ぶ人が金持なのである。

*He* は一般の人を指す故誠驗問題のやうな獨立文の冒頭としては A man とすべし、本文は米國の説教家 Beecher の引用文なり。according to は何々の如何によつての意。what he is=his character=himself. what he has=his possessions=his wealth. who 以下は He の形容詞。gold は富の代表物、猶ほ calico (白金布) を以て産業を代表し sail を以て船を代表する如し。

8. 何んな事があらうとも殆んど動かされぬ程に充分に決心してゐるとは感じながらも、しかも若しその決心に従つて事を爲せば自分が信用して貰はればならぬ人々から大いに非難されるであらうと思ふ場合があるものである。

*has made up his mind*=has resolved. hardly anything は almost nothing とは言はず。at the same time はしかもそれと同時にの意。meet with は損失、傷害、非難等總て受動的に出遇ふ時に用ふ、只 meet ならば自分の方から求めて出遇ふ意:— I will meet my fate calmly (僕は從容とし自分の運命に出遇はう)。whose good opinion (of him) は彼に關するその人々の好意見をいふ。of value=valuable (貴重なる)。that mind=that resolution.

9. 金持にはなれぬと諦める人は、塵も積れば山となるといふことを考へずに、少し位の金を使ふことを何んとも思はぬものである。

*despair of* は... を絶望する、を駄目だと思ふ等の意で常に of と結び附いてゐる:— His life is *despaired of* (彼に



は既に醫者が匙を投げた). **make little (or much) account of** は何々を大した事と思はぬ (又は思ふ):— *He makes little account of running into debt* (彼は借金をすることを餘り氣にかげぬ). **thinking.** that の次ぎにある never を之にかけて解せよ。 **make=become:**— *Two and two make four* (二二が四).

10. 大思想に取つては時も敢て怖るゝには足らぬ、大思想は今日と雖も猶ほ、开が數百年前に始めてその創唱者の腦裏に浮び出た時のやうに、生き生きしてゐる。

**Time—thoughts.** 時が経てば平凡な思想は陳腐月並になつてしまふが、釋迦だとか、孔子だとか、基督だとかの言つた大思想はいくら時が経つても斬新であるから大思想の眼中には時杯はないの意。 **of no account=of no consequence:**— *It is of no account that boys have poor parents* (親の貧乏は大事ない). **with.** に取つては:— *With you, there is no difficulty* (君には六ヶしい事といふものはない). **which.** for they are としても可。 **authors.** 茲ては大思想を考へつた人々。 **pass through one's mind=** cross one's mind (心に浮ぶ). **ages ago=** many ages ago.

11. 餘り學才の無い人々が金満家——而も頗る尊敬すべき金満家になつて死んだのは、彼等の品性が高潔であつた爲めてである。

**on account of.** の爲めに。 **have died millionaires.** 金満家となつて死んだ。 **millionaires** は **have died** の補語:— *She has lived a reputable widow ever since her husband's death* (彼女は夫の死後は天晴後家を立て通した). **most = very. ones = millionaires.**

12. 綺麗な着物を着たゝめに世人はそれだけ君に感心しすまか? そんな間違つた考はないでせう。君のやうに矢張美服を誇る虚榮心を持ちながら之を満足せしむる資力のない人々に只羨まれ兼ねられるばかりでせう。

**The better** はそれだけ一層善くの意、比較級の副

詞の前の the は **to that degree** の意の副詞。 **Never was notion more false** 事實をいふものか想像をいふものか判然せず、觀ように依つてそれ以上に間違つた考は未だ嘗てなかつたと過去の事實を表はす **Indicative Mood** (直說法) とともにまたそれ以上に間違つた考は決して出来なからうと現在又は未來の想像を表はす **Subjunctive Mood** (接續法) とも見られる。此文章は第十九世紀の英國の文士 **William Cobbett** の **Advice to Young Men** の中にある *It arises from the notion that all the people in the street, for instance, will be looking at you as soon as you walk out, and that they will, in a greater or less degree, think the better of you on account of your fine dress. Never was notion more false.....and you will be envied and hated by those who have the same vanity that you have, without the means of gratifying it.* を變化して作つたもので、原文では **Never was notion** 云々はその前に「譬へて云へば外出をするや否や巷路の人々が汝を眺めて美服を着てゐるためにそれだけ汝を善く(多少の程度に差違こそあるが)考へるだらうと考へてゐる云々」と斷はつてあるからその考へよりも間違つた考はこれまでにはなかつたと判然定まるが試験問題の方では **Do people think** 云々即ち **No, they do not.** といふ rhetorical question であるから前述の通り二様に解釋が出来さうに思はれるのである。試験官には一定の意見があることかと信じてゐるが敢て卑見を述べれば、**Never was** の **was** を純然たる過去と見ようとそれを **would be** と同様に見ようと兎も角、**Do people think** とせず **You suppose that people think the better of you on account of your fine dress?** などいしな方が前後の思想の聯絡が一層よくなりはしまいかと思ふ。

13. 人は在學中に嶄然頭角を顯はさなかつたからと言つてそれがために落膽するには及ばぬ。

**need.** この語は「必要がある」といふ意味に用ひる時には、三人稱單數現在の時に語尾に **s** を附けるが、「必要がな



い、するに及ばぬ」の意味の時には *s* を附けぬ又助動詞 *do* を附けることも入らぬ且 *to* も用ひぬ。これは否定文ばかりでなく疑問文に於いても亦然うである。例：—Grammar **needs to be** studied carefully (文法は注意して研究する必要がある)。He **need not come** this evening (彼は今晚は来るに及ばぬ)。Why **need he go** in such weather (斯んな天氣に彼が行く必要が何處にある、そんな必要なかあるものか)? **on that account**. そのため (學んで成績が人に優れてゐなかつたために)。

14. 名譽を重んずる人は金がないのに金があるやうに世間の人に思はれやうとしたり、借金をして破産を招がうとはしない。

**pass himself off as richer than he is** (rich). 自分の實際の身代よりも金があるやうに自分を世間の人々に思はせる：—You could **pass yourself off as** a scholar wherever you go (君ならば何處へ行つても學者で通せるだらう)。run into debt. 借金をする (金を借りたり賤く物を買つたりするをいふ)。open an account with. 何々と商業上の取引を始めるといふ意より轉じて茲ては (滅亡) する端緒を開くの意：—You would **open an account with** ignominy to do such a thing (そんな事をすればいまに君は恥を掻くやうになるだらう)。

15. 我々は往々、或る事を理論上では完全であるが實際上では駄目であるといふが、それは單に我々が理論を造る時に理論を似而非理論たらしむる何か論據が遺入つてゐることを考慮することを忘れたからである。

**will not work** = will not do (役に立たぬ)。omitted = neglected = forgotten. take into account = consider (考へる)。false one = false theory.

16. 大概の學生には文學的の學問や語學的の學問を大いに利用することが全然出來ぬのは、獨り稀に見る天才者のみが斯る學問に従事すべき機會を許さるべきものであることの證據のやうに私には想はれます。

**turn into any high account** は何か高い利益に變ずる即ち利用厚生する。allowed = given.

17. 僕は烈しい物音で眠を覺まされました、しかしこの物音は何うして起つたのか少しも了解することが出來ませんでした。

**in no manner** = in no way (少しも)。account for は説明する：—There is no **accounting for** tastes = We cannot account for tastes (嗜好を説明することは出來ぬ、即ち藝吹ふ蟲も好き好き)。

18. 僕は獨逸の學生が常に大いに飲み大いに怠けながら幾時間も (而も非常な高齡に至るまで) 勉強することが出来るのは何ういふ理由であらうかと考へたが解らなかつた。

**in vain** は無駄にの意にして without success 又は to no purpose ともいふ。with their は持ちながらの意。absurd = very foolish. indolence = idleness. so many は非常に澤山なの意。and that はしかもの意にして that は前文の意味を代表す：—He passed the examination **and that** with honours (彼は試験に及第しました、而も優等で)。

19. 假令我々は我々自身の弱味を知らぬといつて非難されるが、しかし我々は悉くは我々自身の強味をも矢張り知らぬものである。

**are accused for not knowing their own weakness** とは人の缺點を彼れ是れ言ひながら自分の缺點には氣がつかぬと非難される、例へば新約全書馬太傳第七章第三節の「なんぢ兄弟の目にある物屑(ちり)を見て己が目にある梁木(うつぱり)を知らざるは何ぞや」の如し。as few (men) 云々は自分の弱味を知る人が少ないやうにそのやうに少數の人々が自分の強味を知つてゐるの意、即ち as few は前と同數だけの少數の人々を指す。

20. マーケンは常に言つてゐた、業務は猶ほ道路の如し——最も近き路は通常最も悪しき路なり、人若し最も善き路を行



かんとせば稍や迂回せざるべからずと。

② *was accustomed to* は過去の習慣を表はす時に用ひ *would*—, *used to*—, *was in the habit of* 等と同じ。 *it was in—as in*— 何々は猶ほ何々の如しと兩者の互によく相似たるをいふ形なり。—*It is in studying as in eating, he who does it, gets the benefit, and not, he who sees it done* (學問は猶ほ食事の如し、之を爲す者はその利益を得れども之の爲さるゝを觀る者は然らず (*Union's Readers, IV.*)). *go about* は迂回する。

21. さなきだに 困る處へ彼等ハ飢渴の苦痛をも忍ばねばならなくなつた。

③ *To add to their suffering.* それでなくとも困つてゐた處へ持つて来て、只でさへ困るのに携て、加へて、等の意で *What added to their suffering* (彼等の難儀を増した事には) が短縮して結果を表はす絶對的の不定法となつたものである。【入試問題】 *To add to his difficulty, he lost his health* (—層困つた事には彼は健康を失つた)。—(明治 38. 海機)

22. 勿論益友は人生の幸福と價值とを大いに増すものではあるが、我々は全體に於いては我々自身に頼らなければならぬ、そして人は誰でも自分自身の一番善い友人であるか、さもなければ一番悪い友人なのである。

④ *as=though, add to=increase* (増す). *in the main*=*mainly* (主に). *best friend* と云ひ *greatest friend* とは普通言はず、また大敵も *greatest enemy* と言はずに *worst enemy* といふ。

23. 大軍隊といふものは先づ最初に隊後備隊を以て補充をなし得る制度を編成せずには速に徵集しても駄目だ、加之、若し戦争が飽くまで勝敗を決すべきものであるならば、その戦争は國民のために開始された戦争であるからその國民全體で戦はねばならぬ。

⑤ *armament* は軍備、武裝等の意なれども並ては軍

隊と同じ。 *supply with* ( *provide with, furnish with* と同じく常に *with* を伴ふ。 *in addition to this* はこれに携て、加へて即ち加之の意、 *besides this* ともいふ。 *decisive* とは蛇の生殺し的でなく何つちか全く倒れるまでやるやうな戦争にいふ。 *carry on* は *go on* (行はれる) せしむる意。 *on whose behalf* はその人々の爲めにの意。—*I did so on your behalf* (僕は君の爲めに左様した)。

24. 若しこの國民が結局は自分の方が負けるかも知れぬといふことを認めることが出来たならば、有利な講和條件を結ぶことが出来るやうに恐らくは防備堅固な太平洋の要塞を利用したかも知れなかつたらうに。

⑥ *Had.* 主格の前にあるから *if* の意味を含む。 *the possibility of eventual defeat in the war*—*that she may be eventually defeated in the war.* *take advantage of.* 並ては「利用する」といふ善い意味に用ひてあるがこの熟語は「に附込む」「に乗ずる」といふ悪い意味に用ひるのが普通である。—*He took advantage of my inexperience* (彼は僕の無經驗に附込んだ)。【入試問題】 *If one person employs another to labour for him, he ought not to take advantage of his ignorance or want, and pay him less than the common price for the kind of work done* (若し人が自分の爲めに働くやうに他の人を傭ふならば、その人が無學であらうとも貧乏であらうともそれに附込むて、その人の爲した仕事に對して普通よりも少い金を拂つてはならぬ)。—(明治 41. 山高商) *her Pacific fortress, Vladivostok* をいふ。

25. 豫め警むるは豫め備ふるなりてふ昔の諺は今日でも眞理である、敵の所在を知ることが早ければ早い程益々敵を有利に處分する機會を得ることは明白な事實である。

⑦ *holds good*—*is true*—*is applicable, the earlier—the more* は早ければ早い程愈々益々多くの意にして始の *the* は *to whatever degree* (如何なる程度までとも) の意の關係副詞



にして後の the は to that degree の意の指示副詞。of dealing の of は chance にかゝる。deal with は相手にする、取引する等の意にして deal in は商ふの意：—What firms do you deal with (何ういふ店と御取引なさいますか)? What goods do you deal in (何ういふ品を御商ひですか)? to advantage は利益になるようにの意：—The picture is not hung to advantage (額掛け方が引立たない)。

26. 自然の法則によつて河の水は低い方へ流れる、そして何んなに強い人でもこれを止めることは出来ぬ。けれども若しもその人が賢ければ、この法則を變へることは出来ずとも、この法則を應用する途を發見して之を利用するやうになるに違ひない。

the strongest man—even the strongest man—however strong he may be, a man. be. 疑を表はす subjunctive present. alter. 一部分を變化する (全體を變化するは change といふ)。will know how=will learn. make use of. を應用する。turn—to one's advantage. 自分に利益を與へるやうにする：—He turns everything to his advantage (彼は何んでも自分の得になるやうにしてしまふ、轉んでもたゞは起きぬ)。

27. 身體は一種の食物袋であつて、世人に食物と言はれてゐるものでさへあれば、何んな物でも構はずそれをその中に詰込めば益になる、と思つてゐる人が世間には澤山ある。

regard—as. を……だと思ふ。a sort of. この phrase の次ぎには不定冠詞を省くのが普通。with advantage. 利益を持つて何々するとは何々して利益を得る又は與へるの意：—One cannot always read a book with advantage (本を讀んでも必ず爲になるとばかりは限らぬ)。He did so with advantage to the Company and profit to himself (彼は左様して会社に利益を與へ自分も得をした)。so long as=provided=if only：—Rags on one's back matter little so long as one has none on one's mind (身體には襤褸を着てゐても心にさへ襤褸を着てゐな

ければ構はぬ)。

28. 彼は海外旅行費を拂ふ餘裕がある、と云ふ譯は彼には僕よりも餘程大きい財産があるから。

can afford to は何々する綽々たる餘裕があるの意。fortune は普通名詞の時ば財産の意となる。

29. 金持であらうと貧乏であらうと、決して一文でも誰にも借りるやうなことをしてはなりません。買ふ餘裕のない物は無して間にお合はせなさい。これは全く習慣上の事柄です、この習慣を養ひ損ふ人々は常に他人を害するばかりでなく、自分等自身のためにも多くの不幸を貯へるのであります。

do without. 無してなせとは無して済ませよの意：—I cannot do without this dictionary (僕は此の字引ははなせない)。fall to は何々し損じる。lay up は貯へる：—Lay up something every month for a rainy day (困まる時の用心に毎月いくらかづゝお貯めなさい)。a store of は澤山の意：—He has a store of pictures (彼の人は澤山繪を持つてゐる)。

30. 實際、生命を失ひはしまいかと始終心配してゐては生きるために苦心する甲斐のある生活を享け楽しむことは六ヶしさうである。

To be—life. is の subject なり。afraid of. せぬかと案じて：—He is afraid of losing his health (健康を失ひはしまいかしらとヒヤヒヤしてゐる)。scarcely to enjoy=almost not to enjoy (is の補語)。can deserve the care of preservation. 生命を保存しようとする心配を値し能ふ、とは生きるために苦心する甲斐のある意。

31. 何んな人の行爲でも全然消滅はしない、譬へ人の肉體は土と空氣とに分解しようとも、その人の行爲は善惡の如何に拘はらずその性質通りの結果を常に生ぜしめつゝあるものである、そして長へに未來の人々を感化しつゝあるものである。

still は always の意。bring forth=produce (生ぜ



しむる). after=in accordance with (に従つて). generations =people. for all time to come=for ever (永久に).

32. 若しも我々が注意と同情とを以て書物を読み、その眞價を了解し賞讃しようと努むるならば、我々は直に我々の心を養ふ書物を發見して、書物のない宮殿に住む位なら寧ろ書物のある屋根裏部屋に住んだ方が増したと言つたマコーレと意見を同うするやうになるであらう。

read with sympathy 即ち同情を以て讀むとは書中の人となる如きをいふ。take pains は努力するの意、pain (身痛又は心痛)と區別せよ。agree with は人と意見を一にするをいふ、次の如き意味にも用よ:—Beer does not agree with me (僕の身體にはビールは合はない)。The accounts do not agree with each other (談が合はない)。

33. 良心でふ置火の彼の小火花をいつも胸裡に消えぬようにせよ。

keep alive 即ち生きさして置くとはよく燃えるようにしてをくをいふ。celestial fire=heavenly fire. 佛蘭西語にては heaven を ciel (シエル), heavenly を céleste (セレスト) といふ。

34. カーライルは人の一生を意志と感情さへあれば他の物は何も要らぬやうに批判した。

judge of. 眞偽善惡高廉等を判断するをいふ (有罪無罪を裁判するは to judge one 也即ち judge はこの時は他動詞):—Judge wisely of the right thing to be done, and the right way of doing it (如何なる事が爲すべき正當な事であるか、またそれを正當に爲す方法は如何なる方法であるかを賢明に判断せよ)—Smiles. They are employed to judge of commodities, such as raw silk, by handling them (彼等は手觸りて生絲のやうな物品の善惡を判断するために觸られてゐる)。—H. Spencer. as if (恰も...かの如くに) の次ぎの動詞は subjunctive mood 故主句の

raw silk. (生絲)

過去動詞に對しては past にても past perfect にても可、換言すれば subjunctive の動詞は sequence of tense の規則に従ふも従はざるも可:—He talked as if he knew (or had known) everything (彼は何んでも知らぬ事はなさいうな事を言つた)。all in all. これさへ有れば他には何も要らぬ物、無上に貴い物:—Money is all in all (地獄の沙汰も金次第)。Woman is all in all to us (女ならては世の明けぬ)。

35. 人といふものは確に秘密を守ることが出来る、若しその秘密が自分の身に關する恥かしい話であるならば。

all right. 茲は確にの意:—I hope you have got the parcel all right (確に小包御受取の事と存候)。on. subject (問題)を表はす語の前に置く。

36. 彼は總ての人々に、就中子供等に可愛がられた。

above all (above all にては不合理乍ら) は就中の意:—Soldiers should above all aim at thrift (取り分け軍人は質素を旨とすべし)。類句:—You must before all take care of your health (君は何よりも身體を大切にしなければならぬ)。He loves money beyond all (彼は何よりも金が好き)。

37. 誰一人、彼は何時來るのか、彼は果して來るのかどうか、否彼は生きてゐるのかどうかさへ、知つてゐる者はない。

at all 茲ては果してとか、一體とかの意。

38. 無氣に人を嫌ふ人は冷かに人を愛する人よりも増しのことか度々ある、しかし全然人を嫌はぬ方が猶ほ善い。

at all 茲ては not の後ゆへ全くの意。

39. 苟も何か事を爲す以上は、完全にそれを爲さなければならぬ。

at all. If の次ぎにある時は「苟も」「どうせ」、疑問の時は「一體」「いくらか」、打消の時は「少しも」「全く」并と譯す。

40. 自分自身の計畫を放棄することが善い事も時によれば



あるものである。けれども全く何等の計畫をも立てゐないといふことは善い事ではない。

☞ **give up.** 惜しい事を止める意:—He gave it up in despair (彼は絶望してそれを止めた)。

41. 我々自身が斯う斯ういふ人間になりたいと思つてゐるしかもその人間であると他人に信ぜられるといふことは我々の身修力を倍加するものである、何故なれば斯く信ぜられるといふことは、我々が誰でも臍甲斐なきの餘り感じてゐる、他人に否全然知らぬ人々にさへも賞めて貰ひたいといふ例の甚だ切なる要求を能く満足させるからである。

☞ **that satisfies** の **that** は冒頭の **To be believed** 云々を指す。**that very profound need** は後の **which** 云々にかゝる。**in our weakness** は我々が意氣地ない餘りに、**in weakness** ならば意氣地なくしての意、次の例をも比較せよ:—He went away in despair (彼は絶望して去つた)。He killed himself in his despair (絶望の餘り彼は自殺した)。of having は **need** にかゝる。

42. 彼の全生涯は有らゆる方法に於いて人民の爲めに全力を竭すことに費やされたやうである。

☞ **His whole life seems to have been...** (It seems that his whole life has been.....) と同意義。**do all (that) one can do** = do all that is in one's power = do one's best (全力を注ぐ):—For a long time he did all he could to make both ends meet (暫くの間彼は借金をせず基せるやうに全力を注いだ)。

43. 人は誰でも一文惜しみの百損をしてはならぬ、併し左様と言ふものゝ一文の金を大切にすれば百文の金は自然に溜つて來ます。

☞ **Penny wise and pound foolish.** 一文惜しみの百損に當る英語の諺、**penny** は英國の青銅貨にして我の四錢に當る、**pound** は英國の通貨本位の金貨にして我が約十圓に當る。

**for all that.** さはさりながら:—Learning he has, no doubt, but he is a dull companion for all that (勿論彼には學問は有る、だが彼は話し相手としては面白くない)。**take good care of themselves.** 自分等自身で注意するとは溜めずとも溜まる意。

44. 彼等は智識は得たが持つてゐるが、智識を得るに與つて力ある忍耐と克己とを實行することが出来ない。

☞ **to face.** 對すとは怖れずに實行する意。**to go to = to contribute to:**—This invention goes to increase our happiness (この發明は吾人の幸福を増す上に與つて力がある)。

45. 人の意見はその面のやうに多種多様である、孜孜孜々たる勤勉と小心翼翼たる行動を以てしてさへも到底萬人を悉くは喜ばすことは出来ぬ。

☞ **The opinions—their faces** は人の心は猶ほその面の如しとか十人十色などの意。**the greatest** 云々の前に **even** を置いて解せよ。**never all** は決して皆が皆迄は喜ばすことは出来ぬの意、換言すれば多くは喜ばされるが中にはまた喜ばされぬ人もあるの意。

46. 彼には幾多の短所も有つたがまた偉大な感心すべき性質も有つた、であるから若しも突飛な眞似をしなかつたならば彼は天下無比の人物となつて死んだのであつたらふ。

☞ **With all his failings** = in spite of his faults:—**With all his faults,** I love him still (缺點は多いが矢張僕は彼を愛してゐる)。**With all his wealth** he is not quite contented (彼は非常な金持の辭に充分には満足してゐない)。**had he** (= if he had) **kept himself within due bounds.** 分外の事をしなかつたならば、飛び放れた眞似をやらなかつたならば。**would have lived and died without an equal** = would have died a peerless man (天下無敵の人物となつて死んだらうが)。**lived and.** 略しても可。

47. 門弟等の滔々たる過失に關しては彼は從容として忍耐



した、而も彼の叱責は門弟等の過失が大なる時にも穏であつた。  
 with all 云々はあんなにあつたがの意を含む。provocations は上の infirmities に同じ。

48. 如何に温順高雅な性質に富んでゐても此人の如く善く  
 己の位置を自覺してその威嚴を保ちし人はあらざりき。

文章の結尾に than this man を加へて解せよ。

49. 我々は他人が我々に爲さんことを希ふが如くに他人に  
 も爲すべきものであるのみならず、他人が我々に關して考へんこ  
 とを望むが如くに親切に他人に關しても考へるべきものである。  
 若し我々が他人に對して毫も斟酌しなければ、何うして他人が我  
 々に對して斟酌することを期待することが出来やう。

not only...but. のみならず。do to others—do  
 to us. Do to others as you would have others do to you (己の  
 欲する如く人に施せ) といふ西洋の所謂 Golden Rule (金則) と  
 比較せよ。東洋流の Don't do to others as you would not  
 have others do to you (己の欲せざる所を人に施すこと勿れ) と  
 いふ金言は西洋では Silver Rule (銀則) といふ。make allow-  
 ances for. に斟酌をする:—Make allowances for his youth and  
 inexperience (年がいかないで經驗が無いのを斟酌してやり給へ)。  
 how can we—? = we cannot possibly—(逆も…出来ない):—How  
 can such a man succeed? = Such a man cannot possibly succeed  
 (あんな男は逆も成功出来ぬ)。

50. 病人てふ語は一千八百五十三年一月九日の夜露帝ニコ  
 ラスが英國大使サー、ジョー、スィーモアと會して衰亡に傾ける土耳  
 古の國事を議しつゝありし時、土耳其を噓へて同帝の始めて用ひ  
 し名稱なり。

when discussing は when he was discussing の略。  
 Sir は Baronet (從男爵と稱し準華族なり) の名の前に冠する敬  
 語、Baron 以上は眞の華族故名の前には Lord を冠す。On the  
 night of. day, night, morning, evening 等には on を用ふ:—I

was not at home on that morning (僕はその朝は家におませ  
 んで!)。注意:—In the morning は午前(又はその翌朝)  
 は特別の熟語なり、普通は幾日の朝晩等には on を用ふ。

51. 人の貧富といふものはその人が買はずに済ましておら  
 れる物の數に比例するものである。

in proportion to は何々に比例しての意:—The  
 quality is in proportion to the price (品の良否は値段の高下に比  
 例する)。let alone には二つの用法あり:—Let me alone (餘  
 計な御世話はよして呉れ)。He does not know arithmetics, let  
 alone algebra (彼は算術を知らない、矧んや代数に於てをや)。本  
 文の意味は人の金持であるないは贅澤物を澤山買へるか買へぬか  
 に比例するのではなく贅澤物を澤山買はずに平氣でゐられるか  
 られぬかに比例するものである、所謂武士は喰はれど高橋子で済  
 ましてゐらるゝ人は醫へ赤貧でも實は金持なのであるとの意。

52. 野や庭の花にはいくらそれが咲き亂れてゐても大自然  
 が樹木のオツ、とした形を裝ふために用ゐ、景色がその山紫水明  
 の美を、森林がその雄大壯嚴の趣を負ふ、彼の綺麗な優雅な衣裳  
 とも謂ふべき木の葉がない場合にその埋合をすることは出来ぬ。

could には埋合をしようとしても出来ぬといふ條件  
 を含む。make amends for は埋合をするの意にして make up  
 for と同意。the forests their glory は to which the forests  
 owe their glory と補つて解すべし、owe は何々は何々のお蔭で  
 あるの意:—He owes his success to luck (彼が成功したのは僥倖  
 のお蔭です)。

53. 假令彼等は硝煙彈雨のうちに死んだとてこれ以上に  
 國家に盡すことは出来なかつたらう。

Had they died = If they had died. amidst は敵  
 の中などを表はす前置詞にして among の反對なり:—They said  
 I was among the friends, but I knew I was amidst the enemies  
 (彼等は僕は味方の中にあるのだと言つたが、僕は僕が敵の中にお



るのであることを知つてゐた。

54. 善い實例は總ての物の中の最も無限に貴い物の一つである。

☞ *is among* は *is one of* と交換することが出来るが *are among* には交換するものがない。—*Japan is among (=is one of) the greatest powers in the world* (日本は世界の列強の一つである)。—*England and America are among the greatest powers in the world* (英米は世界の列強である)。—*priceless*. 價值が附けられない程貴いの意で價值が無いの意ではない。但 *valueless* は後者の意味。

55. 若しも此國が世界列國の中に立つて、當に爲すべき事を爲して行かうとするならば、陸軍と海軍とは恰もその劍と楯の如くに开が携へればならぬものである。

☞ *the sword and the shield*. 劍は進んで敵を攻むる時に用ひる武器の代表、楯は退いて敵を防ぐ時に用ひる武器の代表。—*she, this nation* を女性の人稱代名詞を以て受けたるに注意せよ。—*the earth = the world*.

56. 米は我國の主要な輸出品であるのは勿論また國民の食品である。現今米を輸出して海外より年々受取る金高は殆んど三千萬弗に達してゐる、それ故目下新規に米田が耕作中である。

☞ *that = the rice which is sent abroad, are being brought under cultivation = are being cultivated*.

57. 彼は殆んど天才に近いやうな執務の才を具へてゐる非常に強いキャラクターの人であつた。

☞ *character*. 立派な品性をいふ。—*He is a man of character* (彼は品性の立派な人だ)。—*amount to*. 何々になる(多くの金額、價值のある物、杯に)。—*The kindness that displays itself in giving money does not amount to much* (金を與へる親切は大したものではない)。

58. 修理を加へるために一小島の傍にその船を碇泊せしむ

ることが必要となつた、それ故船の重さを減ずるために貨物の大部分は陸揚げされた。

☞ *to bring to anchor* は碇泊させる、碇泊してゐるは *to be at anchor*, 投錨するは *to cast anchor*, 拔錨するは *to weigh anchor* なり。—*close to* はすぐ傍にの意にして *close* は強意辭なり。—*Sit close to the window* (窓の直ぐ近くにお座りなさい)。—*We live close by the stop* (我々は停留場のすぐ傍に住んでゐる)。—*The examination is close at hand* (試験が切迫して來た)。—*for the purpose of* は何々する爲めにの意。—*to lighten her* はその船を軽くするために。

59. 後は野となれ山となれとばかり、一行は浦鹽斯德を去らうと思つた。

☞ 本文は "*Let no more sun rise and set on Vladivostok, for we will quit it*", said the party. の如き直接話法の文章を間接話法の文章に改めたるものと見れば解し易からん。—*Let no more sun rise and set* 即ち今日限り此處の天に太陽の出沒せざらんことを祈るとは後は野となれ山となれの如き捨鉢的の獨白を云ふ。

60. 誘惑といふものは青年の力を試めしに來るものである、そして一度び之に降参すれば抵抗力は益々弱くなるものである。一度び降参すれば善行力の一部は無くなつてしまふ。雄々しく抵抗すればその最初の決心が一生涯力を添へ、再び抵抗すれば、开は習慣となるものである。

☞ *once yielded to = if once temptation is yielded to by him = if once he yields to temptation, yield once, and = If once he yields to it, has gone* は *will have gone* を強意したるなり。—*Resist manfully, and = if he resists manfully* (上の二例の如く命令法動詞の次に *and* あるときは條件文の意となる)。—*the first decision* とは誘惑に抵抗せんと最初に決心したことをいふ。—*for life* は一生涯又は死ぬまで。—*I will remain*



single for life (僕は一生獨身でゐよう). repeated = if it is repeated (過去分詞の時 *and* を用ひざるに注意せよ)。

61. その道を一曲りすると忽ち我々は仙境に墮入つてしまつた。然し其處から僅つた一百ヤード離れた所でさへ何人も斯の如き處に斯の如き仙境があらうとは思ひ掛けなかつたであらう。

☞ A turn of the path *and* = The path turned *and*, no one would have suspected. 誰も疑はなかつたであつたらう (僅つた一百ヤード離れた所でさへ). suspect は有るだらうと疑ひ、doubt は無いだらうと疑ふ。

62. A 氏は優れた美術家である、氏の弟も左様である。

☞ another. 茲では also an eminent artist の意である、美術家でない人の意ではない:—If I am a fool, you are another (僕が馬鹿なら君も馬鹿だ)。

63. 若し熱が出れば、何ういふ事にならぬとも言はれません。

☞ comes on. 来る:—As spring comes on, a new sort of amusement becomes the fashion (春が来ると新しい遊びが流行る). answer for. に對して責任を負ふ、を大丈夫であると請合ふ:—I will answer for his safety (彼の無事な事は僕が保證します). You must answer for his recovery with your life (若し彼が癒らなければ君は切腹しなければいけぬ)。

64. 基督が生れてから今日迄経過した十九世紀は第二十世紀即ち我々が生活してゐる世紀の以前の世紀である、けれども我々が前世紀と稱してゐるものは只第十九世紀だけを指すのである。

☞ antecedent to = previous to (よりも前なる). it is the nineteenth only that we call the preceding one. we call the nineteenth century only the preceding one の the nineteenth century only を強めたる語法。

65. 卑しい人間は恩恵を受けることに汲々としてゐる、けれども恩恵を受けるや否やその恩人を忘れてしまふ、尊い人は他

人から恩恵を受けることを躊躇する、けれども恩恵を受ければ恩返しをしなければ済まぬと感じる。

☞ anxious to は何々したがるの意:—Every body is anxious to keep life (誰でも人は皆生命を續けたがつてゐる). if so = if he has received them の意. return them の them は favours を指し others を指さず。

66. 眞に偉いことと位階や権力とは、若し有るにしても、餘り大した關係は無い。

☞ if anything (if it (= true greatness) has anything to do with rank or power の略. 類例:—I have nothing to do with him (僕は彼とは全く關係がない)。

67. 世界は眞の書物である、而もその書物は余が汝に慕らぬことを望む唯一の書物である。

☞ the book は眞に書物といふべき書物の意. would have you = wish to have you (汝の...せんことを欲す). apply oneself to. を精を出して勉強する。

68. 餘り几帳面過ぎる人々や修養に限りのある人々は、誠に常規を逸するようないふことは頗る當れる言である、彼等は他人に嘖ばれることを怖れてゐる。

☞ too narrowly precise とは重箱の隅を楊子でほじくる如きをいふ. limited 即ち限りあるとは少なき意:—He is a man of very limited income (彼の人は収入が甚だ少い). as has been very justly observed = as it has been very justly observed (大いに適中した言であるが、所言皆緊に中つてゐる通り). beaten track (人が踏み固めた徑即ち常規. they are afraid of ridicule = they are afraid of getting laughed at.

69. 子供の處へ来てその子供を抱きながら彼は叫んだ、「ロバートや、おい、私にロバートを抱かしてお呉れ、私はロバートの顔が見たくてならぬ。」と。

☞ take in one's arms は抱くの意、茲の in は into



の意。look at him は顔を見るの意なれども look at his face とは言はず。

70. 他人を自分の思ふ通りにすることが出来ないといつて腹を立てはならぬ、自分をさへ自分の思ふ通りにすることは出来ぬから。

☞ Be not angry は Don't be angry の擬古體。as you wish them to be = what you wish them to be.

71. 我々は大概の事情はその儘で我慢してゐなければならぬ、我々にはそれ等を我々の望むやうにすることは出来ぬ、否それ等を當に然る可からざるべからざるやうに改善することさへ出来ぬことが屢々ある。

☞ to take things as they are. 不平を言はずに世の中の事に我慢する。we would. 次に have them to be を補へ。what they should be. 非を是にする杯。

72. 日光が頗る小さい孔からも見ることが出来るやうに、小さい事柄が人の品性を現はすものである。

☞ 【熟語公式】 As...so...As は so と相關聯して何々の何々なるは猶ほ何々の何々なるが如しの如く二者の間に同一の關係のあるを示す:—As the desert is like a sea, so is the camel like a ship (砂漠が海に似てゐるが如くに、駱駝は船に似てゐる). little things will illustrate a person's character. a person's character can be seen in little things とする方が前半の構文によく合ふ、little things は small matters と同義。

73. 人體が食物に養はれると同じ様に、國家は産業に養はれるものである。

☞ As...so. 時に依ると As...so が二者の酷似するを示すこともある:—As the father is, so is the son (此の父にして此の子あり).

74. 當り籤は滅多にないが、十中八九空籤を引きさうてはあるが、ひよつとすれば今に當り籤を引くかも知れぬといふ見

込丈はいつも大人にも子供にもある。

☞ Rare as the prizes are = Though the prizes are rare. 形容詞(副詞動詞名詞等も然り)の次ぎの as は大概 though の意となる、稀には since (故) の意ともなる:—Late as it is, you had better go in haste (遅いから急いで行く方がよい). the chances are against the winning は空籤を引きさうだの意、比較:—The chances are for the winning (當り籤が引けさうだ). millions to one は ten to one (十中八九) を非常に強めたる句:—Ten to one he will pass (十中八九彼は及第だ). the possibility の次ぎには of winning を足して解すべし。本文は米國大統領に當選することは甚だ困難ではあるが米國は四民平等男女同權の國であるから男でも女でも子供でもひよつとすればいつか當選するかも知れぬことをいへるなり。

75. 羊は大いに同じやうに見えるが違つてゐる所がある、そしてジヨーンはその區別が出来る。

☞ Much as は前題の Rare の形容詞の位置が Much といふ副詞に代はられた例である。As の前が動詞の場合と名詞の場合を例解すれば次の如し:—Defeated as he was, he was far from disheartened (失敗はしたけれども彼は中々落膽はしてゐなかつた). Hero as he was, he hesitated to do so (英雄ではあつたが彼は左様することに躊躇した). know—from は何々と何々の區別を知つてゐるの意:—He knows black from white (彼は酸いも甘いも心得てゐる). 同意句:—Who can tell a male crow from a female one (誰か鳥の雌雄を知らん)? 反意句:—One can not talk white into black (鷺を烏に言ひくるめることは出来ぬ). He talked a horse into a deer (馬を指して鹿と言つた).

76. 人間は生身だから苦痛が起ることがある、しかし此の苦痛が若し無いとすれば或る大きな而も差引得な快樂を感じることは困難になるであらう。

☞ Made as we are は As we are made as we are



made 即ち我々は我々が造られてゐる通りに造られてゐるから換言すれば斯う云ふ風に造られてゐるからの意なれば茲の as は前題及び前々題の as の用法とは其意味を異にし what と同義なり:—We can't make ourselves as we wish to be=We can't make ourselves what we wish to be (我々には自分の思う通りにさへ自分をするとは出来ぬ). pain は複数をなす時は通常は He took pains to pass the examination (彼は及第するように苦心した) の如く努力の意、單数をなす時は Pleasure and pain go together (樂あれば苦あり) の如く苦痛の意なれども、茲にては複数は多種の苦痛を表はすものなり。overbalancing とは片方の皿に pains を片方の皿に pleasures を入れて秤ると pleasures の方がずつと重い即ち苦痛の埋合をして猶且餘りあるの意。

77. 僕の毛は極く善い而も極く悪い着物になります、そして食物の事を言へば、僕の肉よりも甘い肉がありませんか? 僕の皮もまた頗る上等の鞣皮になります。

⑧ makes は孰れも becomes の意:—A good son makes a good subject (忠臣は孝子の門より出づ). 比較:—A good general makes good soldiers (勇將の下に弱卒なし). as for は何々のことを言へばの意:—As for terms I have nothing to complain of (俸給の方には何も苦情はありません). 本文は歌類の獨語。

78. 他の諸君は何う云ふ處置を取らるゝか知りませぬが、僕の意見を言へば、自由を興へよ然らずんば死を興へよです。

⑨ I know not も I don't know の古體。as for me は私へと云へば即ち for my part 又は so far as I am concerned と同義なり。本文は米國獨立戦争の初に當つて米國の志士 Patrick Henry がなしたる演説中の一節。

79. 権力や財産のある母を持つ息子等は苦しい悲しい生活を送る母を持つやうに母に對して自分等を必要な人間と感じない。

⑩ as if (if as they would feel themselves to be necessary の略。were, as if の次に if were を用ひ are, is 等の現在形は用ひず、想像を現はす故:—He talks as if he were a millionaire (彼は金満家のやうなことを言つてゐる)。

80. 人生の成功を得るためには、達すべき目的と取るべき手段に關して牢乎たる意志を持つことが緊要である。

⑪ should は必要なりとか、適當なりとか、自然なりとかいふやうな語の後の clause 中にある動詞の前に用ふ。as to は關してはの意。

81. 私は時折書物が讀めればよいのに——即ち暢氣な心で讀めればよいのと思ふことがあります。併し實際は(それが出来ずに)、唯考へ込むより外に仕方がありません。而も私には自分の今の身の上と自分は將來は何に成りたいかといふことの外には何も考へることは出来ません。

⑫ that is, that is to say (即ち、換言すれば、詳言すれば、杯) の略。as it is, 處が實際は(現在の事實に反對なる想像の次ぎにあるが普通):—If he were poor, he would work hard; (but) as it is, he eats the bread of idleness (彼は貧乏ならば一生懸命に働くだらうが、然うでないから實際は安閑と遊んで暮してゐる). have nothing to do (or for it) but to, 何々するより他に仕方がない:—I have nothing to do but to appeal to law (法律に訴へるより外に仕方がない)。

82. 義理も砂漠を旅行した後に我々は言はゞ一つの椰子樹島とも云ふ可き處に着いた。

⑬ for miles (if for many miles 又は if for miles and miles の略。as it were, 前の as it is と異り比喩を表はすものにして「言はゞ」「さながら」杯の意:—Cause and effect are, as it were, a twisted rope (因果は譬へば糾へる繩に似たり). We stand, as it were, upon a pile of eggs (我々は危きこと恰も果卵の如し)。



83. ヲヴァインストーンのやうに勇敢で且不屈であつた大旅行家は他にもあつたが、彼のやうに謙遜素樸の人はい稀であつた。彼は常に自分から彼が爲した事業を恰も全然取るに足らぬものゝやうに述べた。未だ嘗つて彼程に銜氣の少ない人はなかつた。

☞ *as if* = *as he would speak of it if.....* の略。 *nothing*. これといふ何等の仕事をもしなかつたことをいふ。 *at all* は *nothing* を強意す。 *brag* は大言壯語。 *about one* は *have*. 又は *with* の後に用ふ。—*He has something noble about him* (彼には何處か氣高い所がある)。

84. 我々の仕事は我々の前にあるのである。我々の後にあるのではない、それだから「進め！」てふ一語が我々の座右銘である。恰も建物のやうに過去といふものを考へつゝ手を拱いて坐つてゐてはならぬ、過去は土臺に過ぎぬのである。

☞ *Our work—behind us* は兎角我々は小成に安んじ易いがいつになつても我々は仕事を爲し遂げてしまふことは出来ぬ、つれに爲すべき仕事は前途に横はつてゐるの意。 *sit with folded hands* は *stand with folded arms* ともし、何も爲ないてゐること。 *gaze upon* はじつと見てゐるの意にして *look on* の變化。

85. その汽車はやつと腰を掛けることが出来た程込んでゐました。

☞ *as much as I could do*. 漸くの事て出来たの意にして *as much as* の代りに *all* を用ひることもあり。—*It is as much as (=all) I can do to keep out of debt* (借金をしないで暮してゐるのがやつとです)。

86. 常に我々は人生の短かきを嘆じながら、さながら人生は無窮であるかのやうに振舞つてゐる。

☞ *We—they*. 我々はいつも口には人生は朝露の如し杯と嘆じてゐる辭に、その行と來ては千萬年も生きることが出来

るかのやうに願ふ呑氣なものなるをいふ。 *our days are few—our lives are short*. *as though* (*as if* と同義) *subjunctive* の動詞を伴ふ。—*It seems as though study were play to him* (彼には勉強はまるで遊びのやうだ)。 *be no end to*. は無限にある。—*There is no end to his wealth* (彼の富は無盡蔵だ)。 参考。—*He knows no end of stories* (彼は四方山の話を知つてゐる)。

87. 尊翰披見仕候處起居御尋れに預り忝く奉存候。  
☞ *I am much obliged to you* = *I am under great obligation to you* (君に對して大いに恩儀を蒙つてゐる)。 *note* = *letter*. *ask after* は健康を尋ねる時に用ふ、*ask for* なければ在宅か何うかを尋ねる時に用ふ。—*Some one came and asked for you* (誰だか來てあなたは御出でなすかと尋ねました)。 *ask after, ask for* の代りに *inquire after, inquire for* ともし、いふ。

88. 僕の腹の減つた鹽梅と日蔭の工合とで考へると日脚は僕が眠つてから餘程廻つたことが解る。

☞ *My—me* = *Judging from my hunger and the shadows together I know*.

89. 世の中には自分の仕事てさへなければ何んな人の仕事でも喜んで爲てやりたがつてゐるやうな人がある。

☞ *be ready to*. 何時も……したがつてゐる。 *attend to*. を注意する、を世話をする、杯の意、只 *attend* は出席する、*attend on* は……に侍らる、……に伴ふ、の二つの意味を有す。—*I must attend to my duties first* (第一に自分の職務を爲なければならぬ)。 *Did you attend the meeting* (會に出ましたか)? *He attends on the prince* (彼は宮様に仕へてゐる)。 *May success attend (on) your efforts* (御盡力の甲斐あらんことを祈る)! *but* = *except*.

90. 僕に授かつた成功の一大秘訣といふのは小事に細心



の注意を拂ふといふ僕の一生の習慣にあつたことは疑ふべからざる事實であります。何んな瑣細な事でも僕の注意を受取りました。大概の青年には眞に瑣々たるものゝやうに思はれさうな事でも僕に取つては瑣々たるものと見たことは決してありませんでした。

90. **One great secret** とは幾つもある成功の虎の巻のうちの一つをいふ。 **the success that has been given me** = the success I have achieved. **life-long** は一生涯繼續するの意。 **I have had** は **habit** の形容句即ち是迄僕がやつて来た習慣の意。 **of giving** は I have had で形容された **the life-long habit** にかゝる。 **Nothing—my attention** 即ち何んな事でも僕の注意を受けるには餘りに小さ過ぎはしなかつたとは何んな小事でも僕には大事であつたの意。 **most young people seem to think** は括弧の中に入れて解すべし。

91. 授業中は本から目を離さず、先生の言ふ事に能く注意することは何より必要なことである。君が學生として成功するしないは君が此の一事に成功するかしないかによつてきまるものである。

92. **To pay attention to** は何々に注意するといふ最も普通の句なり、前題の **to give attention to** は最も普通にはあらず、**to give** の時は **heed** を用ひて **to give heed to** (注意する) といふが普通なり。 **is everything** :—From the creation of the earth woman is everything to us (岩戸神樂の始めより女ならては夜の明けぬ國)。 **Money is everything** (萬事金の世の中、地獄の沙汰も金次第)。 **depend upon** は何々による :—Victory does not always depend upon numbers (戦の勝敗は必ずしも兵の多少によらず)。注意 :—**Depend upon** は善い意味に、**be dependent upon** は悪い意味に用ひらる :—Children should depend upon their parents (子供は親の世話にならなければならぬ)。 **He is old enough to get his own living, but he is still**

**dependent upon his father** (彼はもう獨立して善い年だのにまだ親の脛を嘗つてゐる)。比較 :—A man of your age ought to be independent of his father (君位の年になつたら親の脛を嘗つてゐてはならぬ)。 **doing this** とは先生の教をよく注意することを指す。

92. 春の趣程美しいものはない、野は花に満たされてゐる、青草は高く伸びつゝある、鳥は止まり木から可愛い聲で旺んに鳴りつゝ我々の清聴を求めてゐる。

93. **Nature** は自然、萬有、森羅萬象、景物等の意。 **pour forth** は澤山の鳥が旺んに鳴るをいふ。

93. 朝鮮の投資はひよつとすると大儲けになるかも知れぬ。

94. **Capitals sunk in Corea** 即ち朝鮮に沈められた資本とは朝鮮の投資。 **for aught you know** はよくは知らぬがとかひよつとすればとかいふ意、茲の **for** は **in spite of**, **ought** は **anything**, **know** は **know to the contrary** 即ち **for aught you know** は **in spite of all you know to the contrary** (その反對に知つてゐることがいくらあらうとも) と解せよ、**ought** の代りに **anything** 又は **all** を用ひることもあれども、要するに **may** と共に用ひられその意味を強むるに過ぎず :—He, for all I know, may some day adorn the Imperial Navy (彼もひよつとすれば帝國海軍を飾るかも知れぬ、花となるかも知れぬ)。 **turn out** は何々といまになるの意 :—There is no telling how the prediction may turn out (豫言といふものは何うなるか告げられぬ即ち當るも八卦當らぬも八卦)。 **Events, for aught we know, may turn out better than we expect** (事によると案じるよりも生むが安いかも知れぬ)。

94. 僕は休日を利用して學術研究の旅行に出掛けた。

95. **to avail oneself of** を利用する。【入試問題】 It may be safely asserted that every man has had a chance in



life, and if he has not *availed himself of it*, he may, or probably will, never have another (誰でも人は是迄に一度は機會に出逢つたと言つても過言ではない、若しそれを利用しなかつたならば彼は再び機會には出逢はぬかも知れぬ、否恐くは決して出逢はぬであらう)。(明治 45. 高等)

95. 私はお前に復讐することが出来なければ死んでしまふ。

May I die (I pray that I may die の略と見よ:—*May we die on the same day* (私とお前は同じ日に死にたい)! **be avenged upon.** 敵に對して仇を討つ:—*At length I would be avenged upon him* (いつかは屹度彼奴に怨を晴して呉れやう)。参考:—*He avenged his father's death upon the murderer* (彼は親の仇を討つた)。

96. 遊獵家といふものは僅な獲物を取るために駈け廻る、そして本人自身も獲物はほんの申譯で、運動が眞の目的であることをよく知つてゐる。

himself は茲では副詞即 *he himself* としても可。is aware that=knows that. aware の次ぎが名詞(代名詞)の時が必要:—*A man is not aware of his own faults* (人は自分の缺點は知らぬ)。a mere pretext は單に言ひ譯の意:—*He wears a mere pretext for a moustache*=*He has a mere apology for a moustache* (彼の男は鬚を生やしてゐる)。

97. 難事や義務を回避したり何を措いても先づ自家の愉快や逸樂を圖るやうな習慣の附いてゐる人で是迄苟も任侠又は克己の精神を表はす大事業を爲した者は一人も無い。

to turn one's (or the) back upon. を怖れて避ける、この熟語は敵に背を向けるより出づ:—*Bushido inspires the refusal to turn the back upon the enemy* (武士道は敵に背を見せることを拒む精神を鼓舞する)。

98. 普魯西軍は勝ち戦に負ふ所が大であつたやうに敗け軍

にも負ふ所が大であつた

Owe to は何々にお蔭を蒙るの意:—*I owed my success to luck* (僕が成功したのは僥倖のお蔭であつた)。the battles that it has lost (普魯西軍が敗けた戦の意、戦争に勝つを to win the battle (or day), 戦争に敗けるを to lose the battle (or day) といふ。本文は勝ち戦は氣驕り却つて爲めにならざりしが敗け戦は臥薪嘗膽以て捲土重來し曩日の辱を雪がしめしをいふ。

99. 世間には單に自分等が何も有益な事を爲ておさへしなればそれで直ぐに自分等を遊んでゐるものと早合點する人が澤山ある。

本文の言外には *People are not enjoying themselves merely because they are doing nothing useful* (人は單にアラアラしてゐるからと言つて遊んでゐるのではない、怠けることと遊ぶことは似て非なるものである) といふ意が含まつてゐる。

100. 直に梅雨の氣節になります。

set in=begin:—*A reaction has set in* (反動が来た)。before long はいまに:—*He will repent it before long* (いまに後悔する)。比較. Long before (since) なければとうにの意:—*He left for Kobe long before* (氏はとうに神戸へ出發しました)。

101. 或る晩彼は濃霧に乘じ仲間の一人と共に船を抜け出し、水上遙に一頭の熊を追ひ蒐けに出掛けた。しかし間もなく兩人の行衛が知れぬことが判つた。

One night の one は one day (或る日) のそれと同じく茲では或る過去を示す。stole from は stole out of ともいひ、こつそり出るをいふ、こつそり遣入るは steal into なり。take advantage of は何々につけ込んでの意、例へば *He did so, taking advantage of my ignorance* (彼は僕が知らぬからよと思つて左様した) の如し。rising fog は立ちのぼる霧。set off は出發したの意。in pursuit of は追ひ蒐けての意にして pursuing にても可。It was not long before.....は



直に何々したの意:—*It will not be long before you succeed in doing so* (君はいまに直き左様出来ませう). **比較**:—*The magazine was discontinued soon after it was published* (その雑誌は三號雜誌であつた). **miss** は居らぬことに気付く意:—*One of the party was missed* (一行中の一人が行衛不明になつた).

**102.** 彼は大急ぎで首府へ旅立した、そして王宮に着くが着かぬうちに國王の御居間へ躬ら伺候するように命ぜられた、そして此の御居間で彼は決して夢にも思ひ設けなかつた千載一遇の好機會に出逢つた。

**post-haste** は昔の郵便馬車のやうに大急ぎでの意。  
**hardly—before** は何々するかせぬにの意:—*He had hardly got to the station before the train began to start* (彼が停車場へ着くか着かぬに汽車が出始めた). **同意句**:—*He had scarcely got to the station when the train began to start* (彼が停車場へ着くか着かぬに汽車が出だした). **in person** は自ら、親しく等の意:—*He commanded the army in person* (彼は躬ら三軍を叱咤した). **比較**:—*In person he leaves nothing to be desired* (風采は申分ない). **meet with** は偶然出逢ふ意:—*I fear he has met with an accident* (彼は奇禍に逢つたのだらう). **an excellent opportunity** は good opportunity を強く言ひたるもの:—*He availed himself of an excellent opportunity he had never dared to wish for* (彼は奇貨措くべしとなした). **dare to** は大膽にも何々するとか圖々しくも何々するとかの意、茲では後者の意。

**103.** 製造工業の近代史は機械を職工の腕のみか頭にまでも代用する驚嘆すべき發明を以つて始まつてゐる (開卷の劈頭から大發明が載つてゐる)。

**begins with.** て始まる:—*Beginning with that, he wrote many books* (彼はそれを手始めに澤山の書物を著はした)。

**104.** 書物と首つ引きをしてゐる者は最も善い學者ではない。書物から得られるものはいくち善くとも材料に過ぎぬ、人は

自分で家を建てなければならぬ。

**who—books** は *They* の形容句にして *the students* の形容句にあらず。**be dependent on** は卑屈にも何々に頼つてゐるの意:—*He is still dependent on a dictionary* (彼はまだ字引と首つ引きてす). **比較**:—*You ought to be independent of a dictionary* (君は字書と首つ引てゐてはならない筈だ). **at best** はどんなによくとも、いくち最負目に見ても等の意にして *at the best* の略なり:—*Life is short at best* (人生は長いやうに見えても短い). *The best of men are only men at the best* (聖人君子でさへいくち偉く思はれても人間に過ぎない). —*Matthew Henry*: **only material** とは建物その物ではなく單にその材料の意。茲では自分の事業を家に譬へたるなり。**for himself** は自ら、自分で等の意なり。獨力でと言へば他人と共力せず、獨力でと云ふ意にも他人に依頼せず、獨立でと云ふ意にもなれども實は後者の意味故、獨力でと譯すよりも自分でと譯す方よし:—*One should do everything for oneself* (人は何んでも自分でしなければならぬ)。

**105.** 傳記の責しとする所は最善を堪したる人は能く何物たり得るか、能く何事をなし得るかを教ゆるにあり。斯るが故に傳記は各人に新しき力と自信とを與ふることを得るなり。

**biography** は希臘語の *bios* (=life) と *grapho* (=I write) より成る語なり、**比較**:—**Biology** (生物學)=*bios*(=life)+*logos* (=a discourse). **at one's best** は人の一番立派な處で、人の極致に達した所等々の意:—*His life exhibits man at his best* (彼の一生は極致の人を顯はしてゐる). *The cherry-blossoms are now at their best* (櫻花爛漫)。

**106.** 僕は左様云ふ仕事なら出来る丈け努力して見たくつてなりません。

**too—to** は *He is too young to understand it* (彼は年が若いからそんな事は解らない) の *too—to* の如く infinitive を否定の意義に表はすが普通なれども茲の如く *too* の次に



pleased, glad, apt, likely 等がある時は infinitive は否定の意義とはならず:—He will be *too glad to see you* (君に逢つたら彼は囁喜ぶでせう、餘り喜んで君が見えないでせうに非ず)。

107. 現在の境遇で先づ結構だとしてをくのが何より得策である、と云ふ譯はいくら足掻いても我々には到底完全に満足することは出来ないから。

☞ *to make the best of*, 「何々を出来るだけ充分我慢する」の意なり、次の諸例を充分研究して奇異なる譯語を附けぬやうにすべし:—When things are inevitable, what can a wise man do but *make the best of them* (避けられぬ事が起つた場合には賢い人はそれを精々我慢するより他にしやうはなからう)? —*W. E. Norris*. Men had made up their minds to submit to what they could not help, and to *make the best of* a bad bargain (人々は避けられぬ事には服して自分等の不運を成る可く潔く忍ぶことに決心した)。—*Freeman*. It was only to be expected that she would *make the best of* a bad job, and not cry over spilt milk (彼女は駄目な事は諦めてこぼれた乳を見て泣くやうなことはしないと思はざるを得なかつた)。—*J. Payn*. *struggle as we may* = though we may struggle (技の *as* の用法は 74 番を参看せよ)。

108. 何んなに賤しくとも苟も正業であるならば君等の欲する仕事を選び給へ、さうしたならば國家の隆盛、名譽、及び名聲は君等が一生懸命にその仕事を遂行することに直接の關係を有つやうになります。

☞ *Choose—, (and) = If you choose*. (60 番参看)。 *to the best of your ability* = as far as your ability allows = as well as you can (ability の代りに power を以てするも可)。

109. 健康ならずして富むよりも富まずして健康な方が善い。

☞ *riches* は常に複數形にして複數に用ふ:—*His riches*

*are so great that he does not know what to do with them* (彼は金を持って餘ましてゐる程金持だ)。注意。複數形なれども單數に用ふる名詞もあり:—*No news is good news* (便りの無いのは善い便り)。 *Good news goes on crutches* (善い噂は撞木杖にすがつて歩く、好事門を出でず)。 *Ill news runs apace* (悪い噂は疾く走る、悪事千里)。

110. 不得要領の事を言ふ位なら一層何も言はぬがよい。

☞ *Better* は *It is better to* の略。 *to the purpose* はその功能を得るやうにの意なり、 *purpose* (*for, to, with, on, beside* をその前に有することあり、比較:—*It is very bad for your purpose* (それは君のために頗る悪い)。 *I tried my best to do so, but to no purpose* (僕は最善を竭して左様したが何の效能もなかつた)。 *We set out with the purpose of overtaking him* (僕等は彼に追いつかうと思つて出發した)。 *I have come on purpose to see you* (僕は君に逢はふと思つて態々來ました)。 *It is beside my present purpose to enlarge on this theory* (此の理論を詳説することは余の今爲さんとする所のものに非らず)。

111. 彼は自分の國が自由を失ふよりも海が自分の國を呑込む方が増したと考へた。

☞ *Better* は *It is better* の略。 *should* は *Better that* の附屬句中に用ひたるもの故第三人稱の主格を持つに拘らず單純未來なり。類例:—*It is proper that children should depend on their parents* (子供が親に依頼するのは當然です)。

112. 暫時が程は僕は恐怖と心配とで茫然としてゐた、僕には如何ともせんすべがなかつた。

☞ *to be beside oneself*. 夢中になる:—*He is beside himself with joy* (彼は欣喜雀躍してゐる)。 *He is beside himself with angry* (彼は怒つて氣狂のやうになつてゐる)。 *helpless*. 「何うする事も出来ざる」の意、*「助けなき」* には通ぜず。

113. 高潔な志操があれば、假令學才はなくても、往く處とし



て可ならざるはなしである。若し加之、高潔なる志操のために犬馬の勞を執らしむべき學才をも備へたらんには、それこそ天下を取つたも同然である。

besides と語尾に s があれば加之の意、なければ何々の務にといふ意。to place at the disposal of は誰某の勝手にさせるの意：—I will place this money at the disposal of my country (僕は此金を國家に提供します)。

114. 若しも僕がも一度子供になつたら、僕は注意の習慣を自分に養ひよう、遣り出した事は脇目も振らずに遣らう。水滸りの名人でも決して兩方へ滸らふとはしないことを忘れないようにしよう。

were は would be 即ち想像を表はす。would school myself into の school は動詞故全體を would train myself into としても可。come between は邪魔をする、妨害する等の意：—Nothing shall come between me and my object = I will let nothing come between me and my object (どんな事が起らうとも目的を達します)。Nothing shall come between us for ever (偕老同穴)。in hand は従事中の意：—He has a new work in hand (彼は新しい仕事に取りかゝつてゐる)。比較：—I have no cash on hand (僕は現金を持ち合はさない)。You will do well to have this dictionary at hand (此字典を手許に置くとよい)。an expert —directions は二兎を追ふ者一兎を得ずといふやうな意。

115. 汝におべつかを言ふ者や汝に面と對つて又は汝を褒めたことを汝に話しさうな人に對つて汝を褒める者には用心せよ

Beware of = take heed of (に警戒せよ)：—Beware of pickpockets (掏摸御用心)。to your face. 面前で。one = a person. he thinks. (褒めたことを汝に話すだらうと) 褒める奴が考へる。

116. 日本の櫻は實よりも花のために培養されてゐる。櫻花は何んな歐羅巴の花も足元へも寄れぬ程美しい、であるから櫻

花は常に日本人に對し恰も薔薇が歐洲人に對するが如きものであつた。

not for—but for は何々の爲めではなく、何々の爲めに：—The orchid is cultivated, not for its flowers, but for its leaves (蘭は花よりも葉を見るために作る)。beyond comparison は比較が出来ぬ程にの意：—He is skilful beyond comparison (氏の技は天下一品)。比較：—The scenery is lovely beyond description (得も言へぬ景色)。to show はこれ見よと誇り顔に示す意。has been to—what—is to—は兩者の關係が全く相似たるをいふ：—Japan has always been to Asia what England is to Europe (日本の常に亞細亞に於けるは猶ほ英國の歐洲に於ける如し)。比較：—The samurai has been among men what the cherry is among flowers (花は櫻木人は武士)

117. その物語の描寫法は得も言はれぬ程に明瞭で且つ優美である。

beyond description. 筆紙に盡せぬ程に：—The scenery is beautiful beyond description (風景の佳なる筆紙に盡すべからず)。類例：—Beyond comparison (天下無敵に)；beyond belief (信を措き難き程に)；beyond imitation (模倣を許さぬ程に)。

118. 水は甚だ淺かつたからよしや氷が破れも一寸水の中に滸る位なことよりも以上に怖い事はなかつた。

so that は甚てはそれ故の意なれり。比較 so that が if の意の時：—So that it is cheap, I will buy it (安ければ買はう)。in the event of は何々した場合にはの意：—In the event of his death we have no assistane to count upon (彼が死んだら我々は頼る島がない)。the ice giving way は the ice's giving way の略にして氷が破れることの意。give way は普通落ちる、潰れるの意：—The stand gave way (座敷が落ちた) 比較：—At last wearied nature gave way (とうとう疲れて度てしまつ



た)。—Union Readers. *beyond* は何々以上にはの意:—In the event of our failure, there is nothing to fear *beyond* a slight loss (失敗しても少しの損より外には心配はない)。

119. 封建制度は個人の智的發達に一大(而も大體より見れば健全な)影響を及ぼしたらしい。斯の制度は吾人の心理に向上的思想感情を起さしめた。

to have exercised (or had) an influence upon は何々に影響を及ぼしたの意。upon the whole は大體から言へば。give birth to は産むの意より起さすの意となる:—My wife gave birth to a boy last night (病妻事昨夜男子分娩仕候)。Quackery gives birth to nothing; gives death to all things (ペテメては何も出来ぬ、萬事駄目だ)。—Carlyle. 比較:—Lottery gives rise to a gambling spirit (富籤は射利の念を起させる)。

120. 誰も水を高きに流れるやうにしやうとする人はない、けれども世間には往々、自分等が自然の法則にさからつてゐることに氣が附いてをらぬために、實際はこれよりも毫も可能的らしくない事を企てる人がある。

to make water run. make の後故 run の前には to を省くのが普通。a bit. 毫も。to fight against. (迎も敵はぬもの)と戦ふ。(with なれば勝負不明の敵と戦ふ):—There is no fighting against long odds (衆寡敵し難し)。All the world is fighting with Germany (全世界が獨逸と戦つてゐる)。

121. 僕は彼が船中で大いに持てゐることを直に發見した、實際何處へ行つても何時も左様であつたやうに。

the general favourite とは皆に可愛がられる者の意:—He is the general favourite in the literary world (彼は文壇の寵兒だ)。on board は on the board of の略。he was の次ぎにも the general favourite を補つて解すべし。go where he would は wherever (he may go) と同義の命令文。

122. 成功者とは自分の仕事に悉く心身を傾注する人であ

る。to give oneself (up) to. に身を委れる:—Don't give yourself up too much to study (餘り勉強に凝るな)。body and soul. with all one's might (一生懸命に) の意の副詞句。

123. 割合に金持ちに生れながら如何に多大の艱苦缺乏に堪へ得るかを試めすことを無上の樂みとしてゐる人々を僕は知つてゐる。

some I know は I know some の強意體。be born to は何々の身分に生れつゝの意:—He was born to poverty (彼は貧家に生れた)。that = the pleasure. hardships は按ては抽象名詞であるが普通名詞としても用ふ:—By patiently enduring all hardships, he has succeeded at last (彼はあらゆる困難を堪へ忍んで遂に成功した)。

124. 氣取上手な演説をするには辯士に自分は自分の演説する問題の蘊奥を究めてゐるといふ自覺がなければならぬ。

To get to the bottom of = to be at home with (の蘊奥を究める)。

125. 彼には幾多の短所もあつたが偉い感嘆すべき性質もあつた、であるから若しも突飛な事をしなかつたならば彼は天下無敵の人物となつて一生を過したのであつたらうに。

With all — = In spite of — (があつたにも拘らず)。had he kept = if he had kept. within due bounds. 己の力に相當する範圍内に。without an equal. 天下無双で、古今獨歩で (without an equal の代りに an unequalled man と complement にしても同義)。

126. 船長は難船の場合には誰よりも最後にその船を去らねばならぬ、又食糧缺乏の場合には自分の麵麩の最後の一片を部下の水夫に頃け與へねばならぬやうに、工場主も財界の危難に遭ふ場合には部下の職工とその苦痛を共にしなければならぬ。

is bound to は is bound in duty to 即ち何々すべ



く義務上束縛されてゐるの意。比較:—He is bound in honour to do so (彼は左様しなければ男が立たぬ)。to be the last man to は最後に何々する人即ち何々しない人であるの意:—He is the last person in the world to desert his friend (彼は決して友人を見棄るやうな人間ではない)。比較:—He was the last to come to see me (彼が一番遅れて見舞に來た)。in case of は何々の場合には:—In case of illness a bachelor has a hard time of it (病氣の場合には獨身者は困る)。share his last—with は誰々と無くなるまで一緒に何々を食ふの意。比較:—He has spent his last penny in my behalf (彼は僕のために財布の底をはいた)。As—so—は何々は何々である如く又何々は何々であるの意:—As fire tries gold, so adversity tries friends (火が黄金を製煉するやうにまた艱難は友人を純良にする)。

127. 他の國民も嘗に人間であるのみならず同胞である、而して彼等の利害は種々の點に於いて我々の利害と關聯してゐる。若し彼等が苦めば我々も共に苦む、又苟も彼等を益するものは皆我々をも益する。

in many ways = in many respects. are bound up with. 關聯してゐる、離るべからざる關係がある、唇齒車關係がある。

128. 我々は過度の勉強をしたために病氣になつた人々の噂を往々耳にするが、然し十中八九迄彼等は實際は心配のために病んでゐるのである。

To hear of. の有ることを聞く。to break down. 健康を損ふ。【入試問題】 I broke down at the beginning of my second college year, and have never had a well day since (僕は大學の二年級の初に病氣になつてそれ以來一日も壯健な日はありません)。—(明治44 小高商) in nine cases out of ten. 十の場合の中の九の場合に於いて即ち十中八九、これを強めると in ninety-nine cases out of a hundred (九分九厘)となる。to suffer

from. 並ては何々のために苦む又は患ふの意で(病氣)に罹つてゐるの意の熟語ではない。比較。熟語の場合:—He is suffering from consumption (彼は肺病を患つてゐる)。普通語の場合:—Commerce is suffering from war (商業は戦争のために打撃を蒙つてゐる)。

129. 彼は息も絶え絶えに次の語——萬古不朽の語を述べた、曰く「余は纔に一死以て國に殉ずるを得るに過ぎざるを備む」と。

With his last breath は最後の息を以て即ち息を引き取る間際にの意。比較:—He breathed his last yesterday (彼は昨日死んだ、last の次に breath を略す)。「I only regret— for my country」は楠正成の「願くば七たび人間と生れて國賊を殺さん」の如く鳥之將死也其鳴也哀人之將死也其言也善。

130. 子供は商品陳列窓の前で育てるよりも工場の中で育てる方が善い、其譯は工場の中では彼等は人間の勞働を見るが商品陳列窓の中では只その結果を見るばかりで勞働者を忘れる誘惑が人であるからである。

To bring up. 育てる、養ふ等の意、訓練することは to train up といふ。

131. 人間は自分よりも以前に生れた人々の有益な勞力の結果がなかつたならば相變らず野蠻人になつてゐるのだらうが。

would have continued a savage. (實際は依然として野蠻人てゐずに進歩したが若し假りに前人の勞力の結果に浴しなかつたならば) 不相變野蠻人てゐたのだらうに。but for. 「假りせば」といふ意で過去の想像にも現在の想像にも共にこの儘て用ひる(but for は常にその後名詞を取ることに注意せよ、時としては but for の代りに without を用ひることあり):—But for (=If it had not been for) your assistance, I should have failed (若し君が助けて呉れなかつたのであつたならば僕は失敗したのだらうに)。—(過去の想像) But for (=If it were not for) this obstacle I would go willingly (若しこの故障が無ければ僕は



喜んで行くのですが。—〔現在の想像〕

132. 千九百九年の末頃に人力車に無空のゴムタイヤを使う習慣が東京と横濱とに俄に盛んになつた。この流行は道々全国の大都市に擴がるに相違なからう。

☞ there is little doubt but that = we cannot doubt that (詳細は次の註を參看せよ)。

133. 僕は彼が病氣であることを疑はない。

☞ do not doubt but. 否定的に用ひた doubt (又は deny, question, fear も) の後の but (又は but that) は只の that と同義:—I do not doubt but he will succeed very soon (僕は彼が直に成切することを疑はぬ)。I don't deny but that every man might be happy (僕は誰でもならうと思へば幸福になれることを否定しない)。比喩:—There is little doubt but that all your pains will come to naught (君の折角の努力が水泡に歸するのは殆んど疑ふべからずだ)。

134. 僕は癩癩持ちの強情な子供であつた。そしてこの様な気分が起つた度毎に屹度僕は母が生前のやうに優しい涙ぐんだ目付で僕をうらめし氣に見てゐるやうに思つた。

☞ 【熟語公式】 never...but = never...without = whenever...always:—I never see you, but I think of my departed brother (君に逢うと僕は死んだ弟のことを思ひ出さずにはゐられない)。They never meet, but there is a quarrel between them (二人は寄ると觸れると直ぐに喧嘩だ)。It never rains but it pours (泣き面に蜂)。Justice was never done but some one complained (公平な處置をした時は誰か不平を言つた)。did—come, never の意を強めるために主格の前に之を移した結果 came をも did come としてその did を never の次ぎに置いて adverb の次ぎに verb を置く普通の順序としたのである。this frame of mind. 癩癩持ちの強情な氣分をいふ。come upon me. 自分に襲來する。fall upon me. 僕を眺める。used to. 何々するを常とした

といふ過去の習慣。in life = when she was alive (彼女が生きてゐた時に)。

135. 年が年中何時の一週間でもその間に世界の何處かで小麥が英國の市場に出すために刈り入れられてゐないと云ふ時はない。

☞ the whole year round. 年が年中といふ副詞句にして all the year round といふ方普通。but that = that...not that in some part of the world, wheat is not being reaped for the British market は a week を形容する adjective clause 即ち世界の何處かで小麥が英國の市場へ送るために刈り入れられてゐない所の一週間となる。but that = that...not の意なる時は大概その前に打消語 (no, never, not, scarcely 等) と單數の名詞があることに注意せよ。本文は英國の領土の世界大なるを誇れる也。

136. 世界を左右する人々は勤勉力行の人々である。堂々たる政治家で勤勉家でなかつた人は一人もなかつた。

☞ painstaking は努力するの意の形容詞なり、努力するは take pains なり。not a + Noun + but 即ち單數名詞に否定語の添ふものを先行語とする關係代名詞 but は who—not と同義:—There is no man but loves himself (自分を愛さぬ者はない)。

137. 例外のない規則は殆んどない。

☞ scarcely a + Noun + but. 前題の純然たる否定語の代りに準否定語又は疑問詞を用ふることもあり:—There is scarcely a man but has his faults (缺點のない人は殆んどない)。Who is there but knows the fact (此の事實を知らぬ者が誰があるか)?

138. 負傷者の中に少くとも一人位の親類を有つてゐなかつた家は殆んど一軒もないと言つてよい位であつた。

☞ scarce (ly) a + singular noun + but = not a (or no) + singular noun + but (前題參看)。(scarcely を scarce と書くは古文體なり)。

139. 英吉利人の家族はお互に缺點を探り合ふのみならず



他人の居る前でそれを口にする傾向がある、それ故此の風習に慣れぬ人は彼等家族はお互を愛し合つてゐぬと思ふかも知れぬ。

**are apt to** は何々し易いの意:—We are apt to despise our inferiors (我々は兎角目下の者を輕蔑し易い). **not only—but** はのみならずの意. **so that** はそれ故、若し...ならばともなることあり:—You may go out to play, so that you have finished your work (仕事が済んだなら遊びに行つてもよい). **each other** は二人の場合の、**one another** は三人以上の場合のお互の意なりと文法では言ふが實際は茲のやうに三人以上の場合に **each other** を用ひること多し:—I like to see them play with each other (僕はそれ等が遊ぶのを見るのが好きだ、これはナショナル第一讀本が Fido といふ親犬と三匹の仔犬を繪に書いてその犬に關して言つた文章である).

**140.** 敵の手に陥ちた要塞はどんな代價を拂つても、また殆んど絶望的困難の事情があつても是非奪還しなければならぬ。

**To fall into one's hands** は東西同一語法. **at any price** はどんなに高くも又は安くも、茲では前者の意. **all but** は殆んどの意. 例へば *Cromwell was all but a king* は *Cromwell was a king in all but the name* の變化にして *クロムウェルは殆んど國王であつた* の意.

**141.** 戸を締めて鍵をかければ、人はその戸を堅く鎖されてゐるといふ。けれどもそれは門や横木を堅牢なものと確信するからである。閉めた戸や錠を下ろした箱でも「堅く鎖されてゐる」とは大違ひなものである。

**take for granted** 即ち認められてゐるものと思ふとは物事を勿論何々に違ひないと思ふことをいふ:—He is such a self-conceited person that he takes it for granted that he is second to none in anything (彼は何をしてても誰にも負けぬといふことを勿論の事と思つてゐる程の自惚れ家だ). **anything but** は何々の他なら何であると言つてもよい意から *far from* 即ち大違

ひの意に用ふ:—He is anything but a great man=He is far from a great man (彼は偉人どころではない). 比較:—I will give you anything but this sword (他の物なら何んでも上げるが此の刀だけは上げられぬ).

**142.** 彼はピクピクしながら群衆の中をうろついて、その悪者といふのは何んな奴であるか見たがつてゐた。

**anything but** は前題註參看. **a calm frame of mind** とは從容として心を亂さぬこと、泰然自若たること. **be anxious to** は何々したがつてゐるの意:—He is anxious to pass the examination (彼は試験に及第したがつてゐる). **what—like** は人にも用ふ:—What is he like (彼はどんな人です)?

**143.** 彼はなかく、怠惰な青年どころではなかつたが、然し勤勉家ならば假令世の中へ出て立身すべき外部の鞭撻がなくとも、自分の常識に促されて自分を鞭撻するようになる年齢にはまだ達しかれてゐた。

**anything but** は本題に於いても前題同様名詞の前にあり. **send—on** は絶えず送るの意、前の *whip* といふ語に對して *send* を用ひたり. 比較:—He does not know how to get on in the world (彼は立身出世の途を知らない). He does not know how to get along in the world (彼は渡世の途を知らない).

**144.** 彼が在世中に只徒に完成を希望したに過ぎなかつた例の野黨の聯合を措いては他に能く彼の死が生ぜしめた空隙を充たすことの出来るものは何物もなかつた程に爾く彼の死は重大な損失であると感じられた。

**So great was felt to be the loss.** **So great** を強めずに普通の書き方にすれば *The loss was felt to be so great* となる. **nothing but=only, in vain.** 徒に、効無く、無駄に. **the gap left by his death.** 彼が死んだ爲めに起つた空隙即ち缺陷 (彼が死んだ爲めに明いた穴を一人で埋めることの出来る



だけの大人物はあなかつたから諸の黨派が結束して之を潰めるより他に仕方がなかつた。

145. 烟の持主には羊や烟の事より他の事には口を出すとは出来ぬ、併し彼は學士が口を糊しかれてゐるにも拘らず身代を替へたのである。

owner は land-owner (地主) の如く有形物の所有者を表はす、無形物の所有者には possessor を用ふ。—He is a possessor of extraordinary talents (彼は非常な學才の持主である)。a fortune の如く普通名詞の時 は財産。scarcely=hardly. living=livelihood (生活費)。

146. 可哀相にその兒は獨りて自分の職業に従事するより他に仕方がなかつた。

There is nothing left for one but to=One has nothing for it but to=One has nothing to do but to:—There was nothing left for me but to appeal to law (表沙汰にするより外に陸術がなかつた)。To follow one's occupation. 職業に(従事する)。類例:—To follow virtue (徳を修める); to follow knowledge (學を習ふ)。

147. 残らず自分の話を聞いて貰はうと思つてボタンを押へたり、手をつかまへたりして人を引止めてはならぬ、と云ふ譯は先方が此方の話を聞きながらなければ、先方を引き留めるよりも此方の舌を引き留めた方が遙に氣が利いてゐるからである。

To hold one by the button. ボタンを押へて人を留めるとは無理に長話をしかける意。hear one out=hear one to an end:—I will be heard out (僕は残らず聞いて貰はなければ承知がならぬ)。are not willing=do not wish. you had better. 何々した方がよいと他人に忠告する時の言葉で you would have it better to. の略。hold one's tongue (or peace). 黙す、口を噤む。than them=than to hold them (=people)。

148. 彼は馬車に乗るか從者を隨へなければ決して外出し

たことはない、自分獨りは何うすることも出来ない。

does not know what to do=is helpless (何うする事も出来ぬ)。by oneself. 相手又は連れ無しで、只一人で:—With whom did you come (誰と君は來ました)? I came by myself (一人で來ました)。

149. 若しも英國が上院の大部分を形造つてゐる有爲にして而も聲名噴々たる人士の奉公、失ふやうなことがあれば开は不幸の極であらう——何故なれば爵位といふものは皆が皆世襲したものでない、英國では爵位といふものは才幹と勇氣とで贏ち得られるものであつて、英國の最も有名な貴族は自分等の力で爵位を得たものであることを忘れてはならぬからである。

were England to lose=if England were to lose (were to は未々の想像を表はす):—Were you to do so again, you would be punished (若も君がまたそんな事をすれば罰せられます)。services は奉公又は奉仕。the House of Lords は英國議會の上院にして The House of Commons (下院) に對す。not all は一部分の否定に過ぎず:—All is not gold that glitters (輝くもの皆黄金とは限らぬ、渡金流行の世の中)。by themselves は並ては by their own efforts の意。比較 By oneself は獨りて(伴侶なく)の意となる方が普通なり:—He came all by himself (彼 全く獨りて來た)。

150. 印度行き汽船は行きには聖ペレナ島に立寄ること稀であるが、歸りには此島に寄港することが常である。

call at は家や港のやうな場所を訪れるに用ふ:—He called at Ito's house on the way (彼は途中で伊藤の家を訪れた)。station は並ては碇泊所。

151. あの人を訪れるのはいつか他の時でも可いてせう。

some other time と疑問文に any を用ひず some を用ひたるは可からうといふことを殆んど確なことのやうに思ひてなり、例へば紅茶を客にすすめる時杯も若し客が男なれば砂糖



を入れてよきかどうか不明故それを問ふために *Shall I put any sugar in your tea?* 若し客が女なれば砂糖を入れてよきことは殆んど確にして問ふまでもなきゆへ *Shall I put some sugar in your tea?* (紅茶に砂糖を入れませうね?) といふが如し。 *do well* はよいといふ意。 *That will do* (それでよろしい)。 *just as* は今訪れることがよいやうにいつか別の時に訪れることが全くそのやうによい意。 *call on* は人を訪ねるに用ふ。 比較。 *Call upon* は命ずる意。 *I was called upon to do so* (僕は左様するやうに命ぜられた)。

152. 一生懸命に働いて借金せずに暮してゐる勤勉な人間が絶えず周囲の怠け者を助けよと求められるのは公平な事ではない。

To pay one's way = to pay one's daily expenses without going into debt (借金せずに日々の費用を綺麗に拂ふ) and themselves. 意外の意を含む。 called on to. 何々するやうにと頼まれての意。 the idle = idle people.

153. 決心をする時に他人に智慧を借りることは無益よりも悪いことである。

Calling upon others for help. 助力を得るために他人を訪問することの意にあらず。 Calling upon others to help you の意なり。 in forming a decision = when you are forming a decision. worse than useless. 無益よりも猶悪いとは有害であるの意。

154. 十時頃彼は遙か彼方に燈火の閃めくのを認めたやうに思つた。けれども熱心な希望のために騙されたのかも知れぬと思つたから、彼は部下の一人を呼んで左様いふ光を見たかどうかと尋ねた、するとその部下は見たと答へた。

Call to は人を呼ぶ意。 inquired whether = asked if. the latter は one of his men を指す。 replied in the affirmative = said "Yes". 比較。 Reply in the affirmative の反對

は reply in the negative (reply の代りに answer も勿論可) なり。 *He replied in the negative = said "No"* (彼は否と答へた)。

155. ヲヴァインストーンは其幼時劇烈なる勞働に身を委ねしことを遺憾とせずして却つて其幼時が斯の如く費されしことを喜びたり。彼曰く「今に及んで余は往時の勞働生活を回顧すればそれが余の教育の大部分を構成せることに對して感謝の念を禁ずること能はざるものなり、而も若し出來得べくんば余は再び幼時と同じ下層の生活状態の下に世路に入り、幼時と同じ剛健なる鍛練生活を送らむことを欲するものなり」と。

Livingstone は亞弗利加探見を以て有名なる英國の旅行家。 be devoted to は何々に捧げるの意。 *His whole life was devoted to the study of English.* (彼は英語の研究に一生を献げた)。 on the contrary は之に反しの意。 *There was no sign of disorder, but on the contrary the room was cleanliness itself* (亂脈どころかその部下は非常に綺麗であつた)。 so = thus = in that way. look back on は回顧するの意。 比較。 *He is looking forward to the time with pleasure* (彼はその時を楽しみに待つてゐる)。 cannot but は何々せざるを得ずの意。 *I could not but laugh at the man* (僕はその人を見て笑はずにはゐられなかつた)。 比較。 Can but (只能ふ) も cannot but (ほか能はぬ) と同じく何々せざるを得ぬの意となることあり。 *I can but think so* (僕は左様考へざるを得ない)。 were it possible = if it were possible = if it would be possible (it は下に述べることを表はす)。 I should like to は何々したいの意。 I would like to ともいへど前者の方文法上正し。 *I should like to see it for myself* (自分の眼でそれを現に見たいものだ)。 begin life は生れることてなく生計を立て始めるをいふ。 *He began life as a barbar* (彼は理髮師で世渡りを始めた)。 over again は再び。 hardy training. 勞働生活が與へる剛健的な鍛練をいふ。



156. 自分は美しい海や、輝やく星や、星を翳ふて疾く走る雲杯を見て如何に感動したにしても、自分が社交上や智識上の人生の娯樂の一切から遠ざかりつゝあつたこと又は忘れたくとも忘れることが出来なかつた。

☞ *over them* は星の面を翳ふての意。 *all the social and intellectual enjoyment of life* とは友人と交はる時の楽しみや讀書の楽しみ等をいふ。

157. 吾人は前回の戦争中の出来事を回想すれば此の戦争をして斯の如く光榮ある終極に導きし人々の熱誠と勇氣と精力とを歎美する他なし。

☞ *look back to* は回想するの義なり、但 *look back on* の方普通。 *can but=cannot but* (155 の註参考)。 *conducted to a close* は *brought to a close* に同じ。—*The consultation was brought to a satisfactory close* (相談が圓滿に纏つた)。

158. 光榮を愛する念は豪傑を作るに過ぎぬ、光榮を卑む念は大人物を作る。

☞ *can only create=can create nothing but*。 *create* は造る、*creator* は造物主、*creature* は動物、*creation* は萬物又は森羅萬象。

159. 苟も價值ある人物となるには、その人物が世の中の日々の勞働や、誘惑や、試みの中に毅然として立つことが出来、且つ實生活の苦難に堪へ得ることが出来ねばならぬ。

☞ *To be worth anything* は *character* が何等かの價值を有するようになるにはの意。 *capable of+Gerund* は何々することが出来るの意。—*He is capable of speaking several languages* (彼は數ヶ國の言葉を話すことが出来る)。 *stand upon one's feet* は他人に頼らずに獨立してゐるをいふ。—*One should stand (firm) on one's feet* (人は獨立獨行しなければならぬ)。 比較。—*He is old enough to stand on his own legs* (彼はもう獨立してよい年だ)。 "Pretty well, I am upon my legs again."

"How! already?" "Yes, I have been obliged to part with my coach and horses, and must walk now" (「可なりです、また upon my legs なのです。」「何うして! もう?」「エー、馬車を賣らなければならなくなつたので今では歩く他ありません。」) 此の文章は破産をした者が往來で友人に出逢つた時の問答であるから upon my legs は獨立が出来た意と歩いてゐる意との兩意に通ずる洒落)。 *bear the wear-and-tear of* は何々の消磨力に耐へる即ち何々のために弱らせられぬことをいふ。 比較。—*Nothing can resist the wear-and-tear of time* (時のために破損せぬものは何もない)。

160. 彼は自分自身の名聲の如きは之をそのなるがまゝに棄てて顧みなかつた、之を戦時に樹てた自分の勳功と平時に施した自分の改革とに防禦させて顧みなかつた。

☞ *His own character* 即ち茲ては *His own reputation* は *left* の目的なり。 *to take care of itself* は自分で自分の世話をするの意。—*Take care of the pence, and the pounds will take care of themselves* (片を注意すれば磅は自分で注意する、これは小金を注意して使へば大金は自ら溜まつて來るといふ意の諺)。 *Take care of the sense, and the sounds will take care of themselves* (意味に注意すれば期讀法は自然に判つて來る)。—*L. Carroll. he left it—in peace* は彼は世人の毀譽褒貶などには屈托せず一意専心亂に捷ち治に施すこと即ち治國平天下に努めた意。 *in war* は *in time of war* の意。 比較。—*Then we were at war with Germany* (その時は我々は獨逸と戦争してゐた)。 *in peace* は茲ては *in time of peace* の意。 *In peace* が熟語の時は次の意味となる。—*One who does wrong can not sleep in peace* (悪事をなす者は安眠高枕は出来ぬ)。 比較。 *At peace* は親善な状態にあるをいふ。—*All the countries in the world are now at peace with each other* (今は世界各國共親善である)。

161. 僕は餘人の愛顧よりも彼の愛顧を得ることを望んだ、



そして出来るだけ彼と親しんだ。

② cared for = desired:—I don't care for wealth (僕は富は欲しくない). To keep (in) with. 親しくする。

162. 他人が話をしてゐる時には横から口を出さぬやうに注意せよ、彼の話を仕舞まで聴くやうにすればそれだけ能く彼の言が解かるやうになる、そしてまたそれだけ適切な返答をすることが出来るやうになる。

③ To hear one out = to hear one to an end. the better. better to that degree (先方の話を残らず聴けばそれだけよく)にして前の the と better は共に副詞、後の the は副詞、better は形容詞。

163. 兎角人間は遊惰逸樂に流れることを愛するものであるが之を戒めなければならぬ、そして眞事に孜々汲々と勉強するやうに直に決心しなければならぬ。

④ Do not allow yourself to = Be careful not to. to carry away. 我を忘れさず、自制力を奪ふ、恍惚たらしむ。to make up one's mind. 決心する。

164. 或る勇敢な兵士が戦争で兩腕を彈ち落されたので、聯隊長が半クラウンの褒美を彼に遣らうと言つた。處がその兵士は答へた、「大佐殿、確に閣下は私は一對の手袋を失つたばかりだとお考へなのでせう」と。

⑤ had his arms carried off. これは have + 目的 + 過去分詞の公式に相當し何々を何々させる又は何々を何々されるの孰れの意味にもなれども茲ては後者即ち受動態の意味にして前者即ち起動態の意味にあらず。carry off は銃丸のためにさらはれたるをいふ。crown は英貨五志。you think—of gloves. これは二志半ばかりの金を呉れるとは酷い、定めし閣下は私を兩腕ではなく兩の手袋を失つたと思つてゐられるのでせうとの揶揄なり。

165. 成程彼は戦争をしたにはしたが、併し戦争のために

戦争をしたのではなかつた。彼は彼の平和策を實行するに方つて止むを得ず戦争をしたのであつた。

⑥ To wage war = to carry on war (戦争を行ふ). indeed, but に對して成る程又は如何にも、却と譯す。for war's sake. 戦争のためにとは for the mere love of war 即ち只戦争がしたさに、戦争道樂てと同義 (sake の前には何んな名詞も所有格になることが出来る)。in carrying out = when he was carrying out (to carry out は計畫を愈よ實際に遂行するの意)。

166. 世の中には蜂のやうに花といふ花から蜜を吸ひ集めるやうな人があるかと思ふと、また蜘蛛のやうに毒ばかり取つて行くやうな人がある。或る人間は何時何處へ行つても幸福を見出して常に欣々然としてゐる。又或る人間はいつも葬式の歸りのやうに見える。

⑦ on every occasion = whenever. holiday は茲ては happiness と同義。with him は have, bring, carry, take 等の動詞に伴ふ語にして譯するに及ばず:—Have you any money with you (金を持つてゐますか)? Carry an umbrella with you, for it threatens to rain (降りさうだから傘をお持ち). from funeral に冠詞なきは熟語なればなり。

167. 癩癩の豊富な源をなすものはそれからそれへと限りなく空中樓閣を描く習慣である。

⑧ 本文の意味は人は常に種々様々の空中樓閣を描くから言ひ換へれば種々様々の妄想に耽けるから自分の思ふやうに行かなくなつて癩癩を起すのであるの意。castle-building in the air は to build a castle in the air を名詞形にしたる語法。

168. 凡そ戦闘行爲の主とする目的は敵の戦意を挫き和を乞はしむるにあり——而も如何なる戦争に於いても這は早ければ早き程益々可なるものなり。

⑨ in all cases は in all military operations と同義に解せよ、總ての場合に於いてと譯するため、on all occasions と



混同する虞あり。the sooner the better は the sooner it is the better it is の略:—The more the better=The more it is, the better it is (多々益々辨ず)。

169. 我々が蒙つてゐる艱難や不幸は、他人の艱難や不幸が若し我々はその他人と境遇を交換することが出来る場合に我々に堪へ難い程、堪へ難いものではない。

lie under=are suffering, are easier の次ぎに to bear を入れて解せよ。those=the hardships or misfortunes, would be の次ぎに easy を加へて解せよ。in case=if.

170. 書籍を手に入れることが容易になつたために却つて書籍は以前よりも珍重されなくなつて来た。

very は茲ては眞のといふ形容詞なり、譯文の方には却つてとしたり。cause one to は何々を何々させる即ち let one 又は make one と同じ:—The uncertainty of weather is causing the price of rice to rise (天候が定まらないために米價が上がる)。

171. 若しも或る友人が君等は僕に十中八九當りさうもない富籤に有り金を残らず賭けるようにと忠告しますかどうですと尋ねるやうなことがあるとすれば、我々はそんな危い事は止めるように極力努めます。

Were to は未來の想像を表はす。his all の all は茲ては名詞。ten to one against は十中八九までは反したる即ち勝ち目一負け目十位の割合なるをいふ。dissuade one from は人に何々をせぬように説伏することにして persuade one to (人に何々をするように説伏する)の反對:—I dissuaded him from undertaking such a work (僕はそんな仕事は企てないように彼に説きつけた)。比較:—I have persuaded him to undertake that work (僕はその仕事を企てるように彼に説き伏せた)。running such a risk は斯かる危険を犯すこと即ち茲の run は他動詞:—I will not run such a danger for the world (僕はどんなことがあつてもそんな危険は犯さない)。

172. 彼はまた走ることが速く且つその遊戲に熟練してゐた。それ故頭のかしげ方や眼の光り方から判断すると彼が我に勝算ありとなしてゐたことは明白であつた。

quick on one's feet は quick on one's legs とも言ひ駈けることの速いことをいふ。counted=thought. in his favour は against him の反對即ち彼に負してゐるの意:—The decision was given in his favour (裁判は彼の勝ちになつた)。

173. 僕は汽車で急げるだけ急いでイングラントを眞直に横断して旅行しました。睡眠と食事とは時の拍子に任せて。

As fast as...can carry one. 何々で急げるだけ急いで:—You had better go home as fast as the motor-car can carry you (君は自動車で急げるだけ急いで歸る方がよい)。To leave to chance. 成り行きに任す:—You should not leave the education of your young family to chance (子供の教育を放つて置くものではない)。

174. 老ゆる道を知るは智慧の上乗なるもので、且處世術中の至難事の一つである。

To know how to grow old. To know how to live と同じ。the master-work (=master-piece) of wisdom. 智慧の傑作とは人間のする一番賢い事の意。one of—living. 處世術を説いた書物の中で一番難解な章の一つとは處世術中の最大秘訣の一つの意。本文は The Use of Life の冒頭の The most important thing to learn in life is how to live. と同巧異曲に過ぎぬ。

175. 図書館員とは図書館の世話をする人である。

have charge of は世話をする又は監理するの意:—He is the person who has charge of the school (あれが校長です)。比較:—Who will take charge of the school during his absence (不在中は誰が學校を預るでせう)?

176. 我々はいつても勝手氣儘に振舞つてゐると想つてゐる。



いつでも左様したくないと思へば左様しないようにすることが出来るから何を今してゐようとも構はぬと想つてゐる。然し此の間に、竟には止めるにも止められぬまでに一種の習慣が形成固着しつゝあるものである。

from our choice とは自分等の好きでゐるの意:—He has become a merchant from his choice (彼は自分の好きで商人になつた). is no matter (it does not matter 即ち何うもないの意:—It is no matter to me whether he will succeed or not (彼は成功しようとしまいと僕には關せずだ). 比較:—It does not matter to me whether he will succeed or not (彼の成否は僕には沒交渉だ). another time (it is at another time の略). all the while=meanwhile. is forming and hardening (it is being formed and hardened) といふ受動態の代りをなす能動態なり。find ourselves helpless (は止めることも何うすることも出来ぬ不甲斐なきものと自分等を知るの意。比較:—He found himself helpless=He found that he was helpless=He found that he could not help it.

177. 若しも世の中に世界語と謂はれるだけの價値のある國語があるならば英語こそ左様謂はる可きものである。

If—so called. so を直ぐ前の language を指すものとして「若しも國語と稱するに足る程の國語があるならば」と誤解すべからず、この so は文尾の the universal language を指すものなり。

178. 愈よ終を告げた今度の四月のやうに天氣の好かつた月即ち田圃の仕事を行ふに適した月は我國には近年稀に見る所のものであつた。

has been favoured with (は何々を以て恵まれたの意にして has been supplied with, has been furnished with 等と同じ形なり:—The couple have been favoured with no child (あの夫婦には子が無い). suited to (は何々に適したるの意:—

Agriculture is suited to Japan (農業は日本に適してゐる). 比較:—Japan is suited for agriculture (日本は農業に適してゐる). that は the month of April の代り。come to a close (は終はるの意:—The negotiation has come to a satisfactory close (談判がうまく片付きました). 比較:—The war has come to an end (戦争が済んだ). What brought the war to a close (何うして戦争が終結したのか)?

179. その翌朝ワシントン(は咽喉が痛いと言つたが、確に彼は前日風を引いたのであつた。そしてその痛は夜になるに随つて益々甚しくなつたが彼はそれを構はずに置いた。

On the following morning 即ち翌朝は in the morning ともいふ。complained of (は何々だとこぼしたの意:—I have nothing to complain of (僕には何も不平はない). a sore throat (に限り) a headache (頭痛), toothache (歯痛) の如く言はざるに注意せよ。take cold (は風を引く、have a cold (は風を引いてゐる。the day before (は the previous day と同じ。make light of (は何々を輕んずる、馬鹿にする等の意:—Don't make light of my advice (僕の忠告を輕蔑してはいけぬ)。

180. 品性はその周圍に似るものである。

本文は「朱に交はれば赤くなる」といふやうな意。takes colour from... (から色彩を取るとは...の色になるの意。

181. 我々が科學上の發見があつたといふのは取りも直さず或る烟霞の士が造化翁の日記中の一頁を見付けて印刷するためにそれを筆寫したといふことなのである。

speak of (は何々があるといふ意。come upon (はぶつかる、出遇ふ、見付ける等の意。for his printer (は書物として廣く世の中に發表するためにの意。

182. 世人に善く思はれるやうになる人といふものは大概は我ながら自分を善く思つてゐる人である。

It (は後の who 以下を指す。thinks well of (は誰



々のことを善く思ふ即ち誰々に感心するの意。比較:—He always speaks well of others (あの人はいつも他人をほめます)。comes to は becomes to と同義:—How did he come to be so popular (あの人はどうしてあんなに人気が出たのでせう)?

183. 若しこの仕事が出来上つた時にそれが君の言つた様に出来てゐなければ、僕はそれを受取らんよ。

☞ To come up to はに達する:—The result has not come up to my anticipation (結果は豫期に副はなかつた)。In English no one can come up to him (英語では彼に及ぶ者はない)。

184. 堅實な結論は綿密な考察からよりも實際的の智識から來るものである。我々は本統に會得した時には理屈は殆んどこれぬものである。

☞ comes with は何々と一緒に來る即ち何々より起るの意:—In anything facility comes with application (どんな六ヶしい事でも精を出せば易くなる)。in what—reason but little は何事でも眞に解れば理屈は要らぬ。例へば繪でも音樂でも宗教でも論論や音樂論や宗教論を振り廻はしてゐる間は未だ堂に入つて居らぬ證據なり頓悟徹底すれば屁理屈は列べぬをいふ。茲の reason は動詞にして理屈をこれ廻はすをいふ。but little=only little.

185. 我々が制海權を失ふや否や此國は敵の掌中に陥つてしまふであらう。

☞ The moment=As soon as. to lose command of を自由にすることが出来なくなる。at the mercy of. 525 番の註を参照すべし。

186. 支那の戦艦は或は撃沈せられ或は戦闘力を喪はしめられた。そして戦争の一結果として制海權は戦捷國たる日本の艦隊に移つてしまつた。

☞ as a result of battle は戦争より生じた結果には種々様々のものがあるがその中の一つとしての意。the com-

mand of the sea は海上權又は制海權:—Spain had the command of the sea for a long time (西班牙は長らく海上權を握つてゐた)。

187. 人といふものは或る一事に身心を獻ければ獻ける程益々他事に拙くなり他人に依頼せざるを得ざるやうになるのである。斯かる人は他人を必要とすることは多いが他人と同化することは少いものである。

☞ The more—the less は何々することが多ければ多い程何々することが少いといふ意。devote oneself to は apply oneself to と同じく或る事に一意専念從事することをいふ。more—less は普通の人と比べていへるなり。have—in common with は誰々と共通に何々を有つ即ち何々が共通であるの意:—He has little in common with the world (彼は俗人に似た所が少い、俗人離れがしてゐる)。

188. 時として其の獨りを忍ぶことの出來ぬ人は腹の悪い人間か左もなければ智識の缺けた人間に相違ない。

☞ cannot endure one's own company とは獨りでは怖くて又は淋しくて耐まらぬをいふ。比較:—The superior man is careful in his own company (君子は其獨を慎む)。deficient (不十分な) は sufficient (充分な) の反對語。

189. その鑛泉はその地方の人々の大いなる資本である。彼等は養生のためや又は友人と共に徒然を慰むるために幾千となくその鑛泉へ出掛ける。

☞ a great asset は大資本:—Health is the only asset I have at my disposal (健康が僕の唯一の資本だ)。country folk は country people 即ち地方人。resort to は go to の雅言。in their thousands は彼等が何千といふ大數をなして。for the sake of health は養生のためにの意にして只 for health にても可。kill time pleasantly は楽しく銷閑するの意:—To kill time pleasantly I read any book that I could lay my hands on (つれづれを慰めるため僕は手當り次第に書物を読んだ)。in the



**company of** は誰々と一緒に:—I went there *in the company of* Mr. Kato (僕は加藤君と其處へ同行した).

**190.** 決して面前で人にお世辭をいふやうな人と交はるな。

**to keep company with** = to associate with. such...as = those...who. **to your face.** 君の面前での意。

**191.** 智識のない人々の集團は蒸氣機關のない汽車に喩へることが出来やう。

**to compare to.** に喩へるの意:—Life may be compared to a voyage (人生は航海に喩へることが出来る).

**192.** 心を働かすことは人間の爲る事のうちに最も困難な事である、額に汗することは頭に汗することとは到底較べものにならぬ。

**to compare to.** この phrase は「に喩へる」が普通の意であるが、茲ては to compare with 即ち「に較べる」の意に用ひてある。

**193.** 書物は購人に譬へることが出来る、若し良いものならばいつまでも結構であるが、悪いものならばいくら早く追拂つても構はない。

**compare to** は譬へるの意:—Life may be compared to a voyage (人の一生は航海に譬へられる). **比較. Compare with** なければ比較するの意:—In ability none can favourably compare with you (腕前では君の右に出づる者はない). **cannot last too long** は何時まで繼續してもまだ足りない:—The vacation cannot last too long (長休みはいつまで續いてもよい). **get rid of** は何々に關して免れるの意、但茲の rid は過去分詞をなすものなり:—Get rid of any such companion (そんな友達を追拂つてしまへ). **比較. 次**の rid は原形:—The cat can rid a house of its rats (猫は家の鼠を平げることが出来る).

**194.** 彼は人並優れて賢い人ではあつたが、それでも死ぬ

少し前に、自分の學び得た斯んな瑣細な智識杯は未だ是から學ばなければならぬ智識に較べたならば何んでもない、と言つた。

**all his knowledge.** これしきの智識の如き意。 **to be as nothing.** 無いも同然のやうだ、九牛の一毛のやうだ、等の意。 **to compare with.** 「に較べる」の意:—His defects are infinitesimal compared with his great qualities (氏の缺點は氏の長所に比べたならば微細なものである).

**195.** その時計は決して低廉ではなかつた、そして僕のやうな資産の乏しい者には餘りに高價であつた、併し申出の代價では安價であつた、と云ふ譯は機械の具合にかけては全く天下の逸品であつたからであつた。

**limited means.** 限りある資産即ち僅な資産。 **still, still, yet** は but よりも意味強し。 **as to.** は何うかと言ふに。 **to defy comparison.** 且較を挑むとは何とでも比べて見ろといふの意で天下無比であるといふに同じ:—The beauty of the scenery defies description (その佳景は筆紙に盡し難し).

**196.** 彼が學んだ總の智識は却つて彼に彼が未だこれから學ばねばならぬ智識に比較したならば彼が學んだ智識は如何に僅かであつたかを感じしめたに過ぎなかつた。

**in comparison to** = compared with. **what remained to be known** = what he had yet to know. (known の後には by him を略せり、him が代名詞故).

**197.** 自分の爲すべき事を爲す一番閑暇のある人はそれを爲す時間の一番少ない人であるといふ言葉は實に名言である、随つてまた、働く時間が少しもないと憊つことは自分が憶病てその努力を嫌つてゐることを白狀するのも同然であるといふ言葉も前の言葉と全く同じやうに眞實である。

**the most leisure** を to accomplish what they ought to do にかけて解せよ。 **complain of** は小言をいふ意:—He complains of having no pocket-money (彼は小使錢がないと