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怎樣得到你所要的一切

HOW TO GET WHAT YOU WANT

人不是萬物的獵狗 萬物才是人的獵狗

一塊磁石，能夠吸引鐵質的礦物。我們人，不論男和女，就是人類中的磁石。我們的環境，交遊，和一切狀況，就是我們心靈吸引的結果。這些事事物物，在實質上到我們這裏來，就因為我們在心靈上集注於它，使我們本身和它生出關係來；我們的思想，見解，我們對於一生境遇地位的意象，對於個人前途的觀念，恰恰的可以牽引我們到那個平面上去，同磁石的吸引一樣。“去想你所要的事物”。最深的哲理，就包含在這幾個字裏面。你應該很清明很堅定地去想它們，集注你所有的心力願力，揮斥你所有的全副精神，準對着它們努力奮鬥。這就是使你自已成爲一片磁石，去吸引你所要的一切的方法。

要是你的心理，意料，期待，都貫注在貧困，失敗，顛沛上；將你的雄心，希望，和佳境的期盼，都驅除淨盡了，使你的心靈上完全受恐懼，煩惱，疑慮的宰制，這樣，就這一點主觀的磁石性，一定要牽引你到貧窶

A piece of magnetized steel attracts the products of iron ore. Men and women are human magnets. Our environment, our associates, our general condition are the result of our mental attraction. These things have come to us on the physical plane because we have concentrated upon them, have related ourselves to them mentally; our thoughts, our viewpoints, our conception of what our status and position in life will be, our ideal of our future, will draw us exactly to that plane like a lodestone. “Think the things you want.” The profoundest philosophy is locked up in these few words. Think of them clearly, persistently, concentrating upon them with all the force and might of your mind, and struggle toward them with all your energy. This is the way to make yourself a magnet for the things you want.

Focus your mind, your predictions, your expectations on poverty, failure and wretchedness; banish ambition, hope, expectation of good things, and give full sway in your mentality to fear, worry, doubt, and the ego magnet will draw you unerringly to squalid surround-

的環境，卑下的地位，相與的，都是一班心理上低一級，社會上下一級的人物。

心上想要什麼，這就是造物預先送給你的許可狀，表示在這個大千世界，無盡寶藏裏面，區區這一些，已經是你的了。

你的現狀無論怎樣的失意，你的前途無論怎樣的黯澹，都沒有關係，祇要你抱定你的志願，振起堅忍不拔的精神，就不難把它現實出來。凡是你所希望達到的，摹擬那一種完美的情形，揣想那一種成功的景象，作算你自己已經達到所渴望的地位了。不要承認有什麼限制，除了你所想望的成功以外，不要讓別種思想，闖進你的心田。這就是渡過難關的方法；這就是開通上進的道路，使你增高地位，光大前程的方法。

構造人生的骨幹，是抽象的。這是建築在心靈的平面上的。你現在就在奠定你的前程的基礎，更按照你所設想的範圍，來劃定它的界址。你不能做什麼比你所計劃到的，更大一些的事。所以心智的計劃，總是在先。你將來的造就，不過照今天所設想的，詳細實行出來。將來祇是現在

ings, to an inferior position, to association with persons of a lower order of mind on a meaner social plane.

A desire in the heart for anything is Nature's sure promise sent beforehand to indicate that it is yours already in the limitless realm of supply.

No matter how discouraging your present outlook, how unpromising your future, cling to your desire with all the tenacity you can muster and you will realize it. Picture the ideal conditions, visualize the success, which you long to attain; imagine yourself already in the position you are ambitious to reach. Do not acknowledge limitations, do not allow any other suggestion to lodge in your mind than the success you long for. This is the way out of your difficulties; this is the way to open door ahead of you to places higher up, to better and brighter conditions.

The framework of your life structure is invisible. It is on the mental plane. You are laying the foundation for your future, fixing its limits by the expectations you are visualizing. You can not do anything bigger than you plan to do. The mental plans always come first. Your future building will merely be carrying in detail what you are visualizing to-day. The future is simply an

的擴大。現在，你自己正在決定本身的位置，和解決要成功甚麼樣一種人物。

換句話說，你現在正是在那裏造就你的將來，確定你在世界上的地位。這個地位，按照你的心計，按照你的想像，可以廣，可以狹，也可以日進無疆地發榮滋長，也可以每况愈下地窘迫艱困。

我們多數人的人生，為甚麼這樣的狹隘，困迫，細小，平庸，唯一的理由，就是因為我們怕呼起所抱的願望和希冀，怕苦心焦慮地去求實現。更不相信我們想要什麼，就可以據為已有的，只曉得限制和障阻。這樣的思想錯誤，自信力缺少，使自己的磁性完全消失。所看見的祇有前途的障礙，忘記了人是比什麼都偉大，甚麼障礙可以抵抗人的願力。人不是萬物的芻狗，萬物才是人的芻狗。

extension of the present. You are locating yourself, settling what you are to be. In other words, you are right now making your future, deciding what your position in the world shall be. And it will be broad, ever growing, ever expanding, or it will become narrower, more pinched and ratty, according to your mental plan, according to the vision you see.

One reason why the lives of many of us are so narrow and pinched, small and commonplace, is because we are afraid to fling out our desires, our longings, afraid to visualize them. Instead of believing in our possession of the things we desire, we believe in our limitations, in our restrictions. We demagnetize ourselves by wrong thinking and lack of faith. We see only the obstacles in our path, and forget that man is greater than any obstacle that can oppose itself to his will. "Man is not the creature of circumstances. Circumstances are the creatures of man."

本書三十篇。請任擇一篇。
予以簡練揣摩。躬行力踐。
民族的英傑。世界的豪貴。
舉可以自力致之。

爲甚麼我不能做

WHY CAN'T I DO IT?

爲甚麼這一位那一位都成功了一尊人物
就剩我一個是無用的人

人類的歷史上，有無數的成例，多少男子和女子，把他們身受的障阻，一轉變而爲超人的秉賦。世界各方困苦的青年，和貧乏困厄一切最難堪的環境相抗衡，不管種種的難關，和本身的或者有某種畸形的弱點，却能夠大有作爲，嶄然露頭角，真可以羞一般故爲飾詞，自甘雌伏，小遇妨礙，就惶惶若不可抗禦，而畏難苟安的青年了。

這些困苦的青年，爲什麼能夠奮勇抵抗你所視爲至難的事物，而終於制勝，這一定有重大的理由在；你應該是能夠找出來的。你毋勞遠求。這不是什麼秘密。事實就是這些困苦青年的內心觀念是正確的。他們已經抱定去做的意志。任什麼也不能把他們擱拒回去。他們並不注意你所縷縷指陳，視若大事的那些障阻。他們祇注視着他們的標的，並不注視着梗阻中途

There are innumerable instances in human history of men and women who have turned their very handicaps into superb assets. The poor boys and girls in every part of the world, who are defying poverty and hardships and the most inhospitable environment; who, in spite of difficulties and in some instances personal deformities, are winning out in a large way, would shame the multitudes of young people who are cowering behind excuses afraid to branch out because of relatively small obstacles and difficulties, which seem unsurmountable to them.

There must be some significant reason why these poor boys and girls are bravely defying and overcoming the things which look so formidable to you; and you ought to be able to find it out. You won't have far to seek. It is no secret. The fact is, the reason is right inside of these poor boys and girls. They have got the will to do. Nothing can hold them back. They care nothing for the objections and obstacles which you harp about so much, which look so big to you. They look only at their goal, not at the things that bar

，使他們萌退志的那些事物。他們威力的祕密，就在他們制勝的決心。

青年人最沒有深刻了解的，就是一個人的主觀，可以使萬物染成色彩，一切成功的根源，在於一心，凡百的成就，都是發源於此。你和我一樣，可以大，可以小，一如我們心理的造就我們。我們是自己劃定止境的。

任何時你看見一個青年人，並沒有比你高的資質，却在你所認為極尋常的境遇裏面，成就顯著的事業，這就可以使你加以思考了。你應該說，“爲甚麼我不能做？倘若這個人祇有這樣有限的資秉，在這樣不良的環境裏面，能夠有這樣大的成功，爲什麼不能我來做？我比較我周圍那一班有建樹的人，並不笨一些，我也要來做一番偉大的事功。”

倘若你顛沛困頓，莫知適從；倘若你的失敗，至再至三；倘若你勇氣銷歇，決不要輕易放手。反而要問問自己，“這是甚麼一會事？”“爲甚麼這一位那一位都成功了一尊人物，就剩我一個是沒有用的人？這到底是什麼理由？爲什麼我應該是困頓，消極，沮喪？

the way and try to turn them back. The secret of their power is in their determination to conquer.

Young people especially do not realize that it is their own outlook that colors everything, that the origin of all success is in the mind, that everything achieved by man begins there. You and I will be as big or as small as our minds make us. We make our own limitations.

Whenever you see a young man with no higher qualifications than your own, making a remarkable career out of what you consider as very ordinary condition, it should set you thinking. You ought to say, “Why can't I do it? If this fellow is making such a grand success out of such forbidding assets, in such an inhospitable environment, why can't I do something myself? I am not mentally inferior to those about me who are doing splendid work, and I shall do big things, too.”

If you are down and out, and you don't know which way to turn; if you have failed again and again; if you have lost courage, don't give up the game. Rather ask yourself, “What is the matter with me?” “Why is this or that other man a somebody and I a nobody? What is the reason of it all? Why should I be down and out, discouraged, despondent? Is there no place

這個世界上是不是沒有我的地位？天生我下來是沒有使命的麼？難道不和那些造福人羣的人們一樣的負着任務麼？總是什麼地方有一些不對，我來把他找出來，加以糾正。我不是畢生失敗的。我被遣送到這裏，不是來做一個失敗人物的。我決意要成功。我是向着成功的途徑前進。我能做，我願意去做所要做的一切。”

一般人所最感困難的，就是他們從來不知道去發現自己天賦的本能。他們祇期待着外界的援助，他們專要想本身以外有什麼地方可以使他們坐享其成，有什麼人可以假以援助，讓他們依托權勢，以圖成全。他們的前程也就憔悴可憐，沒有什麼了不得的了。

當你把期待外來奧援的心收拾起之後；當你深知灼見，能夠補救你的平凡，挽回你的失敗的力量，是在你的本身裏面，這樣，你才可以開始把握住生命的本真，做些事業出來。

“爲甚麼我不能做？”

當然你能夠的，只要下決心，盾之以堅毅，這就是一般具有大勇的人物由此成大功的。

你可以做成功你所決心要做的任怎樣一個人物。

in the world for me? Was I not sent here for some purpose? Did I not bring a message into the world just as surely as these other people who are making good? There is something wrong somewhere, and I am going to find out what it is and remedy it. I am not going to fail in life. I was not sent here to be a failure. I am meant for success. I am going to succeed. I can and I will do the thing I want to do.”

The great trouble with most people is, they never learn to go on a voyage of discovery in their own natures. They look for outside help, they expect success to come from somewhere outside of them and depend upon somebody's assistance, somebody's pull or influence to boost them. There isn't much anything ahead of them.

When you give up expecting help from outside; when you realize that the power which is to redeem you from mediocrity or failure is right inside of you, then you will begin to get hold of the realities of life, and to do something.

“Why can't I do it?” Of course you can. Only resolve, and back up your resolution with the same grim determination that animated all brave souls who have won out.

You may be whatever you resolve to be.

你能做你是否肯去做 YOU CAN, BUT WILL YOU?

你等待些甚麼 甚麼東西抑制着你 甚麼人攔阻着你

賦有做事的能力是一件事，去做是另一件截然不相屬的事。在眼前無量數失敗的人們裏面，不知有多少蘊藏着未曾展布的能力。這些人賦有着這種能力，爲什麼不會用來做些事業出來？他們很可以在他們的社會裏面，有一些建樹，正不必張皇乞憐於麵包問題。他們也未嘗沒有做事業的機會。爲什麼不會做呢？

你說你希望使你的人生有價值，你也具着進取的雄心。爲甚麼不投袂奮起呢？你等待些什麼？甚麼東西抑制着你？甚麼人攔阻着你？答復這些問句，你可以立刻找出理由來。唯一的理由——你自己。

不要躲在那些愚拙的托辭後面，說什麼沒有機會，沒有人幫助，沒有人扶持，使你躋於顯要，沒有人指引你的前程。倘若你是有一些能力的，就是找不到路，也自己去硬闢一條出來。

人生途中的困難，可以發展我們智慮道德的機構，造成勇氣和精力。在熱帶地方，人們的食物，現成的長在樹上，住和衣都不發

It is one thing to have the ability to do something, but doing it is a very different thing. There is a tremendous amount of unproductive ability in the great failure of army to-day. Why did not the men who have it make something of themselves? Many of those men could be successful in their community, instead of mendicants in a bread line. They had the opportunity to make good. Why didn't they?

You say you long to make your life count, that you are ambitious to get on. Why don't you? What are you waiting for? What holds you down? Who is keeping you back? Answer these questions and you will find the reason. There is only one—yourself.

Do not hide behind such silly excuses as that you have no chance, nobody to help, nobody to boost you, to give you a pull, to help you to capital, nobody to show you the way. If there is something in you, you will make a way if you cannot find one.

It is the difficult things in life that develop our mental and moral muscle, that build up courage and stamina. In tropical countries, where man's food

生問題，那裏的人們自然的怠懶不修邊幅，所以他們所貢獻於文明進化的極少。一切的發明，和工業科學藝術的進展，都是犯着盛暑嚴寒，和自然界奮鬥的人們貢獻的。

成功在無論什麼場合上，都不是一蹴可幾的。獲得勝利的人，是不管環境的不良，遭遇的拂逆，不管別人不相干的話，說他是一定做不到的，他能夠超越一切障礙，而卓然自見於世。爲什麼？因爲就是這一種去制勝當前的障礙的奮鬥，才產生出新力量，這種力量，才挈着他，一步一步趨赴他的目的地。

倘若我們要去某項事業，我們的心志，不過是一種微弱的願望，假定着這件事是不要費多大努力的，這一種清淡的意願，是沒有磁引力的。心志，必須有宏願和毅力做後盾，這是心理上應具的態度。才可以操得勝算。

假定你一面要想在這個世界上有所建樹，一面却感覺到前途種種障礙的難於排除，你切不可趨於消極，障礙，在距離遠的地方看去，是這樣的嚇人，可是當我們走近去，却漸漸的變小了。

practically grows on trees ready to eat, and where there is little or no housing or clothing problem, the people are naturally indolent, slipshod, and slovenly. Consequently they have contributed but little to civilization. The inventions and discoveries, the advancement of industry, science and art, have been contributed by men who have struggled with hard conditions of Nature, and have experienced the rigors of cold and heat.

Success in any field is never a walk over. It is the man who wins in spite of circumstances, in spite of adverse conditions, the man who wins when other people say he cannot, the man who rides over obstacles that gets on in this world. And why? Because the very struggle to overcome the obstacles in his way develops the power that carries him step by step to his goal.

If our ambition is merely a weak desire to do a certain thing provided it does not cost much effort, there is no magnetism in such a milk-and-water purpose. The ambition must be backed by the willingness and the determination to do. This is the mental attitude that wins.

If you are trying to get a start in the world but don't feel able to remove the many barriers that block your way, do not get discouraged. The obstacles that look so formidable at a distance will grow smaller

祇要你自己具着勇氣和自信，前面的路，當你奮勇邁進的時候，自然會清除出來的。試一讀偉人的事蹟，他們從起始發軔，掃除重重的障阻以底於成功，再一看你自己的所謂障阻，真就微不足道了。張大你自己的自信心，就可以減小你程途中的障礙物。

人生成功的全部科學，就在堅強擁護我們的決心和能力，去做我們所要做的事。須要把我們的臉正對着我們的目標，縱使有一座樂園在引誘着你，也不要向右轉，失敗和禍殃在威嚇着你，也不要向左轉。

人們說起勝利，好像是一種什麼幸運。工作才是勝利。任什麼場合，工作做完，勝利就得到。

and smaller as you approach. Have courage and confidence in yourself and the road will clear before you as you advance. Read the life stories of great men who from the start have cleared their pathway of obstructions which make yours look puny. Magnify your faith in yourself and you will minimize the obstacles in your way.

The whole science of success in life consists in the vigorous, persistent affirmation of our determination and our ability to do the thing we have set our heart on. It consists in setting our face toward our goal, turning neither to the right nor the left, though a Paradise tempt us, or failure and disaster threaten us.

Men talk of victory as of something fortunate. Work is victory. Wherever work is done victory is obtained.

今 日 T O D A Y

我們每一個人日曆上所有的 永遠祇有這個今日

時間是這樣的寶貴，它分配給我們的，祇有那極小的可能片段，一個時間就這一瞬。我們不能再度度着剛才過去的一剎那，也不能度着就要來的一瞬息。“正正的當那鐘的振子擺過去，擺過現在的一片時——祇有這個時間，才是我們所能確定

Time is so precious that it is dealt to us only in the smallest possible fractions, a tiny moment at a time. We can not live again a moment that has just passed, nor can we live in the moment that is to come. Just while the pendulum is swinging through the present instant—this is the only time

據爲己有，才可以從事於思考和工作。爲什麼我們不把它做成一個圓滿的時間，不在這個時間之中，儘量的抉取可能的一切，任令因循曠廢呢？爲什麼我們把它整整地消失在幻想將來，懊惱既往呢？

『他日』是日曆上沒有的。『等一會』是日曆上沒有的；『昨日』『上星期』『去年』是不書寫在那上面的。所有的，祇有今日，我們每一個人的日曆上所有的，也永遠祇有這個今日。過去是屬於已逝，未來是不在這裏。我們度着的，就是這一個永久的現在。

昨天是結束的了，今天是任什麼都可以做，凡百的成功，我們所能得到的，都是從『今天』來的，都是從正當利用我們現在度着的這一片時來的，倘若我們能夠認識這幾點，我們的人生又何致於這樣的憔悴無成績？

很多人都懷着一種含糊的見解，以爲我們生活着的，又不祇是這一天；我們整個的度着過去現在和將來。當然這是不可能的。我們度着的只有目前經過的這一片時。我們的命運就寄托在這一片時之內。我們的成功，和失敗，全須經由這一片時的門，我們就用它所賦予我們的，來決定自己的命運。

we are sure of, the only time in which to do our thinking, our working. Why should we not make this a perfect moment, and instead of being indifferent to it, extract from it all its possibilities? Why should we lose it altogether in dreaming of the future or regretting the past?

"Some day" is not on the calendar. "By and by" is not on the calendar. "Yesterday," "last week," "last year" are not written there. Today is the only thing that is, or ever will be on the Calendar of Time for any of us. The past has ceased to exist and the future is not here. We live in one perpetual Now.

If we could only realize that yesterday is done with and that today is everything, that all the success which will ever be ours must come from the todays, from the right use of the instant we are passing through, our lives would not be so starved, so lean and unfruitful.

Most of us have a sort of indefinite idea that we live more than a day at a time; that we are living all along through the past, the present, and the future. But of course this is impossible. We are living only in the passing instant. In that is our destiny. Our success or failure depends upon what comes to us through the gateway of the moment, and that we determine ourselves.

今日不但是一個新的日子，並且是一個新的發軔。宇宙每一年給予我們三百六十五個新機會。倘若我們今天作事拙劣，倘若我們鑄成大錯，倘若我們虛擲了時間，倘若我們有什麼錯誤，它在明天早晨給予我們一個新機會。它使我們在一個新日子發軔之前，先把我們端整起來，給予沉酣的睡眠，協助我們把思想界中上一天做錯事的印象，足以使我們感到懊惱痛苦的，加以滌除，以便迎合新的機會。它不但滌除我們的苦惱，給我們一張明潔登記證，併且給我們一紙康健證明書。它把我們頂踵改造，蘇復身體中的每一個細胞，給我們新勇氣，新希望，新熱誠，和新出於矧的身體，不復是那隔夜疲乏勞瘁的人物。『今日，是一年中最佳的一日。』

青年的時代，我們正可以大有作為，來潤澤人生。青年人的每一小時，都充滿着黃金的机会。每一天，宇宙給我們一個新的機會，使我們作進一步更盛大的努力，然而多少人接受這個挾着無上機會的新日子，仍舊是依樣葫蘆，和已往的單調的闌珊的日子一樣！我們不是常常聽見人們在早上說，

'Today is not only a new day, but a new beginning. Nature gives us three hundred and sixty-five new chances every year. If we botch today, if we make all sorts of slips and blunders, if we waste the hours, if we make mistakes, she gives us a new chance to-morrow morning. And before she launches us on the new day, she prepares us to take advantage of the fresh opportunities by putting us under the sweet anesthetic of sleep, thus helping us to erase from our mental gallery the pictures of the previous day's mistakes, which caused us regret and suffering. She not only gives us a clean slate by erasing a lot of our troubles, but she also gives us a clean bill of health. She makes us all over, renews and re-burnishes every cell in the body, gives us new courage, new hope, new enthusiasm, a refreshed, renewed body, for a weary, fagged one. "To-day is the best day of the year."

Youth is the time in which we can do most to enrich life. Every hour of youth is fraught with golden possibilities. Every day Nature gives all of us a new chance for more splendid endeavor, and yet how many accept a new day with its superb possibilities as just a repetition of the monotonous uneventful days that have gone before! How often do we hear people

‘好，又是一天的辛苦臨到頭上了！’在他們，真是這樣的；因為一個人的思想怎樣，他的人就是怎樣。

任什麼事，都可以在早晨起始發軔，逕直進行。進行的最好方法，祇要你一蘇醒的時候，就下一決心，這一天是勝算穩操，可以無往不利，毋庸瞻前顧後，祇要對準你自己抱負的目標，發揮進取堅毅振奮的精神，努力前進。

不要懊惱既往，也不要過於夢想將來，祇生活着現在。做這一時間的工課。

須要記取，昨天是已逝的了。明天還沒有誕育出來。屬於你的唯一的時間，祇有這眼前的一片時。

不要去管什麼樣的遇合和不遇合，什麼來了，和什麼沒有來，祇要你決意要在這一天的每一項經驗裏面，抉取些益處，使你比較聰明一些，使你明天的錯誤比較少一些。

你一天能做的，當然能夠做二天，每一天的成就，可以增加你在下一天制勝的力量。每續至的一天的勝利，當然比上一天容易獲得，這樣一天一天的得寸進尺，直待你養成一種習慣，使你的生跟隨你無往而不得

say in the morning, "Well, here is another day's grind ahead of me!" And so it is—for them; for "as a man thinketh so is he."

There is everything in starting right in the morning and right away. And the best way to do this is just to resolve when you awake that this day shall be one perpetual triumph, that there shall be no trace of defeat in it, that you will take no back tracks, that you will move progressively, persistently, and energetically toward the goal of your ambition.

Don't regret the past, or dream too much of the future, but live in the present. Get your lesson from the hour.

Remember that yesterday is dead. To-morrow is not yet born. The only time that belongs to you is the passing moment.

No matter what happens or does not happen, what comes or does not come, resolve that you will extract from every experience of the day something of good, something that will make you wiser and show you how to make fewer mistakes to-morrow.

If you can do this for one day, you can do it for two days, and every day's triumph will add to your strength to win out the next day. Each succeeding day's victory will become easier and easier, until you have firm-

成功。要使整個人生獲得成功，沒有別的方法，祇有使每一個今天，獲得一個成功。

ed the habit of making life a success as you go. There is no other way to make the whole of life a success but to make every today a success.

毅勇

COURAGE

沒有毅勇的人 是命運的玩具 環境的傀儡 遭遇的奴隸

有人說，人生的失敗，多數是因為某一種性質的缺乏，這一種性質，不過是他全部智能的百分之一。所以，即使我們有九十九種優越的性質，祇要少了這一種——毅勇——我們的失敗殆可以無疑義，因為任什麼人，沒有這一種基本的性質，就是命運的玩具，環境的傀儡，遭遇的奴隸。

在偉大的人物，根本就沒有失敗這一回事。表面上的挫敗，不過是一種暫時的稽緩；他們知道成績是緊跟着每一次正當的努力，踵趾相接而來的，每一個原子，都能夠開花結實。

倘若我們去研究失敗的人們的人生，和那一般賦有能力而無所建樹的，我們可以發見大多數都是性情脆弱，易趨消極；他們沒有毅勇；他們性質裏面沒有勇往果斷的成分，他們表示着消極，懷疑，畏懼，惶惑，什

Some one has said that most people who fail in life do so because of the lack of some one quality which is but one hundredth of all the mental faculties. Although we may have ninety-nine strong faculties or qualities, if we are deficient in only one—courage—we are more than likely to fail, for the man or woman without this essential quality is the plaything of chance, the puppet of environment, the slave of circumstances.

To great souls there is no such thing as failure in the right. Apparent defeat is but a temporary delay; they know that success treads on the heels of every right effort, that every germ will struggle into flower and fruitage.

If we were to examine the lives of failures, those who are side-tracked, although they possess ability, we should find that most of them are weak, negative characters; they lack courage; they have no vigorous, assertive qualities in their make-up. They express negation, doubt, fear,

麼都和建設的力量處於相反的方向。他們從不會能夠把握住自己，從不會發揮潛藏着的本能，就這樣，他們都落伍而淪入後方了。

毅勇，生死以之，堅苦卓絕地工作，從來就成功似乎不可能的一切。

勇往邁進的人，未嘗沒有錯誤的舉措——有時是很嚴重的——不過綜其生平的成就，比較消極畏葸，憚於進取的人，就不可同日語。從來獲得勝利的，都是有毅勇的人。

我們要養成毅勇，方法很多——我們可以取徑於自尊，自信，自任。換言之，我們對於毅勇，可以從各種方向來幾及它，從它的分枝的培養，和構成它的原素的扶植，來養成它。

不相信自己的人。決不會勇於從事的。一個人對於他所担任的事，必須先自信有勝任的能力，然後才能舒展勇氣；因為勇氣單純是一種自覺，知道自己有抗禦危難，應付阻障的權能。

一個人心喪意沮，懷疑於自己的能力，就是把他實現理想的一切力量都剝奪了，因為沒有人能夠做比理想

uncertainty, everything that is opposed to creative power. They have never gotten hold of themselves, never developed their dormant possibilities, and so have fallen to the rear.

Courage, dead-in-earnestness, downright hard work have ever accomplished the seemingly impossible.

Men of force and courage may take false steps, may make mistakes,—sometimes serious ones—but in a lifetime they accomplish infinitely more than the negative, timid character, who never dares to push ahead. It is ever the bold man who is victorious.

There are many ways in which we can cultivate courage,—through the avenue of self-respect, through self-faith, self-confidence. In other words, we can cultivate and strengthen courage by approaching it in different directions, by cultivating its branches, or the qualities of which it is made up.

No one can be courageous who does not believe in himself. A man must have self-faith in his ability to do the thing he undertakes before he can show courage in it; for courage is simply the consciousness of power, of the ability to meet emergencies, to cope with obstacles.

The man who loses heart and becomes suspicious of his own ability is shorn of the very power necessary to realize his

中所自以為能做的更大一些的事。人們努力所獲的結果，決不會超過他所自信的範圍以上。

奮勉自任，才可以使我們發動無限止的威力。可以看清機會，可以抉發潛藏的力源，和未蘇醒的本能。倘若我們能充分自任，我們對於天職以內所應分做的事，和期望中所要做的事，自然奮起力作，不再躊躇。

自尊是性質的骨幹。它撐柱着人們，抗禦種種的艱難寵辱，沒有它，就什麼都陷於淪落屈服了。它扶權個人應有的尊嚴，鼓起懈弛的精神，祇要一息尚存，決不會舉白旗。

毅勇是至尊無上，可以制勝一切的困難，這種困難，在怯懦的人，早給牠嚇退了。具有毅勇的人，心有定守，自然的流露一種堅定可恃的神態，精誠所注，獲得公衆的贊助，不過是時間問題，因為公衆所信賴的，是勇於自任，堅於自信的人。

世界對於有毅勇的人，對於賦有謹嚴的自尊，卓絕的自信，沉勇的自任的人，只能讓他一條出路。

ideal, because no one can do a bigger thing than he thinks he can. The result of a man's efforts will never rise higher than his self-faith.

It is through confidence in ourselves that we touch infinite power. Self-confidence sees opportunities and discovers latent resources and dormant possibilities. If we had a consummate confidence in ourselves we should not hesitate to begin the things which we know we ought to do, and which we long to do.

Self-respect is the very backbone of character. It supports and buttresses a man against all sorts of trials and temptations before which a man lacking this falls. It cultivates one's pride and brace up one's lagging spirit, never to raise the white flag as long as there is a breath of life in him.

There is a sublimity about courage which rides triumphantly over all the difficulties which awe timid souls. The courageous man, who carries himself with an air of assurance and confidence and radiates forces, will sooner or later win the support of the public, because they believe in the man who dares, the man who trusts himself.

The world makes way for the courageous man, the man with scrupulous self-respect, supreme self-faith and bold self-confidence.

熱 誠

ENTHUSIASM

熱誠使我們長保青春 快樂 勇氣 使我們克成偉績

我們對於工作具着熱誠，這是人生的哲理，能夠使我們常保着青春，快樂，使我們勇於任事，所向有功；任何一件人類的偉績，都是熱誠做的背景。

有些人常是奇怪，為什麼在同一點出發的人們，別人就這樣的邁着驚人的大步，在短時期間，超越而前，出人頭地。理由所在，我們毋勞遠求，我們可以很快的發見他們是具着更深摯的熱誠，無論擔任什麼事，都挾着燃燒的心靈，熱烈的情感以俱赴。

很多中年人的人生，還是和初出校門的時候一樣，毫無進展。他們的熱誠早經銷歇；他們視工作為畏途。他們沒有前進着一步；有些人甚至反要退步，他們不懂為什麼不能上進，為什麼無所成就。

庸庸碌碌的朋友們，你一定要說你從來沒有好的機會，聘請你的人，待遇你也沒有什麼善意。是的，他們對於『麻木不仁』，『得過且過』，單為時間而工作

Enthusiasm in our work is the life philosophy that keeps us young, happy, vigorous and successful; it has always been back of every great human achievement.

Some of us often wonder why others who started out with us make such tremendous strides and get so far ahead in a short time. We need not look far for the reason. We will find very quickly that they are more enthusiastic than we are, that they have a burning zeal, a great passion for what they take.

There are many men in middle life who are practically where they were when they left school or college. Their enthusiasm has long since given out; their work has become drudgery. They have not advanced a particle; some have even retrograded, and they cannot understand why they do not get on, why they are not more successful.

You, my unsuccessful friend, may say you have never had a fair chance, that your employers have been prejudiced against you. Of course they are prejudiced against those who are moping, dragging around, and

，好像是『百無聊賴』，對於人生不感興趣的人們，當然是沒有善意的。

朋友，你是否竭力企圖你的錦片前程，懷着有增無減的熱誠來經營締造，還是覺得時間的難捱，長日的無聊，祇此一念之微，謬以千里，世界的待遇你，也自然的霄壤判然。你對於你的職業是否認為是一種無上的機會，良好的階梯，還是覺得你的心神集注着鐘點和薪金，兩種心理的差度，也不可以道里計。

從來完成大事業的人，沒有不具着有進無退的決心去肩起他的工作，具着無上的熱誠去推進他的工作，凡百樣的障礙艱阻，自然的迎刃悉解。

沒有什麼學術，什麼天才，可以代替一個燃燒的心靈，一個發於衷心的熱誠。多少大發明家，都賴着熱誠，才渡過若干年的慘淡勞瘁，和不可勝數的難關，當其時，甚至使友者痛心，不得已而相委棄，仇者稱快，益肆其鬼蜮相挫辱。對抗世界的障阻，沒有一種熱烈，緊張，堅強的情緒，任什麼有價值的事都無從進行。

青年們抱着熱誠，他當前的機會，從沒有像今天這樣千載一時的。這是青

simply working against time; who look as though they had no interest in life.

It will make all the difference in the world to you, my friend, whether you are trying to make your life a superb masterpiece, whether you work it up with that enthusiasm and zeal which never tires, or whether the hours drag and the dates are all too long. It makes a tremendous difference whether you regard your position as a superb opportunity, a splendid stepping-stone, or whether your mind is focused upon the clock and your pay envelope.

No man ever accomplished anything great until he goes to his undertaking with a determination which knows no retreat, until he carries to it that enthusiasm which melts obstacles and fuses obstructions.

No learning, no natural ability can take the place of a burning soul, a heart on fire with enthusiasm, stirred to its very depths by zeal. Enthusiasm has taken innumerable inventors through years of drudgery, through numberless hardships, when friends had forsaken and enemies did their best to discourage and dishearten. Against the hindrances of the world nothing great and good can be carried without a certain fervor, intensity, and vehemence.

Never before has the youth,

年男女們的時代。他們熱烈的情感，就是他們的皇冠，那『沒精打采』『算盤子式』的人，見着他們就祇好甘拜下風。世界正在延攬他們，做真善美的新方式的演繹人。天地造化之祕，原來是深閉嚴緘，不容輕洩的，正等待着那準備鞠躬盡瘁的熱誠人物，才讓他來抉發寶藏，為世效用。每一個事業，每一個職業，每一個人類努力的場合，都是由熱誠的工作者推挽前進。

fired by enthusiasm, had such an opportunity as he has today. This is the age of young men and young women. Their ardor is their crown, before which the languid and the passive bow. The world looks to them to be interpreters of new forms of truth and beauty. Secrets, jealously guarded by nature, are waiting to reveal themselves to the enthusiast who is ready to concentrate his life on the work. Every enterprise, every profession, every field of human endeavor, is pushed forward by enthusiastic workers.

移 山 之 力

THE FORCE THAT MOVES MOUNTAINS

·任什麼不足信不可能的事物 都由那一班

認識自力的人 做成功了

自信就是一種力量，可以移山，從來在進化上，完成了無量數的偉績。甚麼是不足信，不可能的事物，試一檢世界的歷史，都由那一班對於自己的力量，有深切認識的人，做成功了。

自信的心理態度，所造就的偉大，誰又能估計得出！

很多的人，懷抱着優良的才具，却沒有信任自己的心，對於所賦有的力量，滿懷疑

Self-faith is the force that moves mountains, that has ever performed the miracles of civilization. What incredible things, impossible things, have been done in the world's history by souls aroused to a sense of their own power! Who can ever estimate what the mental attitude of self-confidence has accomplished! Who can figure what the world has lost from the inaction or the failure of people with splendid ability, men and women who had no

慮，他們發軔之始，既先氣餒心怯，他們的創造力量，也就消滅無餘，世界因為這種人的苟安或失敗，所遭受着的損失，更有誰能夠計算！

我們時常可以見到所相知的少年，陡然的振奮直前完成可驚的偉業，在先，我們決不相信他是做得到的，倒使我們驚得呆了。他不一定比他周圍的人，賦有着更大的才具，或者還有不如處，可是他有卓絕的自信心，使他敢作敢為，同時那怯懦的人，甚或懷着較優的能力，他却躊躇顧慮，對於真能做得到的，終不敢輕於一試。

倘若不因思想的錯誤，這種自信心，本可主宰人類的生命，長維權威，並不算什麼例外。不幸，我們多數人，估量自己，都從我們的弱點方面，却不從力量方面。我們都就最劣點，更不就最優點來估計自己的價值。當我們樂觀，充滿希望，意興甚豪的時候，對於自己所具的意象，我們反以為是妄想中的空中樓閣，並不是真吾。

宇宙間沒有這種哲理，也沒有這種力量，可以幫助我們去做成功一件我們所自以為不能做的事。那怯懦，恐懼，惶惑，“要是我失敗下來怎麼辦”的態度，不知毀壞了多少事業，任什麼都比不上牠的戕賊。

faith in themselves, who were so filled with doubt of their own power that their initiative was discouraged and their creative ability killed!

Every now and then, we are amazed at some youth we knew, starting all at once and doing some tremendous thing which we did not believe was possible to him. He may not have had any more ability, perhaps not as much, as those around him, but he had a superb self-faith, which enabled him to dare and do, when the more timid ones, even perhaps, with far superior ability, hesitated, wavered, did not dare to attempt what in reality they were able to do.

If it were not for wrong thinking such faith would be the rule in human life instead of the exception. Unfortunately most of us measure ourselves by our weakness instead of by our strength. We estimate ourselves at our worst instead of our best. We seem to think that the vision of ourselves we see in our optimistic, hopeful, uplifted moments is a mere mirage of the imagination, and not our real selves.

There is no philosophy, no power in the universe that can help us to do a thing when we think we can't do it. The timid, fearful, questioning, "what if I should fail" attitude has ruined more careers than anything else.

自信是成功的精髓。無自信，就無成功。精誠專注的自信，就是大成功。試指出一個偉人，我可以告訴你，他就是具有絕大的自信心的，信任他自己，信任他賦有完成他的宗旨的能力。

造成歷史的人物，對於他們一生的事業，都有堅定不搖的自信心。他們深信自己的意象，和出任艱鉅的部分。他們深信他們的雄心，就是預示前途的端兆；更深信他們所希冀的是事物的實質，不是理想中的虛擬。換句話說，凡是成功的人物，無論他們在別的方面，有什麼弱點，淺短，他們對於去完成已擔任的工作的能力，是具有堅強的自信的。

這種人物的自信，使我們深受感應，因而信仰他們的力量。我們都覺得這個抱定大志的人，確有些什麼，足以激發我們的尊重和輸誠。

你在人生的程途中，在沒有成功以前，你一定要相信你有成功的力量。你一定要信任自己的偉大，和成功的希望。一定要有充分的自信，去扶植你的能力，才可以做出事業來，你一定要信任自己，信任所做的事業，精誠貫注，不遺餘力。

Faith is the very pith and marrow of achievement. No faith, no achievement. All-absorbing faith, great achievement. Show me a great achiever and I will show you a man of great faith, faith in himself, in his ability to achieve his aim.

The history makers have ever had overmastering convictions in regard to their life work. They have believed in their vision, and the part they were to play. They have believed that their ambition foreshadowed a prophecy; that it was the substance of things expected, and not a mere figment of the imagination. In other words, whatever other weakness, defects or deficiencies successful men have had they have all had a powerful conviction of their ability to perform the things they have undertaken.

The faith of such men impresses us with a conviction of their power. We all feel that there is something about the man who believes in his destiny that commands our respect, our homage.

Before you can win out in life, you must believe in your power to win. You must be confident in your own bigness, your expectations of success. You must have sufficient faith to back up your ability before it can accomplish anything. You must believe in yourself and the thing you are doing without reserve,

這樣，你才是準備完全，可以在人生的大道上，高奏凱歌。

with all your hearts. You are thus equipped for a victorious life.

精 誠 貫 注 CONCENTRATION

成功的秘訣 是集中一己的力量 精誠貫注於
日常的工作和平生的志願

世界上成大功立大業的人，都是抱定一個不可動搖的宗旨；都是爲了這一個不可動搖的宗旨而不惜犧牲其餘一切相衝突的慾望和野心。

成功的秘訣，是集中一己的力量，精誠貫注於日常的工作，和平生的志願。一切有價值的事功，是循着精誠貫注的途徑達到的，此外沒有別的路。有效能的生活是精誠貫注的生活——是心力集中，由一個單純的宗旨所主宰指揮的生活。

不論何種優良的品性，他或者是缺少的，不論何種弱點，他或者是秉賦的，祇有這一個優點，在成就事業的人，通常是沒有不保持的，就是對於一個確定的宗旨，有聚精蓄神，集中才力，勇往邁進的本能。這是一種力量，可以實地推進，這是一種力量，可以有作有爲。

All men who have accomplished great things have been men of one unwavering aim; men who have sacrificed all conflicting desires and ambitions to that one aim.

The secret of achievement is in the focussing of one's powers, in the bringing of the whole man to the day's work, to his life purpose. Everything worth doing is reached by the road of concentration, and by no other. The efficient life is the concentrated life—the life of focussed energy, dominated and directed by a single aim.

Whatever other qualities he may lack, whatever weakness he may have, there is one quality that is always present in the man who achieves, and that is, the ability to concentrate his mind, to focuss his faculties with force and vigor upon one definite aim. This is the force that executes, this is the force that does things.

所有著名的發明家，所有舉世欽屬的大人物，他們所以譽滿寰宇，大部分由於他們能夠精誠貫注在一個不可動搖的宗旨，其餘的種種才力，就都瑣瑣不足道了。

有成績的樹藝者，修除多少茂苗的勾萌，剪伐多少欣欣向榮的枝桠，在當時似乎是一個很大的犧牲；但是他知道爲這棵樹的將來利益計，必須要他的表面上的耗費。經驗教給他，未經修剪的樹，一定產生細小低劣的果子，因爲樹的汁液，在幾個枝幹上，本來可以產生碩大甘美的果實的，用以滋養多數的柯枝，就覺得不敷分配了。

很多的人的失敗，或者僅能得到極平凡的成就，理由就在此，他們的努力，祇要是集中在單純的一個事業上，他們的辛勤勞苦，本來已經可以獲得燦爛偉大的成功。無如他們的工作，東做一些，西做一些；他們分身千百，以致在無論那一件事，都沒有真實的效能。

我們多少人渙散自己的熱誠，渙散自己的實力！那些人，因爲精神的散漫，不能精誠貫注在一個事物，以致於失敗的，比較任什麼

All the eminent discoverers and inventors, indeed, all the red-letter men the world has known, have owed their world distinction more to this one faculty of intense concentration upon one unwavering aim than to anything else.

The successful gardener cuts off a great number of promising buds, and trims off many healthy branches, which, at the time, seems a great sacrifice; but he knows that the future welfare of the tree or plant demands his apparent waste. Experience has taught him that the tree that is never pruned produces small and inferior fruit, because the sap which would have developed large and luscious clusters upon a few branches has not been sufficient to nourish many.

So it is with many who are failures, or who attain only very mediocre success. They have worked hard enough to achieve splendid results if only their efforts had been concentrated in a single line. Instead, they have worked a little at this and a little at that; they have split themselves up into such small pieces that they have not been really effective in any one thing.

How many of us scatter our fire, scatter our forces! Those people actually fail through scatteration, lack of vigorous concentration upon one thing, than almost any other cause.

原因多。祇有精誠貫注，是恆常可以收事功的，沒有它，什麼都失其效用。智慮上的設計，對於我們所進行的事，作寢饋夢寐的設想，摹擬，才能終於把他實現出來，成爲事實。

我們靜觀一個人，逕直地趨赴他的目的地，看着他闢除障阻，芟刈而前，在別人所氣喪志沮的，在他却宛然是登階拾級，這不是很宏麗的巨觀麼！失敗，正好像健身房中的操練，不過給他新的力量；障礙，不過使他加倍努力；危險，不過增加他的勇氣。不問遭臨到什麼——疾病，貧困，禍患，——他再不從他的鵠的上移轉他的目光。沒有這種大集中的能力和毅力，一個人就再不會成就，因爲這是唯一的心靈上的原力，才可以由此成功業。

一個人懷着一個計劃，能夠志決意殲，鏗而不舍，任什麼都不能把他轉移一些。世界對於他，往往是讓步的。一個人的平生的志願，既是這樣經緯交織於他的整個人生，你除非把他殺掉，決不能使他離開這志願，這個世界一定也震懼於他的集中的力量，和精誠貫注的努力。沒有什麼別的，只能站在一邊，給他一個通行權。

It is concentration that always counts and nothing else avails without it. It is the mental planning, the persistent mental imaging of the thing we are trying to do, the visualizing of it, that finally materializes it, bring it into being.

What a sublime spectacle it is to see a man going straight to his goal, cutting his way through difficulties and surmounting obstacles which disheartens others, as though they were but stepping-stones! Defeat, like gymnasium practice, only gives him new power; opposition only doubles his exertions; dangers only increase his courage. No matter what comes to him,—sickness, poverty, disaster,—he never turns his eye from his goal.

Without this power to focuss vigorously, and with tenacity, a man will never win out, because this is the only mental force that can achieve.

The world has ever made way for the man who has an idea and who sticks to it with a tenacity of purpose from which nothing can move him. When a man's life-purpose is so ingrained in the very texture of his being that you can't get him away from it without killing him, the world perforce stands in awe of his focussed power and concentrated energy. There is nothing to do but to stand aside and give him right of way.

意志銷沉——這樣的糾正

BLUES—HOW TO CURE IT

請你把嘴角翹起來 這是最有效力的滋補劑

最足以摧毀治事的能率，最足以敗德墮行，最具有戕賊性情的力量的，莫過於意志銷沉。這一種淪溺自甘，倘若浸成習慣，可以使至強幹的人，喪失其丈夫的豪邁，消鑠其精力，斲傷其性格的基本。

我們往往看見有一班人，度着『不死不活』的生活，神色落寞，步履蹣跚，一切儀容舉措，無一足以展示他們秉賦的尊嚴。他們不但對人，就是對己，也可以同樣的秦越相視，無所容心。我們知道他們的心理上一定有什麼錯誤。他們已經做了意志銷沉的犧牲者，他們一經陷溺，就再不會有深宏的期望，偉大的志願，動作的程序，進行的方針。他們再不會有穩定的人生和勝券可操的前程。他們不過是飄萍斷梗，流轉於思潮的急湍。

然而大多數人，好像是默認願意做這一種犧牲者。

There is nothing more fatal to efficiency, more insidiously demoralizing, nothing that has a more deteriorating influence upon character than indulgence in the blues. Such weak indulgence if allowed to become habitual will unman the strongest, rob him of stamina, undermine the very foundations of his character.

We often see men and women moving about in a "dead-and-alive" sort of way with slouched looks, with dragging steps, with nothing about their atmosphere that speaks of pride in themselves. They are indifferent not only to others but to themselves as well. We know perfectly well that there is something wrong with their minds. They have become hopeless victims of the blues, in which they have no deep desire, no great ambition, no program of action, no direction of movement. There will be no certainty in their lives, no assurance of victory as to their future. They will be mere driftwood in the torrential stream of feelings.

The great mass of people, however, seem to take it for

他們日復一日的辛勞作苦，所做的事，似為命運所逼迫，不得不從事於此乾燥沉悶的生涯。他們的負荷，並不因期待佳境的蒞止而減輕。他們沒有充分的熱誠，來排除工作的辛勞，祇苦苦地挨着無聊的歲月，做環境的奴隸。

他們不知道這種藍色的病的解毒劑，原是他們所本有的。思想力的修養，因而產生的力量，是無窮盡的。這種力，可以使我們解除一切的痛苦，不論是淵源於資產的喪失，友好的判袂，和人生的不如意事。堅強的心志，可以排斥一切煩惱嗔怒的思想，而注意於其他高尚遠大的事物。

當我們儘讓這種意旨銷沉的惡魔——我們事業和幸福的大敵——在我們思想上言辭上展其鬼域；當我們把自己的困苦憂患，一次一次，嘵嘵地儘向這一個那一個訴說；當我們把一切的禍患災厄，儘任其在思想上摹擬凝注，浸致寢饋以之，百事俱廢，這樣，我們就是將我們所深惡痛絕的厄運，變本加厲地現實出來。就是把這些醜惡的意像，在我們心

granted that they were intended to be victims of the blues. They plod on day after day, doing their work as if compelled by fate to wade through about so much dry, dreary drudgery. Their load is not lightened by the expectancy of better things. They have not the enthusiasm enough to take the drudgery out of their work, so they drag on through the weary years, mere slaves of their environment.

They do not realize that the best antidotes for the blue sickness are in their own possession. There are no limits to the strength to be gained through the cultivation of thought power. It can keep us from all pain, whether from loss of fortune, or disagreeable situations in life. The strong mind throws off the burdensome, worrying, fretting thought, and interest itself in something greater and nobler.

When we give expression either in thought or word to the enemies of our achievement and happiness—the blue devils; when we talk about our troubles, trials, or misfortunes, tell and re-tell them over and over again to others; when we constantly describe and picture them in our thought, and dwell on them to the exclusion of everything else, we are making more and more real the things we want to drive out of our lives. We are etching these

版上鏤刻着，一層深一層，一次難一次的不容磨滅。

對付這種敵人，祇有一個辦法，就是把牠們驅逐出去，從心理的糾正，儘速的持相反的態度，才可以拒之於千里之外。倘若你對於你的牢愁抑塞，要想去找出理由來，要想去細細地加以分晰，不能揮快刀，斬亂麻，斷其葛藤，那就是大開方便之門，準備着去收容牠們的整個族類。一切都是由於自己的意像，凝注着你的所謂煩惱，疾首蹙額於不快心的事物，即所以資敵。銷沉的意志，都是涵育滋長於這一種的食料。

一方面，倘若你站定積極堅決的立場，對於這種惡魔，深閉固拒，壁壘森嚴，自然不難制勝。牠們也唯有去而之他，決不會留戀掙扎。

某著名醫師說，“不管你的情緒是怎樣，試竭力把嘴角翹起來，看是發生什麼感覺；再硬把嘴角倒下去，看是什麼影響，你一定會不期然地說：‘此中大有道理。’”他又說倘若什麼人把嘴角倒着，再使用充分的意旨力，就可以真的潸然淚下。

反之。倘若他把嘴角翹起來，欣欣向榮的思想，也可

hideous images deeper and deeper on our minds, making it more and more difficult to erase them.

There is only one thing to do with these enemies, and that is to get rid of them, to erase them as quickly as possible by holding their opposites in the mind. If you try to find or to analyze the causes of your melancholy instead of strangling it, you will throw your mental doors wide open to the whole blue family. It is thinking of yourself, brooding over your troubles, dwelling upon the things that make you unhappy, that feeds despondency. The blues thrive on this kind of fare.

On the other hand, if you take a positive, determined stand, resolutely closing the doors of your mind against them, you will overcome all the legions of the blue devils. They will give right up instead of fighting.

A well-known physician says: “Just try turning up the corners of your mouth, regardless of your mood, and see how it makes you feel; then draw them down, and note the effect, and you will be willing to declare, ‘There is something in it.’” He further says that if people turn down the corners of their mouths and use sufficient will power they can actually shed tears. On the other hand, if they keep the corners

以油然而生，掃除一切銷沉的意緒。這是任何人最有效力的滋補劑。

心理上的簡練，為成功的最重要原素之一。我們必須將胸襟感想，加以嚴格的訓練。我們必須使心志趨向於積極建設的一方。我們生成是要做一些什麼出來，在世界的舞台上扮一個要角，為人類服務。人是生成去制勝困難的，不是畏葸瑟縮，為困難所制勝的。

of their mouths turned up, pleasant thoughts will take place of gloomy ones. It is a best tonic for every one.

Mental training is one of the most important factors of success. We should learn to keep our moods and feelings under strict discipline. We should make our mind positive, creative, instead of negative. We are born to do something, to play a part in the world's arena, to be serviceable to our fellow human beings. "Man made to conquer difficulties, not to quail before and be conquered by them."

消極——怎樣的補救

DISCOURAGEMENT—HOW TO CURE IT

你一見到你的真吾 就可以跳回去二三十年
重新開始新的生命

當那艱難困苦臨到我們的時候，或者是身陷重憂，或者是親愛的人，不幸喪亡，遇着這種風波震撼的時候，很難看透這淒雲慘霧，見到那陰霾後面的燦燦陽光。遭了這樣重大的損失，憂患餘生，勉自支撐，好像我們是永無舒眉之日的了。挨着這種痛苦，有時還懷着說不出的憤懣，以為別的人，

When trials and troubles come to us, when overwhelmed with sorrow, when death comes to snatch away some dear one, it is very difficult to see through the storm, to pierce the black clouds and see the healing sun behind them. Struggling with the sorrow of that great loss in our life, it doesn't seem as though we could ever be happy again. When so suffering we wonder in a sort of dumb resentment how other people can

爲什麼能夠這樣的喜笑享樂，到戲院舞場去，照常地度着快樂的生活。在我們覺得自己再不會開顏的時候，看着別人的逍遙作樂，幾乎是認爲虐政了。

當一個生命裏的風波驟起的時候，最大的事件，我們要緊記着的，就是無論它來得怎樣險惡，這不過是暫時的，在那重雲的後面，太陽還是永久地烜耀着。

好像一個熱帶上的夏天，太陽驟然的隱沒了，漫天蓋地都漆黑了，可是不久雲推開了，和牠來的時候一樣的快，太陽依舊光輝燦爛地普照着，就像沒有這一會事一樣，所以我們的人生程途裏面，臨到了一個時候，事事都覺得黑暗而可怖，隨後，驟然的，却和大自然一樣，什麼都重見光明了。

這裏却有一個人，要是你感着消極，他可以指導你，比了其餘一切都有效，這就是你自己的‘真吾’，它的廬山真面，就是你在樂觀，充滿着希望，意氣豪邁的時候，所清晰地看到的。

不要徒傷那年華易逝，不要焦慮着現狀不良，要是你認定了這另外的一個“真我”，做你的指導者，你就可以回復你的立足點。當你一度見到了你的本真，更確認你是可以達到光明的成功之域，毋庸自陷於悲慘失

possibly be laughing, having a good time, going to theaters, dances, enjoying life as usual. It seems cruel, almost, for others to enjoy when we feel as though we could never even smile again.

The great thing for us to keep in mind when a life storm breaks that, no matter how violent, it is only temporary, and that behind the clouds the sun is always shining.

Just as on a tropical summer day when the sun is suddenly blotted out of heavens and the whole sky is blackened by a storm and presently the clouds pass as quickly as they came and the sun blazes forth in all its glory just as though nothing had happened, so there comes time in our lives when everything appears black and threatening, and then, suddenly, just as in nature, all becomes serene again.

There is one who can do this for you who are discouraged better than any one else—your own Real Self, a clear vision of which you can see in your optimistic, hopeful, uplifted moments.

No matter how old you may be, or how depressing your present condition, if you take this other, real self for your guide, you can recover your footing. And when you once get a glimpse of your real self, and realize that you are intended to

敗，這樣你就可以跳回去二三十年，重新開始新的生命。你的勇氣也恢復了，你看起各樣事物來，也都有一種新的光明了。你覺着心智上和體質上的力量，奔迅洶湧，可以取之不竭，這是你從來沒有覺得的。你就可以猛然的距躍到前面去。你可以有一個新的目標，去自贖以前的蹉跎，你對於生命，有一個新的觀察，新的希望；換句話說，你是一個新的生物了。

現在你可以開始做出些事業來了，抬起了你的頭，正對着光明的大道。用不着銜悲呻吟，說什麼運途的多舛。你祇要克制你心靈上的讎敵。自己振拔出來，你可以對自己說：

“我生來是為歡樂的，不是為憂傷的，為平晴開朗的，不是為焦慮消極的。為着要欣欣向榮而成功的，不是為黯澹寡歡而失敗的。我是組織完備，穩操着勝算。我內心裏告訴我，我是比一切的環境偉大得多，除非我自己允許了，還有什麼事物可以困厄着我，使我貧乏顛沛呢，世上沒有什麼定數可以壓迫着，使我不能飛黃騰達的，因為我就是我自己的命運。

“消極對於我是沒有力量的，因為牠不是真的。不過是一個心理上的惡魔，

be a glorious success instead of a miserable failure, you will jump back a quarter of a century or more and start life anew. Your courage will be restored and you will see everything in a new light. You will get hold of your mental and physical resources as you never did before, you will make tremendous leaps forward. You will have a new motive for redeeming your past, you will have a new outlook on life, a new hope; in other words, you will be a new creature.

You can begin now to make good. Lift up your head and face toward the light. Quit fretting and complaining of your ill luck. Cure yourself of your disease by conquering your mental enemies. Say to yourself:

“I was born for happiness, not for misery, for peace and serenity, not for anxiety and discouragement. I was intended to express joy and success, not gloom and failure. I am victory organized. There is something inside of me which tells me that I am bigger than circumstances, that nothing but my own consent can keep me in poverty and wretchedness, that there is no destiny which can keep me down, for I am my own destiny.

“Discouragement has no power over me, because it is not a reality. It is a mere bogey of the mind, a ghost of the

思想中的鬼魅。任怎樣方式的消極和怯懦，我決不讓牠來阻抑我的效能，摧殘我前途的希望，損傷我一生的事業。我是奮邁勇往，無往不利，不是那環境的奴隸。我是自由的，不是受着束縛的。我保持着——個鎮靜朗澈的心理，清夜自問，懷着充分的自信，確知我的命運，福利，定數，都操在我自己的手裏，他能夠宰制一切，做成功凡百的事業”。

imagination. I will not allow my efficiency to be strangled, my hopes for the future blighted, my life to be spoiled by any form of discouragement or cowardice. I am brave, courageous, a conqueror, and not a slave of circumstances. I am free and not bond. I shall hold a poised, serene mind, and shall lie down at night with confidence that my life, my welfare and my destiny are all in the hands of my own self who controls everything and who doeth all things well.”

耐寒的程度

HOW MUCH CAN YOU STAND

它必須先要量準你的耐力 才降以大任

松柏後凋，你的耐寒的程度是怎樣？究竟達到了那一點，你就要廢然思止，中途易轍？我們人生成功的等次，大部分全恃我們怎樣的耐得住摧沮，抨擊，責難，毀謗，失敗。

多少人對於拂逆的境遇，也有很能忍耐的，却熬不住失敗和沮喪。一旦命運連遭，勇氣也跟着喪失殆盡。銷沈的意旨，使他們日即於憔悴可憐。一個人抵抗失敗和消極的耐力，就是他的性質的試金石，當事事順利的時候，去做

How much can you stand before you break? Where is your giving-up point, your turning-back point? The degree of our success in life depends very largely upon how we stand discouragement, criticism, denunciation, slander, or defeat.

There are multitudes of people who can stand almost anything but failure or discouragement. Their courage gives out when misfortune overtakes them. Discouragement wilts them. A man's ability to stand up against failure or discouragement is a good test of his character.

It does not take very much strength of mind to do good

有價值的工作，並不要費多少心力，最難的事，就是處至難堪的環境，任至艱鉅的工作，遭逢喪敗，而仍能保持通常的水準。這就是一個人個性的纖維，和本質的原子的試驗。

很多人的構造是這樣的脆弱，他們在世界上展示的人才勇，完全是靠事業的成功。倘若他們有相當的成就，進行順利，他們也未嘗不智珠在握，自信堅強，他們也很有號召的力量，在社會上有所建樹；但是一朝時會不利，命運乖舛，遭受失敗，影響及於他們的事業或地位，他們就要喪心隳志，能力全失。

每一種木材，都有牠天賦的摧折點，在牠的抵抗力不能再支持的那一點，牠就摧折了，一塊脆弱的楊木，牠的耐力，當然不及樅木。樅木的耐力不及樺櫟。這些木材又皆不及山邊巖角生長的櫟木。舊日帆運的時代，造船家就在這些場地物色他的曲木，需要抵抗力最大的木材，才可以耐受海洋險惡風濤的壓迫。用樺

work when everything goes smoothly, but to do great work under great discouragement, to keep one's standards up in the face of failure, is a very different matter. This is the test of character. It is the test of the quality of one's timber.

There are people who are so faintly constituted that apparently their whole courage and forcefulness in the world hang upon the success of their undertaking. If they are succeeding, if they are getting on, they are resourceful, inventive, self-reliant, they radiate power, they have to do something in their community; but the moment any ill luck, any misfortune, loss, or failure comes to them and affects their business or standing they lose heart, courage, efficiency.

Every kind of timber has its own breaking point. At the point at which its resistance can stand no more it breaks. A piece of soft willow will not stand as much as a piece of spruce. Spruce will not stand as much as birch or beech or maple. None of these will stand as much as a piece of oak, grown in the open on the hillside. Here is where in sailing days the ship-builders used to look for material for their ship knees, that required the greatest resisting timber, which could withstand the frightful pressure of terrific seas and storms

樅做的曲木，在波平似鏡的海面，未嘗不和櫟木一樣，一旦颶颶起，天地異色，那就判然不同了。

世界要知道你到底是一塊柔軟的楊木，還是一幹堅緻的櫟木，它要知道你的耐寒力和抵抗力究竟達到何種程度，當你處境艱虞，要不墮志，不沮退，它所需要的人物，是強毅能耐風濤，不避艱險，力足以抗禦逆境，制勝困難，掃除障礙。它必須要量準你的耐力，才降以大任。

and tempests. Ship knees made of birch or spruce would be just as good as oak on a glassy sea, but it is a very different proposition when the ship is in the clutch of a hurricane.

The world wants to know whether you are a soft willow timber or whether you are made of superb oak. He wants to know how much you can stand; how far you can resist, under trying conditions, without losing heart, turning back. He wants men who can stand the strain in a storm without wincing. He wants men who can cope with antagonism, cope with difficulties, and wrestle with obstacles. He must first get a measure of your resisting power, then he chooses you.

有志願有出路

THE WILL THAT FINDS A WAY

勝敗榮辱的關頭 就在你是否具着鐵一般的志願
握拳透掌地去做

歷史詔示我們，任什麼人，凡是對於世界的展進，有大貢獻的，他們的個性，都是因為和刻薄寡恩的環境相接觸，才淬礪簡練而成。

大發明家，處於貧乏憂患，黯淡摧阻之中，為戚鄰所不齒，朋好所非難，經過

History shows that the men and women who have done the most to help the world along have developed their characters through contact with inhospitable and apparently unfriendly environment.

Great inventors worked for years amid want and woe and frightful discouragement—denounced by relatives, misunder-

若干年的辛苦工作，才產生一事物，來慰藉人生的艱苦。他們堅決的志願，比較那些優柔寡斷的青年，所抱的浮薄脆弱的希冀，正不可以同日語，這些青年是要想不費多大力量，不需多少時間和犧牲，而可以唾手而得的。

障礙的大和小，全在各個人自己的認定，和他主宰這種障礙的力量與決心，恰成比例。一個小人，障礙就見着大；一個大人，障礙就見着小，區區艱阻，和他所期望計劃的企圖相比較，祇見其微末無足道。事愈難，障礙愈大，去掃除它們的願力也愈益宏偉。

有些人一經挫折，就視爲是最後的了，再不然，就認爲是一種朕兆，表示他們天生成不是可以有爲的才具。那偶遭失敗，便坐下來宛轉呻吟，怨天尤人的人，才真是不堪造就。也未必有什麼能耐。

失敗，在大有爲的人看來，不過是一種暫時的意外事態。他們從來不會視若最後的。他們認爲不過是偶一的失足，站起來，秉着更始的決心，具着得未曾有的毅力，端整前進。

我們必須胸有定見，在這個世界裏面，凡是一切要

stood by friends—to produce something that will ameliorate the hard conditions of life. Compare their resolute determination with the namby-pamby, milk-and-water desire of some of our easy-going, invertebrate youth who would like to do something, if it does not cost much in effort or sacrifice or time.

Obstacles look large or small to the man in proportion to his strength and determination to master them. If a little man, they look large, if a large man, difficulties look small in comparison with the advantage of what he longs for and what he proposes. The harder things go, the greater the obstacles, the greater is the will to annihilate them.

Some people look upon every setback as final, or else they regard it as an indication that they are not made of winning stuff. But the man who sits down and whines and grumbles at his lot because he happens to fail is made of weak material. There is not much in him.

Defeat is only a temporary incident with those who are bound to win. They never think of regarding it as final. They look upon it as a mere slip, and they get up with renewed resolution, more determined than ever to go on.

Make up your mind that whatever needs to be done in

做成的事物。都是一切人們所能做，所願意去做的。倘若你缺乏去做的能力或毅力或決心，和你差不多的人，他就能去做，他就願意去做。你不能找着一條出路，和你差不多的人，他就能夠找着，能夠運用他的智力，發揮他願力，在這個世界上佔一席之地。

我們的人生支配給我們的工作，每一次的怯弱規避，就是我們貶損自己的尊嚴。人生要我們昂藏地站在世界勇敢工作者的行列——給我們人的職位，使我們為同類服務。倘若因為工作的艱辛，勉力的痛苦，而畏難偷安，倘若因為艱難閱歷，使我們感覺良藥的苦口，而淺嘗輒止，我們就是剝喪自己的尊嚴，貽羞朋儕。

更且，我們可以確定不疑，任何工作，倘若我們沒有做的能力，決不會配置給我們的，祇要我們有志願去做。

實用心理學的新學術，是要使無量數失敗者的人生，演成奇績；多少落伍的男女，甚至被送入牢獄和卑田院，認為廢材，不能復為社會效勞。凡此所謂貧困無

this world can be done, will be done, by somebody. If you lack the ability or the grit or the determination to do it, there is probably some one not very far from you who can and will do it. You may not be able to find a way, but there is some one not very far from you who will find a way, and who will make moral muscle in the doing of it, and a place for himself in the world, by the force of his will.

Every weak turning aside from the tasks life sets us is traitorous to our own self-respect. Life calls upon us to fill the place of men and women in the ranks of courageous world workers—gives us man-sized jobs in the service of our fellow-men. If we shrink because the task is hard, if we shrink because such effort costs us pain, if we turn from the tonic of difficulty because the taste is bitter, we forfeit our own respect and that of every one who knows us.

Yet we may be very sure that there would not be laid out for us the work of a man or a woman had we not been able to do it, if *only* we willed to do it.

The new science of practical psychology is going to work miracles in the lives of the great army of failures; the men and women who have been sent to prisons and poorhouses as waste material, stuff that is of no further use to society. There

用的人，很多是富有能力和天才，他們一時的失敗，就因為他們喪失操持，任命志願銷沉。

世界歷史上有大建樹的人，在人類的生命遺留着偉大的迹象，很多是曾經潦倒窮途。一朝有什麼事物使他們感悟，呼醒他們內心潛隱着的能力，他們才改絃易轍，原來的失望和消極，一變而為抱着充分的希望，去期圖偉大的事業。這或者是他們讀的一本書，或者是一句激勵的言詞，或者是一些小惠，使他們振奮自重，有所作為。這些不管是什麼，却是成敗的分歧點。使他們循由正途，易熒為妍，矯枉為正，使他們蕭條的生命，一變而為益世的事功。

我們每一個人必須自己去奮鬥，抱定自己的志願，克制自己的缺點和疵謬。他人就是能夠鼓勵我們，這些事是不能代我們做的。一涉於實際上的改善，我們任何一人就好像是荒島上的唯一的生物，祇有席地幕天，和四周的大海。

倘若你秉賦上有什麼缺

are multitudes of so-called poor men and women to-day who are rich in ability and talent, but who have failed temporarily because they have lost their grip on themselves; they allowed their will to weaken.

Some of the most useful men in the history of the world, men who have left a tremendous impress on human lives, were once down-and-outs, failures. Something touched them, awakened the latent power within and they turned their faces from despair to hope, from discouragement to expectation of grander things. It may have been a book they read, a word of encouragement or a little kindness that inspired them to make something of their lives. Whatever it was, it made just the difference between success and failure. It started them on the right road, turned them from ugliness to beauty, from wrong to right, from a life of dissipation to a career of usefulness.

We each must make our own fight, keep up our own will, conquer our own weaknesses and vices. Nobody can do those things for us, although they may encourage us. So far as real improvement is concerned, each of us might just as well be the only living being on a desert island with only water around and sky above.

If you have any lack in na-

點，倘若你境地清寒，倘若你沒有錢去受相當的教育，去經營業務，倘若你無權無勢，就因為這些緣由，所以你格外要儘量的發揮你的本能，決心不讓一切障阻來戕賊你的人生，妨礙你的進步。去制勝障礙，並不是一件難事。這不過是一個志願的問題。

一個人做一件事，僅僅的想要做，和咬緊牙齒，握拳透掌，具着鐵一般的志願去做，當然是截然不同——這就是勝敗榮辱的關頭。

ture, if you are poor, if you lack money to be well educated or to start in business, if you lack influence, that is all the more reason why you should call out the best that is in you and determine that no handicap shall cripple your life or hinder your progress. It is not a very difficult thing to overcome a handicap. It is just a question of will.

There is a vast difference between merely desiring to do a certain thing, and clenching one's teeth and one's fist with an iron will to do it—a difference between miserable failure and glorious success.

健康

HEALTH

我能做 就是體質的健康 我不能 就是體質的衰弱

一切成功和幸福的基礎，都是建築在體質的壯健上的。康健的意義，就是自信，自重，就是希望，毅勇；信托自己，信托他人。更就是創造，效能，成功，幸福。總之，我們人生的一切，都是寄托於體健，所以我們第一件天職，就是維持自己體格上的健全狀態。

僅僅的免去疾苦，還不夠。有效能的體健，是優

The foundation of all success and of all happiness lies in robust health. Health means confidence, assurance; it means hope; it means courage; it means faith in one's self and faith in others. It means initiative, efficiency, success, happiness. In short, everything we live for is so dependent upon good health that it becomes our first duty to keep ourselves in a superb physical condition.

It is not enough to be free from pain or distressing symptoms of any kind. The health

越壯盛的體健，能發舒活力，精力，磁力。這一種體健，使我們目光如炬，步履矯健；使我們神志清明，性靈中如陽光的澈照。這一種欣欣向榮的體質，才能所向有功，克成大業。

站在生命的發軔點，壯健，青年，充滿着希望，自己知道力足以制勝危難，主宰全局，這樣，還有什麼比較更偉大？

當我們身體不適，感覺疾苦的時候，我們夢想中的世界是怎樣的大起變化。我們光明的圖案，怎樣的驟見暗淡，我們的理想，怎樣的驟起障翳！使我們壯志銷沉；整個人生都陷於頹唐沮喪。

我們能夠有所成就，大部分全恃我們對於自己能力的估計。當那體健的度數低下，勇氣和自信心衰減，疑慮叢生，適招鬼瞰，形形色色的煩惱恐懼憂慮的魑魍魎，爲祟於旁。阻礙我們的新發展，銷鑠我們的精力。恐懼是人類的大敵，就是體力衰頹，生氣蕭索的產兒。

樂觀是體育的。一個人體健上完全合於正常規律，必是一個樂觀者；不合於

that counts is superb health, vigorous robust health, health which radiates virility, vim, magnetism. It is the sort of health which gives sparkle to the eye, elasticity to the step; the health which sharpens the wits and puts sunshine into the disposition. It is the bubbling over quality of health which counts.

What else is so grand as to stand on life's threshold, fresh, young, hopeful, with a consciousness of power equal to any emergency—a master of any situation?

How the world of our dreams changes the moment we are indisposed or feel ill! How quickly our bright pictures grow dull and a film obscures our ideals! Our ambition oozes out; discouragement overshadows the whole life.

What we are capable of accomplishing depends very largely upon the estimate we put on our ability. When the physical thermometer is low, courage and self-confidence wane, doubts arise, and ghosts of all sorts, worry, fear, and anxiety haunt us. These are the ghosts that paralyze our initiative and cripple our efforts. Fear, the great human foe, is a child of a lowered, depleted vitality.

Optimism itself is physical. When one is perfectly normal physically, he is an optimist; when one is not normal, he is a

正常規律，必是一個悲觀者 pessimist.

『我能做』就是體質的雄健；『我不能』就是體質的柔弱。

多少次的期望着，要獲得更充分的能力？多少次的招恨着，自恨才具的短絀，機遇的限制？或者你已經出死力要養成某一種能力，却鮮有成效。大概你從來沒有將體質的狀況，和所得的不良成績，相提並論。

實際上，你的成功和失敗，第一點全恃體質。祇要改善體質，不但可以增進欠缺的才力，並且可以使其他一切的智能，精進不息。

你若是希望有所建樹，希望儘量發揮你的能力，你對於自己，必須施行嚴格的合於科學的訓練，好像你訓練一隻有價值的馬，要牠造成世界紀錄一樣。

無論一舉手，一投足，一分的努力，一縷的思慮，都應該依據科學的原理，用於體力智力的範成，企求日新又新的效果。譬如你吃的是最富於滋養的食物，你

“I can,” means physical vigor; “I can’t” means physical debility.

How many times have you wished, longed for more ability? How many times have you worried about your deficiency of tact, and regarded your possibilities as limited? Perhaps you have made desperate efforts to build up some one quality or faculty yet with very little success. You probably never connected the poor results you obtained with your physical condition.

Now, as a matter of fact, your success or failure depends in the first place on this. You can not only strengthen your deficient faculties, but you can also multiply and improve immeasurably all of your other mental faculties by just improving your health.

If you expect to make the most of yourself, to draw out and utilize every bit of your possible ability, you must give yourself the same painstaking and scientific treatment you would give a valuable speed horse, which you were training to make a world record.

Every action you take, every particle of your energy, your thinking must be expended scientifically for brain and body building, for creative, productive results. For instance, you may eat the most scientific food,

形於外的習慣，皆足以促成
生平的宏願，可是你的思想
上的習慣，却處處妨功害能
，爲之梗阻。所以你的思
緒，期望，信仰，必須與你
的志願，完全一致，方能充
量發展。

我們人不僅僅是生活在
麵包上的。他是一個極複
雜的動物，他需要多種的食
物，滋養他的三種秉賦——
體育，智育，德育。除非
食物是正當的，生活是正當
的，習慣是正當的，思想是
正當的，他就不能發揮他的
最高度的權能和創造力。
直待這些條件都滿足了，身
心都得到適當的滋養和運用
，我們才可以稱爲真實的人
物，健全的典型，可以克勝
大任。

all of your physical habits may
be calculated to forward your
great life aim, and yet your
thought habits may paralyze
your efficiency and neutralize
your success. Your thoughts,
your expectations, your faith
must all be in line with your
ambition, or your possibilities
will be reduced.

Man does not live by bread
alone. He is a very complex
creature, and it takes a great
variety of food to nourish his
three-fold nature, — physical,
mental, and spiritual. He can-
not attain his maximum of
power and creative force unless
the food is right, the living is
right, the habits are right, and
the thought is right. When
these conditions are fulfilled,
when body and mind are pro-
perly fed and exercised, then
we get a real man, a superb hu-
man specimen, a being capable
of sublime achievement.

忠 實 HONESTY

純潔皎白 直到心田

我們稱道一個人，最受
我們欽崇的，當然是他的爲
人忠實——純潔皎白，直到
他的心田。一個人或者是天
才卓越，或者是智慧過人，
但是這種智育上的造詣，決
不能和樸素坦白的忠實的品

There is nothing we can say
of a human being so praise-
worthy as that he is honest—
clean and white to the very core
of his being. A man may be
a great genius, a giant in intel-
lect, but great brilliancy of
mind can not be compared with
plain, simple, downright honesty

德，相與倫比。

任何人，他的爲人，在正義上是正大確實的，他的職業，在正義上是純正的，他的生活，在正義上是清白的，這樣的人，心胸開拓，無所隱匿，無所恐懼，所以他力足以搖撼世界，撐持宇宙。人們在天性上感覺他的力量，自願讓他到前面去。

祇有忠實誠篤的生活，才能夠達到健全成功的園地。誠篤這兩個字的西文，原是 *sine* 和 *cere* 二字拚起來的，*sine* 的意義是無，*cere* 是蠟。無蠟。就是無所文飾，絕對的潔白明澈。

方正忠信之士，實在是在任何社會的至高至貴的環寶。物以類聚，他使他的周圍的壤土，提高一些價值，使他的隣近的人們，增加一些光榮。一鄉一邑，有了這樣一個人物，使個個人都感覺到快樂一些，安全一些。

我們大家都知道那些偉大的人物，他們的人格的健康，再不會有人非議的。他們都是生於忠實；即以忠實爲生命，以忠實爲生活；發揮於立身治世之中，現於面，盡於背，見於詞，形之於起居行動之中，踏着忠實的路，造成忠實的健全人格。

世界上的事，是這樣組

of character.

The man who is righteously right, righteously true, righteously genuine in his vocation, righteously clean in his life, who flings open the door of his mind and heart and has nothing to conceal, nothing to fear, is the man who moves the world. People instinctively feel his power and make way for him.

Wholeness, completeness, comes into the life from honesty, from sincerity. Sincerity is made up of two words—*sine* and *cere*, *sine*, without, and *cere*, wax. Without wax. And it means absolutely pure, transparent.

A man who stands foursquare to the world, is the most precious possession of any community. He makes every foot of land in his vicinity worth more, and all his neighbors a little prouder because he is one of them. Everybody feels a little happier and safer because he is their townsman.

We all know those great figures whose integrity no one ever questions. They live in honesty; they live for it, they live by it; they embody it in their acts and lives, their faces beam it, their words tell it, their acts proclaim it, their feet tread its path, they radiate integrity.

Things are so planned in this world that a man has to be honest if he gets very far or accomplishes very much in this

織的，一個人倘若要有大建樹大成就，就必須以忠實為前提；因為天然律的全部結構，就是為打倒一切的虛偽詭詐——祇有正義才得到最後的成功，祇有忠實才得到最後的勝利。

忠實是一個涵義極廣的名詞。它的意義就是正心誠意，忠實於思想，秉良心治事，忠實於工作；秉誠實處世，忠實於生活。忠實就是神明完固。就是一貫完成自己的工作，就是以正直公道待人。

人類的天性，是建築在忠實上的。我們對於裝模做樣，不開誠，不坦白的人，是不會信任的。那些人，城府深嚴，堅閉固拒，絕不讓人一窺他的真性情，他們好像永遠不得不這樣遮遮掩掩，文過飾非，對於這種人，我們天然要猜疑他的。

一個人戴着假面具，虛偽欺世，可是他的內心却無時無刻不在那裏指摘他的詭譎——說他根本不是現在所假冒的那個人，這樣的內疚神明，連自己都覺得莫可究詰，難於信任。這種自覺，懷慚抱憾於自己的不忠實，足以消鑠精力。斲喪個性，隳毀自尊自信心——其喪敗可立而待。

甚多數人還夠不上輕視

world; for the whole structure of natural laws is pledged to defeat the lie, the falsehood, the sham—and only the right ultimately can succeed, only honesty can triumph.

Honesty is a very broad term. It means that you are honest in your thought, that you are conscientious in your work, that you are sincere in your life. Honesty means integrity of soul. It means thoroughness in one's work, it means fairness, justice to all.

Human nature is constructed on lines of honesty. We are always distrustful of people who pose, who are not genuinely open, transparent. We are naturally suspicious of those who keep the door of their heart closed and do not let us get a peep at their characters, those who always seem to be constrained to show their traits, and to hide their defects.

No man can really believe in himself when he is occupying a false position and wearing a mask; when the little monitor within him is constantly accusing him of his fraudulence—he is not the man he pretends to be. The consciousness of not being honest robs him of his power, honeycombs his character, and destroys his self-respect and self-confidence—he is certain to be a failure.

A great many men are not large enough to look down on

金錢。金錢比他們大一些，他們祇好仰望歆羨，承其鼻息。錢引誘着他們，挈着他們逡巡宛轉，蕩檢踰閑。

有些人，處於通常的境遇，未嘗不忠實自持。一朝遇着非常的機會，似乎是絕對的安全，可以運用公家的地位和權力，上下其手，以圖肥己，他們利令智昏，就不惜把忠實收拾起來，小施其技。

五金之屬，都有所謂鎔化點。達到某一熱度，他們就鎔化為液體。我們檢察人的忠實，就以他們對於各種程度的引誘，所具有的耐力為斷。

還有些人，大家以為是強有力的健者，却終致失敗。究其原因，大都淵源於小節的不謹，對於細微末節上的誘惑，無足輕重的事項，往往失其操持。有作為的人，歧途失足，並不是一開始即鑄成大錯的，通常皆由於小節上的不忠實，積漸遂致喪失一般人的信用。

小事往往可以釀成大患。涓涓不塞，流為江河。

單祇不做不忠實的事，勉求寡過，在廣義上講，尚不能謂為忠實。積極的忠

the dollar. The dollar is the larger, and they look up to it. The dollar tempts them, and warps and twists them out of their orbit.

There are some men who are honest enough under ordinary conditions. But let a very unusual opportunity come to them, an opportunity which seems to be perfectly "safe," a chance to make a good thing for themselves by using their official position or influence, and they will strain their honesty for a little graft.

Metals have what is called a melting point. At a certain degree of heat they tend to liquefy. We test men's honesty by the different degrees of temptation they withstand.

Still there are some men who are supposed to be very strong go to pieces. It usually can be traced back to little things, to trifling temptations, to some little breach of trust in some apparently trivial matter. Prominent men who go wrong do not usually begin by a colossal fraud. It is the apparently trifling dishonesty that makes people lose their confidence in them.

Little things often work a great injury. A mud creek may swell to a river.

Merely not to do anything dishonest, not to commit a wrong act, is not necessarily being honest in its broader sense.

實，並非是一種消極性質的私德。它是人人日常生活最活躍的主力，人人性情中最主腦的部分。

一個人站在社會上，具有積極的進取的忠實，另一個人，却祇具有淡漠的，守勢的忠實，僅能拘守故常，不為隣家所非議，這樣的二個人，自有天淵之別。

忠實就是力。坦白開誠的人，無所恐懼，亦無所掩飾，因為所作所為，皆無愧於心。這樣的人，遇事一秉正義，公平正直，以誠待人。我們自然感覺他的力量，祇能讓開一條路，任他邁進到前面去。

Positive honesty is not merely inactive morality. It is an active vital force in one's daily life; it becomes a predominant part in one's character.

There is a tremendous difference between a man who stands in his community as being positively and aggressively honest, and a man who is indifferently and passively honest, who merely refrains from doing what his neighbors would consider wrong.

Honesty is power. The clean, transparent man has nothing to fear nor to have resort to a subterfuge, for he has done nothing of which to be ashamed. He has tried to do right in everything, to be just and fair, and to give every body a square deal. We instinctively feel his power and make way for him to go ahead.

節 約

THRIFT

節約就是善於運用自己所持有的一切 此即所謂明哲的生活

節約這二個字，不但適用於金錢的事項，兼可用於人生的一切——善於運用自己的時間，善於運用自己的能力，此即所謂明哲的生活。換言之，節約就是一個人對於自己，對於自己的時間，金錢，和立身治世一切事項的科學化的管制，其意

The term thrift is not only properly applied to money matters but to everything in life—the wise use of one's time, the wise use of one's ability, and this means wise living. In other words, thrift is scientific management of one's self, one's time, one's affairs, one's money. It means that you always keep

義就是要你恆常維持一種狀況，在這種狀況之下！可以做你的最上乘的工作。

康健，成功，幸福的祕額，就在使自己維持最良好的狀況，所以能夠立大功，建大業，任何機遇，都可以充分作為。任什麼事，足以阻止我們達到這個個人效率的最高水準的，就是負罪於節約。

節約固非浪費，亦非鄙吝。凡有關於體力智力的健全，效率能力的長進，決不應吝惜金錢。假使你因為缺乏相當榮養的食物，而削弱活力，因為經濟服御，而邊幅不修，貶損自尊自重的儀觀，沒有相當的居處，適合於健康和出作入息所必不可少的條件，凡可以使你成為更大一些的人物的，你都靳而不予，你的人生，就這樣被阻而不克進展。

本文所欲重言聲述的，就是對於自己最有效果的投資方法的重要。循這個意義，節約就是個人資源的最善管理法，一方面當然包括儲蓄收入的若干成，但我們不要以為節約就是單純的儲

yourself in a condition to do your best work.

The secret of health, of success and happiness, is to put one's self in a superb condition, so that one is always able to do the biggest thing possible to him, and to take advantage of whatever opportunities come to him. Anything which prevents a man from attaining this high watermark of personal efficiency is a sin against thrift.

Thrift is neither extravagance nor meanness. It means that you should always have the best you can possibly afford when the thing has any reference to your physical and mental health, to your growth in efficiency and power. If you are devitalized by the lack of proper nourishing food, if you economize on your clothing at the expense of self-respect and a decent appearance, if you do not have a suitable living-place indispensable to health and refreshment, if you skimp on that which will make you a broader man or woman, you are correspondingly handicapped in life.

What I wish to emphasize here is the importance of being able to finance one's self efficiently. In this sense thrift means the best possible administration of one's financial resources, and while this necessarily includes saving a certain percentage of one's income, I do not want to give the impression that thrift

蓄。個人資財的賢明的管理·賢明的使用，這是正常合理的生活所根本需要的。

我們天天以算術歷史地理教授我們的子弟——我們的農業學校教以用科學的方法去耕種土地，發展地力，我們的商業學校教以運用學術，去管理和發展業務。我們教授種種有價值的知識，却獨將節約付諸闕如——實際上，我們就是放棄一種最重要的訓育。

我們試看無盡寶藏的大地上面，却有無量數誠實辛勤的人們，貧乏潦倒，甚至不能供給康健所必需的適當生活，更不要去談人生的享樂和慰藉，從這一點，我們可以覘得國人生活節約訓練的欠缺。

『吃，喝，尋樂，因為明天要死了』，這是獸子的格言，足以致人於禍患恥辱。罪惡可以赦免，過慝可以寬假，祇有這種下愚不移，是沒有希望的。

野蠻人和文明人的分野，就在有無遠慮。野蠻人雖身受原始生活的艱難，並不知道克己自制，以備日後

means merely saving. Wise management, wise expenditure, wise use of one's finance is essential to right living.

We are teaching our boys and girls arithmetic, history, and geography — our agricultural schools are teaching them to till the soil scientifically, and to develop the resources of the land, our commercial schools are teaching them to manage and to push forward a business through education. We are teaching everything worth while but Thrift—in fact, we are neglecting one of the most important branches of training.

When we see in this land of infinite resources a vast number of honest, hardworking people so poor that they cannot afford many of the bare necessities of proper, healthful living, not to speak of the pleasure and comfort of life, we get some idea of the lack of thrift training in our national life.

“Eat, drink, and be merry, for tomorrow we die” is the fool's motto, and leads the way to misery and humiliation. Crime can be pardoned and sins forgiven, but for the plum fool there is no hope.

The chief difference between the savage and the civilized man is the former's lack of foresight. Notwithstanding the hardships of primitive life, the savage but slowly learns to practise self-denial in order to provide for

的不虞。祇要今天有充裕的供應，明天什麼都在不可知之數，却匪所思存。

儲蓄的習慣，是成功的第一要素。表示一個人能自立，能自信，要在羣衆裏面抬起頭來，要在世界上擔負一些事業。節約的行爲，是個人的品德，操守，和自主力的展示。證明一個人不是完全是自己的嗜好，自己的弱點的犧牲品。

節約的青年，能抵制一切的誘惑，不致入於怠惰苟且浮浪一流。所以省下一些錢，往往就是省下一個人。可以不恣縱，不耽溺，避免惡劣的習慣。在放蕩不良的場合，更所以保全健康。保持清明的神志，不是那蒙昧渾濁的頭腦。

我們的大都邑之間，最令人喪氣的一件事，就是有很多的人，曾經有過錢，高堂大廈，起居豪華，一朝盡喪所有，不得不隨波逐流，東奔西就，囊空如洗，家徒壁立，流離轉徙於各廉值房屋之間，無復定蹤。積漸其原有之個性，亦喪失殆盡，甘於下流，而爲流浪之失

remote contingencies. Given ample provision for to-day he has no anxiety about the uncertainty of to-morrow.

The habit of saving is one of the first essentials of success. It shows a desire to lift one's head out of the crowd, a desire to stand for something in the world, to be independent and self-reliant. The behaviour of thrift denotes character, stability, self-control. It is a proof that a man is not a hopeless victim of his appetites, his weaknesses.

The thrifty youth is shielded from a great many temptations which come to the idle, the purposeless, the spendthrift. So that the saving of money usually means the saving of a man. It means cutting off indulgences or avoiding vicious habits. It often means health in the place of dissipation. It means a clear brain instead of a cloudy and muddy brain.

One of the most disheartening things in our great cities is that of the vast number of people, who once had money, a good home and comforts, even luxuries, but who have lost all and are tossing about from pillar to post, moneyless, homeless, shifting from tenement to tenement, and from one cheap lodging house to another, often moving several times a year. They gradually lose their identity and become mere wan-

敗者，

今日大多數失敗的人們，因為不曾習知金錢的價值，和管理的方法，而陷此困境的，不知凡幾。

綜言之，節約的意義，是最聰明最合理的方法，使用我們所持有的一切。就集體言，我們應該盡力所及，以求貢獻於國家社會的公共利福。就個人言，我們應該為自己的康健，效能，與可能範圍內的最高幸福而使用資財，其意義就是要嚴格遵奉效率的科學原則，以處理自己的財政。

dering failures.

The failure army to-day is largely recruited by people who are there because they never learned the value of money or how to handle it.

In short, thrift means the wisest and most rational possible way of expenditure of what we have. Collectively, we should seek to offer what is within our reach for the common benefit of our country and society. Individually, we should spend for our health, efficiency, and our highest possible welfare. It means that we should administer our finance in strict adherence to the scientific principles of efficiency.

溫 諒 恭 敬

COURTESY

有適宜的禮儀 才能獲得大眾的欽屬，

溫諒恭敬的行為，我們從來不知道它會發生什麼效果；我們只知道它所直接給予我們身受的影響。

誠懇的聲謝，溫文的笑容，往往是大意地忽略過去，無禮的躁急的言辭，要加以裁抑，當然須感受一些苦悶，我們要克己復禮，雖在最難堪的境遇，依舊是和顏悅色，寵辱不驚；我們要推己及人，處處體諒着他人——這些簡易的信條，我們

We never know what will come of courteous conduct, but we do know the immediate effect upon ourselves.

The gracious "Thank you," the pleasant smile, so often neglected, the suppression of rude, hasty words that are sure to give pain, the maintenance of self-control, and an agreeable expression even under the most trying conditions, the attention to others which we would wish accorded to ourselves—how easily life can be enriched and

如能遵守，我們的生命又是怎樣的易臻於豐富愉快。又是怎樣的協助我們人生的推進。

有些青年，自負才能學識，祇企求着機會的蒞止，希望遇合於一朝。他們沒有估料到溫諒恭敬的效益。他們不知道有適宜的禮貌，才可以獲得大眾的欽屬，才可以開闢進展的途徑。多少青年人，把自己很好的前程封鎖起來，就因為他們使一般相交接的人，都留着不良的印象。他們很熱誠地企圖建樹，可是把面前的門閉塞了，又何從謀發展。

我們往往看見有些很有才幹的人，辛苦工作，但是因為態度的不良，進步甚少。他們徒惱人意，到處樹敵。很多這種不幸的人，淹遲在職業介紹所，困頓艱難，欲求一位置而不可得。

我們應該時時督促着自己，注意每一天似乎細微瑣屑的事項，和每一場合可以說一二句好話的機會，做一些寬惠的小事，對於工作勞苦的人，致一言以示同情，

uplifted, made cheerful and happy, by the observance of these simple things! And how they help us to get on in life!

Some young people think that because they have ability and learning they will only have to knock on the door of opportunity to make it fly open before them. They reckon without the asset of courtesy. They do not realize that a fine manner is a passport to popularity, and that it opens the way to advancement. Thousands of them seal the fate of a good start by making a bad impression upon others whom they come in contact with. They are ambitious and eager to get on in the world, but make advancement impossible by locking the doors of opportunity ahead of them.

We see people with good ability working themselves half to death, and yet they make very little progress because of their bad manners. They antagonize people, and make enemies wherever they go. We find many of these unfortunate people in intelligence offices, trying under tremendous handicaps to get positions.

We should urge ourselves now and again to pay more attention to the seeming trivialities of every day, the opportunities to say a kind word here and there, to do a little deed of kindness, to shed a ray of sunshine upon the path of some toiler by a

甚至一顧一盼，亦可以致其慰藉。簡單的聲謝·仗義的銳身任事，倘若無意間惱着人，宜聲言抱歉；和人會談，須集中注意，勿顧而之他，應設身處地，視他人事如己事；應以寬大為懷，體諒他人的情緒；敬老年；尊重人——這些簡單的事項，即構成我們所概括稱為溫諒恭敬的一部分條目。任什麼人，當然不會這樣的鄙陋老弱，連這一些都無力實行的。

word, or even a look, of sympathy. A simple "Thank you," a graceful recognition of any service, a soothing "I beg your pardon," for any unintentional annoyance or inconvenience caused others; undivided attention to those who converse with us, putting ourselves in the background and taking an interest in their affairs; kindly consideration of the feelings of others; deference to the old; respect to all—these are some of the simple things which constitute what we comprehensively call "courtesy." There is none so poor, none so ignorant, none so old or so feeble that he can not put them in practice.

簡 單 直 捷

BREVITY AND DIRECTNESS

我們要養成精純的思慮 敏捷的動作 簡明的表白

人生成功的最大助力之一，即是修養成精純的思慮，敏捷的動作，簡明的表白。

簡單是最可寶貴的一種修養。表示切實，謹嚴，平衡的心靈。可是很少人研究

One of the greatest helps to success in any walk in life is to learn to think concisely, to act promptly, and to express one's self briefly.

Brevity is one of the rarest attainments. It indicates a close, compact, and balanced mind. Very few people ever learn how to concentrate their minds and condense their

集中心靈，和簡練思想。他們都是無目的的漫談着，蕪辭枝蔓，幾於十倍於宣述意見所必要的語句。他們從不會提綱挈領，綜賅要旨。像一隻狗，須盤旋了五六轉，然後在最初所在的地方睡下去，他們的無意義的解釋，舖敘，遜謝不遑，使人發生厭倦，他們一切都能侃侃而談，祇有眼前的正事，却渾忘所以。

直捷是任何有成就的人的重要品性之一。他治一件事，決不盤旋作勢，委蛇因循，他祇知道實事求是，一貫完成。倘若他來訪問你，不必需要十五分鐘，即可將一切要旨說明；他直接進取事件的核心，決不作無謂的敷衍。耗費你的時間，一經宣述完畢，即截然而止，不贅一言。

多少人的失敗，都是因為他們缺乏迅速切實的決斷。當他們躊躇衡量，枝枝節節，不揣本而逐末的時候，可以挽救他們的機會，輕輕放過，浸假危機迫臨，遂不免於失敗。

不問你賦有怎樣充分的能力，學問，權勢，聰明，祇要你沒有當機立斷，與集中心力，迅赴事機的能力，決不會有甚大的成功。

thoughts. They ramble along aimlessly in their talk, using, perhaps, ten times the words that are necessary to express their thought. "Like a dog which turns around a half dozen times and then lies down where he was in the first place, they tire one out with useless explanations, introductions, and apologies, and talk about all sorts of things but the business of the moment.

Directness is a cardinal virtue of the man who succeeds, he does not go over a thing, or around it, but to it and through it. If he calls to see you on business, he does not spend fifteen minutes in introducing his subject; he strikes directly to the heart of it; he does not waste your time on preliminaries or non-essentials, and, as soon as he finishes,—stops.

Many a man has gone down to failure because he lacked ability to arrive quickly and effectively at a conclusion. While he was deliberating and balancing and "beating about the bush," the opportunity to save himself passed and the crisis ruined him.

It does not matter how much ability, education, influence, or cleverness you may have, if you lack the art of coming to point quickly and decisively, of focusing yourself immediately, you can never be very successful,

儀 觀 整 飭

ARE YOU A GOOD ADVERTISEMENT OF
YOURSELF

使人人心識你的爲人 是自尊自重 準備要做成一員人物

儀容觀瞻，不但在社會交往上，抑且在業務上，都佔着極重大的地位。心理是受眼睛的支配的；聰明人知道在與人初次會見的時候，要免去第一次不愉快的印象，正好像貨物的求沽，要免去顧客的不良印象，一樣的困難。

譬如你去訪晤一個朋友，你去的時候，還是那一種不修邊幅的方式，服御不整，衣冠失態，屐多泥痕，于思繞頰，手污不洗濯，髮長不修葺，領蓬蓬然已磨損，內衣殊不潔，這種形態，你以爲你的朋友見了你，發生一種什麼意念。

你的儀表，衣冠，態度等一切，和你自己整飭服御，檢點舉止的方法，你說些什麼，做些什麼，凡此種種，對於你的關係，就和商店窗飾的關係於營業一樣。

你的儀容，就是展示你是什麼樣一種人物的廣告。

Appearances certainly cut a tremendous figure, not only in the society, but also in the business world. The mind is powerfully influenced through the eye; the intelligent man knows that it is as difficult to overcome the prejudice of an unpleasant first impression upon a person at introduction, as it is to overcome an unfavourable impression in the appearance of merchandise.

If you are calling upon a friend and go about in an unkempt manner, with ill-fitting, unbecoming clothing, soiled shoes, wearing a week's growth of beard on your face, unwashed hands, long hair, frayed collar, soiled linen, what sort of an opinion do you think people would have of you?

Your personal appearance, your dress, your manner, everything about you, the way in which you keep yourself groomed, how you carry yourself, what you say, how you act, all these things are to you what the show windows of a merchant's store are to his business.

Your appearance will be taken as an advertisement of

它恆常在曉喻着一般人們，你是一個成功者，抑失敗者；他人對於你的揆揆估量，把你放在怎樣一種地位，和你事業的前途，有至有力的影響。

很多人以為我們對於一位先生一位女士，要去判斷他們的為人，不從造詣上考察，而偏重於儀容態度，是乖謬而不公允的，不過，我們處着現在的時代，人人忙着自己的前程。沒有人有工夫去對一個初次會見的朋友，作密切的考究。沒有別的法，對於芸芸的大眾，祇能就他們的儀表作判斷，而他人對於我們的身價，按照着我們所負的標幟來估計，也是完全天然的事。

競爭是這樣的劇烈，我們舖子裏任一項事物，必須整飭安排，務使賦有美觀和藝術上的效用。現代化的商人，深擅此中三昧，知道他的店舖的外觀，就是他的最大的廣告，和最有價值的資本。你所待善價而沽的是什麼！你是不是整飭配備以期必售！

個人的儀觀，並不是怎樣一個費用的問題，却是清潔整齊的問題。服式的適宜，並不需要高貴的衣服；祇要穿得整潔和相當，指甲洗淨一些，牙齒刷清潔一些，面上修雅端正一些，頭髮

what you are. It is constantly telling people whether you are a success or a failure; and where people place you in their estimation will have a powerful influence upon your career.

Many think it is absurd and unjust to judge a man or a woman so much by appearance instead of merit. But we live in an age when we are always busy with our own career. No one, on a first introduction, has time to study people at close range. Here is no other way to judge of the majority of people than by their appearance, and it is perfectly natural that we should be sized up by the earmarks we carry with us.

Competition is so keen that everything in our stores and shops must be arranged with reference to beauty and artistic effect. The up-to-date business man knows that the appearance of his house is his biggest advertisement, one of his most valuable assets. What are you going to offer for sale at a good price! Are you a good advertisement of yourself!

Personal appearance is not so much a question of expense as of cleanliness and neatness. To be well groomed is not to be expensively dressed; but rather to be neatly and becomingly dressed, to have your nails free from dirt, your teeth clean, your hair combed, your face shaved; in

梳理一下；總之，祇要你的身體，你的衣服，都謹嚴地保持着整潔，就是儀觀整飭。

因為沒有錢購置新衣，這不能算是舊衣服上塗滿油漬的理由。因為處境困難，亦不能隨便地把不修邊幅的方式，到處忝顏向人。倘若你遭逢不偶，希望將來的改善，你就更應該加倍的注意，力爭上流。

倘若有什麼人，對於服御一切，絕不措意，他這個人，一定是沾沾於微末的既得，不想再前進的了。你的區區的資斧（意指儀表），當然不能任令作孤注的嘗試。你必須善予運用以盡其利。你在早上把衣履刷一刷，頰髭修葺一下，至多不過費十分鐘，可是儀容上的煥然改觀，却和你關係很大。就是使人人心識你的為人，是自尊自重，準備做成一員人物。

整潔的效益，深入於人的性情，因為薰蕕是不同器的。拖鞋皮式的服御，不修邊幅的舉措，展示着意識的不健全，心志的卑下，自尊心的欠缺。

另一方面，當我們端重矜持的時候，我們舉止審慎

short, to be scrupulously clean in your person and in your clothing.

Because you cannot afford to buy new clothes is no excuse for having your old ones all covered with grease spots. There is no excuse for your going around in a slovenly manner just because you are poor. If you are having a hard time of it and looking for future improvement, that is all the more reason that you should be doubly careful.

If anybody can afford to be careless about his dress and appearance it is the man who has already "arrived". Certainly you can't afford to take chances with your little personal assets. You must make the most of them. It would not take you over ten minutes in the morning to shave your beard, to brush your clothes and shoes, but the difference it will make in your appearance will mean a great deal to you. It will make people see that you respect yourself and mean to be somebody.

The effect of cleanliness extends to one's character, for virtue and filth can never be friends. The slipshod style of dress and the carelessness, indifference of appearance indicate a defective ideal, a low order of ambition, a deficient self-respect.

On the other hand, there is no doubt that we have a better

，服御潔淨而合宜，我們也覺得自己的尊嚴高貴。我們要保持身體上服御上的整潔，這一種意識的感應，可以倍增我們治事的能力，和成功的機會。更可以扶植自信，和砥礪志節。

任什麼人，要在這個世界上設法推進，決不可使儀觀有一朝的失檢。最安全的方法，就是無論在什麼時候，什麼場合，概以最優的陣線出場，力行不怠，奉為畢生的金科玉律，因為什麼人對你一度的屬目，將來與你的利害關係，是你所不能知道的。

opinion of ourselves and respect ourselves more when we keep ourselves scrupulously clean, when we groom ourselves carefully and dress neatly and becoming. The consciousness of being every whit clean, in our body and in our clothing, has also a multiplying power on our ability, and in our chances for success. It increases self-confidence and stimulates ambition.

The man trying to make his way in the world can never afford to take chances with his appearance. The only safe way is to make it a life rule, always and everywhere to appear at your best, for you never can tell when some one may be taking a snapshot of you which later on will appear for or against you.

習慣成自然

TAKING HABIT INTO PARTNERSHIP

甚麼叫細微末節 我們的命運就這樣的決定了

我們人自呱呱墮地，就是一個習慣的機器。志願的力，就是這架神奇的機械的技師，具有無限制的功能，可以製造任什麼事物，適如其旨。不像鋼鐵銅製的硬性機械，祇能複製同一樣的物品，人的機器，是柔韌易範的，它所製物品的模型

Every child born into the world is a habit machine. The will power is the superintendent of this marvelous mechanism, infinite in its possibilities, by which one can manufacture almost anything he pleases. Unlike rigid machinery of iron, steel, or brass, which can repeat only the same thing over and over again, the human machine is plastic, soft and pliable, and the patterns for which it is to

，也跟着技師的進展而隨時形成。從千百次重複的行爲，我們的頭腦裏面就養成這一種習慣，可以從心所欲而不踰繩墨，因爲去率循長時期慣行的程途，比較別尋新徑，自然容易得多。

倘若做技師的，堅持着正確，辛勤，審慎的工作方式，必待所定爲模楷的優良規範，使柔韌的腦部機構，和神經組織，依樣範成，這才比較的易於養成一種品性，可以幾及於理想中的模範人物。

但是，倘若並不依循確實整齊的準繩，而自放於乖謬昏亂；並不依循真誠正義，而自甘於巧言飾辯；不以勇制怯；不逕直邁進，而專事於規避諉卸；不以熱誠治事，而處處以冷漠自安；不能自尊自信，而畏難苟免，妄自菲薄，——這樣，他不久也會覺得惡性的滋長，除繼續作惡外，似乎是無可措手，什麼都不配做。

善或惡，不論是一次怎樣微末的行動，都遺留着不易磨滅的痕迹。人們對於每一次新的恣縱，往往自己

manufacture are made up as the superintendent proceeds. By repeating acts thousands of times we build into the brain habits which the thought follows, because it is so much easier to go the way it has been going for years than to make new tracks.

If the superintendent persists in an exacting, painstaking, careful manner of working until the delicate tracings of the pattern set for it have become fixed in the soft mechanism of the brain and nerve tissues, then it become comparatively easy for him to work out a character in some measure approaching an ideal manhood.

But if, instead of the lines of accuracy and order, he allows the lines of inaccuracy and slovenliness; if, instead of truthfulness, he trades lies and prevarications; if he cultivates cowardice instead of courage; if, instead of straightforwardness, there is dodging, shifting; if, instead of enthusiasm, there is indifference; if, instead of self-respect and self-confidence, there is a trace of slinking and self-depreciation,—he will soon find that evil characteristics have crept in and that he is capable only of continuous repetitions of evil.

Every smallest stroke of virtue or of vice leaves its scar. One would excuse himself from every fresh dereliction by say-

寬恕說，“這一次我不算”。是的，他可以不算，但是却並沒有少算一些。在神經的纖維裏面的每一個分子，都在計算着，登着帳，收貯起來，等待下一次誘惑的蒞臨，才拿出來用爲利器，使他屈服。

我們的人生，在每一個動作之後，我們已經是面目全非，不是那先前的同一人物。我們正在以得未曾有的速率，更迅速更確定地直向善或惡的程途前進，背後就是習慣的力量，做有加無已的原動力，儘推送着。就由這個動力的推送——這是每一次重複的行動所必須獲得的——而奔越前進，具着繼長增高的速度，每一秒鐘的過去，即增加一分制止的困難，減少一分我們去設法制止的意向。

青年的人，往往有一些小習慣或小癖性，使他們在事業上和社會上，都不能邁步直前。他們自以爲並不是嚴重的過失，但是已經觸惱了他的同事和朋儕。多少有價值的青年人，有學問，能治事，却不能求得出路，即使找着了，也不能久於其位，就因爲那一些小癖性小習慣，爲之梗阻，有些是很細微的事，他們祇要有願力，早就可以革除的。

ing, "I won't count this time." Well, he may not count it, but it is being counted none the less. Down among the nerve cells and fibres the molecules are counting it, registering and storing it up to be used against him when the next temptation comes.

After each act of your life you are not the same person as before. You are ever speeding on faster, faster, surer, surer, toward the good or the bad, with all the cumulative momentum force of the power of habit behind you. By the very momentum which a constantly repeated act acquires it rushes on and on, ever with increased velocity, and every second makes it less and less easy to stop, less and less likely that we shall even attempt to stop it.

Young people often acquire little habits, peculiarities, which keep them back both in their business and social life. Considered in themselves they are not grave faults, but they often annoy and exasperate colleagues and friends. There are thousands of boys and girls who are worthy, well educated, and very capable, yet who can not get a start, or if they succeed in getting one, can not hold a position because of just some little peculiarity or habit that creates a prejudice against them, some trifling thing which they could have overcome by will power.

我們可以使願力聽從我們的指揮，集注於任何種工作，無不如旨，尤其是在青年的時代。我們的意願所注，可以造成一種特性，或改革一種特性。可用以養成誠實的，或虛偽的習慣。可以扶植成一個人，或一個獸，一個英雄。或一個懦夫。可以增強我們的決心，直待大事業的完成，也可以放浪於因循偷惰，直待生命的破滅。可以使我們不辭辛勞的工作，直待養成勤奮專壹的習慣，轉以惰逸為苦，也可以使我們怠懶麻木，沒精打采，直待形格勢禁，凡百均無可為力，而事業的建樹為不可能。

我們對於似乎不重要的習慣，往往以為是無關宏旨，區區之事，我們都稱為細微末節，就是做了也沒有什麼關係。但是，就祇這一點，使世界完全改變了，因為事雖小，我們的行為，已經進入我們生命的機構。實際上，世界上是沒有什麼叫細微末節的。人生所做的事，大多數都瑣瑣無足道，不過經年累月，積累起來，就不是一件細微的事，因為我們的命運，就這樣的決定了。

We can make the will do our bidding, especially in youth, and put it to any work we please. It will do our bidding, whether it be building up a character or tearing it down. It may be applied to building up a habit of truthfulness and honesty, or of falsehood and dishonour. It will help to build up a man or a brute, a hero or a coward. It will strengthen resolution until one may almost perform miracles, or it may be dissipated in irresolution and inaction, until life is a wreck. It will hold you to your task until you have formed a powerful habit of industry and application, until idleness and inaction are painful, or it will lead you into indolence and listlessness, until every effort will be disagreeable and success impossible.

We are apt to think that it doesn't matter very much about seemingly unimportant habits, and that it is of no account how we do the little things, the non-essentials as we call them. But it does make all the difference in the world, because our manner of doing the little things enters into our life structure. As a matter of fact there are no little things. The great majority of things we do in life are in themselves trifles, but the accumulated mass of these throughout the years is no little thing, for it determines our destiny.

擇定畢生力行的座右銘

CHOOSE A LIFE MOTTO

簡單的隻語片言 却是多少事業成功的機杼

勗勉振奮的座右銘，能深識於心，永篆不忘，它的力量是無限止的。多少人，他們生平的成就，都是受賜於這一種箴言的日夕鼓勵。

一句箴言，就像是一個主觀，往往可以決定整個命運。簡單的隻語片言，却是多少大專業轉機的樞紐。一種高尚其志的主觀，形成激勵振奮的一語句，而識之於心，誰又能估計它的價值。好的箴銘，當一個人意志銷沉的時候，能領導他勇往邁進。甘於雌伏的時候，能協助他振翻作雄飛。

鄭重選擇這樣一種箴言，銘諸座右，永誌勿渝，使你的生活和它融合一貫。我們的為人，就像我們的思想。一個畢生信奉的口號，蘊蓄着你的宗旨，鼓動你的雄心，激發你的潛藏着的能力，比較一個遺產，有價值得多，因為它可以協助你去發現和運用你的最高本能，這種本能，是任何男女長幼所能獲得的最大幸運。

The influence of an uplifting, energizing motto kept constantly in mind, is incalculable. Multitudes of men and women owe their success in life to the daily inspiration of such a motto.

A motto, like an ideal, often determines a whole destiny. A single motto or maxim has been the turning-point in many a career. Who can estimate the value of a high ideal, crystallized in one uplifting sentence constantly held in mind. A good motto will often lead one to look up and on when tempted to look down and back. It will help one to soar when tempted to grovel.

Nothing you can do will help you more than to choose carefully such a motto and place it where it will perpetually remind you of your pledge to square your life with it. We tend to become like our thought. A life slogan which embodies your aim, stirs your ambition, and tends to arouse your latent potencies, will be worth infinitely more to you than an inherited fortune, for it will help you to find and utilize your highest possibilities, which is almost the greatest good fortune that can come to any man or woman.

試舉述幾個得力於此種座右銘的外國名人，他們銘詞的主要意義，本書已經討論過的。勒斯根在他的寫字檯上放着一塊大璞玉，上面刻着簡單的二個大字“今日”雷諾爾和韋爾紀的面前，恆常寫着“工作，工作，工作”。伏爾泰得力於他的箴言“力作不息”，斯各脫大書特書的是“戒不事事”

人生的大事業，不但是——朝奮發，喚醒本能，就可以一蹴而幾，必須持續警策着；最有效力的方法，就是採取一句箴言，用來適應我們特殊的需要。

多少人平生的建樹，都是由於一本書，一信條，一演講，一箴言的鼓勵，做他畢生的南針，領着他達到目的地。

萬千奮鬥前進的人，都仗着一個鼓勵勗勉的座右銘，才能堅持繼續他們的工作，要不然頹喪和失敗，早已把他們打回去了。

擇定一個箴言或標語，去修身勵行，是再不會嫌遲的。今日千百萬的落伍者，倘若他們專心委身於一個箴言，在幾個月之間，可以

Mention would be made of a few foreign famous people who have been governed by such helpful mottoes, the subject of which has been dealt with somewhere in this book. Ruskin kept on his desk a large piece of chalcedony on which was inscribed the single word "Today". Joshua Reynolds and David Wilkie kept constantly before them the motto, "Work, Work, Work". Voltaire received inspiration from the motto, "Toujours au travail" (Always at work), while Scott kept ever before him the words, "Never be doing nothing".

The great thing in life is not only to get aroused, to wake up to our possibilities, but to keep awake; and nothing will prove more effective in doing this than the adoption of a motto that will meet our particular need.

Many a man owes his success in life to the inspiration of a single book, a doctrine, a lecture, a motto, which shall ever be to him a pole star, guiding him to his goal.

Thousands of strugglers have been held to their task by an inspiring motto, when but for it discouragement and failures might have turned them back.

It is never too late to adopt a motto or slogan, to begin to improve ourselves. There are tens of thousands of people in the great failure army to-day who in a few months' time, if they

煥發他們的精力，改善他們的氣象，連他們自己都要不認得了。

不但要選定一個座右銘，並且要永識於心；這個銘言，才可以激動你的心靈深處，鼓起你的雄心，維持你適合於標準，使你的意願不致衰退，壯志不致銷沉。

倘若你還沒有選得你畢生力行的座右銘，即此擇定，矢以勿渝。

applied themselves, could so prod their energies and improve their appearance that they would scarcely know themselves.

Not only choose a life motto but keep it ever in mind; it will stir you to the depths of your soul, spur your ambition and keep you continually up to standard so that your ideals will never fade or ambition sag.

If you have not selected your life motto yet, do so.

自動的精神

THE INITIATIVE SPIRIT

世界保留着最大的獎品 祇獎勵一件事——創造

自動就是不待他人的指示，去做一切應分要做的事。有一種人，專等他人的分撥而後工作，專等他人來告訴你要怎樣的做，專等他人創始了一件事才跟上去。此種習慣，足以障阻一切較大的成就。

世界保留着最大的獎品，祇獎勵一件事——創造。自動的精神的培養，就是達成創造的途徑。那些人，期待着命運機會的領導，再不會有遠大的建樹，唯有自動進取的人，才歷程而前，終達目的。就不佞所知，人生成功的因素，最主要的莫過於自動邁進。一個

Initiative is doing what needs to be done without being told. The habit of always working under instructions, of waiting to be told what to do, waiting for somebody to begin a thing which we are to follow up, is paralyzing to great achievement.

The world reserves its big prizes for but one thing,—Creative. The cultivation of initiative spirit opens the door to the Creative. Those who wait for fate, or luck, or opportunity, to lead the way, never get very far in this world, but the man with initiative fares forth and arrives. I know of no one thing that plays such a prominent part in one's success in life

人具有創始的勇氣，堅持到底的毅力，任什麼場合，都在需求這種人才。

然而，我們遇見的人，往往都是因循畏葸，不敢創始進行，雖明知力能勝任，還不敢奮起力作，猛着祖鞭。

多少人好像賦性有什麼闕陷，沒有自動工作，自謀推進的能力。但知仰賴着他人來運用他們，引導他們，必須待他人將他們前面的路徑，削去了樹上的皮，一一做了記號，才敢舉步。這種人就好像羣居聚處的魚鳥一樣，很少單獨爲生。一條青花魚離了羣，就要迷失不知所之。多少人的人生，都是庸庸碌碌，毫無成就，祇因爲他們是鳥羣魚叢裏面的一分子。他們自己完全無思想；必待他人來爲他們籌思設計。

僥倖這個世界上還不少典型的人物，能深思遠慮，自己製定方案，奮勉力行。倘若沒有這種自動的精神，我們到今天恐怕還是一種未開化的侏儒。

任什麼場合，我們可以看見多少人，在他人指揮之下，差不多一切事項都能做，可是要他們自動前進。似乎就絕不可能。他們能做倣他人所爲，走人家已踏耗

as vigorous initiative. The man who has the courage to begin things and the persistency to finish them is in demand everywhere.

Yet how often we meet people who are afraid to begin, afraid to start anything, although they may feel confident they are capable of carrying it out successfully!

Many men and women seem incapable of setting themselves to work, incapable of self-propulsion. They depend upon somebody to manipulate them, to lead them, to point the way, to blaze the path. Such people are like the birds and the fish, which live in flocks and schools and are seldom seen alone. A mackerel would be lost without its school. Many a man is unsuccessful in life simply because he is one of a flock or herd. He does not do his own thinking; he lets some one else think for him.

Fortunately for the world, however, there are many men large enough to do their own thinking, to make a program and follow it out. But for this spirit of initiative, we should be today a race of undeveloped pygmies.

Everywhere we see men and women who can do almost anything, under instruction, but do not seem able to get on themselves. They can imitate, copy others, go in beaten tracks, but

的路，却從沒有夢想到去創始一件事。他們從不會企求新知識新方法，去改善他們的工作，使手續簡易化，資本經濟化，產物演進化。

有些人因為不能迅速進展，往往自傷蹇塞。他們自己覺得好像一架機車，拖着貨物車，淹滯在路側的軌道上，坐視着別的機車，拖着特快車，發動可怖的速度，時時刻刻在眼前飛一般的過去。他們鑿鑿地說，這些機車，並不一定比他們的好，可是都到了目的地，祇有他們的車輛，停留在空路上，不知要等一件什麼事，等一個什麼人，來策動前進。

很多受過良好教育，具有大能力的人，不能發動他們的機車。他們都好像留聲機，好像鸚鵡，做的都是機械式的工作。他們的生活，祇能在一個一定的小範圍內活動，範圍之外的荒寂枯燥，殆等於薩哈拉的大沙漠。

世界對於有自動的精神的人，祇能讓出一個地位來給他，這種人，賦有坐言起行的勇氣，能夠把握新局勢，應付新事變，在他人錯愕失措的時候，他却能從容應付。憑藉自力的人，從不期待他人的指引，都是自己去規劃一切；能發明新方法

they never dream of doing anything on their own initiative. They never seek after new knowledge, new ways to improve their work, ways to simplify processes, to economize capital, to put out better products.

Some people are grieving very much because they do not get on faster. They say they feel like a freight engine attached to a train on a sidetrack, while engines, pulling express trains, are flying past them all the time at a terrific speed. They are sure they say that these engines are not better than theirs, but they all reach their destination, while theirs remained sidetracked, waiting for something or some one to push it along.

Multitudes of well-educated people, with good ability, can't move their engine. They are like phonographs or parrots; they do things automatically. Their lives run in grooves; everything outside of their little groove is as sterile and dry as the Sahara Desert.

The world makes room for the man with initiative spirit, who has the courage and boldness to carry out a thing; the man who can grasp a new situation or meet an emergency, when others stand dumb and paralyzed. The self-reliant man, who never wait for others to lead the way, but maps out his course initia- tively; the man who can devise

，構成新方案，嶄然自見，邁進力作。

一個具有偉大潛能的人，却祇能追隨人後，委蛇浮沉，空洞如同聲，按之無物，終其生，度着依樣葫蘆的生活，豈不是大可憐，原因就在早年的時候，未將自動的精神，原賦的力量，充量發展。通常祇知道依賴別人，靠着人家來引領提挈。

倘若你要具有治事應世的能力，企求建樹，最單純的方法，祇須你自以為是一個漂流絕島的魯濱生，除去手和腦以外，任什麼工作的機具，皆蕩然無存。可是所食所衣，以及一切生活必需之品，皆須自出心裁，為自己一人運用腦力的產物，和勞力的結果。你的島上，材料豐多，可以製成你所想得到的一切事物，但沒有人來助你設計，使適合於用。問題就在你必須自己去籌思。在你的島上，你住的是茅屋還是大廈，你的四周的事物，是美善還是醜陋，全都在你自己的措施。

任什麼人，在他的事業發軔之初，實際上，就和身處荒島一樣，你的一小天地

new methods, organize new ways of doing things, who can step out of the crowd and act.

What a sorry sight is a man with great possibilities remaining a trailer all his life, an echo instead of a reality, because his initiative spirit, his original power, was not developed in his early years! He has always leaned upon others, or depended upon some one else to lead the way.

If you want to be an achiever, to have the power to do things, just imagine yourself a Robinson Crusoe, cast on a desert island, with no tools, no machines, nothing to work with except your hands and brain. What you eat and what you wear, every necessity of life, must be result of your own thinking, the offspring of your own brain, the work of your own hands. There is plenty of material on your island, from which may be made everything of which you can think, but there is no one to help you fashion it to human use. That is the problem you yourself must work out. It will all depend upon yourself whether you live in a hovel or in a palace on your island, whether you surround yourself with beauty or with ugliness.

Every human being at the outset of his career is in reality placed on such an island as this,

，必須你自己去創造。

處此奮鬥圖存的時代，能勇往邁進，不期待時機潮流的推挽，不委心任命，坐候佳運的蒞止，不因循苟安，專盼他人去籌策進行，祇有這樣的人，才能克操勝券。這種能自力設施的人才，任什麼場合，都在需求着，即使他不能說“我能做，”至少能說，“我可以試一試。”

今日世界上，闢除草萊，建大功立大業的人，不一定是一個績學之士；也不一定是最聰明的人物；但是他必富有自動的精神，益以有進無退的決心，百折不撓的毅力，始終一貫的勇氣，所以能獲得最後的成功。

and his little world must be of his own building.

He who strikes out boldly, who does not wait for time or tide, who does not sit on the stone of Fate, waiting for an opportunity to come along, who is not waiting for others to speak, think, or act, is the man who is going to win in these strenuous days. There is a great demand for the self-poised man—the man who, if he cannot say “I will,” at least can say “I will try.”

The man who cuts his way through the world to-day may not be a sound scholar; he may not be clever; but he must be a man with initiative spirit coupled with that persistent determination which knows no retreat; that plus-energy which cannot be repelled; that courage which never falters or cringes.

竭 智 盡 能

PUT YOUR BEST INTO EVERYTHING

拖鞋皮式的工作 可以驟敗人類的文明

人生偉大的工作，在提高任一切我們經着手的事物的價值。無論對於一件極小的事，我們竭智盡能的效果，可以提高整個人生的水準。恆常致力於較高的準則，即所以使心靈獲得永久的滋補榮養，使日常的工作精進於無窮。

The great work of life is to raise the value of whatever passes through our hands. The effect of always doing one's best, even in the smallest things, greatly raises the standard of the whole life. The constant effort to measure up to something higher is a perpetual tonic to the mind and gives an uplift to the ordinary routine of every day.

當一個人竭智盡能以達到他自己的最高準則，他所着手的事物，都好像遺留着一個表識優異的商標，這樣，他整個的人，也就時時刻刻在那裏日征月邁，進於無疆。

努力工作，以求所事的精進，具有一種神奇的力量。不論表面上是怎樣的不景氣，凡是注視着，思擬着，工作着較高準繩的人生，它的希望是無限量的。

倘若你要大有所建樹，必須在你的事業發軔之始，下大決心，無論做一件什麼事，不要讓他低於你自己的觀念。換言之，即對於所做的工作，自己尚不能充分滿意。這個代價就太大了。我們須記取，不要留一件粗劣的作品，為將來貶抑身價，妨害名譽的見證。

每一件做了一半，草率，拙劣，不修邊幅的工作，一出於手，即足以鋼蔽聰明。浸假漸成習性。當時你或者以為一事之微，無傷大體，但是留此污點，就和蘋果上的腐點一樣，將日益擴大，以致影響於整個的生命。

我們大多數人的困難所在，就是我們對於工作，往往重量而不重質。我們的目標，好像是在數量的多，而不在品質的完善。很多

The entire man or woman grows, expands, rapidly when one is trying to do one's level best, to leave the trademark of excellence upon everything one touches.

There is a divine force in working for betterment, for excellence. No matter how apparently discouraging the outlook, there is always hope for the life that looks up, thinks up, works up.

If you would make the most of yourself, resolve at the very outset of your career to have nothing to do with anything that is inferior to your own ideal. In other words, you are not satisfied with it yourself. It is too costly. Remember that you will not take chances on allowing a poor job to bob up in future years as a witness against you, to mar your reputation.

Everything half-done, every botched or slovenly piece of work which goes through your hands dulls your ideal. It is character-building. You may feel no deterioration at the time, but there is a speck already and it will increase until, like a rotten speck in an apple, it affects the whole life.

The trouble with most of us is that we emphasize quantity more than quality in our work. Numerousness, rather than perfection, seems to be our aim. Many people think that success

人以爲成功是由於做多數量的事，但是他們不能竭智盡能，使臻於上乘，對於似乎細微末節的事物，漫不經心，習慣於『拖鞋皮』式的工作，這樣，他們已經自己貶損了能力，復何成功之望。『不誠意』的工作，『就這樣罷』的方法，可以完全破壞人類的機能，再不會做出好的事業來。

通常所謂『尙佳』的工作，和慘淡經營的作品相比較，就這一些微末的差別，遂使天下人的人生，涇渭分明，是平凡，還是顯著。

我們生存的意義，在企圖貢獻於世界，做一些什麼有價值的事物。每一個人平生的工作，都能夠完成一個傑構，也就是他的天職所在。任什麼人。不論他的職業的高下，倘若他能夠事事竭智盡能，一度經着手，就好像加上一個最優等的商標，並且能夠貫徹始終，底於完成，這種人，就是有大貢獻於人羣，值得我們的崇敬。

一個青年人，推進而前，蔚爲大器，倘若你對於他的事業，一加分晰，你可以知道，他的嶄然露頭角，並不在他做了什麼非常之事，他的成功的一端，就在他能夠殫心竭力，去做完成人家所敷衍塞責，或中途放棄的

consists in doing numerous things, but they have incapacitated themselves from doing it superbly by the habit of doing seemingly small things indifferently or in a "slipshod" manner. "Half-hearted" work, "that's good enough" methods, so completely demoralize the human machine that it is unable to turn out good work thereafter.

Just the little difference between "fairly good" work and a superbly done job has made all the difference to many men and women between mediocrity and a life of distinction.

We are here to make our contribution to the world, and it should be something worth while. Every man's life work can and ought to be a masterpiece. He who stamps his trademark of superiority upon everything that passes through his hands, who does everything to a finish, no matter how lowly his calling, he is making contribution to the humanity, deserving our respect.

If you will analyze the career of the young man who is pushing his way to the front, you will find that one of the things which distinguishes him from the multitude of those around him is not that he does unusual things but that he does superbly that which others do indifferently, does to a complete finish what others leave un-

事項。

食報和致力，是成正比例的。工作上——有劣點，就好像具着廣長舌，處處宣傳着你的因循苟且，時時有截斷你的人生，使你遭受挫敗的可能。

要做好的工作，並沒有什麼祕訣。任何人都可以精於所業，祇要他堅苦以求，事無不就。人世的酬報，是給予能竭智盡能以治事的人的。酬報的範圍，不但及於物質的獲得，舉凡人生的造詣，勝利的現實：成功的充滿，第二天性的造就，皆可於此獲之。

朋友，讓我們注意我們的工作是怎樣做的，因為工作就是命運。

finished.

Your reward will be in proportion to your effort. All that is rotten and inferior in your work will tell, with a blabbing tongue, the story of half-hearted or shiftless endeavour, will always be bobbing up somewhere in your after life to mortify and defeat you.

There is no secret in doing good work. Every one can be a master in his own line if he is willing to take pains, and the results are certain. The reward of life comes to the one who put his best into everything. It comes not only in material success, but in the successful life, the realization of the victory scored, in the satisfaction of achievement, in the character formed.

Let us beware, comrades, how we do our work, for work is fate.

自強不息

EXCELSIOR

祇有小人 才沾沾於既得

祇有小人，才沾沾於既得，自以為是功成業就。真正的大人物，從不曾達到最後的目的地，因為他們恆常將自己的地平線，向外拓展着，獲得更廣博的眼界，更遠大的概觀，他們的志願，也跟着他們的成就而繼長增高，日征月邁。

It is the small man who succeeds in his own estimation. Really great men never reach their goal, because they are constantly pushing their horizon out further and further, getting a broader vision, a larger outlook, and their ambition grows with their achievement.

Did you ever ask yourself the meaning of all these great see-

世上的人們，紛紜擾攘，爭着先鞭，以期取得名利地位，你有沒有問過他們到底是什麼意義；舉凡一切貿易有無，製造生產，辛勤力作，舉凡一切人類的黽勉奮鬥，它的背後又是什麼？這種宰主一切的策動力，使人類各各趨赴其目的地，究竟是從什麼地方來的？什麼叫大志？人類為什麼必須在堅苦工作中，度其人生？

這些一切的背後，必定有非常重大的意義，和涵蓋一切的主旨。這種向上的心志的怒潮，奔迅洶湧，必定是朝宗於某一種特殊的標的。這些廣大複雜的人類活動的計劃，除了和禽獸一樣的僅圖生存外，必定有較高尙的意義，必定不祇這衣食住的幾件事。這些問題的答案，或者可以說，我們是在造就生命，不是勉求生存。

活動是發榮滋長的公律；努力是改進一切的途徑。任何人一經馴服於他的卑劣的根性，不去奮鬥以求現狀的改善，他們就是墮敗自己的體育，智育和德育，使日趨於退化；反之，他們如能忠實地自強不息，以改善環境，他們也能夠發展成更偉

thing masses of people, who are struggling and striving for wealth, for place and power; what is back of all this buying and selling, all this manufacturing and producing, all this toil and effort, this strenuous human exertion? Whence comes the overmastering impulse which pushes human beings on, each to his individual goal? What does ambition mean? Why is it necessary for human beings to spend their lives in hard work?

There must be a profound significance, a master object back of it all. This great human current of ambition must be running toward some particular end. There certainly must be some higher meaning than making a living for the animal man, something besides food and clothing and housing in this vast scheme of man's activities. An answer to all these questions would be that we are making a life, instead of making a bare living.

Activity is the law of growth; effort the only means of improvement. Wherever men have obeyed their lower nature and ceased to struggle to better their condition, they have deteriorated physically, mentally, and morally; while, just in proportion as they have striven honestly and insistently to improve their situation, they have developed a larger and nobler

大更高尙的典型人物。

因爲人類的滋長進步是沒有止境的，所以人類的志願，也不會滿足。當我們達到某一種高度，在下面的時候，看上去好像是很動人，一經抵達了，就覺得新地位的不能滿意，和舊的並無二致，我們的心靈上仍舊發着更進一步的呼聲。這種內心的神祕的鞭策，永遠不許我們休息，激勵着進於至善。不論我們的成就是怎樣的卓越，那更高的一方，仍舊詔示着我們“自強不息。”

徵諸千百年的經驗，要發展成更偉大，更高卓，更優良的典型人物，唯一的途徑，就是堅苦力作，和自強不息。若是人類沒有這一種勤奮將事，力爭上流的必然的趨向，我們到今天還是一種未開化的侏儒。決不會有文明的存在。更不會有繁盛的城市，宏大的工廠，美麗的宅地園囿，以及圖畫彫刻書籍等等善美之品，就因爲有了這一種神祕的鞭策，才產生現在的世界，這種鞭策，我們就叫它是志願。

志願，在抱負者本人視之，往往是賦有一些神祕的意味。我們不知道跟着它的呼聲前進，究竟要領我們到什麼地方，不過我們確鑿知

human type.

Because there (is no limit to human growth there is no satisfying human ambition. When we reach the height which looks so attractive from below, we find our new position as unsatisfying as the old, and a perpetual call to go higher still ring in our heart. That mysterious urge within us never allows us to rest but is always stimulating, prodding us for our good. No matter how high we may climb in our achievement, there is something which seems to call down from a still higher eminence, "Excelsior! Excelsior!"

We have found by centuries of experiment that the only way to develop the larger, higher, finer human type is the way of toil and excelsior. But for this great necessity of perpetual industry, the incessant striving to better our condition, we should be today a race of undeveloped pygmies. Civilization, as we know it, would not exist. There would be no great cities, no great factories, no beautiful homes, or parks, pictures, sculpture or books, but for this mysterious urge which we call ambition.

Ambition is usually a good deal of a mystery to its possessor. We do not know always where the following of its call will lead us, but we do know this, that when we follow, when

道祇要我們跟着它，祇要我們以純粹的意志，從事邁進，它一定能夠領着我們達到我們能力所能充分發揮的地方。我們更知道我們矢忠矢信於自己的志願，祇要不因自私自利，或耽於個人享用，而誤入歧途，它一定能夠使我們獲得至高至上的福祉。

我們時常看見多少青年人，當他們離開學校的時候，發軔之始，未嘗不覺得錦片前程，不可限量；一般友人，也都慇懃屬望，預期着他們未來的建樹，可是不久他們學校時代的熱誠，逐漸消失，學校的環境，使他們覺得事事的大有可為，在當時，未嘗不增高他們的希望，擴大他們的能力，扶植他們的抱負，他們也自以為要在世界上做一些事業；無如一朝離去校門，豪氣漸消，壯志衰歇，於是開始致疑於學校時代的夢想，有無現實的可能。這樣，一些一些，意志銷沉，自強向上的天性，漸就泯滅，自甘於庸庸碌碌之流，不惜與潦倒落拓者為伍。

不論你青年時代的志願是怎樣的高卓，很容易漸就

we put ourselves in a position to give it the best and the freest scope it will lead us to the highest self-expression of which we are capable. We know that by being loyal to ambition, when not perverted by selfishness, by love of self-gratification, it will lead to our best and highest welfare.

On every hand we see young men who started out with brilliant prospects when they left college; their friends predicted great things for them, but before long the enthusiasm of their school or college days has oozed out. The continual suggestion of possibility which came to them from their school environment, seemed then to multiply their prospect, to magnify their ability and to stir up their ambition until they really thought they were going to accomplish something in the world; but after they got away from the institutions they gradually lost their enthusiasm; their ambition dwindled and they began to doubt whether they could realize the dreams which haunted them in their college days. And so, little by little, their ambitious dreams faded, their excelsior instinct waned, and they resigned themselves to mediocrity or hopeless failure.

No matter how high our youthful ambition, it is very easy to let it wane, to allow our

銷沉。祇要一時一刻我們失於自強自勵，失於嚴格檢點，我們就是自即於退化，和一個小孩子，沒有母親的督教，自行動作一樣。所以我們必須遵從自強不息的天性，自矢要在世界上嶄然自見，要成功一個人物，要完成一些事業，這樣，我們才配備完善，可以建功，可以立業。

standards to drop. The moment we cease to brace ourselves up, to watch ourselves, we begin to deteriorate, just as a child does when its mother ceases to pay strict attention to it, lets it have its own way. It is therefore imperative that we should stick to the call of our excelsior instinct, determine to go on and up, take an oath to ourselves that we are going to get up in the world, be somebody and achieve something, then, we are thoroughly equipped to do great things.

淬 礪 以 須

UNTIL A BETTER MAN COMES ALONG

人人必須使出恒定的錘擊 才可以爲自己打成一個地位

世界上最見得稀少的，是貨真價實的人物，最難覓得的，是充分發展的人材，他能夠深入自己的本真，抉發蘊蓄着的力量，扶植自己的最高可能，他有一定的宗旨，他知道怎樣的發揮生平，傾注全力，以求有成。這種人，任什麼場合都在需求着。

世界是恆常剔除次一等的事物的，把較佳的取代佳的，再把最佳的取代較佳的。在這個人類模型的大集場，人人知道除非自強不息，淬礪以須，必不能保持原

The scarcest thing in the world is a real man. The hardest thing to find is a fully developed human being, a man who has delved down into himself, brought out his latent force and cultivated his highest possibilities, a man who has a definite purpose and knows how to fling his life out to it with all the weight of his being. Such a man is needed in every field.

The world is always weeding out the culls, displacing good with better, better with best. This is its rule. Everyone in this man's model establishment knows that he can only hold his job until his better comes along,

己的位置，這是世界對於我們每一個人，從最高級以至最低級，永恆的鞭策，使我們必須繼長增高，日征月邁，成功我們所能做得到的最偉大的人物。

要使我們自己處於適當的狀態，以適應人生的展進，第一步驟是什麼？答案祇有一個，就是從任一方面，挹取儘大量的知識。運用有訓練的頭腦，有紀律的心理，配備充分的智能，去開始進行你的事業，還有什麼可以使你處於更有利的地位。這樣，無論你到什麼地方，你就是一種力量。不管是什麼場合，知識就是前進的祕鑰。

沒有一個人可以怨望着世界待遇的苛刻的，除非他已經把天賦的資料才具，儘量的發揮出來。這個進步的新時代所期望於它的兒女的，就是這一種發揮本能，自強不息的精神，才可以準備接受它的權利和機會。所以人人必須使出恆定而有規則的錘擊，才可以為自己打成一個地位。

奧援，權勢，絕不能有什麼裨補，因為除非你能夠運用知識能力，克勝厥職，決不能久安於位。

我們一般的青年人，往

and this is a perpetual spur to each of us, from the highest to the lowest, to keep constantly growing and improving, making ourselves the biggest man it is possible for us to be.

What is the first step to put one's self in a condition fit for the advancement of life? There is but one answer. To get the broadest possible knowledge from any and every source. Nothing else will stand you in so good stead as to start on your career with a trained brain, a well-disciplined mind, a well-equipped mentality. Then you are a power wherever you go. It does not matter what field you consider, intelligence has been the secret of advance.

No man should complain that he has been ill treated by the world until he has made the most of the stuff that was given him, the talents the Creator implanted in him. This is what the new progressive era expects from every child born to its privileges and opportunities. To do this he must hammer out a place for himself by "steady and regular blows."

A "pull" or influence will not help you in the least, because unless you can command the situation by your knowledge and ability you will not hold the place into which you have been boosted.

Our young people don't want

往不肯淬礪以須。他們要什麼，就想要唾手而得。他們不想去奠定廣大深遠的基礎。若干年厭倦的準備工作，使他們心喪意沮。他們對於一切學問，祇要一知半解，僅得皮毛。一朝任事，那一種東躲西避，掩飾着腹笥之儉，惴惴然惟恐有什麼舛錯，暴露自己的短處，誠亦大可憐。

一半的學識，倘若你祇要達到一半的成功，尙有何說。唯有學識，機智，諳練，才可以獲得人生的第一獎。現時無量數的人們，連二三四獎都無由問津，就因為他們在這個競賽之中，從沒有相當的準備。

大自然的每一個兒女，就是一個王子，和任一王室的皇儲，賦有同等的卓越的潛能，和偉大的機會。每一個人都有充分的機遇，可以求上進，可以謀大貢獻於人羣，可以發揮他的瑰奇的才調，可以開展他的天賦的力源，可以養成偉大的人格，為國家為世界服務。

將來一定有一天，普通一般的人們，都可以和已產生的偉人，同其典型，或者還要優秀。這就是人類的

to take time to prepare. They want something, and want it quickly. They are not willing to lay broad, deep foundations. The weary years in making preparations dishearten them. They want only a "smattering" of a knowledge. The shifts to cover up ignorance, and "the constant trembling lest some blunder should expose one's emptiness" are pitiable.

Half-way knowledge is all right if you want to go half-way to the goal of success. It is knowledge, complete skill, expertness that takes the first prize in life. There are tens of thousands of people to-day who will never take second, or even third or fourth prizes in life, because they never so prepared for the contest.

Every child of the nature is a prince, with as superb possibilities, as magnificent opportunities as ever awaited the crown prince of any royal house. Each one has an opportunity to make good, an opportunity to make a superb contribution to the race, an opportunity to develop his marvelous possibilities, to unfold his resources, an opportunity to build a superb manhood to serve for the country and the world.

The time will come when the average of human beings will be equal or superior to the grandest specimens yet produced.

希望。這就是人生於世唯一合理的意義。這就是人類之謎的最後解決——產生健全的人。

This is the hope of the race. This is the only rational meaning of man's appearance on the earth. This is the final solution of the human riddle—the production of a perfect man, a perfect woman.

不自菲薄

THINK OF YOURSELF AS YOU LONG TO BE

你自以爲只配做一個侏儒 誰又能使你發展成巨無霸

心理恆先於計劃，計劃恆先於創造，先於成就。如心理乖舛，計劃就不能發榮滋長，人生的整個結構，也相應的無由舒展。

不論心理上的態度是什麼一種，你是在把它現實於人生。你既然自以爲是一個庸庸碌碌的人，世界上還有什麼力量可以使你成功一個人物。你自己要帶上一些窶人子的風格，你就是把卑田院和一切貧乏困厄的境遇，吸引到自己的身上來。你自己判定了自己的罪案，承認了自己的無能力，無價值，還有什麼方法可以挽救。

很少人認識我們的前進，是準對着自己的意境，信仰，和中心思想的，我們的人生，就照着我們心理中的模型，依樣範成。我們對於自己的前程作怎樣的摹擬，我們的心理就怎樣的建設

The mind always goes ahead of the plan and the plan always precedes the building, the achievement. If the mind is not in the right way the plan is stunted and the life structure will correspond.

Whatever your mental attitude is you build into your life. As long as you think you are a nobody, there is no power in the world that can make you a somebody. When you carry a poorhouse atmosphere with you, you are attracting the poorhouse, the poverty-stricken conditions. Nothing will save you from your own condemnation of yourself, your own conviction of your inferiority, your unworthiness.

How few of us realize that we head towards our ideals, our convictions, or dominant thought, that our lives pattern after the models we carry in the mind! What we visualize regarding our future, become building points in our mind, and we are constantly creating

，我們就在製造上述的模型，以爲繩墨，或者由於我們的希望和期待而發揚光大，臻於完滿，或者由於我們的畏懼惶惑而致於澌滅。

某大藝術家云，彼從不閱覽劣畫，因一經展視，往往相習於不良的技術意像，浸假使個人的作風，亦沾染其劣點。

所以恆常習染於卑卑不足道的意像，不修邊幅的工作方式，雖有至高的準繩，也必日復低落。在我們自己還沒有覺察以前，因爲多次的薰染，漸成習慣，我們已經受其控制，無由自脫，

祇要我們不自菲薄，去奮勉思擬所高自期許的事物，實具有偉大的創造力，倘若人人能認識這種力量，世界上決不會有這許多失敗的人。你自己的思擬，以爲只配做一個侏儒，你又怎能達到巨無霸的地位呢？

人生每一個境遇，都可以溯源於其心理上的觀念。這就是造就生命的模型。觀念對了，人生就決不會舛錯。

倘若我們的思想，主旨，是凡庸而鄙陋，這種模型的依樣複製，必將現實於我們的人生，發揮於我們的整個品性。倘若我們持着卑

about these models, following them out, perfecting and beautifying them with our hopes, our expectations of better things, or marring them with our fears, our doubts.

A great artist said he never looked at inferior pictures because if he did he would thus become too familiar with false artistic ideals and his own pencil would soon catch the taint of inferiority.

So the constant familiarity with inferiority, with lowflying ideals, with sloppy, slovenly ways of doing things, will naturally lower even the highest ideals. Before we realize it we are in the clutch of a habit formed by these multiplied repetitions and can not free ourselves.

If people only realized what a potent, creative force there is in vigorously visualizing their desires, there would be fewer failures in the world. If you picture yourself filling a pigmy's position you are not likely to get into a giant's place.

Every condition in life can be traced back to the character of the mental concept. This is the pattern for the life building. If the concept is right the life can not go wrong.

If our thought or motive is a mediocre, contemptible one, this model is being repeated, reproduced in our life, and will speak from our whole nature.

下的思想，我們就是使自己成爲一塊磁石，去吸引更卑下的一切。由此造成一個卑下的模型，這個模型，一面組合於我們的人生，一面增進我們適應於這一種卑下的人生的資格。所有惶惑，消極，失敗，暨一切病態的思想，都在心理上形成模型，而後迅速地實現於實際的事態，經緯交織於生命之網。

很多求建樹的人，却在心理上持着失敗的模型，凡庸的姿態；成就是當然不會超過心理態度的。

爲什麼我們很多人的人生，都是這樣的貧乏困苦，無所成就，主要的理由，就是我們自視過於菲薄，對於自己的能力，和潛蓄的力量，過於卑視，我們自己劃定的限度，過於狹隘，我們不讓自己得一個從容向上的機會。

倘若你要做較大一些的事業，進行的門徑，第一件事，就是自擬於所希望獲得的較大的地位，抱負着較大的志願。

不管你有什麼缺點，有什麼短拙，對於自己須要保持着健全有爲的意像。自視是一個健全，堅強，勇敢的大丈夫。是一個幸運兒。堅持着一種思想，認定

If we are holding mean thoughts we are making ourselves a magnet to attract more meanness. This creates a mean model which is being incorporated into our life and which will increase our capacity for meanness. The doubt, discouraged, failure, and other sick thought models will quickly be transmitted to the physical condition and woven into the life web.

Many of those who are ambitious to succeed hold much of the time the failure model, the mediocre mental attitude, and the achievement can not rise higher than the mental attitude.

One reason why the lives of many of us are so starved, lean, pinched, and our achievement so small, is because we think too meanly of our ability and our possibilities, we set too narrow limits to our accomplishments; we are not giving ourselves a fair chance for something larger.

If you wish to open the door to something larger, the first thing to do is to picture yourself in the larger position which you long to be, to visualize a larger ambition.

No matter what your defect or deficiency, persist in holding the image of your perfect self. Think of yourself as perfect, as strong, vigorous, manly. Think of yourself as a lucky being, born under a lucky star. Persist in holding the thought of yourself as successful, no matter how the

自己是可以成功的人物，不管事實上似乎是怎樣的矛盾。我們須抱定自己的志願，而後寢饋死生以之。

你所希望實現的是什麼，你就該涵淹在這種意像和信念裏面。你的心靈上既飽飫這種意像和信念，援照吸引的公律，它自會把相反的一切，排除淨盡，因為物是同類相聚的。倘若你心理上持着愛的思想，恨的思想當然不能存在。愛和恨不並容。光明和黑暗也不並存。

倘若你懷着高尙的志願，偉大的意像，奮鬥而前，必能獲得最後的勝利。你的最堅強的意旨，最大的努力所集注，就是你的目的所在。祇要你發揮最高水準的能力，把實做來俾擬你的意境，你可以確定，你前面的道路，必能在什麼時間，什麼場所，關開來給你大踏步前進。

不要自己菲薄。你思齊於賢聖，就可以做賢聖。你自以為是微末不足道，你不但要淪為細人，浸假且不知尊重自己。我們認定自己是一個優秀分子，賦有相當的能力，負着重大的使命，要在世界上做一番事業，這種思想上的習慣，可以幫助我們認知人生的意義，做出一些有價值的工作。懷

facts may seem to contradict this. Live much in the ideal of yourself.

Saturate yourself with the ideals, with the convictions which you long to come true. Keep your mind filled with them and they must by the law of attraction force out their opposites, for like attracts like. If you hold the love thought in your mind the hate thought must go. Love and hate can not live together. Light and darkness can not live together.

If you have a lofty sentiment and a high ideal, if you are struggling up and on, you will ultimately win. Your goal always lies in the direction of your strongest desire and your greatest effort. If you are doing your level best to match your vision with reality, you may be sure that somewhere, sometime the way will open to you.

Think of yourself as you long to be. Think big and you will be big. Think yourself small and contemptible, and you will be small and will not even respect yourself. The habit of thinking of ourselves as sublime, or having a lofty conception of our possibilities, or imagining ourselves as being commanded by the Almighty to do a great work on this earth, will help us wonderfully to grasp the meaning of life and do the thing worth while. A lofty aspiration and an up-reaching, on-

着高尚的願望，而奮志青雲，可以陶鎔成第二天性，亦即為成功之母。

reaching ambition are the best character-builders and success-founders.

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THOROUGH PREPARATION

唯有準備才造成機會 你究竟願意含辛茹苦到何種程度

大自然把東西賣給人，是真不二價的。任什麼場合，優勝的代價，就是準備充分。一個好的機會，而沒有適應的準備，不過使你貽笑大方，愈顯得能力的不濟，弱點的暴露。準備勝於機會。實際上，唯有準備，才造成機會。

當你準備生平的事業，在這個千鈞一髮的分際，你究竟願意含辛茹苦到怎樣的程度？究竟預備費多少時間，去詳密研究你的職業，使你成為這一行的國手。

很多的少年，他們的困難所在，就在沒有能認明，世間的品類級次，相當的佳，佳，和最佳，祇要有一些至微末的差別，就是成敗利鈍的關鍵。

人們說戰事的勝敗，常是確定於實際作戰以前，那一方面的軍隊，能夠堅苦卓

The Nature sells things to everybody at a fair price. The price of mastery in any field is thorough preparation. A good opportunity will only hold you up to ridicule, will only emphasize your inefficiency and make your weakness all the more conspicuous if you are not prepared for it. The preparation is more than the opportunity. In fact, the preparation makes the opportunity.

How much pains are you willing to put into the important job of preparing for your life work? How much time are you ready to give to studying the details of your profession so that you may be a master craftsman in your line?

The great trouble with the majority of youth is that they do not appreciate that it is the little difference between fairly good, or good, and excellent that wins.

It has been said that battles are nearly always lost or won before the conflict takes place. The army which has taken pains

絕，強化所有的弱點，繕治修整，達於最充分的程度，足以備非常之變；能夠殫思竭慮，研究作戰區域的狀況；能夠預先籌策一切可發生的危險；這種軍隊，就是勝利所歸屬。

我們要制勝於人生的戰爭，必須具有同樣的充分的準備。必須堅苦經營，訓練我們各部分的智能，才可以強化每一個搏戰點。

你要青雲直上，請你從地面上發軔。你不是一個鳥，可以從高處起飛。你可以知道，從最下層的地面工作起，直待你修養成充分的精力和速率，足以奮翻入較高層，這才是較安全，較確定的翔升法。

一個大學畢業生，在一切訓練的最後階段，往往須繫束起學徒的圍裙和錘子，倘若他並不畏難退縮，能夠奮勇前進，盡力之所及，竭智之所能，力作不怠，那較高的位置，早就虛左以待，並且實現得很快。不過，倘若他膠柱鼓瑟，以私意為取捨，必欲在時髦的場合，占一席『白裏衫』的位置，世界對於他，也只好望望然

to fortify every weak point, to equip itself in the most thorough manner for every possible exigency, to make an exhaustive study of the ground on which the battle is to be fought, and to plan beforehand for every emergency that is liable to arise, is the one to which victory is most likely to fall.

The same thorough preparation is necessary for the man who would succeed in the battle of life. He must be fortified at every point by a painstaking preparation, by the training of every faculty of his being.

Try to make your first ascent from the ground. You are not a bird that you can start from the top. You will find it much safer, as well as a surer way of rising, to remain working away on the ground floor, until you get up sufficient stamina and speeding power to rise to the upper stories.

Often a university graduate has to take up with an apprentice's apron and hammer at the end of all his training. If he does not shrink from this, but goes ahead in the best place he can find and does the best he knows how, there is a higher place awaiting him, and that comes very soon. But if he holds back for a situation to his liking, for a "white shirt" place in a stylish locality, the

而去之。

今日多數的失敗者，往往懷疑着，爲什麼他人能成功，自己却失敗，爲什麼他人能占得相當的地位，自己却摒斥下來，爲什麼自己做事要這樣拙劣。他們歸咎於運途的逆遭，機會的缺乏，和種種的理由，可是正確的理由是什麼——就是沒有準備。

一條長鏈，它的真實的力量，是就它的最弱的一環計算的。多少人都是千篇一律，當那生平僅有的機會，迫切當前，他却沒有準備好。不得不很懊惱，很失望地站在一邊，讓他人邁步前進，這個人，或者就是他的同學友，對於他所視爲與將來職業無關宏旨，略而不究的事物，能博習深研，以致於用。

倘若你希望完成一個宏遠偉大的事業，先要奠定一個宏遠偉大的基礎，多做準備的工作。使其儘量的健全，堅實，廣大。不要冒險將你的一生的結構，輕輕地放在貌小不鞏固的基礎。我們的所作所爲，都要像莊嚴的華廈一樣，蔚成巨觀。

world will go right on without him.

Many people who make up the great failure army of today, often wonder why others succeed when they fail, why others get the positions when they are denied, why they have made such a botch of their careers. They lay their failure to hard luck, lack of opportunity, and to all sorts of reasons but the right one—lack of preparation.

The strength of a chain is measured at the weakest link. How many a man has stood in the position that when the great chance of a lifetime stared him in the face, he is not ready for it. How bitter his chagrin and disappointment when obliged to step aside for another, perhaps a fellow-student, who had thought it worth while to study a hundred things which he slighted, because they did not seem at the time to bear directly upon his future profession!

If you expect a broad, grand career, lay your foundation accordingly. Be generous with your preparation. Let it be just as solid and substantial and broad as possible. Do not risk your life structure upon a little picayune, insecure foundation. Let everything you do point to a magnificent edifice.

到大學校去有什麼取償 WILL IT PAY TO GO TO COLLEGE?

增加社會榮華的 是文教昌明 益人濟世的善男善女

每一年有整千萬的青年，都在詢問這一個問題。方式雖是不一，他的意義無非是——我要不要到大學校去？大學教育究竟有什麼取償？

我們高等學校畢業的青年們，正以全力向這個關係命運的大問題奮鬥着，是否繼續進大學肄業。關於高級教育問題，傳述着種種的意見，所以你去詢問人，人們也照着自己不同的見解，供給你各種紛歧的勸告。有些人很輕蔑地說着“大學裏教出來的失敗者”“書呆子。”有些人誇示着一班成功的人物，他們不過能在大學裏讀了幾年書。

我們考慮大學問題，必須記取，不管你在物質方面是怎樣的操着勝算，居積了多少錢，你的最大的唯一真實的資源，是必須抉發的。這不在你的資財房產什物衣服，却在你的內心。這就

Every year thousands of boys and girls are asking this question in one form or another—Shall I go to college? Does a college education pay?

Thousands in the graduating classes of our high schools are now wrestling with this great life-question, whether or not they shall continue their education in a college or university. All sorts of opinions prevail regarding this problem of higher education, consequently, various kinds of advice will be given to those seeking it, according to the different viewpoints of the advisers. You will find some who will talk scornfully about “college-bred failures” and “book-learned fools.” Others will speak boastfully of the successful men whose only course of study has been in university.

In considering the question of a college education, remember that, however successful you may be in a material way, however much money you may accumulate, your greatest wealth, your only real wealth, you will always carry with you. It is not in property, not in lands or estates, not in houses, furniture or clothes; it resides in your

是你的最大的資財，和最寶貴的持有。

受大學教育是否有取償，就廣義言，全在詢問的人的志願。你是否要做你所能做得到的人物，還是單純祇要儘量地居積錢。

倘若你需要一種教育，單純祇要增加你的攬錢的能力；運用精明的方法，去爭占先着，這樣還是不要進大學，因為受過優良教育的俚僧，實在是無賴之尤。倘若你懷抱着高尚真實的宏願，要充分發揮天賦的本能，要有實在貢獻於當世，這才應該用一切的方法去求學問，使蛻嬗而成真實的力量。

求學的宗旨是雙重的一——一經相當的訓練，一面求生命的助績，一面求生活的維持。大學教育的最高宗旨，固在謀生平的建樹，企求精神上豐滿的生活，一方面對於一個青年謀生所需要的實際工作，也未嘗不適用。

增加社會榮華的是什麼？不是壯麗翰奐的大廈，也不是連阡比陌的沃壤，却是

inner heart. Here is your greatest wealth, your most precious possession.

Whether or not a college education pays in the larger sense depends upon the ambition of the inquirer. Do you want to be just as much of a man as possible, or do you want merely to get as much money as you can?

If you desire an education simply to increase your capacity to grasp, seize, and hold material things; to get a little more away from competitors by your long-headed methods, then I do not advise you to go to college, because a well-bred scoundrel is the worst sort of a scoundrel. But if your ambition is to be just truer and nobler; if you wish to make the most of the material the nature has given you; if you want to be of real help to your generation, then, by all means get all the knowledge you can and transmute it into real power.

The purpose of an education is twofold—to train for life making as well as for living making. While its highest aim is to enable one to make more of his life, to live the abundant life of the spirit, a college training is also calculated to fit a youth for the practical work of making a living.

What adds wealth to a community? Not palatial houses

文教昌明，益人濟世的人生，就是受過良好教育的善男善女。這才是富力所寄托，使僅僅金錢的居積，轉覺其可鄙。

受良好教育的人們，能使世界日征月邁，進於更豐裕，更高雅，更宜人之境，較諸若干豪富，所代表的不過是冗俗的繁華，宵壤判然。

多少青年進大學的時候，所懷抱的中心願望，不過是積聚鉅資；但是，一旦知識的水平拓展了，能力擴大了，就會覺得內心裏湧現着新的熱望——要謀生平的建樹，要有益於社會，要解除被壓迫者的困苦。其他擅長文藝的，也發展着一種從未夢想的藝術嗜好，而希冀有所貢獻於心靈的寶庫。

大學是人生事業的機捩，一經陶冶，面目皆非，其變化幾類說部。多少卑陋鄙吝的意向，逐漸轉變而成高尚偉大的志願，到後來，銅山金穴的追求，在初進大學時以為可以涵蓋一切的，轉覺其毫無價值；所以很多大學畢業生，原未嘗不可以做到積資累萬的鉅富，却成功了功德在人，勛業彪炳的偉人。

or broad acres, but cultivated, helpful lives, educated men and women. Here is wealth, indeed, which makes mere money wealth ridiculous.

It is the cultivated men and women who make the world infinitely richer and a place more decent, more desirable to live in than a dozen millionaires who only represent vulgar prosperity.

Many a youth has entered college whose absorbing ambition was to amass a fortune; but, as his mental horizon has broadened, and his powers have expanded, he has felt a new aspiration developing within him,—a desire to make the most of himself, a longing to help humanity, to lift the burden from the oppressed; or else he has developed a literary taste undreamed of before and longs to add something to the treasury of the mind.

The history of the college as a turning-point in careers would, if truly written, read like a romance. Many a low, sordid aim has gradually given way to a nobler and loftier ambition, until the mere money-making pursuit, which seemed all-important at the time of entering college, is considered worthless; and, instead of possible money-making millionaires, many college graduates have become millionaires of helpfulness, of noble deeds.

一個人懷着進展的熱誠，而能如願以償，原屬蒙昧無知的，而能一朝徹悟，挹取科學文學藝術的聖泉，以解劇渴，探究真理和自然，以致知明道，——這才是人生的真樂。

四年的大學教育，和運動家的鍛鍊肌肉組織一樣，必須使其動作敏捷而正確，意之所指，如響之斯應，大學教育就是鍛鍊智慧的肌肉組織，簡練知識，促進理解，使一切才力，皆尖銳而緊張化，如指臂之相使，靡不如旨。

換言之，你所獲得的一切真實學問，使你智珠在握，增進你的服務和享樂的資能。一個受半截教育的人，所啟發的祇有一片斷的潛能，所以也祇是一個半截的人物。

大學裏的學業，如能忠實肄習，可以協助青年實現他的潛能。這種學業所啟發的才力，在他初進大學的時候是夢想不到的，簡單的理由，就是以前所受的訓練，沒有使這些才能的機構，從事於活動。

去現實潛能，是造物的最偉大的公律。我們沒有埋沒自己天才的權力。這種職

To have one's passion for expansion, for growth satisfied, to be drawn out of the rut of ignorance, and to be able to quench one's thirst at the divine fountain of science, art, and literature, to come into intimate contact with truth and nature, —this is to get a glimpse of the real joys of living.

As the athlete trains his muscles in order to make them act more quickly and accurately, and to respond automatically to the will, so a four years' college course trains the mental muscles, disciplines the intellect, quickens the reasoning power, sharpens and intensifies all the faculties, and makes them responsive to the will.

In other words, all of the real education you obtain increases your resources, your capacity for service and enjoyment. A half-educated person with only a fraction of his possibilities developed is only a fraction of a man.

A college course, if faithfully pursued, helps a youth to realize his possibilities. It develops faculties which he never dreamed he possessed when he entered college, for the simple reason that his previous training had not called these faculties into activities.

Realization of possibilities is the great law of creation. We have no right to bury our ta-

責，深深地刻劃在我們的天性上——抑且鏤鑿在我們人體的每一個纖維上——必須要施展我們的天才，充分發揮我們的潛能，不問我們做的是一種什麼職業。

在此人生的大戰鬥中間，在我們發軔之始，乘着一個有訓練的頭腦，有紀律的胸襟，和配置完善的心智，去進行我們的事業，收效的宏遠，還有什麼可以比得上。這樣，祇要你蹤跡所至，威力亦如形影之相隨。你並不要示人以銀行的存款，家資的清單。他們自能在你的個性上認識你的富裕。在你的品德上認識你的力量。他們一到你面前，就感覺到你的威力。你的寬拓的步武，昂藏的氣概，都帶着勝利的確證。你的每一個細毛孔，都發射着威力，沉毅，信用。這就是真實有用的教育，尤其是大學教育，所能使你取償的。

lents. It is a duty written deep in our natures,—yea, inscribed on every fiber of our being,—to unfold our talents, to develop our faculties to the utmost, no matter what vocation we may follow.

Nothing else will stand in such good stead, nothing else will aid so much in the great battle of life as to start on one's career with a trained brain, a well-disciplined mind, a well-equipped mentality. Then you are a power wherever you go. You do not have to show people your bank account or give them an inventory of your property. They see your wealth in your personality. They see force in your character. They feel your power in your presence. You carry the evidence of victory in your very step and in your masterful bearing. You radiate force, conviction, confidence, from every pore. This is what a really practical education, particularly a college education; pays.

趣旨金儲約儉華新

實一神精動運活生新與

行銀蓄儲託信華新

令名與事業

WHAT OTHER PEOPLE THINK OF YOU AND YOUR CAREER

我們必須踏上這十目十手的天秤 聽任人家仔細權衡

一個人的生，倘若有，一件什麼事，應該戒飭凜懼，畢生不懈的，這就是令名。名譽至貴，不容玩視，保全令名，即所以保全前程的一切。一個人喪失了金錢，尚可生活，喪失了地位友好，尚可挽回，祇有喪失了令名，再不能完全恢復。

青年的人，往往以為待年事稍長，儘多充分的時間，可以從容立名延譽。但是，讓我來告訴你，人生最重要的一件事，莫過於及早樹立名譽，不論男和女，須要讓人家知道你具有高尚的人格。令名的價值，非你所能估計。其意義就是你的一切，都可以涵蓋在內。你的成敗榮辱，樞機就在你是否能及早養成方正貞純忠信可靠的令譽，還是被人目為不忠實，不可靠，游滑浮浪，拖鞋皮歪戴帽子一類人。

我們大家知道，祇要發生一些細微末節的事，往往可以使一個人在社會上的地位，大受損害。祇要有一

If there is any one thing a person should be careful about throughout his whole life, it is his good fame. That is too precious to trifle with, for its integrity means everything to his future. He may lose his money and live, he may lose his position, his friends, and still recover, but if he loses his good name he can never entirely restore it.

Young people often think there will be time enough to establish their reputation when they are older. But let me tell you that you will never have any more important business in life than establishing your reputation early for manliness or womanliness. You cannot overestimate the value of a good reputation. It will mean everything to you. It may make all the difference between success and failure, between a grand career and an indifferent one, whether you early establish the reputation of being straight, square and clean, truthful and reliable, or of being dishonest, unreliable, slippery, slipshod and hat-awry.

We all know how a mere trifle will sometimes seriously injure a man's standing in the community. Just a breath of sus-

絲一毫的懷疑，往往可以喪失他人的信任和善意的贊助。我們無往而不公開着給人瞻視。我們自己好像一個公告牌，人人均得就而察閱觀摩，並不是我們要這樣，我們做一個人，原是給任何人品題鑑定的。無論我們到什麼地方，十目所視，十手所指，無非在審察，衡量，估計着我們。這是我們無可逃避的。

不問我們願不願，我們必須踏上這十目十手的天秤，聽任人家仔細權衡。

抱罪負慝的人，在衆目昭彰之前，往往戰慄瑟縮，不能自制，因為他恐怕自己言行的姿態，目光的閃視，都可以給人洞察其內心的隱匿，窺破過去的罪惡。他決不能將祕密完全掩飾過去，因為他的一身。有千百樣形形色色的事態，時時刻刻，在尋覓機會，要將事實告訴人，這是遮掩不住的。他或者可以訓練他的喉舌，謊言欺人，但是其餘的一切，決不能悉如其旨。牠們都是事實的宣告者，雖罪犯殺人，關係生命，也會輕易地洩漏出來，

在他人，觀人於微，從你日常隨便的一舉一措上面

picion that the man finds himself without credit and without the support of others' good-will. Wherever we go, we are on exhibition. We are holding ourselves up like a bulletin board for everybody to read, not as we would like to be, but as we are, for everybody to estimate and to judge. A thousand eyes and a thousand judgments are scrutinizing us, weighing us, estimating us wherever we go. We can not get away from them.

Willing or unwilling, we must step upon the scales of a thousand judgments to be weighed and estimated as they will.

The criminal trembles and shrinks from the eyes of the crowd because he fears that there may be some one who may read the fearful thing in his mind and see the crime in the glance of his eye or in his manner. He can not cover up the secret entirely, for there are a thousand things in him trying all the time to tell the truth at every opportunity, and he can not hide or cover them all. He may teach the tongue to lie, but the rest things, never. They are the truth tellers, the proclaimers who do not hesitate to betray the murderer although it may cost him his life.

People can tell what kind of a man you are by observing your little voluntary everyday

，就可以觀察你是怎樣的一個人物。倘若你祇知私利，在公共車輛上或餐桌上，流露出你的瑣碎貪婪不誠實的習性，任何一個素不相識的人，就可以從這些動作上，懸擬測度，窺成你的為人，知道你是一個淺小狹隘，不足信任的人。

我們毋須將整個一隻牛完全吃了下去，才驗知其品味。

不良的聲名，不良的概念，可以使你徒勞無功，所如輒阻。你必須以至大的努力，去挽回他人的成見。各方面對於我們的思擬，其性質是否善意，衆口鑠金，足以影響我們的身心。發揚蹈厲的力量，係淵源於一種自覺，以爲凡所相知，期許正殷，不容菲薄。我們的自信心，也因着他人的信任和欽重，而日臻於堅定。

我們一切的成就，全賴自信，而自信心的增強，削弱，墮敗，又全賴他人對於我們的信仰，抑堅定，抑消失。

倘若你抱負不凡，欲大有所成就，你必須恆常保持尊嚴強幹的態度，不可時復魯莽滅裂，減低他人對於你的估計。

acts. If you are selfish, if you exhibit pettiness, greed, and trickiness on a car, or on a train, or at the table, an observing stranger could reconstruct, build up, the sort of a man you are, from these acts; he would know to a certainty that you are petty, small, and narrow, a man unworthy of confidence.

We do not need to eat a whole ox to test its quality.

A bad reputation, people's poor opinion of you will be like a millstone about your neck, always keeping you back. You will be obliged to expend a vast amount of energy in trying to overcome people's adverse opinion. We are influenced by the character of the thought currents which come to us from a thousand sources. A great supporting, buttressing, stimulating power comes from the consciousness of being well thought of by all who know us. Our confidence is increased by the confidence and respect of others.

Everything we achieve depends on our self-confidence, and that is strengthened, weakened, or undermined by the faith or lack of faith of others in us.

If you are ambitious to make the most of yourself, carry yourself always with dignity and assume an attitude of power. Do not all the time cut down other people's estimate of you by making bad breaks.

樹立良好的名譽，使身價日復增高，並不是一件難事；不過，假使你時常自貶自薄，減低準率，這種江河日下的頹勢，欲求挽回，必須有特殊的努力，以立品礪行。

祇要數分鐘，可以打消多年的辛苦工作。若干年的攀援邁進，所達到的地位，可以在一小時以內，顛覆無餘。我們知道一落可以千丈，一瀉可以千里，這是一件最容易的事。

令名就是至大的力量。世界上影響最大的，無過於令名。權威最著的，也無過於令名。沒有令名的人，決不能在入與人之間，保持相當的地位。

It is not a difficult thing to establish a good reputation, to add to people's estimate of you day by day; but if you are constantly letting down the bars, you will find it will require a great deal of extra ability to overcome the downward impression you are making.

It takes only a few minutes to undo the work of years. One can slide down in an hour the distance it has taken years to climb up. It is a very easy thing to slide down hill, to float down the stream.

Reputation is power, a mighty force. There is nothing in this world so influential as reputation. Nothing that speaks with such masterly authority. The man who lacks it can not hope to win, or to retain among his fellow-men, a position worthy having.

成功的階進

SUCCESS AS A STEPPING-STONE

每一次的成功 使我們進一步認識自己的力量
以過渡至接踵繼至的成功

事業的成就，對於人類心靈上發生的影響，是心理學上最可注意的一種狀態。成功能增強我們的能力和決心，作更高遠的企圖。能鼓勵着我們，發展一切隱潛未經應用的力量和機智。

There is no more interesting phase of psychology than that relating to the influence of success on the human mind. It redoubles our energy and determination to climb higher. It stimulates us to the development of latent powers and resources. Each success increases

每一次的成功，增加我們的自信，增加新的勇氣，新的能力。每一次的勝利，使我們對於自己的力量，有進一步的認識。並且我們覺到自己的權威，在世界上社會上具有相當的實力，慨然以造福人羣自任，這種直覺，這種意識，使我們躊躇滿志，還有什麼可與比並？

我們人是生而任大事的，祇只一轉念間，即足以激勵勇氣，發展內蘊的智力，更在事實上迫使我们運用這種新發現的智勇，奮鬥以求進步，使我們毋忝於所享受的令譽。

一個人，自己覺得一身爲輿情所集注，確足以喚起他的假寐着的潛能，以期毋負人望。倘若人人能獲益於這一種激勸，以開發原力，克盡本能，共事建樹，我們人類不知要成功怎樣的異績！世界的進步，不知要怎樣的加速！我們沒有夢想到的奇才異能，不知要有多少的新發現！我們人類不知將享有怎樣的勇邁，精進，與幸福！

我們工作上，生活上，每一次的成就，結果所增益

our belief in ourselves, renews our courage, and reinforces our ability. Every time we win out we feel an added sense of power. And what can give greater satisfaction than the consciousness of power, the sense that one is a real force in the world, that one carries weight in his community, stands for something worth while to his fellow-men?

The mere sense that one is chosen to fill a high position braces his courage, buttresses all his interior resources and literally forces him to draw on them, to make them his allies in his fight to make good, to prove himself worthy of the dignity conferred on him.

The consciousness of being the focus of the thought and attention of the community is certainly enough to arouse the slumbering possibilities in any mind. What a wonderful thing it would be for mankind if every human being could have the benefit of a stimulus sufficiently powerful to unlock all his powers and make him do what he is capable of doing! How quickly the world would go forward! What marvelous undreamed of resources would be brought to light! What courage, what progress, what happiness would crown the race!

Every conquest in our work, in our lives, adds just so much

於我們的力量，所給予我們的機智，也適如其分。因為它使我們增強自信，鼓勵我們去做第二件至難的事，這第二件至難的事，倘若沒有以前的成功作階梯，似乎是絕對不可能的。世界上多少大人物，他們的累功集助，都是淵源於第一次的成功，才使他們自信信人，人人認定他是生而負重大的使命，可以無往不利。在他們自己，也覺得目無全牛，而一次接着一次的成功，也由此克奏膚功。

我們很多人，對於自己的能力量和質，多少終有一些懷疑，直須待事實上的成就，才來證明我們的力量。第一次的成功，開發我們潛藏着的力源，喚起更卓越的智慮，使其發榮滋長，第二次的成功所開發，所喚起的，更進一步，直待我們覺得前途事業的成就，確係無可限量。每一次新的勝利，我們的毅勇愈增，我們的壯志愈堅，我們隱潛着的能力也愈見發展，這樣恆常地充厚實力，才可以歷階而進，任重致遠。

成功的本身，就是一個階梯，以過渡至接踵繼至的成功。按照心靈吸引的公律，一次的成功，即可以吸引再一次，一朝我們操得勝着，欲繼續制勝，自然比較

to our strength, gives us new resources. Because it gives additional self-confidence, it stimulates us to do the next hardest thing which, without the stepping-stone of preceding conquests, seemed impossible. Much of the subsequent success of the world's great personages was due to the confidence engendered in himself and in those who knew him by his initial success. The idea grew that he was born to carry out a great mission, and that he would be lucky in all his ventures. This gave him courage to branch out, and he achieved one success after another.

Many of us are more or less in doubt as to the amount and quality of our ability until we have demonstrated our power through achievement. The first success arouses, feeds, latent energies, calls out more resources, and the second success still more, until a man begins to see that his potential achievement is practically limitless. With each new victory his courage rises, his ambition grows, his latent potencies develop and he constantly increase his power to do greater and greater things.

Success is a marvelous stepping-stone to the subsequent successes. By the law of mental magnetism one success attracts another, and after we begin to win it is comparatively easy to

容易。我們自己的直覺，感於事業的開展，進行的順遂，由是激發天性，能以至愉悅的情緒，竭智盡能，從事至堅苦的工作。

可是當我們處着蕭條失敗的氛圍，環境困厄，貧乏迫人，瀰漫着喪敗的空氣，前途黑暗，無可辨識，甚且希望斷絕，無可期待，遇着這樣的時會，就全賴自身發揮至高至貴的品性，方能不屈不撓，保持毅勇，繼續向目的地迫進。每值痛苦牢愁，迫臨當前，感慨於年華的易邁，事業的渺茫，此又須賴堅強的心志，雖蹭蹬於崎嶇巖嶮之境，仍能從容前進，和馳騁於康莊的坦途一樣。

此種困厄，即所以掂掇我們的質素，我們的毅勇。當喪敗之際，我們怎樣的應付，就是我們品質的試金石。一方面，我們目擊一般人得一步的成功，即資以喚醒他們進一步的能力，這種能力，在他們沒有獲得初步成功的時候，何嘗夢想得到，正和我們現在一樣。凡此事實的昭示，應可使我們鼓舞奮發，不論我們是怎樣

keep on winning. The consciousness of progress, of getting on in the world, stimulates the whole nature; turns drudgery into delight, and makes the faculties give out their best.

But when we are in the atmosphere of discouragement and failure, when our environment is stifling to growth, is poverty-stricken, permeated with the suggestion of failure, when the way is so dark that we cannot see, when even hope is shut out, then it takes a man or woman of sterling qualities to persist, to keep up courage and to continue to press on to the goal. When afflictions and sorrows confront us and we see the years slip by without any improvement or better prospects it takes stout hearts to keep plodding on as though we were advancing rapidly.

These are the conditions that test our stamina, our grit and courage. What we do when defeat stares us in the face is the real touchstone of character. We perceive that success has time and again proved the means of awakening people to the knowledge of greater ability than they ever before dreamed they possessed; they had been in the same position as we are now when their initial success was not ensured. These facts ought to hearten and encourage us to keep on no matter how

的累起累仆，必堅持到底。 often we fail. If we brace ourselves and continue to push forward we will ultimately win out.
 祇要我們淬礪振奮，繼續前進，必能獲得最後的勝利。

發揚潛在的能力

DISCOVERY OF LATENT FORCES

你要做成一個人 這個人 是你可以做得到的
 不是你已經做到的

寓言上說，有一只幼穉的小獅，一天，當他的母親睡着的時候，單獨在林子裏遊逛。各種事事物物，都引起了他的注意，他於是想探一次險，離開他家裏遠一些的大千世界，究竟是甚麼樣的。在他還沒有認識清楚以前，他已經是逛得很遠，不能覓路回來了，他是迷路了。

他恐慌極了，發狂似的東衝西撞，悲呼着他的母親，但是沒有母親來答應他。他跑得疲倦極了，不曉得怎樣做才好，恰巧有一隻羊，聽了牠可憐的叫喚聲，跑來親近她，認他做了義子。

這義母子倆，很和樂地住在一起，直等到一天，一隻雄偉的獅子，發現在對面的山頂上，他抖一抖金黃色的項毛，發出一聲可怖的吼聲來，回聲四應，山搖谷動。這個時候，那母羊已經是擻擻地儘抖，嚇得好像癱瘓

A cub lion, as the fable runs, was one day playing alone in the forest while his mother slept. As the different objects attracted his attention, the cub thought he would explore a bit and see what the great world beyond his home was like. Before he realized it, he had wandered so far that he could not find his way back. He was lost.

Very much frightened, the cub ran frantically in every direction calling piteously for his mother, but no mother responded. Weary with his wanderings, he did not know what to do, when a sheep, hearing his pitiful cries, made friends with the lost cub, and adopted him.

The foster mother and her adopted lived happily together, until one day a magnificent lion appeared on the top of the opposite hill. He shook his tawny mane and uttered a terrific roar, which echoed through the hills. The sheep mother stood trembling, paralyzed with fear. But

了，但是這奇怪的聲音，一到幼獅的耳裏，他聽了，好像受了魔術，他覺得有一種奇怪的感觸，他從來沒有經驗過的，在他內心裏湧湧起來，也不覺打了一個寒戰。

這個獅子的吼聲，觸動了他從來沒有激發過的心弦，發揚了牠從來沒有感覺到的新力量。新志願和新力量的醒覺，把牠宰制了，牠也沒有想到去做甚麼，出於天性似的應答了獅子的呼喚，也同樣地大吼了一聲，跟着就驚人地一躍，直向那對面山上的同類去了。

這個迷失的獅子，恢復他的本真了。直到這個時候，他是一向在他的母羊旁邊，優遊踴躍，好像他是生成的羊一般，從來沒有夢想到能夠做什麼他同伴不能做的事，或者他有比平常的羊多一些的力量。他更萬想不到自己蘊藏着這樣大的威力，可以使全林百獸，望風震恐。他祇曉得自己是一個羊，看見了犬的影子，就要奔，聽見了狼的嗥聲，就要抖。他的怯懦畏葸同羊一樣；牠祇有羊的力量，羊的勇氣。一旦受獅子的激發，立時變成了一個新的生

the moment this strange sound reached his ears, the lion cub listened as though enchanted, and a strange feeling which he had never before experienced surged through his being until he was all a quiver.

The lion's roar had touched a chord in his nature that had never before been touched. It aroused a new force within him which he had never felt before. New desires, a strange new consciousness of power possessed him, and instinctively, without a thought of what he was doing, he answered the lion's call with a corresponding roar, and then, with a tremendous leap, started toward the lion on the opposite hill.

The lost lion had found himself. Up to this he had gambled around his sheep mother just as though he were a lamb developing into a sheep; never dreaming he could do anything that his companions could not do, or that he had any more strength than the ordinary sheep. He never imagined that there was within him a power which would strike terror to the beasts of the jungle. He simply thought he was a sheep, and would run at the sight of a dog and tremble at the howl of a wolf. He was as timid and retiring as a sheep; he had only a sheep's strength and a sheep's courage. But when the lion was aroused in him, instantly

物，林中之王，狼驚奇地看那一班狐羣狗黨，以前狼受過牠們的恐慌的，現在却紛紛滾滾，竄匿無蹤。然而那遠山上的獅吼，並沒有在他原有的力量裏面，增加些什麼；不過把他原來賦有的威力，揭露出來罷了。

每一個普通的人，就是一個迷路的獅子。一樣蘊蓄着自己沒有知道的偉大的潛力，這不過是一個怎樣去激發起來的問題，更不過是一個遭逢時會，使得我們清醒，攪動我們的性靈深處，激起我們假寐着的力量的問題。

多數窮苦的孩子，生長在繩樞陋巷，他們也同左隣右舍別的孩子一樣，沒有什麼特殊的前程，沒有什麼出人頭地的表見，更不能跳出那單純環境的刻板範圍；但是有什麼事遭逢到了，做了那偉大的呼聲，喚起他蘊蓄着的宏力，他就立刻狼驚奇的感覺到，他是同他周圍的人全完兩樣的，他自然絕不躊躇地應答那個呼聲，開始走進這個廣大的世界，向那高了還要高的地位，努力奮進。

不少的男子女子，在各種立場上，獲得無上的榮譽，但是，在他們沒有實地做

he became a new creature, king of the forest, and would amaze to see the dogs, the wolves and other animals which formerly had so terrified him flee from him. The roar of the lion on the distant hill, however, had not added anything to his strength; it had simply revealed to him the power he already possessed.

There is in every normal human being a lost lion. There is a tremendous latent power which one does not before know he possesses. It is just a question of arousing it, just a question of something happening that will awaken us, stir the depths of our being, and arouse the sleeping power within us.

Many a poor child has grown up in the slums believing that he was like all the other children in his neighborhood, that there was no special future for him, nothing distinctive, nothing out of the dead level of his monotonous environment; but something happens, something which makes a tremendous call upon the great within of himself, and he is suddenly surprised to discover that he is different altogether from those about him. He unhesitatingly answers the call and goes into the great world to struggle up and on to higher and ever higher planes.

There are men and women who have won distinction in every field who would not be-

到以前，他自己或者還不相信竟有這樣的能力。倘若當初有人描摹他們，將來是要成功像今日這樣一個大人物的，他們聽了還要詆其不倫。未來的大軍事家，大政治家，現在正是屈身於下卒，庸庸作記室。多少未來的監督，經理，此時正在做辦事室裏的僮僕，或者在旅店酒家，操斷養之役。

你要做成一個人，這個人，是你可以做得到的，不是你已經做到的，這一層對於你最是要緊。你不能任令這樣偉大的資斧，帶到你的坟墓裏去，完全廢棄。你要想法子做出那一個你所做得到的人來。你要知道，你到現在還是沒有做一些你可以做得到的事。那麼，爲甚麼不設法去抉發這個無量的潛力，這個沒有用過的大源泉，這個封鎖着的藝能，這些都是你從來沒有發覺過的。你是知道他們在着。你天性上感覺得到的。你的良知，你的直覺，你的野心，告訴你，實在有一個更大的人物潜在着，比你所發見到的應用到的大得多。你爲甚麼不用着他，爲甚麼不把持他，爲甚麼不叫他現實出來，爲甚麼不激發他起來呢？來罷，朋友，就拿這一些星星之火，引動你內心裏的炸藥，讓它轟發出來罷。

lieve that there was such a possibility for them until they had actually proved it. If any one had given picture of themselves as they are to-day, they would have ridiculed the idea. The future great general, the successful executive, is slumbering in the soldier in the ranks, in the clerk to-day. Many a future superintendent, many a manager is to-day filling the humble position of office boy, or errand boy or waiter in a restaurant or hotel.

It is the man *you are capable of making, not the man you have become* that is most important to you. You cannot afford to carry this enormous assets to your grave unused. Try to bring out *that possible man*. You know that you never have done it to anything like its possibility as yet. Now, why not plan to bring out this enormous latent force, these great unused resources, this locked-up ability which has never come out of you? You know it is there. You instinctively feel it. Your intuition, your instinct, your ambition tell you that there is a *much bigger man in you than you have ever found or used*. Why don't you use him, why don't you get at him, why don't you call him out, why don't you stir him up? Come, boys, get the spark to this giant powder within you and explode it.



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