

英語文庫

青年問題

(下)

THE YOUNG MAN'S
PROBLEMS

BOOK II

英語週刊社編



商務印書館發行

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THE YOUNG MAN'S PROBLEMS

BOOK II

TEMPER

1. THE MAN WITH A TEMPER

Be slow in identifying¹ yourself with a man who possesses a violent temper. The man without spirit is of little value. Most successful men are peculiar in some respect and particular,² but the man who possesses an uncontrollable temper will cause you embarrassment³ and trouble. Measure his temper in contrast with⁴ his will-power, and ascertain, if you can, which is the stronger.

2. TEMPER AND CONTROL

A strong temper is a great thing if you have it in perfect control. Temper is the quality of a man's personality;⁵ it is the measure of a man's power. It is the gage⁶ of a man's feelings. It is the manifestation⁷ of a man's soul force. It is temper that fires the soul of the orator. It is temper that drives the mallet⁸ of the sculptor.⁹ It is temper that enables the successful general to urge his army forward in an hour of crisis.¹⁰ Have temper, but see to it¹¹ that it is in perfect control. A friend of Robert Louis Stevenson¹² thus describes him in the hour of his wrath. Certainly the picture¹³ is not an inviting one. No man can be dignified when he loses control of himself. The writer says: "When impatience came to the surface,¹⁴ it blazed

¹ Identifying, 同視: 認以爲一. ² Particular, 按步就班的.

³ Embarrassment, 磨難. ⁴ In contrast with, 與...相對比.

⁵ Personality, 特質. ⁶ Gage, 抵質物. ⁷ Manifestation, 表示.

⁸ Mallet (mäl'ët), 刀; 木刀. ⁹ Sculptor, 雕刻家. ¹⁰ Hour of crisis,

青年問題

下冊

脾氣

一. 有脾氣者

切勿急急自等於彼之有激烈脾氣者。人之無氣魄者，無價值者也。成功之人，大率皆各有其特別之點，而且不肯苟且，但凡具有不能抑制之脾氣者，常置他人於糾紛困難之中。故度人之脾氣，須兼度其志力，如其能之，則斷定其人之脾氣與志力何者為強。

二. 脾氣與抑制

堅強之脾氣，係一偉大之事，惟必完全有抑制之力而後佳。人有特性，於脾氣察其優劣；人有權能，於脾氣見其高下。人之感情以脾氣為信物。人之魄力以脾氣為表示。鼓起演說者之勇氣者脾氣也。促進雕刻家之刀者脾氣也。而彼成功之大將，所以處危急之際而敢趨軍前進者，亦此脾氣有以佐之。故脾氣不可不有，但必注意，使此脾氣全在我掌握之中。斯梯芬孫之友，曾述斯梯芬孫暴怒時之一事。當時狀態甚不足觀，概可想見。蓋人於怒不可遏之時，未有能尊嚴持重者也。著者之言曰，“當操切之氣發現於外之時，此

危急之時。¹¹ See to it, 注意；留神。¹² Robert Louis Stevenson (rób'ért lōō'is stē'ven-sūn), 蘇格蘭文章家，小說家，及詩家 (1850-1894).¹³ Picture, 當時之情形。¹⁴ Came to the surface, 上面；發現於外。

up¹ like the anger of a man who had never known a check. It was generally caused by some breach of faith or act of dishonesty or unjustifiable² delay. The only time I know of its being displayed in public was in a Paris restaurant,³ where Stevenson had ordered a change of wine, and the very bottle he had rejected was brought back to him with a different label.⁴ There was a sudden explosion of wrath; the bottle was hurled against the wall; in an instant the restaurant was emptied, and—so much for long-suffering—the proprietor⁵ and his staff were devoting the whole of their attention and art to appease and reconcile⁶ the angry man.”

3. A BAD TEMPER

A bad temper is as dangerous as a runaway horse. When a man fails to rein⁷ in the forces of his soul,⁸ look out for⁹ a “smash up.”¹⁰ “I left in a fit of anger,” said a friend to me; “I spoke to her in a moment of temper,” said a young man whose home had been blasted;¹¹ “I resigned in a moment of wrath,” said a young man who had sacrificed a splendid position. Professor Henry Drummond¹² has startlingly said: “No form of vice, not worldliness, not greed of gold, not drunkenness¹³ itself, does more to unchristianize¹⁴ society than evil temper. For embittering life, for breaking up communities, for devastating¹⁵ homés, for withering up men

¹ Blazed up, 炎炎上升。 ² Unjustifiable, 非理的。 ³ Restaurant, (rés'tô-ránt), 菜館; 酒館。 ⁴ Label, 招牌紙。 ⁵ Proprietor, 店主人。
⁶ To appease and reconcile, 勸慰。 ⁷ Fails to rein, 不能制伏; 不能駕馭。 ⁸ In the forces of his soul, 在其靈魂之強力中; 精靈暴漲, 躍躍欲試。 ⁹ Look out for = prepared for。 ¹⁰ “Smash up,” 破

操切之氣，炎炎向上，如暴怒之人之不知天下有自制之事。此氣之發生，或由失信而起，或由行一不名譽之事而起，亦有因無故之遲延而起者。此氣之發現於公共場所，而為我所見者，祇有一次，即在巴黎之某菜館，斯梯芬孫命侍者易酒，侍者以原瓶更一循牌紙以進。於是斯氏頃刻盛怒；擲瓶於牆；菜館食客登時盡退，而——所受損失業已甚多——店主及全體職員，均用其完全之心思與藝術以勸慰此盛怒之人。”

三. 壞脾氣

壞脾氣之危險與放馬同。人當精靈暴漲不能自制之時，宜慎防怒氣之潰裂。一友人謂我曰，“我盛怒而出”；家庭爭鬧之一青年之言曰，“我於發脾氣之時與彼言”；又有一犧牲一良好之位置之青年曰，“我因怒極而辭職。”杜勒夢教授之言，頗為切至，其言曰：“罪惡形形色色，無論為物欲之蔽，或貪慕金錢，或沈湎於酒，其足以敗壞社會者，未有如惡劣脾氣之甚者。使生命感覺痛苦，使社會破碎，使家庭荒落，使壯男少婦凋零枯萎，使兒童活潑生機

裂(怒氣一發而不可制也)。¹¹ Blasted, 爆發(謂鬧氣也)。

¹² Henry Drummond (hēn'ri drūm'ūnd), 蘇格蘭宗教家及著作家(1851-1897)。¹³ Worldliness, greed of gold, drunkenness, 皆指上文之“form of vice。”¹⁴ Unchristianize (ūn-kris'chān-iz), 不合耶教宗旨。¹⁵ Devastating, 毀壞。

and women, for taking away the bloom of childhood¹—in short, for misery-producing power—this influence² stands alone.³ The peculiarity⁴ of ill temper is that it is the vice of the virtuous.”⁵

4. SELF-CONTROL

Bismarck⁶ was present at a council of war when the representatives of the kingdom and the coming empire⁷ refused to accept his plans and suggestions. So he reasoned and argued and pleaded, until finally he threatened to resign⁸ if they refused to act in harmony with⁹ his ideas. At length, after much persuasion, they consented and the meeting adjourned. When the last minister of state¹⁰ had passed out of the room, Bismarck turned to a tray¹¹ containing half a dozen wineglasses and began to smash each one of them against the wall of the castle¹² with an impetuosity¹³ which seemed to border on¹⁴ insanity. His private secretary exclaimed, “Count, you are not ill, are you?” “No,” responded Bismarck, “I am not ill, but I feel like breaking something.” All strong characters are possessed of great energy, but when a man feels like “breaking something” and surrenders to that feeling, he shows his weakness rather than his strength. Emerson¹⁵ once said, “Energy is repose.”¹⁶ The man who is strongest is the man who has had the most perfect control of himself. To “break something” is not so kingly¹⁷ as to be perfect master of yourself. Master yourself.¹⁸ Hold the reins tight. Remember you are king or ought to be.¹⁹

¹ Bloom of childhood, 兒童之花; 童年之秀美. ² This influence, 指 evil temper. ³ Stands alone, 獨一無二. ⁴ Peculiarity, 特質; 特點. ⁵ Vice of the virtuous, 有德者之過惡. ⁶ Bismarck (bis'märk), 德政洽家 (1815-1898). ⁷ The coming empire, 未來之帝國 (德國合諸聯邦而成一帝國, 爲 Bismarck 所造成). ⁸ Threatened to resign, 以辭職要約之. ⁹ Act in

消滅——一言以蔽之，產生一切憂愁之權能——以惡脾氣之影響為獨著。而惡劣脾氣之特點，則在其為善人之過惡。”

四. 自制

俾士麥克出席於某次之軍事會議，全國各聯邦及未來之帝國之代表，不允接受俾氏之計畫及建議。於是俾氏辯之以理，繼之以爭，復繼之以請求，卒乃要挾之，謂諸代表如不與彼取同一之意志，則彼必辭職。勸說至再，諸代表卒從其意，而會遂散。及最後一國務大臣行出會議室後，俾氏走向一托酒之盤，中有酒杯五六，一一取而擲諸牆上，慍悍之態，幾鄰於狂。俾氏之祕書驚呼曰，“伯爵，君病矣，君病乎？”俾氏曰，“否，余不病，余但覺欲破碎數物耳。”大凡具堅強之性格者，必有大氣力，惟人至覺欲“破碎數物”之時，而被屈於此感覺之下，徒示其人之弱點，並無堅強可言矣。伊默深有言曰，“氣力者，所以休息也。”最堅強之人，即有最完全之自制力之人也。“破碎數物，”殊不及有完全操縱己身之能力之尊貴。君宜有操縱己身之能力。緊緊握住韁繩。切記君乃己身之主人翁，且亦當然為其主人翁。

harmony with, 與...取同一之行動。¹⁰ Minister of state, 國務大臣。¹¹ Tray, 托盤。¹² Castle, 堡; 邸第。¹³ Impetuosity (im-pēt-ū-ōs'ī-tī), 暴怒。¹⁴ Border on, 鄰於。¹⁵ Emerson (ēm'ēr-sūn), Ralph Waldo, 美國文章家, 詩家, 及哲學家 (1803-1882)。¹⁶ Repose, 安息。¹⁷ Kingly, 尊嚴。¹⁸ Master yourself, 自制。¹⁹ Or ought to be=or ought to be king.

WORRY

1. DON'T FRET¹

The measure of all time and duration² is spelled out in one sentence, "Yesterday—to-day—and forever." But we are not able to change the past, nor are we responsible for³ the future. We have only one problem to solve and it is expressed in one word "to-day." Live one day at a time⁴ and when the sun sets let the account be settled.⁵ Don't take your trouble to bed with you. Stack⁶ it outside of your bedroom door. "Canon Beadon⁷ (who lived to be over one hundred) said to a friend that the secret of long life in his own case⁸ was that he had never thought of anything unpleasant after ten o'clock at night."

2. CHEERFULNESS

Cheerfulness is a heart-born⁹ product. It has its origin in the soul. It is not the child of outer circumstance, but the result of inner harmony.¹⁰ The smile that won't come off¹¹ is born of the faith that never gives out.¹² Faith in God. Faith in goodness. Faith in the order of events. Faith in the universal power¹³ which works for righteousness. Be cheerful, my friends, be cheerful. Laugh your enemies out of court.¹⁴ Laugh till laughter's music rings through

¹ Fret, 憂慮。 ² Duration, 持續; 時間之延長。 ³ Responsible for, 負責(意謂顧及也)。 ⁴ Live one day at a time, 一日祇過一日(謂生於今日不必追念往日或顧及明日也)。 ⁵ Let the account be settled, 一日之帳視爲算清可也(謂勿慮及日間之事)。 ⁶ Stack, 堆積。 ⁷ Canon Beadon (kǎn'ún bē'dǎn), 不詳。 ⁸ In his own case, 以彼一人之情形而言。 ⁹ Heart-born, 心緒所

煩 亂

一. 毋愁悶

一切時間上與持續上之量度，可一言以蔽之，曰：“昨日——今朝——永遠。”然已過之事吾人不能更易之，未來之事吾人亦不能計及之。吾人所須解決者，祇有一個問題，而此問題可以一字表之曰“今日。”一日只顧一日，日西沈以後此一日之帳作為算結可也。切勿帶憂慮入牀中。入牀之際當將一切憂慮堆積於房門之外。“戡嫩裨遁（壽至百歲以上）語其一友，謂以彼之情形而言，長生之祕，即每日晚間十時以後，從不思及一不快之事已爾。”

二. 歡欣

歡欣為心境所生之出品。而其起源則在靈魂。蓋歡欣非外境之嬰兒，乃內和之結果也。笑容之不離面乃生於信心之不離心。人宜信於天信於善。信於事之程序。善於為義而工作之普徧權能。請歡欣，朋友，請歡欣。笑之，使君之讎仇，退出於庭外。笑之，直

產生。¹⁰ Inner harmony, 內部之和諧; 心內之和平。¹¹ Won't come off = will not come off, 不離。¹² Gives out, 出; 捨棄。¹³ Universal power, 全世界一律之權能。¹⁴ Out of court, 係法律成語, 作“not entitled to be heard”解, 謂不理其詞也。此次借用, 有“趕出庭外”之意。

every corridor¹ of the soul. Laugh till the very atmosphere blossoms with joy. Laughter is medicine for the soul and tonic² for the heart. The cheerful soul is in sympathy with the world. Mark the contrast between Carlyle³ and Sir Walter Scott:⁴ "Carlyle came down one morning with his 'waes'⁵ and lamentations: 'If I could but have had that dog by the hind legs⁶ within reach of a stone wall!' Walter Scott once had just such a night. 'Did you hear that dog?' he was asked. 'Yes, poor cur, he kept me awake. I was sorry for him; he, no doubt, has his troubles, too.'"

3. THE SCIENCE OF LAUGHTER

When you are discouraged—laugh.⁷ When you are disappointed—laugh. When you meet with a loss—laugh. When your best friend fails you—laugh. When the unexpected happens—laugh. When you are misunderstood—laugh. Speaking of the perpetual smile⁸ which rests on the animated face⁹ of Theodore Roosevelt,¹⁰ a student of the American President says: "If there is jocular-ity,¹¹ there is plenty of seriousness too. It would be killing business¹² without the relief of fun. The President has grown in suavity of manner¹³ and his good humor has deepened. He is by nature severe—he is severe with himself—and he is masterful; but he has learned to find recreation in the indulgence of a sense of the ridiculous, and he has

¹ Corridor (kôr'î-dôr), 圍廊; 複道. ² Tonic, 補品. ³ Carlyle, 即 Thomas Carlyle (tôm'ús kâr-lil'), 蘇格蘭文章家與歷史家 (1795-1881). 下文謂 Carlyle 不能平心靜氣. ⁴ Walter Scott (wól'tēr skôt), 蘇格蘭小說家與詩家 (1771-1832). 下文謂 Scott 能平心靜氣. ⁵ "Waes," 蘇格蘭語之 "woes" 字. ⁶ Had . . . by the hind legs, 擒其後足. ⁷ When you are discouraged—laugh

至笑聲發乎靈魂中各複道。笑之，直至大氣中開歡樂之華。笑蓋靈魂之藥餌，而心之補品也。歡欣之靈魂乃與世界表同情。請辨喀辣意爾與司高脫二人之不同：“一日之晨喀辣意爾愁容滿面而來曰，‘我惜不能於石牆之下提此犬以後足！’司高脫某次亦有如此之一夜。有人問彼曰，‘君昨夜聞犬吠乎？’然，可憐此犬，使我終夜未睡。我頗憐之；彼亦有憂患，可無疑也。”

三. 笑之科學

君於氣餒之時——可以笑。君於失望之時——可以笑。君若有所損失——可以笑。君之好友失信於君——可以笑。意外之事發生——可以笑。君之意見被人誤會——可以笑。美國大總統羅斯福氏之一學生，於論及羅氏面上常帶笑容有云，“世果有談諧之事，亦當有莊嚴之事。但有莊嚴而無談諧以爲之救濟，未免過苛。大總統生而有溫和之態度，而其機警諧謔亦以加深。彼天性嚴重——彼嚴重持己——而能指揮他人；然彼學而知於笑樂上略爲縱肆，以求心氣之更新，故其爲人日以和

=When you are discouraged, you just laugh, 餘仿此。⁸ Perpetual smile, 常帶笑容。⁹ Animated face, 生氣流露之面貌。¹⁰ Theodore Roosevelt (thē'ō-dōr rō'zē-vēlt, almost rōz'vēlt), twenty-sixth president of the United States, 1901-1909 (1858-1919).¹¹ Jocularly (jōk-ū-lār'ī-tī), 詼諧。¹² Killing business, 可惱之事。¹³ Suavity (swāv'ī-tī, 或 swā'vī-tī) of manner, 和霽之容。

grown kindlier. His talent for order surprises me. He never looks at the clock, but he seems to have a subconscious sense¹ of the passing of the minutes. He takes up a new man with a new interest like a machine grabbing a new piece of metal to shape it to the requirement² in precisely so many seconds. He works off³ a crowd as if by the stop watch. Not a second is lost. He sees with eyes fitted by nature with a wide-angle lens,⁴ commanding the whole room at once, but intent on the eye of the man to whom he is talking."

4. LOOK FOR THE SUNSHINE

Look for the sunshine. Look for the flowers. Look for the bright spots. Look for the roses. Look for the honey. Look for the best. Doubt daggers every joy, but Hope, like a queen, leads us ever onward towards that which is best in life. Hope when the shadows fall. Hope when the plot thickens.⁵ Hope when the battle waxes hot.⁶ Hope when the heavens are black above you. Hope when your friends forsake you. Hope when the summer flowers are covered with December snows. Hope! Hope! Hope always wins. Kingsley⁷ and Thomas Hughes⁸ were going home together through the deepening twilight of a thick London fog.⁹ They actually lost their way in the familiar streets, and stumbled on with difficulty from street lamp to street lamp. "It is like life," said Hughes; "stumbling, uncertain of our way, dreary."¹⁰ "Yes," said Kingsley, "it

¹ Subconscious sense, 潛意識. ² To shape it to the requirement, 截成所需之形. ³ Works off, 散; 調遣. ⁴ Fitted by nature with a wide-angle lens, 有天然配就角度廣闊之晶片. ⁵ Thickens, 使濃厚, 意即僵硬而不自然也. ⁶ Waxes hot, 增加熱度. ⁷ Kingsley (kings'li), 名 Charles, 英國著作家及小

厚。其井井有條之才能使我驚訝。彼從不
一看時計，然於分秒之過去，彼若默知之者。
彼每晤一初見之人，即起一種新注意，一若機
器之攫得一新鐵塊，而整整於若干秒中，切成
所需之形也。彼能調遣一羣人民，如一計秒
之時計。雖一秒工夫亦不至損失。彼觀察
事物之眼光，似有天然配就之闊角度晶片，一
望而全房間之人盡行收入眼簾中，而對於所
與言之人之眼光則注視不移。”

四. 尋求日光

尋求日光。尋求鮮花。尋求光明地點。
尋求玫瑰花。尋求蜜糖。尋求最佳之境。疑
慮足以傷一切歡樂，而希望則如女主宰然，
引導吾人向人生最佳之境前進不已。陰影
來時宜有希望心。計謀僵敗時宜有希望心。
戰爭熱烈時宜有希望心。天上濃雲密布時
宜有希望心。友朋負我時宜有希望心。夏
日之花爲臘月之雪所掩蓋時宜有希望心。
希望！希望！希望常勝。金世賚與海蔴嘗於
倫敦濃霧之下暮色漸深之時同行回家。二
人於熟識之街中竟然迷路，顛蹶而進，由一路
燈復至一路燈，困難萬狀。海蔴曰，“此情此境，
人生似之矣，人生固不外乎顛蹶，迷路，恐怖三
事而已。”金世賚曰，“誠然，此情此境，誠似人

說家 (1819-1875)。⁸ Thomas Hughes (tóm'ás hū), 英國著作家 (1822-1896)。⁹ Thick London fog, 倫敦天氣，終年多霧。¹⁰ Stumbling, uncertain of our way, dreary, 此由人生危殆之一方面而言之。

is like life, for, after all, we know that home is not far off, and we shall soon be there."¹

5. FEAR OF FEAR

Fear is the great enemy of the race. Fear is caution grown old. Fear means a life preserver² on every seat as well as under every berth.³ Fear means a danger signal large enough to impede the progress of the train. Fear, chronic fear, can be seen in the nervous shrinking of childhood and in the chronic⁴ caution of old age. "The Youth's Companion"⁵ remarks: "A Frenchman has been finding names for almost every kind of fear that human beings can have. He ends his list, quite appropriately, with 'phophobia'⁶—fear of fear." And to this quotation we add the words of Matthew Arnold,⁷ who says: "Depression and low spirits when yielded to⁸ become a species of death." There is more than a grain of truth in the Oriental proverb: "The plague killed five thousand people; fifty thousand died of fear."

6. SYDNEY SMITH⁹

Sydney Smith,⁹ the English divine and humorist, went through life¹⁰ laughing. He manufactured smiles for humanity.¹¹ He created genuine¹² humor for the world. Some of his neighbors thought that this was hardly the calling¹³ of a preacher of the Gospel,¹⁴ but nobody doubted the

¹ We know that home is not far off, and we shall soon be there, 此由希望一方面言之。 ² Life preserver, 救命圈(如輪船上所用者)。 ³ Berth, 碇泊所。 ⁴ Chronic, 沈痼; 慢性病的。 ⁵ "The Youth's Companion," 雜誌名。 ⁶ Phophobia (fō-fō-bi'ā), 法文, 作 "fear of fear" 解。 ⁷ Matthew Arnold (māth'ū ārn'əld), 英國詩家及文章家 (1822-1888)。 ⁸ When yielded to, 一經被風。

生，因無論如何，吾人知離英並不甚遠，未幾即可達到也。”

五. 恐懼之恐懼

恐懼乃種族之大仇。恐懼乃謹慎之老年。恐懼之意即每個座位上與每個碇位下之救命圈。恐懼之意亦即危險之信號，其大足以障害火車之進行。恐懼，即慢性病之恐懼，能於童年之怯弱畏縮中，與老年之沈痼謹慎中見之。“少年良伴”有云，“一法國人尋覓人類所能有之各種恐懼之名稱。單內最後一名詞為‘福福皮亞，’意即恐懼之恐懼，是誠適當之舉也。”於此引語之外，可加麥昂愛諾爾特之言曰，“憂鬱與意興之闌珊，人苟為所屈服，即成一種之死。”東方有諺曰，“因瘟疫而死者五千人，而死於畏疫者則五萬人。”

六. 西德奈史密斯

英國宗教家及滑稽家西德奈史密斯者，終身從事笑樂者也。彼為人類製造微笑。彼為世界創造真正之談諧。其鄰人或以為諧

⁹ Sydney Smith (sid'ni smíth), 英國宗教家, 文章家, 及滑稽家 (1771-1845). ¹⁰ Went through life, 一生; 終身. ¹¹ Humanity, 人類. ¹² Genuine (jén'ú.in), 真正的. ¹³ Calling, 職務. ¹⁴ Gospel (gòs'pél), 耶穌之生世及主義之紀錄, 指新約中 "Matthew," "Mark," "Luke," 及 "John" 諸篇. 此處可作耶教義解.

sincerity of the reverend gentleman.¹ We quote his words in the following paragraph:

“When I arise in the morning,” he said, “I will form the purpose² to make the day a happy one to some fellow creature.³ I will give a left-over garment to the man who needs it, or a kind word to the suffering,⁴ or an encouraging expression to the striving,⁴ trifles⁵ that in themselves are as light as air, and I will do it for at least twenty-four hours. If I send one person, only one, happily through each day, then if I live for forty years, so doing for each of the 365 days of those years, I shall have made 14,600 human beings happy, at least for a time.”

7. DON'T WORRY

“Be sure you are right and then don't worry,” was the motto of Charles Dudley Warner⁶—an excellent motto for the “Don't Worry Club,”⁷ an organization whose existence we have discovered in certain localities, much to our own satisfaction. Worry can be reduced fifty per cent if you will absolutely refuse to worry concerning the things which are past and gone. When the late Dr. Henry Clay Trumbull⁸ was editor of “The Sunday School Times,”⁹ one of his coeditors¹⁰ called his attention to a mistake in the last issue of the paper. “Is it too late to make a correction?” inquired Mr. Trumbull. Receiving an answer in the affirmative,¹¹ he said with considerable emphasis, “Mr. Talmage,¹²

¹ Reverend gentleman, 指 Sydney Smith. Reverend 係教士之尊稱。 ² Form the purpose, 立意。 ³ Fellow creature, 同類之人。 ⁴ The suffering, the striving, 受難者, 奮力者, 皆作名物字用。 ⁵ Trifles, 細微之物, 指上文 “kind word” 及 “encouraging expression.” ⁶ Charles Dudley Warner (chärلز düd'li wör'nēr), 美國著作家 (1829-1900)。 ⁷ “Don't Worry Club,” 勿煩亂俱樂部, 假

謔非宣傳福音者之職，然此宗教師之誠意，固無人疑之也。今試引其語如次：

“我於每晨起身之後，即立定主意，使此一日成爲人類中某某數人之快樂日。我將以賸餘之衣給彼無衣之人，或以一和善之言給彼有憂患者，以一鼓勵之詞給彼奮勇爭先者，茲事雖輕同空氣，然我至少必於此方來之二十四小時之內爲之。我若每日能使一人快樂而過此一日，而我復能活於人世四十年，則在此四十年之每年三百六十五日中，日日如是而行，我即能使一萬四千六百人，每人至少有一次之快樂。”

七. 勿煩亂

“確知自己無誤而事後則勿煩亂，”乃查理突突賚華納之格言也——此超越之格言極適宜於“勿煩亂俱樂部，”至此機關之存在，有時在某種地方發見，則吾人甚爲滿意。凡遇事物之屬於過去者，君若能絕對拒絕煩亂，則煩亂即能減少一半。昔日亨利格賚曲蘭薄爾爲“星期學校報”之主筆時，其副某君以上期報中之一誤點，使彼注意。曲蘭薄爾問曰，“改正此誤嫌太遲否？”曲蘭薄爾一聞肯定之答語，即鄭重言曰，“泰爾梅奇君，我雅不欲他人

設之名。 * Henry Clay Trumbull (hèn'ri klā trūm'būl), 美國著作家及雜誌編輯者。 ⁹ “The Sunday School Times,” 雜誌名。 ¹⁰ Coeditors, 幫同編輯者。 ¹¹ An answer in the affirmative, 可辭之答語(即答謂確已不及改正也)。 ¹² Mr. Talmage (tāl'máji), 即以已過去之錯誤告 Trumbull 之人。

I never want a mistake in the paper shown me if it is too late to make a change." There was wisdom in the remark. The past is gone and gone forever. You may learn by your mistakes,¹ but do not be guilty of the sin of constantly worrying over your mistakes. Turn your face toward the future. Give your mistakes and blunders a decent burial² in the past, and let the memory of them furnish you with implements of industry³ by which you may operate the gold mine of future possibilities. You remember how the Sunday-school orator used to address the children in the days gone by, "Children, remember, the future lies before you."

8. A SONG AT WORK

Work is what it is made. The intelligent workman who throws his whole soul into what he is doing converts the drudgery⁴ of work into⁵ a pleasure. He enjoys his task and the contagion⁶ of his joyousness spreads to others and enlightens their burdens. He it is who⁷ is always doing good in the world. "Give us, oh, give us, the man who sings at his work,"⁸ exclaimed Carlyle.⁹ "Be his occupation what it may, he is equal to any two of those who follow the same pursuit in silent sullenness.¹⁰ He will do more in the same time—he will do it better—he will persevere longer. One is scarcely sensible of fatigue¹¹ while he marches to music.¹² The very stars are said to make harmony¹³ as they revolve in their spheres. Wondrous is the strength

¹ Learn by . . . mistakes, 從錯誤而學得無誤. ² Decent burial, 適當之葬埋, 謂不過慮及之也. ³ Implements of industry, 工作之器械. ⁴ Drudgery (drūj'ēr-i), 苦工. ⁵ Converts . . . into, 變成; 使 . . . 成爲. ⁶ Contagion, 傳染. ⁷ He it is who . . . = it is he who. . . . ⁸ Man who sings at his work, 以作工爲

於改正已嫌太晚之時，以報中之錯誤示我。”斯言實含深意。已過之事，既已過去，且永遠過去矣。君可由錯誤而有所學，然因錯誤而常常煩亂之罪，決不可犯。君之面目宜向未來。錯誤與謬妄，宜相當埋之於過去之中，而令錯誤與謬妄之記憶，供給勉力之機械，以此機械，從事未來可能之金礦工作。君當記昔日星期學校之演說者，常向兒童演講說云，“兒童，切記之，未來之日即在爾輩目前。”

八. 唱歌於工作之時

工作之爲物，乃工作之所以成有以使之然也。有智力之工人，以一身之精靈運入其所爲之事中，常能使勞苦之工變成快樂之事。彼以作工爲消遣，而其愉快之傳染性，蔓延及於他人，減輕他人之負荷。如彼其人者，常有益於世界也。喀拉愛爾有言曰，“啊，請以歌於作工之時之人告我輩，請以若此之人告我輩。無論其人之職業爲何，彼之工作常等於作同樣工作但默然而悽慘者之二人。彼能於同一時間之內作較多之工作——彼之工作較他人所作者爲佳——彼之恆心亦較他人爲長。人按音樂之節拍而步行不覺疲倦。或謂衆星沿天體而行，亦有和諧之音節。歡樂之力

樂之人。⁹ Carlyle, 卽 Thomas Carlyle (töm'ás kār-hil'), 蘇格蘭文章家及歷史家 (1795-1881). ¹⁰ Follow the same pursuit in silent sullenness, 作同樣之工作黯然無味, 謂以作工爲苦之人。¹¹ Sensible of fatigue, 覺得勞苦。 ¹² Marches to music, 耳聽進曲而行。 ¹³ Make harmony, 奏和諧之調。

of cheerfulness, altogether past calculation its powers of endurance.¹ Efforts to be permanently useful must be uniformly joyous—a spirit of sunshine,² graceful from gladness—beautiful because bright.”³

9. SMILE, MAN, SMILE

My friend, cheer up! Your looks are against you. You look as serious as a college professor. You look as solemn as a monument.⁴ You look as grave as a tombstone. You look as sad as an undertaker.⁵ You look as cold as an iceberg. You look as though you had lost a relative or made a poor investment.⁶ Cheer up! Smile, man, smile! Recently a literary critic has remarked: “We know how Mrs. Browning⁷ sketched her ‘Mrs. Bond’⁸ in ‘Aurora Leigh.’⁹ The description of the aunt who is receiving her orphan niece into her home, the woman with the ‘close mild mouth, a little soured about the ends through speaking niggardly¹⁰ half-truths,’ with the ‘eyes of no color, that once might have smiled but never forgot themselves in smiling,’ is true to life.¹¹ So is the generalization,¹² ‘She thanked God and sighed—some people always sigh in thanking God!’ But Mrs. Browning does not mean to represent her as a bad woman. She is, in her way,¹³ a good woman, only her way is not a very good way, and so her good is evil spoken of.”¹⁴

¹ Altogether past calculation its powers of endurance=its power of endurance is altogether past calculation. ² A spirit of sunshine, 註釋“joyous”一字。 ³ Beautiful because bright, 註釋“graceful”一字。 ⁴ Monument, 雕像; 石碑。 ⁵ Undertaker, 司殯殮者, 讀 ün'dér-tāk-ér. ⁶ Made a poor investment, 放倒槌。 ⁷ Mrs. Browning (broun'ing), 卽 Elizabeth Barrett, Robert Browning 之妻 (1806-

之強至堪驚訝，而忍耐之權力，不可計議。工力之施，欲其永遠有用，必須出之愉快——愉快者，有日光之精神者也，因喜樂故爛雅——因光明故美麗。

九. 笑, 朋友, 笑

朋友, 宜稍快樂! 君之面貌似於君不順. 君容顏莊重如大學校之教授. 君嚴肅如雕像. 君淒涼如墓碣. 君憂慘如一司殯殮者. 君面目寒冷如冰山. 君又似新喪一親戚或新放失一巨款之人. 宜稍快樂! 笑, 朋友, 笑! 近者某文學評論家有言曰, “白樂吟夫人如何佈置其所著‘奧洛拉李’一書中之‘龐特夫人,’ 吾人皆知之矣. 書中述一姑母留養其幼孤之姪女於家中, 姑母乃一婦人, ‘口緘默而和平, 惟口之兩角, 以慣說半真半假之話故, 微露酸酷之氣,’ 其‘雙目黯然無生氣, 昔年或曾一度喜笑者, 今亦似未忘喜笑之道,’ 人生情態, 此描摹近之矣. 描寫之總結曰, ‘彼婦謝上帝, 且長歎一聲——謝上帝時必長歎之人往往有之.’ 但白樂吟夫人並不欲描寫此婦人爲一惡婦人. 以此婦人而言, 本爲一善人, 但其態度殊不足以稱善, 故其善處乃以寫惡處之法寫之.”

1861), 英國詩家. ⁸ “Mrs. Bond,” 書中之一人. ⁹ “Aurora Leigh” (ô-rô'rá lê), 韻文小說名. ¹⁰ Niggardly, 吝嗇之狀. ¹¹ True to life, 逼真人情. ¹² Generalization, 總評; 概括之辭. ¹³ In her way, 以彼之情形言之. ¹⁴ Evil spoken of, 以貶辭述之.

10. RUBS, DRUBS, AND SNUBS

Never imagine that you are an exception.¹ There are nights when the king cannot sleep. There are days when the president cannot toil. There are days when the millionaire wishes that money had never been created. There are moments when the famous man wishes that human recognition were an impossibility.² "Rubs, drubs and snubs" enter into the experience of all. No man is trouble-proof.³ No man is care-free.⁴ No man is an exception. A writer for "The Christian Intelligencer"⁵ says: "Rubs and drubs and snubs make the man. We have to learn obedience by the things which we suffer, as even Jesus⁶ did. 'No mill no meal, no sweat no sweet, no pain no palm, no thorn no throne, no cross no crown.'⁷ Perspiration goes with aspiration. Everything depends on the handle by which we take our tribulations.⁸ It is very easy to get worse under the rod. The same sun that softens the wax hardens the clay; the same heat that draws perfume from the flower brings foul odor from the dunghill. Affliction may be looked on as 'the shadow of God's wings,' wings that brood over⁹ us in tenderest affection, or as the shadow of a thundercloud laden with destruction."

11. A GOOD ROADBED¹⁰

Preparation is the secret of inspiration.¹¹ Agonize in work and rest in prayer. Have a good roadbed and the

¹ An exception, 例外, 謂不受 rubs, drubs, 與 snubs 之困難也。

² Human recognition were an impossibility, 人間之認識(即名譽)爲不可能之事, 謂無名譽一物也(此句係假設之詞, 故用 "were" 一字)。

³ Trouble-proof, 謂能抵制困難, 使不侵入也。

⁴ Care-free, 謂能免於一切顧慮也。 ⁵ "The Christian Intelligencer,"

十. 摩擦, 毆打, 與斥辱

決勿自以爲己係一例外之人。爲君者有不能成睡之夜間。爲大總統者有不能勞動之日間。有日也, 彼百萬豪富之子, 願天下未嘗設有金錢一物。有時也, 彼聲名洋溢之人, 願名譽爲不可能之事。 “摩擦, 毆打, 與斥辱,” 人人所必有之經歷也。天下無挫折所不及之人。天下無願慮所不至之人。人固未有能逃出於例外者。 “傳道新聞” 之一作者曰, “摩擦, 毆打, 與斥辱所以成就人者也。吾人應由艱苦而學服從, 如耶穌然。‘不有磨安有食, 不有汗安有甜, 不有痛苦安有棕櫚, 不有荆棘安有寶位, 不有十字架安有冕旒。’ 汗流與呼吸同來。一切事物皆以任苦耐勞爲柄, 而依之以轉者也。處棒杖之下極易頹喪。同此太陽也, 於蠟則能使之軟, 於粘土則能使之硬; 同一熱氣也, 於花則發其香, 於汗物堆則播其臭。苦難可視爲‘上帝之翼之陰影,’ 是翼也, 蓋蔽吾人, 或極慈惠, 或如雷雨時之雲, 中含破壞。”

十一. 堅實之路底

準備乃感發之祕訣。作工宜知奮勉, 祈禱宜知止息。路底堅實則車行平舒。即在眼

耶教消息之報告者, 雜誌名。⁶ Jesus, 耶穌。 ⁷ “No mill . . . crown,” 謂無苦不能得樂也。 ⁸ Take our tribulations, 處患難。 ⁹ Brood over, 蓋被; 卵翼。 ¹⁰ Roadbed, 路底; 路牀; 火車路軌之基礎。 ¹¹ Inspiration, 心中之感發。

engine¹ will run softly. Be calm in your soul even when wrath kindles in your eye. Have your work well planned. Have the details well mastered. Be ready for all possible emergencies.² Be calm but ready. Be ready and you will be calm. "When the Franco-Prussian War³ began, a messenger awakened Von Moltke⁴ at midnight with the news that the French army had taken the field with the cry, 'On to Berlin.' He said, 'My orders are in the desk, in the pigeonhole at the right. Please see that they are issued.' And he slept on until morning. His plans were already made. The war was ended before it began, and, practically, the Germans were in Paris long before Sedan,⁵ just because they were rich in men of vision.⁶ 'Napoleon the Little' was also 'Napoleon the Blind.'"⁷

12. GRANITE⁸ WALLS⁹

When you find yourself face to face¹⁰ with a granite wall, stop and consider. Does God intend that you shall tunnel¹¹ that wall or does He intend that you shall change your course?¹² A good tunnel is a splendid thing, but unnecessary tunnels are exceedingly expensive. I will blast¹³ rocks if God commands me to do so, but it may be that Providence¹⁴ is seeking to guide rather than command me. Before you blast the rock of an obstacle, stop and consider. Now for my usual quotation: "There is an inscription¹⁵

¹ Engine, 機器; 指火車龍頭。 ² Emergencies, 不測之事。
³ Franco-Prussian (frāŋ'kō-prūsh'ān) War, 1870-71 年普法之戰, 法國大敗, 失 Alsace-Lorraine, 賠款 5,000,000,000 法郎。 ⁴ Von Moltke (fōn mōlt'kō), 德國大將 (1800-91)。 ⁵ Sedan (sē-dān', 法國音讀 sē-dān'), 法國城名, 1870 年普法戰於此地 (此句謂未開戰而德已操勝算也)。 ⁶ Men of vision, 見及遠大之人。 ⁷ "Napoleon the Little," 法文作 "Napoléon le Petit" (ná-pō-lā-ōn' lē

中怒火激起之時，靈魂宜靜息勿躁。所作之工宜妥爲計畫。計畫中之項目宜妥爲研究。對於一切可有之意外事，宜有準備。宜靜而有準備。亦惟有準備而後能靜。“法普戰役既起，一探報於半夜驚醒慕爾脫其，告以新聞，謂法軍已入戰場，大呼‘直入柏林。’慕爾脫其曰，‘我之命令在書桌右首之一夾屜中。君其爲我發之可也。’彼仍安臥直至次晨。彼之計畫早已預備就矣。戰事未起而已終，以實情言之，德人之入巴黎，乃在入西潭之前，此因德國多見遠之人故也。‘小拿破崙’亦‘瞎拿破崙’也。”

十二. 花崗石峭壁

君面前若突現一花崗石峭壁，君宜駐足考慮之。天豈欲君鑿隧道於壁間而過乎，抑欲君改道而行耶？夫鑿一好隧道，其事良佳，然不必有之隧道，未免太費。天若要我爲之，我將置火藥於壁間使石壁因爆發而穿通，然天置石壁於此，或不過導我之去路，非欲我鑿通此石壁也。故於爆發此阻礙物之巖石之前，宜駐足考慮之。我有常常引證之言曰：“距巒

pě-tě'), 1882年 Victor Hugo 所發行之一劇名，所謂 Napoleon the Little 者，指 Napoleon III, Louis Bonaparte 之孫也。⁸ Granite (grán'ít), 花崗石；青石。⁹ Walls, 山上之峭壁。¹⁰ Face to face, 當面。¹¹ Tunnel, 鑿隧道。¹² Change your course, 改道。¹³ Blast, 用火藥炸成隧道。¹⁴ Providence (pröv'i-děns), 造物；天。¹⁵ Inscription, 銘刻之文。

over the main doorway of the old castle at Harewood,¹ some miles from Ilkley,² which runs, 'Vat sal be sal.'³ I think of it sometimes as I muse over the years⁴—'What shall be shall'—and also those lines of Cardinal Newman,⁵ 'A strong and gentle pressure tells me I am not self-moving, but borne upward on my way.'⁶

13. YOUR DESTINY

Don't fight with your destiny. Every adverse circumstance⁷ has an advantage. *Brains and beauty are not usually given to the same individual.* Ugly faces are linked to strong bodies. Slender forms are apt to be crowned with active minds. The man with a clubfoot⁸ thinks all through his anatomy. The little man, thank Heaven, has conceit enough⁹ to carry him through,¹⁰ while giants, who go stalking through the land, very often die of heart-failure. So don't quarrel with your face. Don't grumble with your destiny. Don't fume¹¹ over your fate. Dr. Norman McLeod¹² once remarked: "My life is not what I have chosen; I often long for quiet, for reading, and for thought. It seems to me to be a very paradise¹³ to be able to read, to think, to go into deep things, and gather the glorious riches of intellectual culture. God has forbidden it in His providence.¹⁴ I must spend hours in receiving people who speak to me about all manner of trifles; must reply to letters about nothing; must engage in public work on what seems uncongenial,¹⁵ vanishing, and temporary. Yet God knows

¹ Harewood, 地名。 ² Ilkley (ilk'li), 英國 Yorkshire 州之地名。
³ Vat sal be sal, 即 "What shall be shall" 之意。 ⁴ Muse over the years, 念及未來之歲月。 ⁵ Cardinal Newman (kār'dī-nāl nū'mān), 即 John Henry Newman, 英國之 cardinal (1801-1890)。 ⁶ Borne upward on my way, 隨波逐流。 ⁷ Adverse circumstance, 逆境。
⁸ Clubfoot, 彎足; 內翻足或外翻足。 ⁹ Has conceit enough, 頗有

克壘數英里有地名海倭特，其地有一舊堡壘，大門上刻四大字曰，‘將者何物。’我於思量未來之歲月時，有時思及此語——‘將者何物’——并思及牛孟之言曰，‘我每遇堅強而不暴戾之壓力時，知我實未常自動，不過隨波逐流而已。’”

十三. 君之定數

勿與君之定數爭。每一逆境中有一利益。腦力與美麗並不常常給同一之人。醜陋之面貌與堅強之軀幹相俱。文弱之身裁則冠以活潑之腦力。人之有翻足之疾者，必思如何解剖以醫其足。彼矮小之人，但願康寧無病，則上天所賜，已足感恩，而彼碩大男子，糾糾闊步於國中，常以心疾而死。是故勿與君之面貌爭。勿怨定數。勿恨天命。那孟麥克黎奧突有言曰：“我之生活，非我所自擇者；我所時時渴望者，靜寂也，讀書也，思慮也。我以為人能讀書，能思慮，能求深邃之學問，能收集心智修養上榮譽之富厚，即不啻在天堂中矣。而天心獨不之許。我於是不得不費許多時間，接見賓客，與我談種種細事；不得不答覆一切無關緊要之信；不得不作公家之事之意氣與我不投者，隨作隨滅者，與極暫時者。

...之意。¹⁰ To carry him through, 敷衍過去；苟延殘喘。¹¹ Fume, 出氣（謂怒也）。¹² Norman McLeod (*nôr'măn măk-loud*), 蘇格蘭宗教家及著作家（1812-1872）。¹³ Paradise, 天堂。¹⁴ His providence, 天心；天意。¹⁵ Uncongenial, 不合宜；不相投。

me better than I know myself. He knows my gifts, my powers, my failings and weaknesses, what I can do and what I cannot do. So I desire to be led, and not to lead—to follow Him. I am quite sure that He has thus enabled me to do a great deal more, in what seemed to be almost a waste of life, in advancing His Kingdom, than I would have done in any other way. I am sure of that."

天之知我當較我之自知爲明。彼知我之才具，知我之權能，知我之缺失與弱點，何者爲我所能爲，何者爲我所不能爲。以故我願受引導，不願立於引導之地——我願隨天。我確知在此貌似耗費一生精力之中，天實使我多有所爲，以抬高其國土，使我所爲者較我別有所爲者爲多。我於此點實確信之。”

INSPIRATION¹

1. THE GRANDEST DAY

The grandest day of your life—which is it? It is not your birthday, when you enter this world clad² in the garments of infancy.³ It is not your graduation day, when your college course has been completed and you stand prepared for life's duties.⁴ It is not your wedding day, when you stand by the altar of Jehovah⁵ with your life partner⁶ by your side and take the first step toward the establishment of a home. It is not your coronation day,⁷ when, having climbed the steep hills of life, the world gladly crowns⁸ you for your endeavor and endurance. The supreme moment in a man's life is that moment of doubt, uncertainty, and perplexity, when in one splendid act of self-faith he stakes⁹ his life, his reputation, his future, his capital in personality¹⁰ on some cherished¹¹ thought, idea, or conviction, the development of which finally opens the door leading up to the calm heights of conquest and success. The surrender of the soul to a noble ideal registers¹² the grandest day in the story of a man's life.

2. INSPIRATION

Follow the line of your inspiration, do what you must do, do what you cannot help doing, yield to¹³ this the whole

¹ Inspiration, 感發, 感悟. ² Clad=clothed. ³ Garments of infancy, 新生孩兒之衣服. ⁴ Stand prepared for life's duties, 預備盡人生應盡之義務; 預備入世界辦事. ⁵ Jehovah (jê-hô'vâ), 上帝. ⁶ Life partner, 妻. ⁷ Coronation day, 踐祚日; 加冕日 (此

感 發

一. 最榮譽之一日

君生平最榮譽之一日——此何日乎？君之生日爲君入世初裹孩衣之紀念日，然非君生平最榮譽之一日也。君畢業之日，大學功課告竣，此身預備擔任人生之職務，榮矣，然非君生平最榮譽之一日也。君結婚之日，與君之終身配偶同立於耶和華祭壇之前，將以作成家之第一步，榮矣，然亦非君生平最榮譽之一日也。卽君功成之日，君已步登人生最險峻之山，全世界之人士皆因君之奮勉耐勞而尊榮之，亦非君生平最榮譽之一日也。人生最高貴之一日，卽疑慮，不定，迷亂之一日，以一念之自信，作赫奕之行爲，置生命，名譽，將來，人格於不顧，以求實現其所抱負之思想，觀念，或確信，及發展之後，卒使門禁大開，引入克捷勝利之高點。是故在人生小史中，惟以靈魂降服高貴之理想，爲其最尊榮之一日。

二. 感發

隨君心所感發之界線而進行，行君所必行之事，行君不能不行之事，以君之人格之全力

處借用作成功之日解). ⁸ Crowns, 加冕. ⁹ Stakes, 作孤注之一擲. ¹⁰ Capital in personality, 品格之本. ¹¹ Cherished, 懷抱. ¹² Registers, 登記. ¹³ Yield to, 降服.

strength of your personality. If by force of circumstances¹ you are shut out from the work which you love with your whole heart, wait! wait and think, wait and consider, wait and plan, wait and prepare. If you are correct in your own estimate² of your gifts and talents, the pathway of achievements³ will open up. This world is too hungry for new voices and new ideas that⁴ the man of gifts should wait forever unrecognized.⁵ So follow the bent of your nature.⁶ Said Arnold,⁷ of Rugby,⁸ the great writer and teacher: "I have a testimony to deliver, *I must write or die.*"

3. THE VALUE OF AN IDEA

When Gutenberg,⁹ the inventor of the printing press, told Faust,¹⁰ the capitalist, of the long years of toil and labor through which he had passed to perfect his machine, Faust, amazed at his exercise of will power, exclaimed, "You must have had a world of perseverance!"¹¹ To which Gutenberg replied, "When one gets on the track of an idea it is hard to give up." It is a splendid thing to get on the track of an idea. An idea is a great instrument for the man who knows how to handle it skillfully. It is well for a man to test his own mental power and force. It is a fine thing for a man to know the power of his own will.

4. HOURS OF VISION

"Arise and settle thy destiny," said Thomas Carlyle,¹² and he locked himself in the closet of solitude until the

¹By force of circumstances, 環境之力. ²Estimate, 估計.
³Pathway of achievements, 功業之通道. ⁴Too hungry for . . . that, 如饑者之欲 . . . 必不至. ⁵Wait forever unrecognized, 永遠無聞. ⁶Bent of your nature, 性之所近.
⁷Arnold (är'nöld), 即 Matthew Arnold, 英國詩家及文章家

屈服於其下。假如環境力強，使君不能爲其心所愛好之事，則待之可也！待而思，待而考慮，待而計畫，待而預備之可也。君之天賦及才能若自度無誤，則事業之通道，將來必有開啓之一日。全世界之容納新聲音與新觀念，如饑者之不擇食，有才之人，未有永遠無聞者。以故君宜隨天性之所向而進行。賴格貝之大寫家及大教師愛諾爾特有言曰，“我有一證明書奉繳，我寧死而不能不書。”

三. 觀念之價值

印刷機發明者格登柏，以辛苦許多年數，其機器始得完成告福斯脫，福乃資本家也，對於格氏志力之練習，頗爲驚訝，因大聲曰，“君之恆心不可及矣。”格登柏答曰，“人一入觀念之軌道，雖欲拋棄之，殆有所不能矣。”入觀念之規道，美事也。蓋觀念者，乃知所以善用此器械者之大器械也。人能自驗其心之權能及力量，善矣。人能自知其志願之權能則尤善。

四. 人生感覺幻像之際

喀辣愛爾曰，“起而定汝之定數，”彼因自閉於寂寞私室中，直至定數問題而解決而後出。

(1795-1842). ⁸ Rugby (rùg'bi), 城名, 在英國 Warwickshire 省。
⁹ Gutenberg (gō'těn-běrk), 德國人 (1397?-1468). ¹⁰ Faust (foust), 或 Fust (fōst), 名 Johann, 德國之冶金者, 生年不詳, 卒於 1466 年。
¹¹ A world of perseverance, 大恆心。
¹² Thomas Carlyle (tóm'ás kār-lil'), 蘇格蘭文章家及歷史家 (1795-1881)。

question of destiny was settled. "God Almighty¹ never intended me to be a hodcarrier,"² said Joseph Parker,³ and he at once turned his face toward the ministry. "Slavery is to be the great question of the future, and somehow I feel that I shall have a hand in⁴ its settlement," said Abraham Lincoln,⁵ and he became a student of events⁶ and the prophet of the hour. There comes to each one of us a day of fate and an hour of destiny. The angel stands knocking at the door—and your hand rests upon the knob. Will you open the door? There is a dream of beauty, and a path of duty, just beyond the door. Open it! Edward Gibbon,⁷ the historian, had a vision and a dream, the result of which was crystallized in his great history of the Roman Empire. These are his words: "My temper is not very susceptible of enthusiasm, and the enthusiasm which I do not feel I have ever scorned to affect. But at the distance of twenty-five years I can neither forget nor express the strong emotions which agitated my mind as I first approached and entered the Eternal City.⁸ After a sleepless night, I trod⁹ with a lofty step the ruins of the Forum.¹⁰ Each memorable spot where Romulus¹¹ stood, or Tully¹² spoke, or Cæsar¹³ fell, was at once present to my eye, and several days of intoxication were lost and enjoyed before I could descend to a cool and minute examination. . . . It was at Rome, on the 15th of October, 1764, as I sat musing amid the ruins of the Capitol,¹⁴ while the barefooted

¹ God Almighty, 全能上帝。 ² Hodcarrier, 搬運泥瓦之小工。
³ Joseph Parker (jō'zéf pār'kēr), 英國宗教師及著作家 (1830-1902)。 ⁴ Have a hand in, 與有力焉。 ⁵ Abraham Lincoln (ā'brā-hām līn'kŭn), 美國第十六世總統, 1861-65, 於任期內被暗殺 (1809-1865)。 ⁶ Student of events, 事狀之研究者。 ⁷ Edward Gibbon (ēd'wērd gib'ŭn), 英國歷史家, 著有 "The Decline and Fall of the Roman Empire" 一書 (1737-1794)。 ⁸ The Eternal City, 指

派甘曰，“全能之上帝不欲我爲一搬運泥瓦之夫役，”彼因即轉向牧師之職務而進。林肯曰，“畜奴爲將來之大問題，我覺得此問題之解決，我將與有力焉，”彼因成一事實之研究者而爲其時之預言家。人生必有運命到臨之日，定數到臨之時。司命之神方立而叩門——君之手放在門門之上。君開門否？在此門之外，有美麗之夢與責任之路。開門哉！史家蓋柏森曾有一幻像與一夢，其所成羅馬帝國之大歷史，即此幻像與夢之結晶也。蓋氏之言如此：“我之氣性不甚能感受熱忱之激刺，而熱忱之激刺，爲我所不易感覺者，我殊訝其能動人。但在已去之二十五年中，我既不能忘懷，亦不能表達我初次行近及行進此永存之城時之心境。余徹夜不能成睡，次日，高舉吾趾，徧歷市民會場之遺跡。一切可以記念之處，無論其爲羅木洛斯之所立，或爲託賚之所演說，或爲該撒之所被殺，皆活現於吾眼簾之前，此後消磨歡樂，如飲酒而醉者多日，始克歸於冷淡精細之考察...至於記述羅馬興亡之意見，最初起於吾心，則在一千七百六

羅馬。⁹ Trod—past tense of “tread.” ¹⁰ Forum (fō'rūm), 羅馬之會議場。¹¹ Romulus (rōm'ū-lūs), 相傳爲羅馬國之君。¹² Tully (tūl'i), 即 Marcus Tullius Cicero, 羅馬演說家, 哲學家, 及政治家 (106-43 B. C.). ¹³ Cæsar (sē'zār), 名 Caius Julius, 羅馬大將, 政治家, 及著作家 (100-44 B. C.). ¹⁴ Capitol (kăp'i-tól), 羅馬之 Jupiter 神廟。

friars were singing vespers¹ in the temple of Jupiter,² that the idea of writing the decline and fall of the city first started to my mind."

5. WHAT IS YOUR LIFE?

"For what is your life?" asks an inspired writer.³ Let me answer for you. Your life—the gift of God. Your body—the gift of God. Your mind—the gift of God. Your will—the gift of God. Your personality—the gift of God. If thus you regard yourself, then you breathe a heavenly atmosphere.⁴ You are a child of the infinite.⁵ Every moment is jeweled with⁶ a divine responsibility and every movement crowned with a divine prophecy. In John Morley's⁷ "Life of Gladstone,"⁸ he quotes these impressive words of the man about whom he is writing: "Be inspired with the belief that life is a great and noble calling,⁹ not a mean and groveling thing that we are to shuffle through¹⁰ as we can, but an elevated and lofty destiny."

6. THE LAW OF INSPIRATION

Follow every good inspiration until inspiration becomes the law of your life. You may make a mistake, but you will also make progress. Progress is the most important fact in human experience. The greatest genius¹¹ is a genius for growth. Inspiration is the vital breath of the soul.¹² No man can grow who does not expand the lungs of his

¹ Vespers (vès'pèrz), 晚禱詞。 ² Jupiter (jōō'pi-tēr), 天神。
³ Inspired writer, 心有所感之作者; 有所爲而發之作者。
⁴ Breathe a heavenly atmosphere, 呼吸上界之大氣, 謂清潔也。
⁵ Child of the infinite, 無定時之稗子; 漫無限制之時間之稗子。
⁶ Jeweled with, 飾以寶石。 ⁷ John Morley (jōn mōr'li), 英國著作家及政治家 (1838-1923)。 ⁸ "Life of Gladstone," 書名, John

十四年之十月十五日，即余在羅馬，方坐於羅馬神廟之遺跡間而沈思，而赤足之僧，則在神廟中念晚禱之時也。

五. 君之生命爲何物

一有感觸之作者發問曰，“君之生命究竟何所爲？”我請爲君代答之。君之生命——上帝之禮物也。君之身體——上帝之禮物也。君之腦力——上帝之禮物也。君之意志——上帝之禮物也。君之人格——上帝之禮物也。君若自認如此，則君呼吸於天之大氣中矣。君乃無限時之稗子。每一頃刻間鑲以神聖之責任，每一頃刻間冠以神聖之預言。約翰毛賚於所著之“格蘭得斯冬傳”中，引述其所爲傳之人之極足動人之言曰，“人宜堅決深信生命爲一偉大尊貴之職責，非一卑微低賤之物，吾人所得隨意擺佈者，生命乃極高尚之定數。”

六. 感發之定律

追隨個個良好感發，直至感發成爲君生平之定律而後已。君間或作一錯事，但君亦得有進步。進步乃人類經驗中最重要之事實。最大之天才乃天才之能生長者也。感發乃靈魂生死存亡所關之生氣。其人靈魂之肺量不擴展，則其人必不能生長。感發即擴展

Morley 著。Gladstone (glăd'stŭn), 名 William Ewart, 英國政治家 (1809-1898)。⁹ Calling, 責任。¹⁰ Shuffle through, 擺佈。¹¹ Genius (jĕn'yŭis), 天才。¹² Vital breath of the soul, 有使靈魂存亡之力之生氣。

soul.¹ *Inspiration is expansion. Great men follow a "lead."* They lean upon an invisible guide.² The best things are brought to us by an unseen hand. From my notebook I cull³ the following concerning Morse,⁴ the inventor of the ocean cable:⁵ "A dear friend told me many years ago how he met Morse in a company,⁶ and said to him, 'Are you not proud, sir, of what you have done?' And he answered, 'No, I am not proud, because I always feel these things were not done by me but through me.'"

¹Expand the lungs of his soul, 發展靈魂之肺量, 指 inspiration.

²Invisible guide, 不可見之引導者. ³Cull, 裁擇. ⁴Morse, 即 Samuel Finley Breese Morse, 美國藝術家及發明家 (1791-1872).

⁵Ocean cable, 海底電線. ⁶In a company, 在一羣人之中.

也。大人物追隨於“引導”之後。彼輩倚仗一不可見之前導者。天下最良好之物乃由一不可見之手攜給我輩。在我之日記簿中，載有關於海底電線發明家莫斯之一事，今轉述於此：“多年之前，有一至友告我以彼如何得晤莫斯於羣客之中，且謂彼曰，‘君對於所成就之事亦覺可驕乎？’莫斯答曰，‘否，我不覺可驕，我常覺此諸事之成，非因我而成，特經我之手而成耳。’”

COURAGE

I. TRUTH AND RIGHT

Young men, there are only two things with which you need concern yourself¹—method and motive. Method means success, motive means character. To think right and to act right is the sum total² of life's necessities.³ And motive is more than method. Think your thought and then test it by the law of every realm,⁴ and if it is right logically, right socially, right politically, and right spiritually, then you can bank upon⁵ it. Righteousness is never out of fashion⁶ with God. Righteousness looks well on the page of history. Righteousness works well into the warp and woof⁷ of poetry and painting, song and story. Be right! Lord Bacon⁸ said: "It is a pleasure to stand upon the shore and see ships tossing far away on the sea; it is a pleasure to stand in the castle window and look down upon the battle and the adventures thereof;⁹ but no pleasure is comparable to standing upon the vantage ground of truth."¹⁰

2. COURAGE MOST NEEDED

The courage most needed in the day-by-day battle of life¹¹ is not physical,¹² but moral. Moral courage is

¹ With which you need concern yourself = you need concern yourself with which. Concern with, 顧及; 問及. ² Sum total, 全數; 全體. ³ Life's necessities, 人生之需要. ⁴ The law of every realm, 各國之法律. ⁵ Bank upon = rely upon. ⁶ Out of fashion, 不合時宜. ⁷ Warp and woof, 經緯. ⁸ Lord Bacon (bā'k'n), 郎

膽 略

一. 誠與是

青年，汝輩所宜顧問者祇有二事——方法與動因。方法即能勝利也，動因即品格也。思之是行之是，乃人生需要之總積。而動因更甚於方法。先思其思，然後遵各國通行之法律以實驗其所思，假如所思者按之論理學而是也，按諸社會情形而是也，按諸政治與精神而皆是也，而依之而行可也。正義之在上帝，決不至不合時宜。在歷史之各頁中，正義之爲觀也美。在詩畫唱歌故事中，經緯萬端，正義皆深入而無阻。凡事宜求其是！倍根曰：“立於岸旁而觀船之振蕩於海中而遠去，誠快事也；立於堡壘之窗前，而觀戰爭及戰爭之冒險，亦快事也；但最快之事則立於誠信之高位也。”

二. 最需要之膽略

人生逐日戰爭中所最需要之膽略，乃道德的而非體力的。道德的膽略乃集中的自制

Francis Bacon, 英國哲學家及政治家 (1561-1626). ⁹ The adventures thereof = the adventures of which. ¹⁰ Vantage ground of truth, 誠實之高位。 ¹¹ Day-by-day battle of life, 人生逐日所有之戰爭。 ¹² Physical, 體力上的。

concentrated¹ self-mastery.² It is optimism³ of the soul manifest⁴ in action. It is the kingly⁵ consciousness⁶ of the individual that there is a something that makes him greater than all the forces that can be ranged in battle array⁷ against him. Courage inspires coolness, confidence, and calmness in meeting the problems of each new day with the full realization⁸ that it is our part⁹ to do each day the best we can by the light we have¹⁰ and to accept bravely whatever may be the results. Even the angels can do no more than their best, and the serene restfulness and peace that comes from knowing we have tried to live up¹¹ to the highest ideal¹² is a wondrous source of strength.

3. HAVE A HAND¹³

When there is an abuse enthroned¹⁴ in your community, have a hand in its dethronement.¹⁵ Hit hard! Never mind who believes in it, never mind who stands for¹⁶ it, never mind who is behind it¹⁷—up and at it. Strike the demon¹⁸ and—hit hard! Speak your mind, express your thought, utter your conviction,¹⁹ tell your story, and let your breath be hot with indignation.²⁰ Lift your hand! Strike in your might, and hit hard! Most of us agree with Burke,²¹ who said: "I am not of the opinion²² of those gentlemen who are against disturbing the public repose;²³ I like a clamor²⁴ when there is an abuse."

¹ Concentrated (kōn'sēn-trāt-éd 或 kōn-sēn'trāt-éd), 集中. ² Self-mastery, 自制; 自克. ³ Optimism, 樂觀. ⁴ Manifest, 表見—adjective. ⁵ Kingly, 高貴. ⁶ Consciousness, 自知; 自覺. ⁷ Battle array, 戰陣. ⁸ With the full realization, 深悉. ⁹ Our part, 吾人之本分. ¹⁰ By the light we have, 吾人所有之光(指白日). ¹¹ To live up, 達到. ¹² Highest ideal, 最高之理想. ¹³ Have a hand, 有力焉; 與於某事. ¹⁴ Enthroned, 深入; 盤根錯節. ¹⁵ Dethronement, 屏斥; 驅除. ¹⁶ Stands for, 贊助; 主張. ¹⁷ Behind it, 在後面,

之道也。是乃靈魂上之樂觀，表現於行爲上者也。是乃個人高尚之自覺，知有物焉，足使其較世間一切力量，凡能排列成隊以與彼反對者爲大。蓋膽略者，足以使人有冷淡，信任，與沈靜之態度，以對付日出不窮之新問題，深知生於日光之下，應竭己力之所能，以爲其每日應爲之事，無論結果如何，皆勇往直前而承受之，乃吾人之本分也。即天使亦不能於竭盡己力之外而更有所爲，而清明之休息與和平，由於欲求適合最高之理想之智識而得者，乃神奇不測之勇力之來源也。

三. 與於其役

倘有弊病伏於君所在之社會中，則除之之役，君宜與焉。力求中的，勿令有失！勿問信此弊病以爲是者爲何人，勿問贊助之者爲何人，勿問立於後面者尙有何人——起而對的而進可也。重重擊此邪魔而且——力求中的，勿令有失！說明君之心緒，表達君之意志，吐露君之信心，講述君之行事，且令君之呼氣，火熱而有憤慨之氣。舉君之手！用力擊去，務求中的！蒲克之言，吾人大半與之同意，其言曰：“人有反對擾動公家之寧靜者，我之意不如是也；苟有弊病，我欲大聲疾呼也。”

即暗中扶助之意。¹⁸ Demon, 惡魔。¹⁹ Conviction, 自信。²⁰ Hot with indignation, 熱心憤慨, 謂對於弊病真有憤慨之心而欲驅除之也。²¹ Burke, 指 Edmund Burke (éd'mənd bŭrk), 英國政治家 (1729-1797)。²² Of the opinion, 懷有...之意; 與...同意。²³ Public repose, 公家之安謐。²⁴ Clamor, 喧噪。

4. GREAT CONVICTIONS

Unless you are capable of a great conviction¹ you are not really great. It is not enough to think clearly—you must feel deeply. Sincerity is the white light of the soul. Intensity² is sincerity at white heat.³ You are never so near God as when you are thrilled by the power of a great idea. Great reformers to a man⁴ have been intense, and the strange thing about it all is that usually our grandest thoughts come to us in youth. The orator's last appeal⁵ is nothing more than his first grand thought in full bloom.⁶ It has been said of John Brown,⁷ "whose soul is marching on," that "his opposition to slavery was like that of no other person. It was scarcely a compliment⁸ to him to say that he was highly regarded by the abolitionists;⁹ their feeling toward him had in it more of awe than admiration. At all times he would rather fight than discuss slavery. He began to dislike it when he was twelve years of age. His business, his family, his patriotism were all subordinated to¹⁰ the one dominant purpose of hurling himself, and everybody else who would follow him, against the system.¹¹ He would judge and estimate all persons by what they thought and felt about slavery."

5. BACKBONE

We believe in courage. We admire backbone. We like clean grit. We appreciate the right kind of "cheek."¹²

¹ Conviction, 決心; 自知自信. ² Intensity, 深切. ³ White heat, 白色火焰, 較 white light 爲更熱烈. ⁴ To a man, 盡行; 人人如是. ⁵ Last appeal, 指生平最後之演說. ⁶ In full bloom, 開足之花. ⁷ John Brown (jōn broun), 美國之極端主張廢除

四. 大決信心

君若不能有大決信心，則君不能成爲真大。思慮明白未足也——君必須感覺深切。夫信實乃靈魂中之白光。而專切乃信實而達於白色火焰矣。君心之近上帝，未有如君被大觀念之權力所刺激而戰慄之時也。古今之大改革家無一不專切，所奇怪者，則吾人最偉大之觀念常起於幼時耳。彼大演說家最後一次之請願，亦不過初次所起之雄偉觀念，如花朶然，至此始開足而已。約翰白浪者，“靈魂上進無已”之人也，論者謂“彼之反對蓄奴制，他人未有能及之者。故謂彼爲主張廢止蓄奴制者所極重視之人，不爲過譽；彼輩對於白浪，尊敬之感情甚於贊揚。白浪之反對蓄奴也，始終從事實行攻擊，不作空泛之論。彼年十二卽不滿於此制。其所經營之事業，其家庭，其愛國心，皆附隸於此促彼及一切附彼之人反對蓄奴制之高大宗旨之下。彼判斷及估量一切人，皆視其人對於蓄奴制之思想及感覺而定。”

五. 脊骨

吾人信勇氣。吾人羨慕脊骨。吾人好純潔之堅忍。吾人尊重正當之信心。吾人爲

蓄奴制者 (1800-1859). ⁸ Compliment, 過譽. ⁹ Abolitionists, 主張廢止蓄奴制者. ¹⁰ Subordinated to, 附屬於. ¹¹ Hurling ... against the system, 促使反對此制. ¹² Right kind of "cheek," 正當之信心. "Cheek" 此處作 "cool confidence" 解.

We are charmed by audacity. We are fascinated by sublime audacity.¹ We can even grow enthusiastic over a certain type of courage known as "nerve."² Courage—backbone—grit—cheek—audacity—nerve—this is the Hero's Brigade.³ J. Napier Milne⁴ remarks: "I remember reading once of a boy who was a stanch teetotaler,⁵ and who was about to be apprenticed to a trade.⁶ The foreman of the place offered him a glass of beer, but the lad replied that he never drank such stuff. This rather irritated the foreman, and he said, somewhat angrily: 'We have no teetotalers in this place.' 'Please, sir, you'll have one if you have me,' said the lad. This only irritated the foreman more, and he replied: 'Look here, boy, you must either have this beer inside or outside.'" 'Well,' answered the little fellow, 'you can please yourself, sir. I came here this morning with a clean jacket and a clean character. You can spoil the jacket if you like, but you sha'n't⁷ spoil my character.' "

6. OLIVER CROMWELL⁹

The heart of humanity is hungry for heroes, and history has furnished an ample supply of great men and great women. The hero's name is a name to conjure with.¹⁰ In it there is inspiration and life. Such a name is Oliver Cromwell, Lord Protector of the English Commonwealth. "Nature's lion-hearted son." "A man for all the ages to admire." "The great Independent." "The most royal

¹ Sublime audacity (sūb-lim' ô-dās'i-tī), 最大之膽略。 ² "Nerve," 神經, 指剛銳之氣。 ³ Brigade (bri-gād'), 隊。 ⁴ J. Napier Milne (jā nāp'yēr mīln), 不詳。 ⁵ Teetotaler (tē-tō'tāl-ēr), 點酒不入者。 ⁶ Apprenticed to a trade, 爲一藝之學徒。 ⁷ Either have this

膽識所惑。吾人爲高大之膽識所迷惘。吾人對於某種之勇氣，即所謂“銳氣”者，常發生熱誠。勇氣也——脊骨也——堅忍也——信心也——膽識也——銳氣也——此皆英雄之軍隊也。密恩之言曰：“吾記得昔有一次誦及一童子，彼爲真實之不飲酒者，方將爲某業之學徒。該業之工頭以啤酒一杯授童子，童子答謂從未飲過此類物質。此答頗令工頭不歡，工頭慍慍然言曰：‘此間無不飲酒者。’童子曰，‘先生，恕我，先生用我之後，則此間即有一不飲酒之人矣。’此語更使工頭不歡，因答曰：‘童子其注意，汝必飲此酒，不飲於內即飲於外耳。’童子答曰，‘善，先生，惟先生擇而行之可也。我今晨來此，身穿清潔之衣，并持有清潔之品格。君若欲之，則污我之衣可，但不能污我之品格也。’”

六. 奧列佛克洛威爾

人心之欲得英雄，有如饑渴，而歷史中所載大人物，爲數亦多矣。英雄之名字乃名字之可呼告者也。在此名字之中，含有感發與生命。而名字之可以當此者，則英國共和攝政爵士奧列佛克洛威爾是也。“天生獅子心腸之子。”“未來時代永遠稱羨之人。”“大自立

beer inside or outside, 如不飲則傾於君衣矣。⁸ Sha'n't (shānt) = shall not. ⁹ Oliver Cromwell (ól'i-vér króm'wél 或 krúm'wél), 於 1653-58 年間爲 Lord Protector of the Commonwealth (1599-1658).

¹⁰ To conjure with, 呼其名以自慰也。

name in English history." "The maker of modern England." "The most English of Englishmen." These are some of the titles and appellations¹ applied to him by Thomas Carlyle.² He was the greatest statesman and the most successful general of his age. Under his reign England became a European power of the first rank.

7. THE COURAGE OF SAVONAROLA³

Lorenzo the Magnificent⁴ and Savonarola, the prophet of Florence, had had many a difference and dispute with reference to the affairs of the city of Florence. Again and again they had quarreled. Savonarola would not bow to Lorenzo and Lorenzo would not submit to the demands of Savonarola. But in his dying hour, Lorenzo the Magnificent sent for the faithful prophet of Florence, saying: "He was the only priest who ever dared to differ with me." Here was a preacher who never flattered—never feared the threats of his enemies and never yielded to the pressure of circumstances. Oh, brave Savonarola!

8. THE SIGN OF A HERO

He is a slave who dare not be in the right with two or three.⁵ The true hero does not count the cost, or if he does, he is indifferent to the result. He is familiar with history and knows what heroism means—a prison for Paul,⁶ a stone for Stephen,⁷ a scaffold for Savonarola, a burning

¹ Appellations, 名稱。 ² Thomas Carlyle (tòm'ás kār-lī'), 蘇格蘭文章家及歷史家 (1795-1881)。 ³ Savonarola (sā-vō-nā-rō'lā), 意大利道德, 政治, 宗教改革家 (1452-1498)。 ⁴ Lorenzo (lō-rěn'zō) the Magnificent, Florence 城之著名政治家及文學提

家。”“英國歷史中最忠實之人。”“手造近代英國者。”“英國人中之最英國者。”此諸題名及稱號乃湯墨斯喀辣愛爾所給與克洛威爾者也。彼在當時，爲最大之政治家及最成功之大將。在彼之統治下英國成爲歐洲頭等大國。

七. 塞復納樂拉之膽略

華壯之洛倫查與福勞倫斯預言家塞復納樂拉，對於福勞倫斯城之事務，有許多不同之點，常常爭論。兩人之爭鬪，一而再，再而三矣。塞復納樂拉不願低首下心於洛倫查，洛倫查亦不願服從塞復納樂拉之要求。但當臨死之時，彼華壯之洛倫查飭人往請福勞倫斯之忠實預言家，且曰，“牧師之敢與我不同意者，惟彼一人而已。”吾輩於此得一不諂諛之傳教者——不畏其仇之恐嚇，不屈服於境地之壓力。勇哉，塞復納樂拉也！

八. 英雄之記號

凡不敢隨同少數人以行其是者奴隸也。真英雄不計及犧牲之代價，即計及之，亦不甚注意及成敗利鈍。彼熟悉歷史，并知英雄之行爲如何——保羅可以入獄，司替芬可死於石下，塞復納樂拉可上斷頭臺，賴的茂可被焚而

倡者 (1449-1492)。⁵ Two or three, 少數人。⁶ Paul (pól), 耶穌門徒之一，曾受監禁兩年。⁷ Stephen, 卽 St. Stephen (stě'vén), 被石擊死，耶教之第一個殉道者。

fagot for Hugh Latimer,¹ a cup of hemlock for Socrates,² an assassin's bullet for Lincoln,³ and a cross of crucifixion⁴ for Jesus. But the true heart looks up out of the dark corridors of the martyr's dungeon and exclaims: "I am now ready to be offered."⁵

9. GLADSTONE'S COURAGE

Gladstone⁶ possessed courage. The courage of cleanness, the courage of conscience, the courage of character, the courage of Christian training, the courage of true manliness. Listen: "You call that witty," said Mr. Gladstone, once when some one related to him the sayings of a well-known politician. "You call that witty I call it devilish." Listen again: A man who, in a London club, told a story which reeked with gross indelicacy,⁷ was put to shame by the question: "How many thousand pounds would you take and tell that to Gladstone?" Such a man is an honor to his country, a star in the crown of a Christian civilization, and an inspiration to coming generations.

10. MAJORITIES⁸ IN THE GERM⁹

Heroic minorities¹⁰ are majorities in the germ. A decent minority is better than a debauched¹¹ majority. A live dog is better than a dead lion. A young minority is better than an old, fat, and flabby¹² majority. Every majority once existed as a minority, and every minority once had its sole¹³ existence in the soul of some one individual. The

¹ Hugh Latimer (hū lăt'ī-mēr), 英國殉道者, 被燒死 (1490?-1555). ² Socrates (sōk'rā-tēz), 雅典哲學家, 在獄飲敵而死 (469-399 B. C.). ³ Lincoln, 卽 Abraham Lincoln (ā'brā-hām līj'-kām), 美國十六世總統, 於任期內被暗殺 (1809-1865).

⁴ Crucifixion (krōō-si-fīk'shūn), 釘死. ⁵ To be offered, 受刑; 犧牲.

⁶ Gladstone, 卽 William Ewart Gladstone (wīl'yām ēw'ert glād'stūn),

死，蘇格拉底可飲醜而死，林肯可飲暗殺者之彈，耶穌可釘死於十字架上。然此真實之心腸，則自殉身者之土牢中，向暗黑之回廊而外望，高呼曰，“我已預備受刑矣。”

九. 格蘭得斯冬之勇氣

格蘭得斯冬有勇氣。有清潔上之勇氣，有良知上之勇氣，有品格上之勇氣，有耶教訓練之勇氣，有真正男兒之勇氣。聽之：某次有人述及一著名政治家之言，格蘭得斯冬聞之曰，“君謂此言爲智。君謂此言爲智，我則謂此言爲怪。”再聽之：某人在一倫敦之俱樂部中講述一鄙陋之故事，旁人問彼曰，“君若以此故事告格蘭得斯冬，須得酬勞幾千鎊？”其人聞言大慚。如此之人，乃國家之榮，耶教文明冠上之星，與後代之感發也。

十. 在發育中之成年人

有英雄氣概之未成丁者，即發育中之成年人也。行端表正之未成丁者，勝於踰閑蕩檢之成年人。得一死獅，不如得一活犬。少壯之未成丁者，勝於年老，體胖，而萎靡不振之成年人。個個成年人當年曾生存爲一未成丁者，個個未成丁者，當年祇生存於某一個人之

英國政治家 (1809-1898). ⁷ Reeked with gross indelicacy, 粗鄙之氣薰蒸。 ⁸ Majorities (má-jör'í-tíz), 成丁者; 成年人。 ⁹ In the germ, 在發生中。 ¹⁰ Minorities (mí-nör'í-tíz), 未成丁者; 童子。 ¹¹ Debauched (dé-bócht'), 放僻; 驕奢淫佚。 ¹² Flabby, 萎靡。 ¹³ Sole, 單; 祇。

politician asks for a good working majority. God asks for a good working minority. Earth's majorities must some day become insignificant minorities. Heaven's minorities shall some day blossom forth into eternal and all glorious majorities. Strong men are like the thermometer;¹ the hotter you make it for them, the higher they rise.

II. AN EXCEPTION

That man is an exception² to the rule who takes exception to² something in the world, and to whom the world takes exception; and an exception proves the rule. An exception proves more: an exception proves that the rule does not always work. An exception proves that a new rule is beginning to work. An exception may prove to be the beginning of a new rule. For every new age God has a new exception. To be a successful exception is to wear the first crown in the new and rising dynasty.⁴ Martin Luther⁵ was a success as a great historical exception. He planned a new rule, and secured a new ruling from mankind in its favor.⁶ A successful exception is an exceptional success.

¹ Thermometer (thēr-mōm'ē-tēr), 寒暑表. ² Exception, 例外.

³ Takes exception to, 不依定例; 處於例外. ⁴ The first crown in the new and rising dynasty, 新起之朝廷之第一個王冕, 意謂開國之君也, 借用以喻開創之人. ⁵ Martin Luther (mār'tin lōō'thēr, 德國皆讀 lōō'tēr), 德國宗教改革家 (1483-1546). ⁶ In its favor, 贊成新例; its, 指 rule.

靈魂中。政治家之所求者爲善於工作之成年人。上帝之所求者爲善於工作之未成丁者。地球上之成年人，必有一日者，成爲不足輕重之未成丁者。天上之未成丁者，將來必如春花怒放之成爲永生不滅，榮光普照之成年人。精壯之人，有如寒暑表；熱度愈增，其升亦愈高。

十一. 一個例外

斯人也，乃一破例之人也，其人於世界之事，或自處於例外，而世界亦以例外待之；夫例外者，卽所以證實本例者也。然例外之所證實者，實不止此：例外又證實本例之不能始終實行也。例外證明一新例之開始實行。例外亦證明一新例之開始。每逢一新時代，上帝卽有一新例外。爲一成功之新例外，卽取得新起之朝代之第一個王冠而戴之也。馬丁路得乃歷史中大例外之成功者也。彼計畫出一新例，卽取得人類之同意，而新例因以通行。成功之例外乃一例外之成功。

KINDNESS

1. THE CARDINAL¹ SIN—SELFISHNESS

Napoleon² was the incarnation³ of selfishness. His question concerning every mortal⁴ whom he ever met was, "Can he be of service⁵ to me?" He had no use for the man or the woman whose person or gifts could not be used for the promotion of his own ends.⁶ He would not live for others, but insisted that others should live, and, if need be, die for him. He was the incarnation of selfishness. Humanity has no love or sympathy for the man who "tore the heart out of glory."⁷ He proved himself guilty of a cardinal sin—selfishness. Jay Gould⁸ said: "When I am in a Democratic district, I am a Democrat. When I am in a Republican district, I am a Republican. When I am in a temperance district, I am a prohibitionist. But whether I am in a Democratic district, or a Republican district, or a temperance district, I am for Jay Gould first, and last, and all the time." Jay Gould was an incarnation of selfishness. When death called for him, the world was not sorry. He was guilty of the cardinal sin—selfishness. Frederick the Great⁹ said, in speaking of the Seven Years' War,¹⁰ for which he was personally responsible: "Ambition, interest, the desire of making people talk about me, carried the day,¹¹ and I decided for war." Exactly! He violated his plighted faith¹² and plunged all Europe into a long,

¹ Cardinal, 主要的; 基本的. ² Napoleon (ná-pó'lé-ün), 拿破崙, 法大將, 并兩度稱帝, 生於1769年, 卒於1821年. ³ Incarnation, 化身. ⁴ Mortal, 人. ⁵ Of service, 有用. ⁶ Ends, 目的. ⁷ "Tore the heart out of glory," 因求榮之故而喪失良心. ⁸ Jay Gould

和 愛

一. 主要之罪——自私自利

拿破崙乃自私自利之化身也。無論遇見何人，彼對於此人之問題爲，“是人於我有用否？”男子女子，凡其人之身，其人之才，不能用以增進己之目的者，彼不用之也。彼不願爲他人而生，然他人必須爲彼而生，而在必需之時，且須爲彼而死。彼誠自私自利之化身也。凡人之“因虛榮而壞其心術”者，人類所不愛，人類所不能與之表同情也。斯人也，實證明其犯有主要之罪——即自私自利是也。虔愛古爾德之言曰：“我在民主黨地方，我主張民主政治。我在共和黨地方，我主張共和政治。我在禁酒之地方，我即爲禁飲之人。但我無論在民主黨地方，共和黨地方，或禁酒地方，我始終以己爲目的。”如虔愛古爾德者，亦自私自利之化身也。身死之日，人無憐惜之者。彼實犯主要之罪——即自私自利是也。七年大戰，大福賽特利克所與有責者也，其論此戰之言曰：“好勝之心，利益之心，與欲使世人講論及我之心，竟告勝利，我遂決計開戰矣。”誠哉斯言也！彼自毀信誓，使全歐沒入長久糜亂之

(jā gōōld), 美國資本家 (1836-1892). ⁹ Frederick (fréd'ér-ik) the Great, 普魯士王, 生於 1712 年, 於 1740 年即位, 卒於 1786 年.
¹⁰ Seven Years' War, 1756 年至 1763 年普奧之戰. ¹¹ Carried the day, 得勝. ¹² Plighted faith, 信誓.

bloody, and desolating¹ war that he might see his name blazed abroad in the gazettes²—"the desire of making people talk about me." Here is the cardinal sin again—selfishness.

2. POWER OF KINDNESS

Love rules the world. Kindness is the key to the heart of humanity. Your enemies will become friends when they discover that you are living the life³ of love toward them. The man who cannot be won by love is not worth winning. He lacks the one thing which makes personal character splendid—the ability to recognize worth in others. Hervy⁴ helped Samuel Johnson⁵ when he was in trouble, and years afterwards, when Hervy was passing under a cloud,⁶ Johnson remarked concerning his old friend: "You may call Hervy a dog, if you will, but I shall love him just the same." Chain⁷ men and women to you by acts of love and deeds of kindness. They will remember it all by and by.

3. GOUGH

Somebody stepped forward to John B. Gough⁸ at the close of an eloquent lecture and said to him enthusiastically, "Mr. Gough, that was a splendid effort." His face brightened, and his hand grasp⁹ tightened as he thanked his friend for the compliment bestowed, and said: "Did you really enjoy the lecture? Did you like it?" Gough had been lecturing for thirty years and yet he enjoyed a compliment.

¹ Desolating, 糜亂. ² Gazettes, 報紙; 公報. ³ Living the life, 畢生; 生平. ⁴ Hervy (hēr'vi), 約翰孫之友. ⁵ Samuel Johnson (sām'ū-ēl jōn'sūn), 英國字書家及著作家 (1709-1784). ⁶ Passing

血戰中，因得宣傳己之名字於外國報紙中——“欲使世人講論及我也。”彼亦犯主要之罪者也——自私自利。

二. 仁慈之權力

愛統治全世界。仁慈乃深入人心之鑰匙。君之仇讎，一旦察覺君之一生以愛待人，將必成爲君之良友。人之不能以愛服之者，其人亦不足服。彼實缺少一足使人格良好之物——即認識他人之優點之能力也。塞渺安爾約翰孫在危急中，漢微曾助之，多年之後，漢微有急，約翰孫關於其老友，曾宣言曰：“諸君如欲之，則呼漢微爲犬也可，惟余則愛之如故也。”以愛之舉動與仁慈之行爲，牽住男子與女子，使其歸向於君。君之善言善行彼輩終能盡記及之也。

三. 谷夫

約翰皮谷夫某次作流暢之演說後，有一聽者趨至其前，熱誠謂之曰，“谷夫先生，那是一回光明的用力。”谷夫之面貌頓然光澤，彼所握之手頓然加緊，聲謝其友致此稱許之詞曰：“君真樂此演說詞乎？君真好之耶？”谷夫之演說，至此已三十年矣，然仍樂此稱許也。

under a cloud, 在慘愁之中。 ⁷Chain, 縛之以繩, 即羈縻之之意。

⁸John B. Gough (göf), 美國提倡禁酒之演說家 (1817-1886)。

⁹Hand grasp, 握手。

4. EDMUND KEAN¹

Edmund Kean, at the height of his fame,² when playing before a quiet and well-nigh³ sullen audience in the city of London, an audience which had not offered the actor one round of applause⁴ in forty-five minutes, turned on them impatiently, and said: "If you cannot applaud, I cannot act."

5. THE VALUE OF PRAISE

Kind words never die. Most men remember the kind things which are said to them and who it was that uttered the words. No mortal⁵ fails to recollect the unkind thrust⁶ and the name of the mortal who was guilty of offering it.⁷ Unkind words never die. It is so easy to hurt. It is so easy to help. Our words may be an inspiration or a discouragement. Study the science of encouragement. Commend your friends on the pleasing features⁸ of their character and work. If a man sings well, tell him so. If he writes well, let him know that you have enjoyed reading his article. If he has shown great tact in a difficult emergency,⁹ let him know that you recognize the fact.¹⁰ I never met a man in my life who did not enjoy a compliment. That old divine and theologian,¹¹ Dr. Cuyler,¹² of Brooklyn,¹³ N. Y.,¹⁴ once said: "The man who does not appreciate a compliment has not yet been born."

¹ Edmund Kean (ed'münd kēn), 英國悲劇家 (1787-1833). ² At the height of his fame, 在聲譽最盛之時. ³ Well-nigh=almost; nearly. ⁴ One round of applause, 一度喝采. ⁵ Mortal, 人不能免於生死者. ⁶ Thrust, 猝發之言. ⁷ Guilty of offering it, 有說此種言語之過者. ⁸ Pleasing features, 賞心悅目之優點; 快人心意之特點. ⁹ Difficult emergency, 突然發

四. 愛德門愷恩

愛德門愷恩於聲名藉盛之日，曾在倫敦城中於一靜寂而幾於冷淡之觀衆前演劇，此觀衆歷四十五分鐘之久，未嘗一度鼓掌稱許，愷恩甚不能耐，因對觀衆言曰：“諸公若不能鼓掌，余亦不能續演矣。”

五. 稱許之價值

和厚之言決不亡。多數人記憶與彼所說之和厚之言及說者之爲何人。人未有不能退思刻薄之言及犯此病者之姓名。故刻薄之言亦決不亡。刻薄之言傷人甚易。刻薄之言助人亦極易。吾人之言語，能感發人，亦能鼓勵人。宜研究鼓勵人之科學。君對友朋，宜視其品行及工作上快人心意之點而贊許之。其人善歌，則稱其歌之善。其人善屬文，則使之知君好讀其文。如其人遇危急之事，曾以策略自見，則使之知君深許其事。我生平從未見有一人，聞人恭維而不開懷者。紐約勃洛克林神道學家克雷博士有言曰：“聞恭維之言而不心喜者，其人尙未生也。”

生而難於處置之事。¹⁰ Recognize the fact, 深悉其事。¹¹ Divine and theologian (thē-ó-lō'jī-án), 精於神道學者; 精於宗教哲學者。¹² Dr. Cuyler (kí'lér), 卽 Theodore Ledyard Cuyler, 美國浸會牧師及著作家 (1822-1909)。¹³ Brooklyn (brōk'lin), 城名。¹⁴ N. Y. = New York.

6. JOSEPH JEFFERSON¹

Joseph Jefferson, in his autobiography,² a volume well worth reading by every student of human nature,³ said that one evening, when performing⁴ in an Eastern city,⁵ the leader of the orchestra,⁶ sitting with the other members of the musical profession, in the pit,⁷ right in front of Jefferson, turned his back indifferently on the famous actor and carelessly surveyed⁸ the audience. Jefferson had played before the nobility of the old world⁹ and the aristocracy¹⁰ of the new,¹¹ but he could not be indifferent to such careless inattention. He turned to a friend at the close of the act, and, referring to the discourtesy¹² of the master musician, said, "Wouldn't that kill you?"

7. DON'T DISCOURAGE!

"Never Say a Discouraging Word While in this Sanitarium."¹³ Thus reads a sign in one of our great institutions of medicine and healing.¹⁴ That which is good for the sick must be helpful for those who are well. Don't discourage! If a man is not looking well, don't inform him of the fact. If the sermon was a poor one, pass it by¹⁵ without comment.¹⁶ If the day is cloudy, talk about the beautiful pattern¹⁷ in the parlor carpet.¹⁸ If the child cries, remember that its lungs are being expanded thereby. Talk about the roses, the stars, the sunrise, and the sunset. Look for the beautiful, kill evil by ignoring it.

¹ Joseph Jefferson (jō'sēf jēf'ēr-sūn), 美國之喜劇家 (1829-1905).

² Autobiography (ô-tō-bī-ōg'rá-fi), 自述; 自傳. ³ Student of human nature, 研究人情之學者. ⁴ Performing, 演. ⁵ Eastern city, 美國東部之城. ⁶ Orchestra (ôr'kēs-trá), 音樂隊. ⁷ Pit, 戲臺前音樂隊所居之處, 其地低於戲臺, 故稱 pit. ⁸ Surveyed, 估量. ⁹ Old world, 舊大陸, 指歐洲. ¹⁰ Aristocracy (ār-is-tōk'rá-si), 貴族.

六. 述塞夫極弗生

述塞夫極弗生，著有自述一書，此書凡屬研究人情之學者，皆宜取而讀之，書載某日晚間，彼在西部某城演劇，音樂隊之領袖，與其他諸奏樂員，同坐於臺下，正對極弗生之奏樂座中，領袖漠不關心然，旋轉其身，以背向此名藝員，貿然測視觀演諸座客。極弗生係曾在歐洲諸貴族及美洲諸縉紳之前演劇者，但對於此種漫不經心之舉動，固不能不有介於懷。演畢之際，彼轉向其友，并指音樂隊領袖之無禮行爲而言曰，“此種行爲，能不使人不歡乎？”

七. 毋失望!

“萬勿在此醫室中說一失望之言。”我國某大醫院中有此標語。凡於病人有益者亦必有益於健全之人。毋失望！人有病容，切勿直言相告。牧師所講者，倘無精義，聽之可也，不必苛求。天而有雲也，宜談客室中地毯花樣之新奇。小兒而啼哭也，須記得彼之肺量由此可以擴大。宜常常談到玫瑰花之美，星之光，日之升，與日之落。宜求美麗之事物，而惡劣之事物則宜置之不顧以絕之。

智識階級。¹² New=new world, 新大陸, 指美洲。¹³ Discourtesy, 無禮。¹⁴ Sanitarium (săn-i-tā'ri-ŭm), 亦作 sanatorium, 養病院。¹⁵ Institutions of medicine and healing, 醫院。¹⁶ Pass it by, 聽之; 隨他去。¹⁷ Without comment, 勿加批評。¹⁸ Pattern, 花樣。¹⁹ Parlor carpet, 客室內之地毯。

8. WORTH OF A COMPLIMENT

The wife of Thomas Carlyle¹ found herself in a lonely home in the country while the great man of letters² shut himself up in his study and wrote the life of "Frederick the Great"³ or the story of "The French Revolution."³ At the meal hour he would sit, absent-minded,⁴ at the table, lost in a brown study,⁵ and scarcely passing a word with⁶ his wife. No wonder she said, with tears in her eyes, "A little kindness or attention from Carlyle⁷ glorifies me." Life is not worth living if we have no time for the little kindnesses and attentions which give joy and glory even to the most obscure life.

9. "THANK YOU, SIR"

Mrs. Carlyle remarks in one of her letters concerning her husband: "Once I gave him an umbrella as a birthday present, but he was so stupid that he used it for a whole year without knowing who was the giver." This type of stupidity assumes many forms⁸ and manifests itself in many ways.⁹ I surrendered my seat to a young lady on a street car the other day; she accepted it without a moment's hesitation,¹⁰ but did not think it worth while to say "Thank you." We appreciate appreciation.

¹ Thomas Carlyle (töm'ús kár-lil'), 蘇格蘭文章家及歷史家 1795-1881). ² The great man of letters, 指 Thomas Carlyle. ³ "Frederick the Great" 與 "The French Revolution" 二書皆 Thomas Carlyle 所著. ⁴ Absent-minded, 惘惘然如別有所思. ⁵ Brown study, 卽 daydreaming 之意. ⁶ Passing a word with, 與

八. 稱許之所值

湯末斯喀辣愛爾之夫人，以此大文人終日閉居書室中，著“大福利特立克傳，”或“法國革命史，”覺得在此鄉村家庭中，甚為寂寞。在飯食之時，喀辣愛爾坐於席間，茫茫然作心不在焉之態，罕與其夫人有片詞隻語之交談。此無怪其夫人淚汪汪而言曰，“喀辣愛爾但有微細之和顏及眷戀於我，已為大榮矣。”人之生也，如竟無分寸之光陰以作和顏及眷戀之事，使彼最憂愁之人得歡樂光榮，此種生活，亦殊無意味矣。

九. “謝謝你，先生”

喀辣愛爾夫人於其一信中有涉及其夫之言曰：“某次吾贈彼以一傘，為生日禮物，但彼一愚至此，至用此傘至一年之久，尙未知贈者為誰。”此種愚事，所取之形式甚多，而其所表見之法亦不一。前日我在電車中，以我之坐位讓與一少婦；彼立即受之，但未想到當說“謝謝你。”吾人樂聞他人對我輩之欣感。

... 交談。 ⁷ Carlyle, 指 Thomas Carlyle. ⁸ Assumes many forms, 所取形式甚多. ⁹ Manifests itself in many ways, 有許多方法足以表現之. ¹⁰ Without a moment's hesitation, 毫不懷疑.

10. A MEAN DISPOSITION

“A mean disposition.” “He has a mean disposition! A curse to yourself—a nuisance¹ to your neighbors—a joy to the devil and a mystery to the angels—is a mean disposition.² To be forever whining when you ought to be smiling, to be suspicious when you ought to be confiding, to be close³ when you ought to be generous, to be reserved when you ought to be outspoken, to damn with faint praise⁴ when you ought to lavish a compliment⁵ ringing with kindness⁶—these⁷ are the signs of a mean disposition.

11. INDIFFERENCE

The meanest element in human nature is indifference. It is laziness enthroned⁸ and selfishness reduced to a science.⁹ Men there are¹⁰ who cut themselves off from the needs of humanity¹¹ as completely as Napoleon¹² was severed from his family when he stood chained to the lonely rock of St. Helena¹³ in mid-ocean. Napoleon felt the separation, but they do not. They “don’t care.” They are simply indifferent. The gospel¹⁴ of “No. 1”¹⁵ is the meanest, smallest, coldest, and most insignificant code of ethics¹⁶ to be found on earth or in hell. Oh, how many there are of Squire Hardcastle’s¹⁷ way of thinking: “There was a time, indeed, when I fretted myself about¹⁸ the mistakes of government, like other people; but finding myself every day

¹ Nuisance, 煩擾. ² A curse . . . a mean disposition = a mean disposition is a curse. . . . ³ Close, 緊, 意即吝嗇也. ⁴ Damn with faint praise, 以似是而非之稱許以非議之. ⁵ Lavish a compliment, 大加贊揚. ⁶ Ringing with kindness, 滿口和氣之言. ⁷ These, 指上文 “to be . . . kindness” 諸事. ⁸ Enthroned, 即王位; 居高位. ⁹ Reduced to a science, 凝結為一科之學. ¹⁰ Men there are = there are men. ¹¹ Needs of humanity, 人類之需要;

十. 卑鄙之性質

“一卑鄙之性質。” “彼有一卑鄙之性質！”¹²
夫卑鄙之性質，於己爲禍——於鄰里爲累——於邪魔爲快樂，而於天使則爲曖昧。當應喜笑之時而時時哀戚，當應信託之時而猜疑，當應寬大之時而吝嗇，當應直言之時而緘默，當應盡情贊許，滿口和言之時，而加以非難，略不謂善——凡此種種，皆卑鄙行爲之見端也。

十一. 漠不關心

人性最卑劣之原質，即漠不關心是也。漠不關心者，怠惰之乘高位，而自私自利之結成科學者也。頗有人焉，完全自絕於人類之需要，如拿破崙之與其家庭隔離，手足束縛，立於海洋中心聖海勒那荒島上時也。拿破崙感覺此分離，而彼輩則否。彼輩“不以分離爲意。”彼輩但以漠不關心處之。“唯我獨尊”之主義，乃人間或地獄中所發見之人倫律令之最卑劣，最細小，最冷淡，最不重要者也。噫，彼以哈特喀塞爾紳士之思想爲思想者，吾不知有若干人也，哈特喀塞爾之思想如此：“從前卻有一時，我亦如他人然，頗憤恨政府之錯

如互相扶助是。¹² Napoleon (ná-pō'lē-ün), 法大將，後稱帝 (1769-1821). ¹³ Saint Helena (sānt hē-lē'ná), 南大西洋中之一島。¹⁴ Gospel, 聖音；福音；主義。¹⁵ “No. 1,” 第一，意即唯我獨尊。¹⁶ Code of ethics, 倫理之典章。¹⁷ Squire Harcastle (skwīr hārd'kās'l), 人名，見 Goldsmith's “She Stoops to Conquer.”
¹⁸ Fretted myself about, 頗以爲慮。

growing more angry, and the government growing no better, I left it to mend itself."

12. ONE BY ONE

The days come—one by one. Visitors drop in¹—one by one. Duties present themselves—one by one. Emergencies arise—one by one. Opportunities arrive—one by one. You are not held responsible for the conduct of the universe.² What you are responsible for is expressed in the old proverb, "Do the next thing." You may not be able to visit all your friends and neighbors—but how do you treat those who visit you? Just a little kindness crowded into every day means a glorious reputation³ for you by and by and a memory sweet with the richest perfume.⁴ An English writer says concerning the grand old man, William E. Gladstone:⁵ "When Prime Minister for the last time, he brought an old coachman up to London for medical treatment,⁶ and, having found suitable quarters,⁷ charged⁸ his physician to send him word should a crisis⁹ come. The end came at an hour when Mr. Gladstone was in an important discussion with Sir William Harcourt.¹⁰ In that hour the⁵ premier dropped everything, and, hurrying to another part of the city, lent his old servant comfort as he passed down into the dark valley,¹¹ and even while the Prime Minister of England was praying to that God who is Lord of death and life alike, the aged servant passed on into realms of happiness and immortal peace."¹²

¹ Drop in, 偶然到. ² Universe, 宇宙. ³ Glorious reputation, 榮譽; 光榮之稱譽. ⁴ Sweet with the richest perfume, 濃香.
⁵ William E. (=Edward) Gladstone (wīl'yám ēw'ert glād'stōn), 英國政治家 (1809-1898). ⁶ For medical treatment, 就醫. ⁷ Suitable

誤；其後自覺己之憤怒與日俱進，而政府並未因此而進於善，我即聽之而不顧矣。”

十二. 逐一

日之來也一一。客之至也亦一一。人生之責任一一而自呈。不測之事一一而發生。一切機會亦一一而來。君對於宇宙間一切行爲，固無庸負責。而君所須負責者，有一古諺表明之，古諺云：“做第二件事。”君固不能盡訪君之友朋與鄰居，特對於來訪者，君將何以處之乎？小小之仁慈，逐日行之，久後可得光榮之名譽，及芬芳濃厚之記念。格蘭得斯冬，尊嚴老人也，英國某作家論及之云：“格蘭得斯冬最後一次爲首相時，攜一老馬夫至倫敦就醫，及看定適當牀位後，即託院中醫生，倘有危險之事發生，即行飭人告彼。其後格蘭得斯冬與威廉哈考脫勳爵籌商要事，甫及一小時之久，而老馬夫之死期至矣。此時首相拋棄一切，急急赴城中醫院所在之區，親視其舊僕入暗黑之村，而與以安慰，蓋當此老僕瞑目而赴快樂永安之國土時，彼英倫首相方在其旁向司生死之神上帝作禱告也。

quarters, 適當地方(指醫院中牀位)。⁸ Charged, 委託。⁹ Crisis, 變端。¹⁰ William Harcourt (wil'yám hár'kúrt), 英國政治家(1827-1904)。¹¹ Dark valley, 黑村; 冥間。¹² Realms of happiness and immortal peace, 亦指冥間。

13. QUEENLY¹ THOUGHTFULNESS

Three volumes have been written, giving to the world the private correspondence of Queen Victoria.² They are a rich and rare addition to the literature of the British people. This is the first time that the personal correspondence of a sovereign³ has ever been officially⁴ laid before the world. Here you will find the revelation⁵ of the inner life⁶ of a *great woman—kind, queenly, motherly, and sympathetic.*⁷ Here is a suggestion of her thoughtfulness. In a note⁸ to Prince Albert,⁹ her future husband (it is on the eve of their marriage), she says: “I have a request to make, too, namely, that you will appoint poor Clark¹⁰ your physician; you need not consult him unless you wish it. It is only an honorary title, and would make him very happy.” Thoughtfulness is a queenly trait,¹¹ and ought to be characteristic of¹² all great souls.

14. THE HOME TEST¹³

One of the best tests of a man's character is the home test. To know a man you must live with him. “Is that man a Christian?” said some one to George Whitefield¹⁴ the great field preacher.¹⁵ His reply was: “I don't know; I never lived with him.” Recently the letters of Mrs. James G. Blaine¹⁶ have been published in two beautiful volumes. This is the way in which she wrote of her husband, the Hon.¹⁷ James G. Blaine: “I have always said that those

¹ Queenly, 有女主之氣度. ² Queen Victoria (vīk-tō'ri-ā), 英女
主, 1876年登極, 1901年崩, 生於1819年. ³ Sovereign (sōv'ēr-in
或 sūv'-), 元首; 君; 王. ⁴ Officially, 公然; 正式. ⁵ Revelation, 宣
布. ⁶ Inner life, 內情; 生平之深性. ⁷ Sympathetic, 同情; 有憐
人之心. ⁸ Note, 短札. ⁹ Prince Albert (āl'bērt), Victoria之夫
(1819-1861). ¹⁰ Clark (klārk), 不詳, 疑指蘇格蘭醫家 James

十三. 英女主之深思遠慮

英國女主維多利亞之私人通信，曾刻行於世，共計三冊。此書於英人文學上所增加者可謂豐富而罕有矣。一國之主而以個人之信札正式公之於世，此書乃古來第一次也。於此書中，君可見此偉女子之深心，顯然暴露一和氣，有爲女主之氣度，有爲人母之德，且有體人之心。此乃其深思遠慮之一暗示。於其致安爾盤親王，即其未來之夫，之一短札中（此札作於結婚之前夕），有言曰：“我尙有一要求之事，即君必須委窮困之克辣克爲君之醫生；君若心不欲之，不必請彼診視也。此特一種榮譽之稱銜，足使彼心歡喜。”深思遠慮者，女主之性質也，而亦爲一切大人物之特質。

十四. 家庭之試驗

欲驗人之品性，其第一良法，即家庭之試驗是也。欲真知一人，非與其人共居不可。有人問野外播道大家喬治槐愛脫菲而特曰，“彼係耶穌教徒否？”其答語爲：“我不知；因我向未與彼共居也。”近者茱姆斯着勃賚恩夫人之信札出版，分裝兩冊，精雅適觀。信中論及其夫之言如此：“我常言凡人之深知我夫

Clark (1788-1870). ¹³ Trait, 特性. ¹² Characteristic of, 爲...之特質. ¹³ Home test, 家庭中之試驗, 謂觀其人在家庭中之情形, 即可知其人之賢不肖也. ¹⁴ George Whitefield (jōrj whit'feld), 英國監理會派宗教家 (1714-1770). ¹⁵ Field preacher, 野外傳道家. ¹⁶ Mrs. James G. (= Gillespie) Blaine (jāmz gi-lēs'pi blān), 美國政治家 (1830-1893) Blaine 之夫人. ¹⁷ Hon. = Honorable 美國中央政府高級官員之尊稱.

who know him most love him best. I dare say he is the best man I have ever known. Do not misunderstand me. I do not say he is the best man that ever lived, but that of all the men whom I have thoroughly known he is the best."

者，其愛我夫亦最切。我敢說彼爲我相識中之第一善人。但勿誤會我意。我非謂自有生民以來彼爲第一善人，我但謂在我所深知之人中，彼爲第一善人耳。”

TIME

1. MOMENT BY MOMENT

A visitor paid me¹ a great compliment the other day. He took out his watch and looking at it inquired, "Can you give me five minutes, ten minutes, or an hour?" Since he knew the value of time I said, "I will give you an hour." At the close of the hour he arose deliberately² and retired. He knew the value of time. Diderot³ has this note on a passage⁴ of Seneca.⁵ The Stoic writer⁶ says: "Pass in review⁷ your days and years; take account of them. Say how often you have allowed them to be stolen by a creditor, a mistress,⁸ a patron, a client!⁹ How many people have been allowed to pillage your life, while you were not even aware that you were being robbed!" Diderot says: "I have never read this chapter without blushing; it is my history."

2. GEORGE III

The most difficult task is the creation of literature.¹⁰ To the author time is the one vital factor.¹¹ Given¹² a literary gift or talent and all things are possible to the man who

¹ Me, 著者自稱. ² Deliberately, 深思熟慮然. ³ Diderot (déd-rō), 名 Denis, 法國哲學家及著作家 (1713-1784). ⁴ Passage, 書之一節. ⁵ Seneca (sén'è-ká), 名 Lucius Annæus, 羅馬 Stoic 派哲學家 (4? B. C.-A. D. 65). 按 Stoic (stō'ík) 派哲學係紀元前 308 年之際希臘哲學家 Zeno (zē'nō) 氏所創, 以人須破除一

時 間

一. 時 時

某日，一客願我，致大敬禮。彼出其時計觀之，問余曰，“君能給我五分鐘，或十分鐘，或一小時之談話乎？”余因此人知時間之寶貴，乃答曰，“我願給君一小時。”及一小時之末，彼即興辭而去。彼固知光陰之寶貴者也。翟得祿讀塞尼加之言，曾自記一語。塞尼加之言曰，“君試回想已過之歲月；試一一計算之。試言此已過之歲月，君任其被債主，情人，恩人，當事人所竊奪者，何等頻數！君之生命，任其被人劫奪而不自知，問此類劫奪者共有若干！”翟得祿曰，“吾讀此章未嘗不顏爲之頰也；此乃我之歷史也。”

二. 喬治第三

最難之工作爲文學之創造。時間之在著作家乃惟一重要之原子。使其人而有天賦之才能也，則一切之在其人，皆所可能，但求其

切情感，不爲喜怒哀樂所動爲宗旨。⁶ The Stoic writer, 指 Seneca. ⁷ Pass in review, 溫理. ⁸ Mistress, 情人. ⁹ Client, 當事人；律師之主顧. ¹⁰ Creation of literature, 文學之創造. ¹¹ Vital factor, 生死所關之原子；要質. ¹² Given, 假使其人而賦有...也。

knows the value of time. Lord Macaulay¹ turned his back on² society and ignored the attentions of³ the upper ten⁴ that he might pen paragraphs which would span the decades.⁵ Time for study. Time for compilation. Time for meditation. Time for the short sentences, well worded. Time for the brilliant paragraphs, well polished. "Scribble,⁶ scribble, scribble. Mr. Gibbon,⁷ I perceive, sir; you are always a-scribbling," said George III to Gibbon the famous historian. To the man of letters time is the divinest luxury. Have you read Boswell's⁸ "Life of Johnson"?⁹ It is the best biography in secular literature.¹⁰ Here and there you get a bit of knowledge worth its weight in gold.¹¹ Just a hint! Just a glimpse! Just a suggestion! Listen to the words of Johnson as recorded by Boswell. The old philosopher¹² has been talking with John Wesley,¹³ and this is what he says: "John Wesley's conversation is good, but he is never at leisure, he is always obliged to go at a certain hour. This is very disagreeable to a man who loves to fold his legs and have out his talk, as I do." The father of Methodism¹⁴ would not squander his time even to please the most famous character in the literary realm of his day.¹⁵

¹ Lord Macaulay (má-kó'li), 即 Thomas Babington Macaulay, 英國歷史家, 文章家, 詩家, 及政治家 (1800-1859). ² Turned his back on, 背; 不顧; 不與周全. ³ Ignored the attentions of, 不問...之注意我與否; 置諸不理. ⁴ The upper ten = the upper ten thousand, 國中最富而且最有勢力之人, 普通估計爲一萬人 (美國詩家及文家 Nathaniel Parker Willis 語). ⁵ Span the decades, 貫通今古 (謂歷史敘數十年或數百年之事實, 使古人與後人間得一貫串也). ⁶ Scribble, 忙於寫述; 疾書. ⁷ Gibbon (gib'ún), 即 Edward Gibbon, 英國歷史家 (1737-1794). ⁸ Boswell (böz'wél),

人知時間之寶貴而已。麥考賚爵士不與社會相周全，並不顧國中之富者與貴者之注意，因得潛心著述，以成其承前啓後之著作。用其時間以讀書。用其時間以纂述。用其時間以默思。用其時間以作短句，無一字之或不妥。用其時間以寫章段，暢達流利。“亂寫，亂寫，亂寫。我覺得，先生；先生常常如此之亂寫，”此喬治第三對名史家吉朋氏之言也。時間之於文學家，爲最神聖之奢侈品。君曾閱讀鮑斯惠爾之“約翰孫傳”否？此乃文學中不可多得之傳記也。讀此書者，往往於處處拾得貴重等於黃金之智識。僅一暗示耳！僅一微光耳！僅一提醒語耳（皆有深意存焉）！請聽約翰孫之言，如鮑斯惠爾所記者。約翰孫嘗與約翰威斯來言，其言如此：“約翰威斯來之談話甚佳，但彼總不閒暇，彼至一定之時間，無不興辭。此種舉動，在人如余之好架腿而坐，而暢其所欲言者，不甚相投。”然彼監禮派宗教師，竟不肯稍費其時間，以悅當日文學界之名人。

卽 James Boswell, 蘇格蘭傳記家，卽著“Life of Johnson”者 (1740-1795)。⁹ “Life of Johnson,” 書名。Johnson 卽 Samuel Johnson, 英國字書家及著作家 (1709-1784)。¹⁰ Secular literature, 百年一次的文學；間世而有之文學書。¹¹ Worth its weight in gold, 重與黃金相等。¹² Old philosopher, 老哲學家，指 Johnson。¹³ John Wesley (wēs'li), 耶教監理派之創造者 (1703-1791)。¹⁴ The Father of Methodism, 指 John Wesley。¹⁵ Famous character in the literary realm of his day, 指 Johnson。

3. "TIME AND I"

There has never been a man of genius¹ who could be relied upon for sure and steady achievement² who did not recognize the value of time. Napoleon³ said, "Ask me for anything but time." It takes time to think, to search, to investigate, to compare, to contrast, to organize, and to invent. Time is the surest tool in the hands of genius. "Time and I against any two" was the favorite maxim⁴ of Cardinal⁵ Mazarin.⁶

4. KILLING TIME

"Killing time!" what an odd expression. Time is the point at which we touch eternity. Time is the stuff out of which life is made. Time is the measure of the soul's pulse beat.⁷ Time is the tick in eternity's clock. Time is the dimple in the cheek of possibility. Time is the brightest jewel on the bosom of destiny. Kill time and you kill possibility. Kill time and you murder opportunity. Kill time and you stab every favoring chance. Yet men kill time—what universal slaughter! Slaughtered Sundays! Murdered Mondays! Torn Tuesdays! Wasted Wednesdays! Tattered Thursdays! Frittered Fridays! Slain Saturdays! Time—time is money, time is power, time is fame, time is the fool's burden and the wise man's treasure. He who kills time insults Providence.⁸

¹ Man of genius, 有才能者; 有天才者. ² Sure and steady achievement, 穩定之成就. ³ Napoleon (ná-pō'fē-ün), 法大將, 後爲法帝; 又被逐 (1769-1821). ⁴ Favorite maxim, 得意之格言.

三. 時間與我

世未有有才能之人，不知時間之價值，而可倚之以成穩定之事者。拿破崙曰，“無論何物，皆可向我索取，惟時間不在此例。”思想也，研考也，深察也，比較也，兩兩相形也，以至建設及發明，無一不賴時間而後行。蓋時間為有才能者，手中最為穩妥之器具也。“時間與我反對任何二者”一語，乃大僧正麥柴倫所最愛好之格言也。

四. 消磨時間

“消磨時間！”何等一奇怪之言哉。時間者吾人與永世相接之點也。時間者，生命所造成之原料也。時間者，靈魂之脈搏之量度也。時間者，永世之鐘之走聲也。時間者，可能之笑靨也。時間者，命運胸前最光明之寶石也。消磨時間即消磨可能也。消磨時間即殺戮機會也。消磨時間即刺殺一切順利之幸運也。然人皆消磨時間——斯乃何等之普遍殺戮者！被殺之星期日！被戮之星期一！被撕碎之星期二！被耗費之星期三！被拉破之星期四！被切片之星期五！被刑之星期六！時間乎——時間者金錢也，時間者權力也，時間者名譽也，時間者，愚人之負擔而智者之寶藏也。消磨時間者侮天者也。

⁵ Cardinal, 大僧正。 ⁶ Mazarin (法國音讀 mā-rā-rān', 英國音讀 māz-ā-rān'), 法國大僧正及政治家(1602-1661)。 ⁷ Pulse beat, 脈搏。 ⁸ Providence, 天; 主宰。

5. "AN HOUR OCCASIONALLY"

"I like the preacher who drops in¹ and spends an hour occasionally," said a dissatisfied parishioner.² "An hour occasionally" as though time had no real value to the preacher. Seven hundred church members and "an hour occasionally" for each one of them,³ and sermons⁴ to be written, the sick to be visited, letters to be dictated,⁵ lectures to be delivered, books to be reviewed for the denominational paper,⁶ conferences to be attended, conventions⁷ to be addressed, social functions⁸ to be discharged, the door bell to be answered, and the telephone respected. "An hour occasionally" is of as much value and importance to the preacher as it is to any man in the community. The strong preacher is "close-fisted"⁹ in regard to time. "We fear we break in¹⁰ upon your time" was the careless remark of thoughtless friends who broke in upon the study hours of Richard Baxter.¹¹ "To be sure you do" was his answer.

6. MR. RATHER LATE¹²

John B. Gough¹³ said that there were some people who had three hands, a right hand, a left hand, and always a little-behind hand. Members of the three-handed fraternity¹⁴ are to be found in every neighborhood. The late Mr. Rather Late is a conspicuous¹⁵ member of the organization.¹⁶ The member who keeps ten men waiting in the

¹ Drops in=enters, 進入內也。 ² Parishioner (pā-rish'ūn-ēr), 一教區之居民。 ³ Seven hundred . . . one of them, 教徒之數有七百之多, 若每人與之談一小時, 爲牧師者安有此許多時間耶(此非完全句, 然實含有此意)。 ⁴ Sermons, 星期日講道之辭。 ⁵ Dictated, 口述(對書訊)。 ⁶ Denominational (dē-nōm-i-nā'-shūn-āl) paper, 一教會所發刊之報紙。 ⁷ Conventions, 各分會之集議。 ⁸ Social functions, 社會事業。 ⁹ "Close-fisted," 緊握

五. 暫時一小時

一不滿意之教區居民曰，“我意欲得牧師乘便來吾家，暫時作一小時之談話。”“暫時一小時”斯語也，一若時間之於牧師毫無價值者然。一區之內，教徒七百人，安能盡人與之作一小時之談話：講道之辭不能不作也，教徒之有病者不能不往問也，書信不能不向書記口有述也，演辭不能不講述也，書籍不能不評論以登於會中所發刊之報紙也，會不能不到，遇會議又不能不演說，社會事業不能不辦，叩門不能不答，電話又不能不接也。“暫時一小時”之在牧師，其價值之大，正與其在社會中任何一人同。強有力之牧師，對於時間，無不“緊握。”數四無意識之朋友，間斷李卻特白克斯得之讀書時間，倉卒言曰，“恐吾輩耗及君之寶貴時間矣。”白克斯脫答曰，“誠然，君等耗及我之時間也。”

六. 寧晏先生

約翰皮谷夫謂世有若干人實生三手，一左手，一右手，又常有一小後手。此種三手會之會員，隨處皆是。已故之寧晏先生，乃該會之著名人物也。凡屬該會會員，使十個董事靜

(謂不放鬆也)。¹⁰ Break in=intrude, 擾害。¹¹ Richard Baxter (rich'ard baks'tér), 英國不歸宗派之宗教師 (1616-1691).
¹² Mr. Rather Late, 虛設之名 (滑稽之談也)。¹³ John B. (=Bartholomew) Gough (jón bār-ihól'ō-mū góf), 美國戒酒演說家 (1817-1886).
¹⁴ Fraternity (frá-túr'ní-tí), 會; 團體。¹⁵ Conspicuous, 著名。¹⁶ Organization, 機關。

board of directors¹ room for his arrival is never without an excuse.² A visitor "detained"³ him at the last moment. He was so unfortunate as to miss the "last car."⁴ There must certainly be something wrong with his watch. He was "not aware"⁵ that the meeting was announced for 8 o'clock. Circumstances "compelled" him to see a friend "off"⁶ on the 7:50 train. Ahem!⁷ "Better late than never," he remarked while the business mathematician⁸ calculated⁹ that the late Mr. Rather Late had robbed each man of fifteen minutes, or a loss of nearly three hours for the entire board.

7. REGULAR IRREGULARITY¹⁰

There are some folks who are regular only in their irregularity. They regard it¹¹ as a sign of genius to be careless as to their habits and forgetful concerning their promises. They have reduced¹² the "system of being unsystematic" to a science. The biographer of the famous Duke of Newcastle¹³ said of him, "His Grace¹⁴ would lose an hour in the morning and then spend the rest of the day looking for it." Plan your work and work your plan. Let your motto be, "A place for everything and everything in its place."¹⁵ Make a fight for a systematic life. Like all good things, it is worth fighting for.

¹ Board of directors, 董事部. ² Never without an excuse, 未有無說辭者; 必有一自恕之辭. ³ "Detained," 被阻. ⁴ "Last car," 上一次之車. ⁵ "Not aware," 未曾覺到. ⁶ To see a friend "off," 送行. ⁷ Ahem! 驚嘆辭. ⁸ Mathematician, 算學家. ⁹ Calculated, 計算. ¹⁰ Regular irregularity (règ'ù-lár i-règ-ù-lár-i-ti), 有規則之不規則(謂習慣於不規則也). ¹¹ Regard

坐於董事部辦事室中，以待其之到會者，未有無自怨之辭者。或謂臨行而客來，隨至延緩。或謂不幸而上一次之車，適已開行，未及趕到。或謂表上之時間有誤。非謂彼未曾覺到開會時間定於八點鐘。即謂彼爲事勢所迫，致不能不送一上七點五十分車動身之朋友。噫！當彼事實算術家計算已故之寧晏先生奪取每人十五分鐘，或董事部全體之時間約三小時之時，彼猶曰，“寧晏而勿早”也。

七. 有規則之不規則

嘗有人焉，祇於其不規則處有規則。彼輩視習慣之不慎與期約之忘懷爲有能力之標記。彼輩以“無統系之統系”編成科學。新堡公爵名著中外，其作傳者稱之曰，“公爵於早起耗費一小時，必窮此一日之力以求得之。”君應計畫其工作且實行其計畫。君宜以此爲格言，“處各有其物，物各有其處。”宜爭得一有統系之生活。如一切善物然，有統系之生活，值得爭者也。

it 之 “it” 指下文 “to be careless as to their habits and forgetful concerning their promises.”¹² Reduced, 編成。¹³ Duke of Newcastle (nū'kás'l), 指 William Cavendish, 英國大將 (1592-1676).¹⁴ His Grace, 殿下 (對於公爵之尊稱).¹⁵ “A place for everything and everything in its place,” 古諺。

8. THE TIME ELEMENT

I am a preacher, I send my order¹ for a new book to the bookseller who recognizes the fact that I must have the volume before my sermon² is finished. I am a house-keeper, I send my order for groceries to the retail concern³ which seems to realize that the dinner bell will ring at 12 o'clock. I am a merchant, and I send my order for printing to the job office⁴ where they understand that twenty-four hours may make a financial difference⁵ in the matter of a printed announcement. I am a boot and shoe dealer, and I send my order for an invoice of rubbers to a business house where it is understood that the weather is apt to change and that overshoes are not needed when the streets are dry as dust. The time element can never be eliminated⁶ in the realm of successful commerce. Of many an unsuccessful business establishment it might have been written; "They did not know the value of time."

9. TIME IS MONEY

"Time is money." "Take time by the forelock." "Time is the stuff out of which life is made." How many striking⁷ proverbs there are about time. These will all be illustrated and intensified⁸ by the following incident: "On February 14, 1876, Alexander Graham Bell⁹ filed his application¹⁰ with the Patent Office¹¹ for a patent¹² to the telephone. On the same day there came to the Patent Office, a caveat¹³ from

¹ Order, 定貨單. ² Sermon, 講道之辭. ³ Retail concern, 零售店. ⁴ Job office, 包工印刷所. ⁵ Financial difference, 經濟上之不同; 經濟上之差異. ⁶ Eliminated, 消滅. ⁷ Striking, 驚心觸目的; 惹人注意的. ⁸ Intensified, 加重; 增加重要. ⁹ Alexander

八. 時間原子

我乃一講道者，我函致某書賈，購一新書，我於講辭未畢之前，必須得此新書，彼固知之也。我乃一家事管理婦也，我欲購雜物，乃向一零售店定之，彼固知中饑之鈴，鳴於正午十二時也。我乃一商人也，我欲印一通告，乃託一包工印刷店印之，彼深知一廣告之印成，在二十四小時之遲早，於經濟上大有關係也。我乃一靴鞋商也，我欲得橡皮套鞋一宗，因開一定單，致一商店，該商店固知天氣時時變易，而當地上乾燥之時，居民無用及套鞋者。在勝利之商業界中，時間原子決不能消滅。而在失敗之商店，則必書有“彼輩不知時間價值”一語。

九. 時間即金錢

“時間即金錢。”“機會不可失。”“時間係生命所由成之材料。”驚心觸目之格言，涉及時間者，亦甚多矣。是種格言，可舉下述一事以說明之，且見其為重要焉：“一千八百七十六年二月十四日，培爾具書專賣特許局，請求德律風專賣特許狀。同日，芝加哥教授格賈有一凱尾案送入專賣特許局，使人注意彼正在

Graham Bell (āi-ēg-zān'dēr grā'ām bēl), 美國人, 德律風發明者 (1847-1922). ¹⁰ Application, 請願書. ¹¹ Patent Office, 專賣特許局. ¹² Patent, 專賣特許狀. ¹³ Caveat (kǎ'vè-ät), 凱尾案 (解見下文).

Professor Elisha Gray,¹ of Chicago,² which gave notice that he was at work upon a similar instrument³—a caveat being defined as ‘An instrument⁴ giving public notice that the applicant is at work on an invention which he has not yet perfected, and is fully as protective⁵ under the law as an application for a patent.’ Bell’s application was filed first upon the books⁶ and therefore had the preference.⁷ If Gray’s caveat had been sent to Washington⁸ twenty-four hours earlier, he would no doubt be known to-day as the patentee⁹ of the telephone, and out of it would have made a large fortune. Large sums have been often lost in the business world by unnecessary delay.”

10. AN EARLY START

James G. Blaine¹⁰ in his “Twenty Years of Congress” says that no man ever became “speaker of the house”¹¹ who did not enter Congress before he was forty years of age. This would seem to emphasize the fact that the foundations for solid work and splendid achievement¹² must be laid early in life. The truth is that life in its sum total¹³ may be divided into two parts: character and achievement. In the first thirty years of life we carve a character for ourselves; in the second part—from thirty to sixty—we build on the foundation already laid. The years from twenty to forty should be packed with¹⁴ labor, for there comes a time when the hand is not so firm and the eye

¹ Elisha Gray (è-lí'shà grā), 美國電學家及發明家 (1835-1901).

² Chicago (shì-kó'gō), 美國第二大城, 亦大學名也. ³ Similar instrument, 此 “instrument” 字指 telephone. ⁴ An instrument, 此 “instrument” 字指 caveat, 有公文之意. ⁵ Protective, 可得法律上之保護. ⁶ Books, 登記簿. ⁷ Had the preference, 得優先權. ⁸ Washington (wòsh'ing-t'ün), 華盛頓, 美國京城, Patent

造一同樣之機械——所謂凱尾案者，即‘一種通告，使公家注意此請願者方在發明一物，但尚未臻於完善之境，其在法律之下，所受保護，與專賣特許狀之請求書相同。’惟培爾之請願書，先得登記，以是獲得優先權。假如格賚之凱尾案早二十四小時寄至華盛頓者，則格賚在今日，必為德律風之得專賣特許狀者，且由此可得大財利，可無疑也。商界往往有因不必需之遲延而損失大宗財利者，此其一端也。”

十. 早發跡

柏賚思在其所著之“二十年議會經驗”一書中，謂未有人為議長而不在四十歲以前入議會者。斯語也，似於實質工作與顯著事業之根基，必須於人生早年立定一端，有所增重。此實情即謂人生之總和，可分為二部：一曰品，一曰行。吾人在三十歲以前，為己雕琢成品；以後半世——自三十歲至六十歲——則在根基上構造。自二十歲至四十歲之二十年，須多作重難工作，因此後將有一必至之時，手不及先時之穩定而目不及先時之銳利也。霍

Office 所在地 ⁹Patentee (păt-ăn-tě' 或 păt-tăn-tě'), 得專賣特許狀者。 ¹⁰James G. Blaine (jāmz jē blān), 美國政治家 (1830-1893)。 ¹¹“Speaker of the house,” 議會議長。 ¹²Splendid achievement, 光榮之事業。 ¹³Sum total, 總數; 相加而得之和。 ¹⁴Packed with, 包裹; 包裝。

not so keen. Oliver Wendell Holmes¹ says: "At fifty, your vessel is stanch² and you are on deck, with the rest, in all weathers.³ At sixty, the vessel still floats and you are in the cabin. At seventy, you, with a few fellow passengers, are on a raft.⁴ At eighty, you are on a spar,⁵ to which, possibly, one, or two, or three friends of about your own age are still clinging. After that you must expect soon to find yourself alone, if you are still floating, with only a life preserver⁶ to keep your old, white-bearded chin above the water." Joseph Cook⁷ had the same thought in his mind when he wrote the words:

Life means
Tender teens,⁸
Teachable twenties,
Tireless thirties,
Fiery forties,
Forcible fifties,
Serious sixties,
Sacred seventies,
Aching eighties,
Shortening breath,
Receding earth,
The sod—God.

11. DAY BY DAY

Nature's measure of time is a day, not a moment. The moments pass like a lightning express train,⁹ their coming and going unannounced. The minutes, too, travel in velvet slippers.¹⁰ The hours, also, steal away silently, but

¹ Oliver Wendell Holmes (ól'i-wēr wēn'dēl hōmz), 美國醫家及著作家 (1809-1894). ² Stanch, 停而不進. ³ In all weathers, 不論天氣好壞. ⁴ Raft, 木排; 筏. ⁵ Spar, 桅杆; 樁. ⁶ Life preserver, 救命圈. ⁷ Joseph Cook (jō'sēf kōök), 美國宗教家及

姆斯曰：“譬諸舟也，人生五十，舟乃停進，不問天氣如何，君與餘人同立於甲板之上。六十年之，舟仍浮於水面，而君則在船艙中矣。七十之時，君與乘客數人，同登木排至八十歲，君乃在桅杆之上，其時君之友人，一個，兩個，或三個年齡與君相若者，正欲攀上此杆也。自此之後，君若仍浮水面者，應希望於短期間內察見己身之孤立，但有救命圈一枚，使君之白髮老頭露於水面而已。”柯克當記出下文之時，胸中有同樣之意見：

人生意義究如何，
 十三至十九，年齡正幼稱，
 廿至廿九，可以教而智，
 三十以後不知難，
 四十以後不求安，
 五十之年強有力，
 六十一過態度嚴，
 七十不可瀆，
 八十頭痛添，
 呼吸日以急，
 將赴土中潛，
 此土復何土——乃為上帝土。

十一. 日復一日

量時間之天然標準為一日，不為一霎間。霎間之過去，有如電光之快車，其來其去，並不通告人也。分鐘來去之速，如穿絨拖鞋而行。點鐘亦默默而去，惟一日則為量時間之天然

演說家 (1838-1901). ⁸Teens, 指 thirteen 到 nineteen. ⁹Express train, 特別快車. ¹⁰Travel in velvet slippers, 穿絨拖鞋而行 (絨製拖鞋, 穿之而行, 靜寂無聲, 此喻其靜也).

a day is nature's definite measure of time. Each day is set in a frame of gold. The golden glories of sunrise usher in the day and the crimson¹ splendors of the sunset announce its departure. Deal with the days, as the proverb suggests: "Finish one day and be done with it." Our whole life is but one day repeated. Remember Russell Sage's² favorite motto; you will find it carved on the tombstone of the dead millionaire:³ "I have done what I could by the light of the day."

¹Crimson, 深紅色。 ²Russell Sage (rūs'əl sāj), 美國富翁, 生卒不詳。 ³The dead millionaire, 指 Russell Sage.

固定標準。每日皆裝以一黃金之架。日初升時黃金色之榮光，乃迎一日之來也，日將沈時深紅色之華麗，乃送一日之去也。自昔有與日相謀之諺：“過一日即完一日。”吾輩之一生，不過許多之一日耳。請記羅塞施其之格言；此格言乃刻於其墓石之上：“我已在日光中爲我所能爲之事矣。”

MONEY

1. GET A START

Hundreds of books are being written and published just now bearing on the subject: "How to get on in the world." A very important subject and one¹ in which most young men who are ambitious are exceedingly² interested. Due³ emphasis is placed on the importance of tact, energy, enterprise, and perseverance, and all these qualifications⁴ are essential, but it seems to us that the main thing in this day when competition is strong and all the callings⁵ and professions are crowded, the main thing is to get a good start. A good beginning is prophetic⁶ of a good ending.⁷ Old Commodore Vanderbilt⁸—the first of the Vanderbilts—affirmed that the most difficult achievement⁹ of his life was the accumulation¹⁰ of his first \$10,000. After that amount had been secured, all things seemed possible to the prospective¹¹ millionaire.¹² The young man who wears out one suit¹³ of clothes before he buys another—as James Gordon Bennett¹⁴ says he did—and invests the savings of a year in a piece of real estate¹⁵ which is increasing in value even while he sleeps, is a capitalist from the moment he makes his investment. Get a start, even if it takes five years to build a bank account¹⁶ of \$100. Get a start! Get on your feet!

¹ A very important subject and one=this is a very important subject and is one. ² Exceedingly=very much. ³ Due, 適當. ⁴ Qualifications, 資格; 品格. ⁵ Callings, 職業. ⁶ Prophetic, 預料; 預兆. ⁷ Ending, 收效; 結果. ⁸ Commodore Vanderbilt (kōm'ō-dōr vān'dēr-bilt), 美國資本家 (1794-1877). ⁹ Achievement, 事業.

金 錢

一. 開端

在著之書，在印之書，凡論及“處世之道”者，奚啻數百。夫處世之道固一極重要之題目，且爲有志青年所極爲關心之事。機智，內力，冒險，恆心，皆甚重要，而爲人所必不可少之品質，應有適當之重勢以注於其上，然由吾人視之，當此競爭劇烈，各種職業皆患人滿之日，最要之事，即開一好端是已。凡開好端即爲收好效之預兆。老樊端弼——即樊端弼第一——謂彼一生之第一難事，即第一萬金元之攢積。自此數積齊之後，其餘各事，在此未來之富豪視之，皆見爲可能矣。青年之穿破一襲衣而始製第二襲——白耐坦言彼曾如是而行——且以其全年之儲蓄，購買地產，而地產之價，則雖在其睡夢中，亦增加不已，如此之人，當其購買地產之時，即成一資本家矣。即使歷時五年，始得積成存銀行之款一百元，亦不可不急開其端。速開端！速舉爾足！

¹⁰ Accumulation, 積聚. ¹¹ Prospective, 有可成之希望. ¹² Millionaire, 百萬富豪. ¹³ Suit, 襲; 套. ¹⁴ James Gordon Bennett (jiānz gōr'dún bèn'èt), 美國新聞家 (1795-1872). ¹⁵ Real estate, 地產. ¹⁶ Bank account, 銀行存款.

2. A NEST EGG¹

Young man, three hundred dollars in bank is not a large amount. It will not make you president of the savings institution.² It will not secure your election³ as the presiding genius⁴ in a trust.⁵ It will not give you a very high rating⁶ in *Dun's* or *Bradstreet's*.⁷ But it's a starter. At least ten people will know that you have an account in the bank—and what's more you will know it even if the other nine forget it. It takes courage to have money and not spend it. It is the courage of thrift—it's Scotch foresight.⁸ The Chicago⁹ "*Advance*"¹⁰ says concerning Mr. H. H. Rogers,¹¹ the oil millionaire: "Rogers quit educational pursuits when he was through high school. He was one of that great number of successful Americans who cut out¹² college and get there. But there were two things which he did not cut out—work and economy. Young Rogers worked and he saved his money. When he was three hundred dollars to the good¹³ he went to the Pennsylvania¹⁴ oil fields. It was a small amount of money for a man who died at sixty-nine with seventy-five million dollars, less or more. But it was just the difference that makes or mars a future.¹⁵ The young men who decline to accumulate two or three hundred dollars by practicing economy and a little self-sacrifice and then talk about the necessity of a 'pull'¹⁶ are not students of the biographies

¹ Nest egg, 留窠蛋, 謂蛋之留於窠中, 使老鷄知之, 生蛋必於此也; 引申之作發端之物解。 ² Savings institution, 儲蓄機關, 如儲蓄銀行之類。 ³ Election, 選舉。 ⁴ Presiding genius, 為領袖之才。 ⁵ Trust, 托辣斯, 許多同業合組之大公司, 以抵制旁人之出而與彼等競爭者。 ⁶ Rating, 資格; 等級。 ⁷ *Dun's* or *Bradstreet's*, 不詳, 疑是兩銀行名。 ⁸ Scotch (sköch) foresight,

二. 留窠蛋

青年，存三百元於銀行中，非巨數也。此數不能使君爲儲蓄銀行之行長。亦不能使君於一托辣斯內得到爲其領袖之被選舉權。并不能與君以在鄧恩銀行或勃臘特斯屈里脫銀行中極高之資格。但此乃一發端也。至少必有十人知君有款存在銀行——尤有進者，縱使其他九人，皆不記憶此事，君自己必不忘懷此事也。手頭有錢而能不用，非有膽略者不能。此膽略乃節省之膽略也——此乃蘇格蘭人之遠見也。芝加哥“進步”報論油業富商羅傑之言曰：“羅氏畢業小學校後，即拋棄教育上之作業。無數成功之美國人，皆舍專門學校而任事，羅氏亦其一人也。但有二事焉爲彼所不舍——即工作與金錢是也。彼青年之羅傑，能勤工又能省費。及其省得金洋三百元時，即赴本薛阜尼亞州之油田。人至六十九歲而死，積得金洋約七千五百萬圓之巨，此區區三百元，又何足道哉。但人能製造未來或阻撓未來，固不可同日而語也。青年之不欲儲蓄二三百圓，因以練習節省與小小之自苦，而後來不得講及‘奮身一試’者，非當世

蘇格蘭人之先見(蘇格蘭人以吝嗇著稱，故云)。⁹ Chicago (shì-kó'gō)，美國城名，在 Illinois 州。¹⁰ “Advance,” 報名。¹¹ H. H. Rogers (rōj'ērz)，人名，不詳。¹² Cut out, 除去。¹³ To the good = as balance on right side, 盈餘。¹⁴ Pennsylvania (pēn-sil-vā'nī-á)，美國沿大西洋之一州。¹⁵ Makes or mars a future, 造成或阻礙未來之事業。¹⁶ The necessity of a “pull,” 不得不奮力一試。

of the money-makers of the day. The best thing that many a young man can remember about this oil king is that he saved three hundred dollars out of small wages. It is true that he was afterwards burned out and his little business was broken down, but he had shown so much ability while in it, and had gained such valuable experience, that he was given an opening which led to fortune."

3. SACREDNESS OF MONEY

Money is powerful because it represents so much. What a tremendous¹ investment² has been made in order to produce a dollar—time, thought, effort, toil, conflict, and high-nerved³ endeavor. Therefore, take care of money; it is the most costly thing in the world. A recent exchange⁴ remarks: "One of General Robert E. Lee's⁵ distinguishing traits of character was his extraordinary⁶ carefulness in money matters. While generous to a fault, in business transactions he was scrupulously⁷ exact. While President of Washington and Lee University,⁸ he was often heard to say to the young men who came there from all parts of the South: 'Do not waste your money; it cost somebody hard labor, and is sacred.' His advice is worthy of being written in letters of gold upon the walls of every school room and college in the land."

4. MONEY AND CHARACTER

Time is money. Money is character. Character is destiny. If these three short sentences seem, to you, to lack logical connections,⁹ then remember the suggestive

¹Tremendous (tré-mén'dús), 驚人的。 ²Investment, 投資, 所需之資本。 ³High-nerved, 加力。 ⁴Exchange, 交易所。 ⁵Robert E. Lee (rób'ért ē lé), 美國大將 (1807-1870)。 ⁶Extraordinary, 極甚。 ⁷Scrupulously, 審慎。 ⁸Washington (wósh'ing-tún) and Lee

富殖列傳中人也。今日青年所記憶此油界大王之唯一要事，即其能於得小薪工之日，積蓄金洋三百元耳。後來羅氏遭回祿之災，其業失敗，固事實也，但當彼營業之時，能力之偉大，經驗之豐富，實開後來發跡之基。”

三. 金錢之神聖

金錢甚有勢力，以其所代表者多也。一金幣耳，倘欲得之，不知先須投資幾許——時間，思想，奮力，勞工，衝突，加力之企圖，皆是也。是故，留意金錢；金錢乃世界最貴重之物也。近聞某交易所之言曰：“大將羅伯脫依李氏品格之最，足使人注意之一點，即其對於金錢事務甚為注意是也。李氏對於他人之過誤，頗為寬大，惟對於商業上之辦法，精細不苟。當其任華盛頓與李氏大學校長之時，凡青年之來自南部各處者，彼常謂之曰：‘勿耗費金錢；金錢由勞力而來，其為物也神聖。’彼之告誡實有用金字書諸國中各級學校牆壁間之價值。”

四. 金錢與品格

時間者，金錢也。金錢者，品格也。品格者，命運也。讀者對於此三短句，如覺無論理學上之連繫，則請記薄爾華里登爵士之言，其言

University, 在美國 Virginia 州, General Lee 於 1865-1870 年間為該校校長。’Logical connections, 論理學上之連串；論理的層次。

words of Sir Bulwer-Lytton.¹ He says, "Never treat money affairs with levity,² for money is character." Money is character. How you get it. How you keep it. How you invest it. How you spend it. How you hoard it. How you give it. How you use it. How you are influenced by it. Yes, money is character!

5. GRIP AND GRIND³

We believe in money. It is the foundation of every good work in the world, as well as the cause of much evil. Money is a *divine thing* when divinely used. To possess money is one thing, but to be possessed by it is quite another thing.⁴ There is a time to make, a time to save, and a time to give. Woe to the man⁵ who never, in all the years of a successful career,⁶ discovers that it is time to relax⁷ his grip and enjoy the luxury of giving.

There is a family in New York City⁸ whose wealth has rolled up into many millions. A *great family*,⁹ a *great fortune*, and a *great estate*. The man who founded that estate never knew the luxury of financial relaxation.¹⁰ His grip was firm and tight to the very end of his existence.¹¹ When he was worth his millions and owned a vast estate, he sent back a paper of tacks¹² to a hardware store because the price was two cents more than he expected. The money fever seems to grow with increasing years. To have and to hold seems to be the motto of many a soul,¹³ rich in material things, but slender and lean in their moral and spiritual proportions. Pray for wealth if you will,

¹ Sir Bulwer-Lytton (bōól'wēr-lit'ún), 即 Edward George Earle Lytton, first Baron Lytton, 英國小說家及戲劇家 (1803-1873).
² Levity, 輕忽. ³ Grip and grind, "grip" 指緊握金錢; "grind" 指散財. ⁴ One thing, . . . another thing, 截然兩事; 兩事不可同日而語. ⁵ Woe to the man, 可憐; 可歎. ⁶ Successful career,

實含深意。其言曰，“金錢出入，切勿輕易處之，蓋金錢者，品格也。”夫金錢爲品格，固也。如何得之。如何守之。如何存放之。如何費用之。攢積之道如何。施捨之法如何。使用之術如何。君受其影響與否。誠然，金錢者品格也！

五. 緊握與研磨

金錢之爲物，吾人信任之矣。是物也，乃全世界一切良好工作之根基，亦許多罪惡之起因也。是物也，善用之卽爲善物。擁有金錢爲一事，但被金錢所擁有則另一事矣。有時應招致金錢，有時應節省，亦有時應使用。天下最可憐之人，卽彼終年處順利之境地而迄未嘗察見一放鬆其所握與享受施濟之奢華之時機之人也。

紐約有一家，積資數百萬。此乃大姓也，一大財主也，又有大產業。創此業之人，終身未嘗知有經濟上鬆弛之奢華。其人對於金錢至死緊握不放。彼於有金錢數百萬，產業無數之後，曾向一五金店購物，因帳內之價目，多開二分，竟附一條，致該店以駁詰之。金錢之熱，似愈積而愈增。既得之，卽堅守之，似爲多數人之格言，結果則財物愈雄厚，其道德與精神亦比例的而愈瘦損矣。君若欲之，不妨於

勝利之境地。 ⁷Relax, 放鬆。 ⁸New York (y6rk) City, 在 Hudson 河口，美國第一大城。 ⁹A great family, ... =it is a great family. ... ¹⁰Financial relaxation, 寬用錢財。 ¹¹End of his existence, 彼臨終之日。 ¹²A paper of tacks, 附加之駁詰紙條。
¹³Many a soul = many a man.

and if God answers your prayer, then ask Him for wisdom to use it. A genius for generosity is a much-needed thing in our day.

6. MONEY AND HAPPINESS

Emerson¹ suggests that the poor man is the man who wishes to be rich. If men only knew the secret, happiness might be reduced to a science and be brought within the reach of² every reasonable mortal.³ Happiness is usually pivoted⁴ on three things: (1) good health, (2) a moderate income, reasonably sure, and (3) a few spare hours every day to be devoted to some favorite study or occupation. The moderately happy people are the folks who have found these three elements entering naturally into their lives. I say moderately happy people, for great happiness is the lot of but a few mortals. There is a world of wisdom in the words of the Connecticut⁵ farmer: "When I came here to settle, about forty years ago, I told my wife I wanted to be rich. She said she did not want to be rich; all she wanted was enough to be comfortable. I went to work and cleared up my land; I've worked hard ever since, and got rich—as rich as I want to be. Most of my children have settled about me, and they all have farms—and my wife ain't comfortable yet."

7. MONEY AND WALKING STICKS

Sam Jones,⁶ the famous evangelist,⁷ is dead and gone. He was an eccentric⁸ genius. Some people disliked him

¹ Emerson (ēm'ēr-sūn), 名 Ralph Waldo, 美國文章家、詩家、及哲學家 (1803-1882). ² Within the reach of, 在...所及之範圍中. ³ Reasonable mortal, 有理性之人. ⁴ Pivoted, 以...爲

禱告中求財，惟若天帝果應其求，則即求彼錫以用財之智慧。當今之世，寬厚之精神乃極需要之物也。

六. 金錢與快樂

伊默深謂貧窮之人，即爲求富之人。然人若知快樂之祕訣，則快樂可化成一科學，而致諸凡屬有理性者所及之範圍中。快樂以三事爲中樞：(一)健康，(二)適中之進款，且在情理上亦穩固而無得失之虞，(三)每日數小時之空閑，得用於心之所好之研究或事業。凡中平之快樂者，其人必見此三原則之入於其生活中有不期然而然者。我所以說中平之快樂者，乃因大快樂爲少數人之運命，非人人所能得也。康納梯克脫州農家之言，實含深理，其言曰：“四十年前，我初卜居於此，我告我婦，謂我欲求富。我婦則謂彼之意不在富；而彼之所欲者則爲安適。我即工作，將田地整理；此後我工作甚勤，因以致富——我之富適如我之所欲。我之兒女，大半多居近於我，彼輩亦各有田地——我婦則至今未得安適也。”

七. 金錢與手杖

山姆瓊恩斯，著名之傳道者也，今已化去矣。彼性情雖僻，而質稟實異乎尋常。人頗有不

旋轉之樞紐。⁵ Connecticut (kō-nēt'i-kōt), 美國東部州名。
⁶ Sam Jones (sām jōnz), 不詳。⁷ Evangelist (ē-vān'jēl-ist), 傳道者；講耶穌福音者。⁸ Eccentric (ēk-sēn'trīk), 性質怪僻的。

but nobody ever went to sleep under his preaching.¹ His sermons were always practical. The "application"² in his sermon was always found at the close of each paragraph—or rather sentence. He made his points³ as he passed along. Here is one of his best illustrations: "I don't want to run a three-or-four-hundred-thousand-dollar concern⁴ for my board and lodging and clothes. I've got too much sense for that. John Jacob Astor⁵ was walking on Broadway⁶ one day, and two fellows were walking behind him, and one says: 'Jim, would you attend to all old Astor's business for your meals and clothes?' Jim said: 'No; I'm no fool.' 'Well,' says the other, 'that's all old Astor gets.'⁷ He owned one hundred houses in New York, and he couldn't live in more than one of them to save his life, and I live in that many⁸ myself, and I get along as well as he did. I'm not bothered with the thing. Money is like walking sticks; one will help you along, but fifty on your back will break you down."

8. SMART BUT NOT RICH

Harvard's⁹ retiring president, Dr. Eliot,¹⁰ is not rich, but what a profound influence he has exerted¹¹ as president of a great university. Who will challenge¹² his wisdom in deciding to give his life to¹³ the building of character¹⁴ rather than the accumulation of money? These are his own words: "I have listened," says Dr. Eliot, "for the past

¹Went to sleep under his preaching, 聽其講道而昏昏欲睡。
²"Application," 致用; 施行。 ³Made his points, 歸結。 ⁴Concern, 營業。
⁵John Jacob Astor (jōn jā'kūb ās'tēr), 美國大資本家。曾於紐約建一大圖書館, 名曰 Astor Library (1763-1848)。
⁶Broadway, 紐約街名。
⁷'That's all old Astor gets,' 此即韓師端之所以得為韓師端也。
⁸That many, 同樣之多。
⁹Harvard

好之者，然未有聽其講道而欲瞌睡者。其講詞類皆可見諸實行。每節之尾，甚至每句之尾，皆見有致用之術。彼隨講而隨加以結束。茲舉一最佳之例於此：‘我殊不欲開設一資本三四十萬圓之店，以謀我之食住衣。我之聰明，固能知此而有餘也。某日，約翰汲臯伯韓師端步行於百老匯路，隨行其後者有二人焉，其一曰，‘汲姆，汝願代韓師端處理其一切營業以求食與衣否？’汲姆曰，‘否；我愚不至此。’其他一人曰，‘然，韓師端之所以為韓師端者，卽在於此。’彼在紐約地方有房屋百所，然彼不能多住一所以救其命，我所居之地位並不少於彼，我之度日亦與彼相彷彿。但我無彼之顧慮。金錢如手杖；得一手杖可以助君步履，若以五十枚置諸君背，則君受累矣。’

八. 幹練但非富厚

哈伐特大學校長于利安德博士，今日告老家居矣，其人不富，然當其為大學校長時，勢力之及於人者，至深且遠也。博士立志獻身於建造品行之工作，而舍財物之攢積而不為，此其智慧，孰能非議之？以下為彼自述之詞：‘我於過去之三月中，’博士言，‘聽得許多贊我之

(hār'vård), 美國著名大學之一, 創辦者為 John Harvard (1607-1638). ¹⁰ Eliot (él'i-ýt), 卽 Charles William Eliot, 於 1869 年至 1909 年間為 Harvard University 校長, 生於 1834 年. ¹¹ Exerted, 施; 用力. ¹² Challenge, 攻擊; 非議. ¹³ Give his life to, 獻其身於. . . . ¹⁴ Building of character, 捐辦學.

two or three months to much praise. It was painful at first. I am getting used to¹ it now, and there is a great satisfaction in the thought that the standard of success which the praise has in mind is not the so-called American standard of money-making.² It reminds me of what the mate³ of a steamboat said to me once. I had traveled often on the boat, and the men knew me. The mate said to me one day: 'I want to ask you a question. We've been talking it over. You're a smart man, why ain't⁴ you rich?' " It is refreshing to see that the American mind is coming around to that point where it can realize that the great successes of life are irrespective⁵ of either poverty or wealth. President Eliot comes to the seventies⁶ a poor man. Yet we presume from the comments of current literature⁷ that his life is looked upon as one of the great success of the century. There are many millionaires in the country whose lives have been conspicuous⁸ failures. One may make his life a great success with millions, as Mr. Carnegie⁹ has done, but one may also live a rich, productive, beneficent life on a living wage¹⁰ only, as Dr. Eliot has done.

9. MONEY MAD

Pittsburgh,¹¹ Pennsylvania,¹² has had a great crop of¹³ millionaires. Cash production has gone far in advance¹⁴ of character building. Millionaires are almost as numerous as lamp-posts, and the sons of the wealthy, ruined by

¹ Getting used to, 習於; 慣於. ² American standard of money-making, 美國以金錢爲重之標準. ³ Mate, 船副. ⁴ Ain't = are not. ⁵ Irrespective, 不顧; 不問. ⁶ Seventies, 七十餘歲. ⁷ Current literature, 通行文學 (指日報及雜誌等). ⁸ Conspicuous, 顯著的. ⁹ Carnegie (kār-nég'ī), 卽 Andrew Carnegie,

言。我初時聞此，頗覺不安。今已習聞其語矣，而我所大爲滿意者，卽一念及於贊我之言，在贊者之心目中，不以世所謂美國以金錢爲重之標準爲人生勝利之標準是也。此事又使我記及某次一汽船副手問我之言。我時常搭乘是船，故彼知我。一日副手謂我：“我欲問君一語。我等談及此事久矣。君甚幹練，何以不能致富？”美國人之心理今乃轉至一點，在此一點上，竟能認識人生之大勝利，不以貧富而分，觀於此，心地爲之一爽。于校長年七十餘而猶爲一窶人。然就各報紙之評論而觀之，吾人却可假定一事，卽彼之一生，可視爲本世紀大勝利者之一人也。國中之富豪亦夥矣，然跡其生平，則彰著之失敗而已。人之一生，可藉富厚而大得勝，卡納奇君是也，然亦可恃其僅足生活所需之薪水而過一富饒有益之生活者，則于利安德博士是也。

九. 財癡

本薛阜尼亞之畢芝堡城，富人最多。產生金錢之進步遠過於品格之建造。家產數百萬之人，幾與沿路燈竿之多相等，彼富人之子孫，驕奢淫佚，無所不爲，卒至身敗名裂，大可爲

蘇格蘭產之美國人，以鑄鋼鐵致富(1837-1919)。¹⁰ Living wage, 僅足衣食之工資。¹¹ Pittsburgh (pitts'búrg), 城名，在美國 Pennsylvania 州之西南。¹² Pennsylvania (pén-sil-vā'ní-á), 美國州名。¹³ Has had a great crop of, 有一大收成，謂所產甚多也。¹⁴ Has gone far in advance, 遠過於。

dissipation, stand forth as solemn warnings¹ to the whole continent. Scores of ruined lives and blasted homes² tell the story of mammon³ worship and pleasure seeking. A young bank clerk about to be sentenced to an eight-year term in the state prison⁴ said to the Pittsburgh judge before whom he stood: "Your honor, we were money-mad from our association with millionaires." It is hard for a young man whose compensation⁵ is only one thousand dollars a year to go in and out among those who are carrying on the great game of business,⁶ and see others growing rich while their small stipend⁷ remains from year to year just about the same. Especially is this so when men of wealth act as though the chief end of life was wrapped up in the abundance of a man's possessions. The influence of wealth ought to be weighed and measured and consecrated to a noble end.

10. A FIRST-CLASS FOOL

An inexperienced⁸ gambler is a first-class fool just as surely as an experienced gambler is a first-class knave.⁹ Because one is a scoundrel, the other must be a fool. No man ever beat the devil at his own game.¹⁰ The young gambler's luck will never match the old gambler's skill. Of all the fools of modern society, the most colossal¹¹ fool is the young man who is looking for his fortune in the pool room¹² or the "bucket shop."¹³ An expert in observation remarks: "The dice which are exhumed at Pompeii¹⁴

¹Solemn warnings, 嚴重之警告。 ²Blasted homes, 敗落之家。 ³Mammon, 金錢; 財。 ⁴State prison, 州政府所設之監獄。 ⁵Compensation, 酬報; 薪水。 ⁶Carrying on the great game of business, 經營大商業。 ⁷Stipend, 傭金。 ⁸Inexperienced, 無經驗的。 ⁹Knave, 痞徒。 ¹⁰Beat the devil at his own game, 不自

全洲人士前車之鑒。彼亡身破家之數十人，不啻以崇拜金錢，荒淫無度者之故事告人也。某青年爲銀行錄事，於將受八年監禁之判決時，立於畢芝堡之裁判官前，謂之曰：“裁判官，吾輩日與富翁爲伍，竟成財癡矣。”以歲入不過千元之青年，出入於經營大商業者之間，見他人日以富厚，而已之工資，年復一年，並無增益，誠一難堪之事也。乃彼豪富之人，所作所爲，一若人生最要之目的，乃包圍於享有饒足之中，此更使人難堪矣。是故富厚之勢力，應權量其輕重，而以尊貴之目的爲歸。

十. 頭等笨漢

無賭博之經驗而賭博，其人爲頭等笨漢，正猶有賭博之經驗而賭博，其人爲頭等痞棍也。所以然者，因甲旣爲惡棍，則必有乙爲笨漢以受其愚也。人未有於賭博之時，願自負以益人者。新賭者之運氣決不足以與老賭者之手段較。新社會中之一切笨漢，其最巨大者，卽彼入跑馬測勝室或物價升降預測場求財之青年也。某留心觀察之專家言：“在邦卑城

求勝；寧自負以讓入。¹¹ Colossal, 巨大。¹² Pool room, 跑馬測勝室，乃跑馬期內之一賭博機關，入其局者，互猜某馬必勝。¹³ “Bucket shop,” 物價升降預測場；亦一賭博機關，互測某物之價必升，某物之價必降。¹⁴ Pompeii (pòm-pā'yē), 意大利古城，紀元前七十九年全城沒於地下。

are 'loaded'¹ so that certain numbers must turn up² more frequently than others, just as is the case to-day with the dice to be found as confiscated property³ in any police museum⁴ of New York,⁵ Chicago,⁶ or San Francisco.⁷ On the streets of our own city a big business is done in papers professing to give 'tips'⁸ upon the races, pointing out the horses 'most likely to win.' And yet some people will remember that when the English Derby⁹ was run several seasons ago no horse that was 'selected by experts' won a single prize."

11. WEALTH WITHOUT WINGS

Thoreau¹⁰ said concerning the capitalists of his day, "They cannot cut down the clouds."¹¹ He had discovered something beyond even the reach of¹² commercial selfishness. "They cannot cut down the clouds." It is well to have some treasures too high for human hands.¹³ Something which no storm can touch, no cyclone¹⁴ can move, and no stain can mar. The treasures of memory belong to this class. "My mind a kingdom is."¹⁵ Great thoughts, high ideals, tender memories, and rich love belong to the imperishable. Every investment of influence for good belongs to the everlasting. A bankrupt merchant in New England¹⁶ said to me: "I have lost everything except—except the \$10,000 I gave the Y. M. C. A.;¹⁷ that's all I have left." He had something which he could not lose—wealth without wings!

¹ 'Loaded,' 內部盛有, 意謂構造之法也。 ² Turn up, 擲出。
³ Confiscated property, 充公之財產, 即指 dice。 ⁴ Police museum, 警察署內之博物院。 ⁵ New York (nū yōrk), 美國城名。 ⁶ Chicago (shī-kō'gō), 美國城名。 ⁷ San Francisco (sān frān-sis'kō), 美國西部濱海之城。 ⁸ 'Tips' = secret information。 ⁹ Derby, 賽馬之一種名稱。 ¹⁰ Thoreau (thō'rō 或 thō-rō'), 名 Henry David, 美國著作家 (1817-1862)。 ¹¹ "They cannot cut down the clouds," 謂

所掘出之骰子，其造法乃令有幾個數目較他數擲出之次數爲頻，適如現今紐約，芝加哥，及桑佛蘭薛斯哥之警察局博物院中所陳列之骰子，爲巡警所獲得而充公者。在吾城中之各街上，曾有藉報紙而行之大營業，謂能示人以跑馬之預測，并指明某馬某馬必勝。然數季之前，英國盾陣賽馬，凡諸專家所測定之馬，未嘗有一得勝者，此事當尙有人能記憶及之也。”

十一. 無翼之財

蘇魯論當日之資本家曰，“彼輩不能割天上之雲。”彼於商業之自私自利之外，別有所發見矣。“彼輩不能割天上之雲。”人有寶藏，其高爲人之手所不能及，甚善也。此種寶藏，爲暴風暴雨所不能及，旋風所不能動搖，污穢所不能沾染。記念一物之爲寶藏也，卽屬於此類。“我之心自成一國土。”偉大之思想，高尚之觀念，親愛之記念，豐盛之愛情，皆屬於不可磨滅之一類。凡勢力之爲行善而植者，可以垂諸久遠。新英倫之一破產商人謂我曰：“我之財產蕩盡靡遺矣，除——除我所捐助青年會之一萬元外；尙存者僅此而已。”是人有不能耗失之物——卽無翼之財也！

資本家雖無事不能爲，而雲之一物，卻爲彼輩所不能取。¹³ Beyond the reach of, 不能及。 ¹³ Too high for human hands, 非人類之手所能及。 ¹⁴ Cyclone, 颶風。 ¹⁵ “My mind a kingdom is” = my mind is a kingdom, 意謂我心自有不可磨滅者在也。
¹⁶ New England, 指美國 Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, 及 Connecticut 六州之地。 ¹⁷ Y. M. C. A. = Young Men's Christian Association.

BOOKS

1. A SAFETY VALVE¹

For the sake of your soul, for the sake of your mind, for the sake of your heart, for the sake of your better nature, keep yourself in touch with² art, beauty, music, and literature. Touch at some points the higher realms of culture. Save yourself from the sad confession of Charles Darwin:³ "Up to the age of thirty or beyond it, poetry of many kinds, such as the works of Milton,⁴ Gray,⁵ Byron,⁶ Wordsworth,⁷ Coleridge,⁸ and Shelley,⁹ gave me great pleasure, and, even as a schoolboy, I took intense delight. But now, for many years, I cannot endure to read a line of poetry: I have tried lately to read Shakespeare,¹⁰ and found it so intolerably dull that it nauseated me. I have also almost lost my taste for pictures or music."

2. SOLID READING

A man is known by his books. A love of high-class literature gives a man a peculiar position in the community. Somehow we always bow in profound respect¹¹ to the man who is in love with the masters of literature.¹² Wisdom is written upon his face and knowledge shines forth in his conversation. Because he is a well-read man his ideas

¹ Safety valve, 平安汽門, 亦名洩汽弁, 機器中用之以防止過猛之汽壓力者也。 ² Keep yourself in touch with, 與...相近。

³ Charles Darwin (chārlz dār'wīn), 英國之自然學者 (1809-1882)。

⁴ Milton (mīl'tān), 卽 John Milton, 英國詩家 (1608-1674)。 ⁵ Gray (grā), 卽 Thomas Gray, 英國詩家 (1716-1771)。 ⁶ Byron (bī'rān), 卽 George Gordon Byron, 英國詩家 (1788-1824)。 ⁷ Wordsworth

書 籍

一. 平安汽門

爲自己之靈魂故，爲自己之腦識故，爲自己之心意故，宜與藝術，美麗，音樂，及文學相接近。宜與高尚教化之某數點相接近。宜求免於達爾文可憐之自承：“余年值至三十及三十以後，多種名詩，如米而登，葛賚，拜倫，胡費渥斯，柯立治，及雪賚之著作，皆與我以大快樂，且如小學生然，余實深好之。至於今，已多年不能卒讀一行詩矣：近者試讀莎士比亞之著作，覺甚拙滯，幾使我發嘔。而我對於繪畫或音樂，今亦失其興趣矣。”

二. 實質之誦讀

由其書可以見其人。高等文學書之嗜好，能與其人以在社會中之特異地位。其人苟愛好文學名家，吾人對之，不禁起深深敬禮之心。其人面目上書有智慧，其人語言中發射智識。其人因讀書多，其觀念必廣遠，其判別

(wúrdz'wúth), 卽 William Wordsworth, 英國詩家 (1770-1850).

⁸ Coleridge (kōl'rīj), 卽 Samuel Taylor Coleridge, 英國詩家 (1772-1834).

⁹ Shelley (shēl'i), 卽 Percy Bysshe (bīsh) Shelley, 英國詩家 (1792-1822).

¹⁰ Shakespeare (shāk'spēr), 卽 William Shakespeare, 英國詩家及曲劇家 (1564-1616).

¹¹ Bow in profound respect, 深敬.

¹² Masters of literature, 文學名家.

are apt to be broad and his judgment prone to be sound. More than all, he has an inner source of joy and a perpetual source of comfort. "If," said Fénelon,¹ "the riches of both Indies,² if the crowns of all the kingdoms of Europe, were laid at my feet in exchange for³ my love of reading, I would spurn them all."

3. AN AGE OF BOOKS

"The best university is a collection⁴ of good books," says Thomas Carlyle,⁵ and to his own credit⁶ he it said⁷ that he added not a few books to⁸ the collection. We are living in the book age of the world's history. Books are within the reach of all and the young man who cannot build up a library on a cash basis⁹ will find that his credit is good with¹⁰ publishing houses which are engaged in supplying the world's need in the line of¹¹ solid literature. What splendid "sets"¹² of books are being issued!—Emerson,¹³ Carlyle, Browning,¹⁴ Longfellow,¹⁵ Tennyson¹⁶—how handsome they look! What beautiful binding! How clean the type and readable the page! One dollar down¹⁷ and a dollar a month for "sets" of history, biography, poetry, and famous collections of classical literature. Even if we apply Emerson's "Three Rules,"¹⁸ there is an ample supply of literature for all: "First, never read a book until it is famous; second, never read a book until it is a year old; third, never read a book unless you like it."

¹Fénelon (fān'-lōn'), 法國著作家 (1651-1715). ²Both Indies, 東西兩印度. ³In exchange for, 交換. ⁴Collection, 宗; 收集. ⁵Thomas Carlyle (tōm'ās kār-lil'), 蘇格蘭文章家及歷史家 (1795-1881). ⁶To his own credit, 自增聲價. ⁷Be it said= let it be said, 可稱; 可謂. ⁸He added not a few books to, 他又自著數書以加入之. ⁹On a cash basis, 用現金. ¹⁰His credit is good with . . . , 彼對於 . . . 之信用完全無缺. ¹¹In the

力必健全。不但此也，其人又有一種內蘊之快樂，與一種不絕之安適。“假如，”費恩郎言，“以東西兩印度之財富，假如以全歐洲各國之王冕，置諸我足下，以易我讀書之愛好，我寧蹴而去之也。”

三. 書籍時代

“最優良之大學乃好書一宗而已，”此喀辣愛爾之言也，喀氏於此一宗好書之外，又可謂能著書以加入之，以自增其聲價者。吾人今日實處於世界史中之書籍時代，書籍人人能得之，而青年之無力以現款購置圖書者，得以信用與出版家之發行實質文學書以供給世界所需要者相約定。何等精良之“成套書”曾已發行乎！——伊默深，喀辣愛爾，勃樂銀，郎法魯，鄧納遜——書式何等美觀乎！裝訂豈何佳歟！字體何等清顯，書頁何等易讀歟！現付一圓，隨後月付一圓，即可購得“成套”之歷史，傳記，詩歌，及有名之古人文學著作一宗矣。即使吾人欲用伊默深之“讀書三例，”而合於此三例之文學書亦有適當之供給也：“第一，非著名之書勿讀；第二，非版已一年之書勿讀；第三，非心所好之書勿讀。”

line of, 關於...一項。¹² “Sets,” 成套之書；叢書。¹³ Emerson (ēm'ēr-sūn), 卽 Ralph Waldo Emerson, 美國文章家，詩家，及哲學家 (1803-1882)。¹⁴ Browning (brəʊn'ɪŋ), 卽 Robert Browning, 英國詩家 (1812-1889)。¹⁵ Longfellow (lɒŋ'fɛl-ō), 卽 Henry Wadsworth Longfellow, 美國詩家 (1807-1882)。¹⁶ Tennyson (tɛn'ɪ-sūn), 卽 Alfred Tennyson, 英國詩家 (1809-1892)。¹⁷ One dollar down, 祇須付現金一圓。¹⁸ “Three Rules,” 指下文。

4. BOOK LOVERS

There are forty million people living in the British Isles,¹ and of these John Morley affirms that there is only about one million who are book lovers and book buyers; and yet there is no better ornament for a home than a neat collection of books. And why not such² a literary cozy corner in every home, especially in these days when the best books are the cheapest—to-day, when a volume of Emerson³ or Shakespeare⁴ may be had for a quarter.⁵ Even though you cannot find time to read and meditate, you do a splendid thing when you place a score of good books in the pathway of your children. It is recorded of Dr. Johnson⁶ that, when a boy, believing that his brother had hidden some apples beneath a large collection of books lying up amid the dust and cobwebs of a garret in his father's bookstore, he clambered thither to discover and capture the treasures upon which he had set his mind. The apples were not to be found, but the works of Petrarch⁷ attracted the attention of young Johnson and aroused him to mental energy and intellectual pursuits. Books are silent creatures, but they are alive with a strange mental energy and breathe an atmosphere of spiritual power. Scatter them about, with here and there an illustrated weekly paper. Cast thy bread upon the waters and thou shalt find it after many days.

¹British Isles, 不列顛羣島, 包括 Great Britain, Ireland, 及其附近之諸小島. ²And why not such . . . =and why there should not be such. . . . ³Emerson (ém'er-sz'n), 即 Ralph Waldo Emerson, 美國文章家, 詩家, 及哲學家(1803-1882). ⁴Shake-

四. 嗜書之人

住於不列顛羣島者計四千萬人，而此四千萬人中，約翰毛賚謂僅一百萬人為嗜書之人及購書之人；惟家庭最好之裝飾品，未有過於一宗清潔之藏書矣。人居今日，最佳之書能以最廉之價購得之，何不家家設備一隅，可以安坐讀書乎——今日者，一本伊默深或莎士比亞之著作，需價僅數角耳。君即無暇細讀而深思，然購書數十冊，置諸兒童出入必由之處，亦一美事也。向傳約翰孫博士為童子時，疑其兄藏匿蘋果數枚於一大宗書籍之下，蓋其父開一書肆，而書肆之屋頂閣樓，藏有大宗書籍也，約翰孫竊入閣樓尋蘋果，欲得其所求之寶藏而佔有之。蘋果雖未能得，而皮屈拉克之著作，獨引起少年約翰孫之注意，而作起其心志上之奮力與智慧上之企圖。書籍固默不發言之動物也，然有奇怪之心志上之奮力生於其間，而又吹出一種精神上之權力之空氣。望將書籍散置於各處，并於其間置星期雜誌之插有圖畫者。擲麵包於水中，更歷多日之後，君仍將察見之也。

speare (shāk'spēr), 即 William Shakespeare, 英國詩家及曲劇家 (1564-1616). ⁵ A quarter, 一元之四分之一. ⁶ Dr. Johnson (jōn'sūn), 即 Samuel Johnson, 英國字典編纂家及著作家 (1709-1784). ⁷ Petrarch (pē'trärk), 意大利詩家 (1304-1374).

5. WORLD CLASSICS

Matthew Arnold¹ has said that there are only five world classics: (1) Homer,² (2) Dante,³ (3) Shakespeare,⁴ (4) Milton,⁵ (5) Goethe.⁶ Twenty-five thousand new books are being printed every year, but the great books of the past and present are few in number and not hard to find. Any one of the popular classifications known as "The World's Best Books" will reveal to you the literary treasures of the ages. Read persistently—and read the best. Read history. Read poetry. Read biography. Read the great novels. Read the writings of the great scientists. Read! Read!! Read!!! Remember, Carlyle⁷ said, "The best university is a collection of good books."

6. HOW TO READ

Have you ever learned how to read? "Read? Why, certainly," you answer. "I learned how to read when I was a child." And yet few of the graduates of our public schools know how to read. They can read, write, and spell, but they have no genius for literary analysis and dissection. It is a great thing to know how to tear a paragraph to pieces and get out all the good there is in it. It's a fine thing to master the page of a strong book before you turn it over. Let me quote a great authority. Lord Macaulay⁸ said: "When a boy I began to read very earnestly, but at the foot of every page I stopped, and obliged myself to give an account of what

¹ Matthew Arnold (mäth'ū ar'nöld), 英國文章家及詩家 (1822-1888). ² Homer (hō'mēr), 希臘敘事詩家, 大約生於西歷紀元前之九世紀. ³ Dante (dän'tē, 或照意大利音讀 dän'tā), 意大利詩人 (1265-1321). ⁴ Shakespeare (shāk'spēr), 名 William, 英國詩家及曲劇家 (1564-1616). ⁵ Milton (mil'tŷn), 名 John, 英國詩

五. 世界名著

麥島阿諾爾特謂世界名著祇有五種：(一)荷馬，(二)鄧脫，(三)莎士比亞，(四)米而登，(五)歌德。每年新書之印行者，計二萬五千冊，然過去及現在之大著作爲數甚少，求而得之不難也。任何一種之通行類別，凡以“世界最良作品”名者，皆能以古今文學寶藏示君。讀之勿宜倦——且宜讀最好之書。讀歷史。讀詩歌。讀傳記。讀名小說。讀大科學家之論著。讀！讀！！讀!!! 記憶喀辣愛爾之言，“最好之大學，卽是一宗好書。”

六. 如何讀書

君知讀書之法乎？“讀書之法？什麼，自然知道的，”君必答我說。“我從就學得讀書之法。”然而少數公立學校之畢業生知讀書之道。彼輩固能讀，能寫，能拼字也，然無文學的分析及解剖之才能。取書中之一節，扯成零片，盡得其中之美質而有之，乃讀書之大事也。讀一冊厚書，於舍去此書之前，盡得書中之祕，尤讀書之佳事也。我今且引一大著作家之言。麥考來云，“我爲兒時，讀書卽勤，每讀一

家 (1808-1874)。* Goethe (gū'tā), 德國著作家 (1749-1832).
7 Carlyle (kār-lī'), 名 Thomas, 蘇格蘭文章家及歷史家 (1795-1881). * Macaulay (mā-kó'li), 名 Thomas Babington, 英國歷史家, 文章家, 詩家, 及政治家 (1800-1859).

I had read on that page. At first I had to read it three or four times before I got my mind firmly fixed; but now, after I have read a book through once, I can almost recite it from beginning to end.”

7. SLOW READERS

F. W. Robertson,¹ the great English preacher, was a great reader. He compelled universal literature² to yield its gems and jewels that his public discourses might thereby be enriched and beautified. But he was a slow reader. He mastered what he read. With him the pages turned slowly. Each page was well scanned,³ well studied, and well marked.⁴ He never skipped a paragraph and seldom missed an idea. Listen: “I read hard, or not at all—never skimming—never turning aside to⁵ merely inviting books; and Plato,⁶ Aristotle,⁷ Butler,⁸ Thucydides,⁹ Sterne,¹⁰ Jonathan Edwards,¹¹ have passed like the iron atoms of the blood into my mental constitution.”¹² He adds: “I never knew but one or two fast readers and readers of many books, whose knowledge was worth anything. Miss Martineau¹³ says of herself that she is the slowest of readers, sometimes a page in an hour; but then what she reads she makes her own.”

¹ F. W. Robertson (rōb'ért-sūn), 不詳。 ² Universal literature, 全世界通行之文學, 即最優美之文學也。 ³ Scanned, 諷誦。 ⁴ Marked, 作記號, 謂將切要之句段記出也。 ⁵ Turning aside to, 旁覽。 ⁶ Plato (plā'tō), 希臘哲學家 (427-347 B. C.)。 ⁷ Aristotle (ār'is-tōt'l), 希臘哲學家 (384-322 B. C.)。 ⁸ Butler (būt'lér), 疑指 Samuel Butler, 英國善於譏諷之詩人 (1612-1680)。 ⁹ Thucydides

頁，必暫停片刻，細思所讀者爲何語。初時必讀三遍至四遍，我心始定；今則將全書讀過一遍後，即能從頭至尾，述其大略矣。”

七. 讀書遲緩者

英國大傳道家魯伯森，乃一大讀書人也。彼迫令世界文學中產出寶石珠飾，使彼之公開演講，得由之而富麗。但彼乃一讀書遲緩之人也。惟其所讀者無不諳熟。彼讀書時，書頁之翻過也甚緩。每一書頁，必細細諷誦，細細研究，細細標記。彼從不越過一段，且不遺漏一意。請聽其言：“我讀書必認真，否則寧不讀——從不草率從事——從不分吾心於引人注意之他書；柏拉圖，亞里斯多德，白脫勒，叔息第諦，施德恩，愛德胡訾之著作，有如血管中之鐵質點之輸入吾心。彼又有言曰：“讀書極快而又極多之人，其智識稍有價值者，吾祇知一二人而已。馬梯孛女士自謂爲讀書最緩之人，有時讀一頁書，須費一小時之久；但彼所讀之書，完全爲彼所有也。”

(thū-sid'í-dēz), 雅典史家 (471?—400? B. C.). ¹⁰ Sterne (stárn), 即 Laurence Sterne, 英國小說家 (1713—1768). ¹¹ Jonathan Edwards (jón'á-thán éd'wērdz), 父子二人同名, 父爲宗教家及心理學家 (1703—1758); 子爲宗教家 (1745—1801). ¹² Mental constitution, 心智之組織; 智慧之性體. ¹³ Martineau (már'ti-nō), 即 Harriet Martineau, James Martineau 之姊, 英國著作家 (1802—1876).

8. THE MASTER BOOK¹

This is not a religious exhortation,² and we are not conducting a literary experience meeting; but there is one thing which it is safe to say, and that is, that a knowledge of the English Bible is as good as a liberal education.³ The great orators have plucked their plumes⁴ from that old book known as "The Book."⁵ No man can afford to be ignorant of it. Listen to these words by Joseph Cook:⁶ "If an inhabitant of another planet were to visit our sphere, and should ask to see the most significant, victorious, and precious object now known to man, I, for one,⁷ should unhesitatingly show him the Bible."

¹The Master Book, 經書. ²Religious exhortation, 宗教上之勸誘. ³Liberal education, 優秀之教育. ⁴Plucked their plumes, 採摘羽毛, 謂取得菁華也. ⁵"The Book," 指 the English Bible. ⁶Joseph Cook (jō'sēt kōōk), 美國宗教家及演說家 (1838-1901). ⁷For one, 即其一也; 亦是一人.

八. 第一要書

此非宗教上之勸說也，而吾人亦並不開文學經驗會；惟有一事不妨直說，即英文聖經之智識，與高尚教育同樣優美也。大演說家於此老書中採摘其飾品。人未有能舍是書而不顧者。請聽柯克之言：“別一行星中之人，如來遊歷吾人之地球，而問及人類最重要，最占勝，最寶貴之物，我必不稍遲疑而以聖經示彼也。”

STIMULANTS

I. EXPERIENCES AT THE BAR¹

I once asked a leading lawyer of Pennsylvania² if he would appear before a body of young men and give them a talk on his "Experience at the Bar." He replied, with a twinkle in his eye, "Which bar do you refer to?"³ He had had experience at several bars. He was a bright, clever-headed genius, who had seen much of the world and had come through life's conflicts not much the worse for wear.⁴ He took a glass occasionally, placed wine upon the table for the use of his friends, and always seemed to have perfect command of himself.⁵ He stands as a representative of a certain class of citizens who indulge in intoxicants moderately,⁶ and who never seem to be called upon to suffer the woes which follow in the wake of⁷ the victim of strong drink. In marked contrast⁸ with this type is the individual who is dubbed⁹ by his neighbors as a "temperance crank."¹⁰ He hates the sight of a rum bottle¹¹ and takes fire at the mention of a saloon.¹² He would die in horrible agonies rather than touch a drop of the "accursed stuff."¹³ He has all the fire and wrath of an old-time abolitionist.¹⁴ He is the sworn enemy of the liquor traffic. Which individual is the best friend of humanity? Which does the most for society? Which is nearest to the truth?

¹Bar, 酒店, 亦作辯護士在法庭所站立之地位解. ²Pennsylvania (pên-sil-vā'ni-ā), 美國州名. ³"Which bar do you refer to?" 意謂指法庭抑指酒店也. ⁴Not much the worse for wear=not much damaged by use. ⁵Have perfect command of himself, 頗能自制. ⁶Indulge in intoxicants moderately, 稍微飲

興 奮 劑

一. 在排中之經驗

某次我問本薛阜尼亞州之一著名律師，彼肯否與一羣青年相見，以“在排中之經驗”爲彼輩演講。此人目閃閃而答曰，“你所指的是什麼排？”此人在幾種排中皆有經驗。此人爲一活潑，聰敏之人，飽經世故，與人世一切不得意之事戰而此志未嘗或灰。彼間或飲酒，置酒桌上以款客，觀其狀似頗能自制者。有一類之市民，雖飲酒而却有節制，從不受彼犧牲己身於烈酒者之禍。與此類之人絕相反者，乃人所共呼爲“戒酒狂者”是也。若此人者，見酒則憤，聞人道及酒店，則怒形於色。彼寧受大痛苦而死，不願一觸此“惡物。”曩時主張廢除奴制者之一切熱烈及憤怒，其人皆有之。彼乃以酒爲業者之大仇也。此二類人，孰爲人道之良友？對於社會誰爲功多？誰爲近理？

酒。 ⁷ Follow in the wake of, 步後塵。 ⁸ In marked contrast, 顯然不同。 ⁹ Dubbed, 稱以；呼以...之名。 ¹⁰ “Temperance crank,” 禁酒狂。 ¹¹ Rum bottle, 酒瓶。 ¹² Saloon (sì-lōōn'), 酒店。 ¹³ “Accursed stuff,” 指酒。 ¹⁴ Old-time abolitionist, 主張廢止蓄奴者。

What shall be a young man's relationship to the saloon and to the drinking habits and customs of to-day? I would advise you to judge no man in the matter of meat and drink,¹ but have a high standard for yourself. As for social customs, no man of sense or backbone² will permit them to stand in his way³ for a moment. And with reference to the care of the body, no man who takes moderately good care of himself should need a stimulant until after he is sixty years of age, and not much then⁴ if he has planned well the work of his life and is beginning to enter upon the period of human relaxation.⁵ When men have discovered the secrets of the body and have learned the delights of physical culture and daily exercise the liquor traffic will be a thing of the past.⁶

2. UNIVERSAL EXPERIENCE

For young men seeking to lay solid foundation for health and wealth, I would offer a general proposition⁷ built upon the experiences of all nations in all ages, namely, strong drink is an enemy of the race. The saloon⁸ is a national nuisance⁹ and an individual curse.

3. CARNEGIE¹⁰ AND WHISKY

Rum is on the run. Doctors say it is no good. Lawyers affirm that it makes trouble. Generals assert that liquor opens the door for defeat. Preachers proclaim that

¹ In the matter of meat and drink, 就肉與酒二事而言。
² Man of backbone, 有脊骨者, 謂有能力者。 ³ Stand in his way, 攔阻; 阻礙。
⁴ Not much then, 卽至爾時亦不必多。 ⁵ Human relaxation, 人類之懈弛, 謂退老也。 ⁶ A thing of the past, 已

青年對於酒店之關係與其對於今日飲酒之習慣及風俗之關係，究宜如何？我勸諸君不以肉與酒之跡而論人，但勸諸君務宜自立一高大之標準。至於社會風俗，凡人之有意識者，及有仔肩者，決不令其阻我之程途也。若以養生而言，凡人之略能自慎者，非年屆六十，固無藉乎與奮劑之助力，即六十歲人，苟其一生工作，佈置有方，而六十歲後，可以稍稍入於人生應行懈退之境者，亦無須多飲與奮劑也。迨人類發見身體之祕，且學得體育及每日操練之樂後，酒之營業，即成爲過去之事矣。

二. 全世界之經驗

對於青年之欲立健康與富有之基者，我可供以一普通之建議，此建議基於全世界古今一切經驗而成，即濃酒爲人類之仇敵是也。故酒店爲國家之害，個人之禍。

三. 卡納奇與威士忌酒

糖酒盛行矣。醫生言此物不善。律師言此物爲肇禍之原。軍官謂美酒實開戰敗之門。傳道者謂酒足以損人之品行。有產業

性之事，謂後來無之也。⁷ Proposition, 提議。⁸ Saloon (sá-lōon'), 酒店。⁹ Nuisance (nú'sáns), 騷擾。¹⁰ Carnegie, 卽 Andrew Carnegie (án'drōō kār-nēg'ī), 蘇格蘭人，入美籍，以鋼鐵致富 (1837-1919)。

it blasts¹ character. Property owners are on record to the effect that it decreases values. Business men are agreed that it stands in the pathway of² commercial success. Here is the way Andrew Carnegie, the American millionaire, deals with the subject. Mr. Carnegie, in his book, "The Empire of Business," says: "The first most seductive³ peril and the destroyer of most young men is the drinking of liquor. I say to you that you are more likely to fail in your career⁴ by acquiring the habit of drinking liquor than from any or all temptations likely to assail⁵ you. You may yield to almost any other temptation and reform⁶—may brace up and if not recover lost ground,⁷ at least remain in the race,⁸ and secure and maintain a respectable position. But from the insane thirst for liquor escape is almost impossible. I have known of few exceptions to the rule."

4. TURN THE GOBLET DOWN⁹

The saloon is a national nuisance and an individual curse. It is in touch with¹⁰ every vile thing in our civilization. There is not a thief, burglar,¹¹ or cutthroat who does not feel strangely at home¹² in a saloon. Every man who is an enemy of society loves the atmosphere of the saloon. The saloon is the manhole¹³ out of which there comes forth the foul stench¹⁴ of the moral sewerage¹⁵ of the world. It is the center of crime and the source of every sin. It hides itself behind a screen¹⁶ and loves the darkness of the night. It has been discovered that "tainted meat"¹⁷ is

¹ Blasts, 破壞. ² Stands in the pathway of, 阻礙. ³ Seductive, 誘惑的; 蠱惑的. ⁴ Career, 前程; 終身事業. ⁵ Assail, 攻; 襲. ⁶ Reform, 改行爲善. ⁷ Recover lost ground, 恢復已失之地, 謂追及他人也(以賽跑爲喻). ⁸ Remain in the race, 仍舊賽跑而不惰. ⁹ Turn the goblet down, 倒放酒杯, 謂不飲酒也.

者之記載，稱酒足以減地產之價值。商人羣稱酒之爲物足以阻害商業之成功。茲舉美國巨富安特祿卡納奇論酒之言於此。卡納奇著有“商業帝國”一書，中有一節曰，“最足惑人之禍與許多青年之破壞者，乃濃酒之嗜飲是也。我今可以對君言，飲酒之習慣一成，其足以使君之終身事業失敗，實較其他任何一種或各種引誘物爲尤甚。君可屈服於無論何種引誘物，而悔改以復其初——可以堅持，且即不能追上他人，亦必能徐徐而進，保持一適當之地位。但狂飲之習慣一成，欲脫離之，殊爲不易。持此例以例人，以我所知，能逃於例外者殊少也。”

四. 將酒杯向地

酒店乃國家之累，個人之禍。酒店在現代文化中，與一切罪惡相接觸。賊也，盜也，以及殺人之兇手，無一不以酒店爲安樂之所。人之見仇於社會者必愛酒店中之空氣。蓋酒店乃地上通入陰溝之大孔，世界道德溝道中一切穢氣，皆自此孔而出。酒店者，誠罪之中心，惡之根源也。是物也，隱於帷幕之後而愛夜間之昏黑。近來發見芝加哥酒店之以敗

Goblet, 無柄酒杯。 ¹⁰ In touch with, 與...有接觸。 ¹¹ Burglar, 夜盜。 ¹² Feel at home, 安。 ¹³ Manhole, 地面洞口之可容一人通入陰溝者。 ¹⁴ Stench, 臭。 ¹⁵ Sewerage, 陰溝。 ¹⁶ Screen, 幪幕。 ¹⁷ "Tainted meat," 敗腐之肉物。

being used in hundreds of saloons in Chicago¹ for "free lunches."² There is no place where tainted meat seems to be so much at home as in a saloon. It is not the most dangerous thing in the saloon either. Ale³ sounds like fail, bar sounds like scar,⁴ gin⁵ sounds like sin, porter⁶ sounds like gutter, wine sounds like whine, whisky⁷ sounds like risky, and saloon sounds like doom.

¹Chicago (shì-kó'gō), 美國第二大城名。 ²"Free lunches," 便食。 ³Ale, 酒名。 ⁴Scar, 瘡疤; 創痕。 ⁵Gin, 酒名。 ⁶Porter, 酒名。 ⁷Whisky, 酒名。

肉供便食者，有數百家之多。人無論在何地，其以敗肉爲甘者，未有如其在酒店中矣。然在酒店中，敗肉猶非最危險之物。愛爾酒之讀音似失敗，酒排之讀音似瘡疤，涇酒之讀音似罪惡，巴得酒之讀音似水溝，酒之讀音似哀鳴，威士忌之讀音似冒險，酒店之讀音則似定罪。

GENIUS

I. A MIDSUMMER MEDITATION¹

During my vacation several years ago I spent a week in a manufacturing² town whose population numbers about five thousand. An old resident of the place, whom I had the pleasure of meeting, informed me, not only with reference to the "points of interest,³ for which the thoughtful vacationist⁴ is always on the lookout,⁵ but went so far as to single out⁶ a dozen or more individuals whose personality⁷ happened to be of such a pronounced⁸ type as to make them conspicuous⁹ in their individuality, standing head and shoulders above their townsmen,¹⁰ a wonder to their neighbors, a mystery to themselves, and an honor to the entire community.¹¹ One man was described as a "born orator," while another was praised as a "born poet." This man was a "born preacher," while that man was a "born leader." The list numbered about twenty, I should say, among which there was a "born musician," a "born artist," a "born doctor," a "born lawyer," a "born statesman," a "born politician," a "born financier,"¹² and a "born accountant."

I was strongly impressed with the fact¹³ that (if my informant informed me correctly) they did not appear to be in any case¹⁴ two of a kind.¹⁵ There were not two "born

¹ Meditation, 沈思; 默想. ² Manufacturing, 製造. ³ Points of interest, 利益之點; 注意之點. ⁴ Thoughtful vacationist, 有思想之假期旅行者. ⁵ On the lookout, 訪求. ⁶ Single out, 選出; 舉出. ⁷ Personality, 品格. ⁸ Pronounced, 明顯; 顯著. ⁹ Conspicuous, 顯著; 明顯. ¹⁰ Standing head and shoulders above their

天才

一. 中夏沈思

數年之前，吾以避暑赴某城，小住一星期，城以製造工業著，居民約五千人。其地有一老居民，我得與之相遇，頗爲欣幸，彼與我談，不獨以關於有思想之避暑者所訪求之“利益點”一一告我，而且舉出其地之一二十人以告我，此一二十人者，皆行能優異，聲譽卓著，立於城民之間，而獨出乎城民之上，鄰人視之以爲奇，自己思之以爲異，全城得之以爲榮。某甲則稱爲“天生之演說家，”某乙則稱爲“天生之詩人。”丙爲“天生之傳道者，”丁爲“天生之領袖。”開爲一單，吾敢說可得二十人，其中有一“天生之音樂家，”一“天生之藝術家，”一“天生之醫生，”一“天生之律師，”一“天生之政治家，”一“天生之政治學者，”一“天生之理財家，”與一“天生之會計員。”

吾聞(假如告我者之言而確)此輩天才，皆無匹敵，此事殊令我興感。城中並無兩個“天生

townsmen, 頭肩皆出同城人民之上; 出人頭地; 出類拔萃。
¹¹The entire community, 全城。 ¹²Financier, 理財家。 ¹³Impressed with the fact, 頗有感於...一事 ¹⁴In any case, 在任何一類中。 ¹⁵Two of a kind, 一類中有二人。

musicians" or two "born orators" to dispute the right of sovereignty¹ in their own particular department of genius.² Each one of these men of genius stood forth alone and aloft,³ rising like some cloud-robed mountain peak, in solemn and sublime splendor⁴ up and above the broad level of common humanity,⁵ stretching down below. This impressed me as being extremely pleasant and convenient and agreeable for⁶ the favored few,⁷ "born" to honor and immortality.⁸ But after a most thorough search through the befogged brain apparatus⁹ of my friend, the aged resident above referred to, who, by the way,¹⁰ appeared to move in the mist thrown off by these great snow-clad, ice-bound mountain peaks of human greatness,¹¹ beneath whose shadow he groped his uncertain way—I failed to ascertain that the remaining four thousand nine hundred seventy-five (more or less) specimens of humanity¹² had been brought into this world with any definite plan or purpose on the part of God or nature.¹³ Born evidently for nothing in particular, except perhaps to provide an immense platform upon which these fifteen or twenty might strut forth, backward and forward and sideways, robed in the glittering garb¹⁴ of their own greatness. This set my thought manipulator¹⁵ in motion. I retired to my room, opened a fresh bottle of ink, adjusted a new pen in the holder, arranged a slice of snow-white paper on my desk,

¹ To dispute the right of sovereignty, 爭得其最高權; 爭雄.
² Particular department of genius, 特種天才. ³ Stood forth alone and aloft, 獨標高蹤. ⁴ Solemn and sublime splendor, 尊嚴崇高之榮耀. ⁵ Broad level of common humanity, 人類普通之平面; 一般人之普通程度. ⁶ Being extremely pleasant and convenient and agreeable for, 頗爲 . . . 而歡欣便利且快意. ⁷ Favored few, 得天獨厚之數人. ⁸ Immortality, 永生

之音樂家”或兩個“天生之演說家”同在其自己所特具之異能上爭其首出之權。此諸技能穎異之人，高出儕輩之上，正如山巔之矗入雲霄，狀貌尊嚴，儀度俊偉，俯視彼廣遠無際之平地卑卑在下矣，此諸奇才之於恆人，亦猶是也。我對於此事，頗為感動，聞彼少數得天獨厚之人，“天生”享受榮華，“天生”享受永生，我為之歡樂，為之自在，且為之滿意。然其餘之四千九百七十五人（或過於此數或少於此數），天之所以使之生於斯世者，有無固定之計畫或宗旨，吾細細搜求於吾老友，即上述之年邁居民，之昏霧腦筋中，終不可得，此老人似終身行動於偉大人物勢力之下，如在冰雪所包蔽之大山巔所放散之烟霧中，暗中摸索，迄不能求得其正路也。此四千九百七十五人，並無天生特才，不問而知，其所能者，大率不過供給一極大壇基之材料，俾彼十五人至二十人者，得穿其自己所以偉之光榮袍服，在壇上東西進退，行走自如耳。此又致吾之思想指揮機於運動矣。我遂回入室中，揭開一瓶新墨水，裝一新筆頭於筆管上；鋪潔白之紙一張於書

不滅。⁹ Befogged brain apparatus, 昏霧之腦筋。¹⁰ By the way, 順便道及。¹¹ Mountain peaks of human greatness, 偉大人物之山巔；大人物之高出庸衆。¹² Specimens of humanity, 人。¹³ On the part of God or nature, 在天帝之一方面；由天而言之。¹⁴ Glittering garb, 閃光之服。¹⁵ Thought manipulator, 思想指揮器。

and waited for my thought indicator,¹ inspired by the electricity of an old but still vigorous truth, to tick forth² its sparks of genius. The result is respectfully submitted.

2. GENIUS AND HARD WORK

"Genius is capacity³ for hard work" along the line of⁴ your own natural qualifications.⁵ There are "born poets," "born orators," and "born musicians," and every man is a "born" something, and every man is born for something.⁶ The man who finds out what God has qualified him to do⁷ and who does that—all of that—that all the time—that and nothing but that—and that with all his heart—will some day be crowned with⁸ the appellation⁹ of "genius." "Second nature" usually turns out to be seconded¹⁰ nature. Nature says, "I move." Human nature says, "I second the motion"; and then the bill passes both houses,¹¹ head and heart, and the will never vetoes¹² such action. There is something you can do; you can do it better than you can do anything else; you can do it better than anybody else can do it. There is something for you to do which will remain undone for all time and eternity¹³ if you don't do it. Genius in its root and essence¹⁴ means that one man can do just about one thing and do it well. Genius is one man doing one thing, and doing it as well as one man can do one thing—who loves to do that one thing, and loves to do nothing else as well, and does nothing else but what he loves to do. The greatest discovery in the world

¹ Thought indicator, 思想表示器. ² Tick forth, 作記號; 寫.
³ Capacity (kâ-päs'i-ti), 能力; 力量. ⁴ Along the line of, 遵 . . . 之道; 依 . . . 之線. ⁵ Natural qualifications (kwöl-i-fî-kâ'shünz), 質稟.
⁶ Born for something, 天生配作某事. ⁷ Qualified him to do, 賦彼以作 . . . 之能. ⁸ Crowned with, 冠以; 寵以. ⁹ Ap-

桌上，待候我之思想指示機，一經被彼雖舊而其實有力之真理之電器所觸動，即可記出彼天才之星點。其結果敬謹呈閱。

二. 天才與耐勞

“天才乃耐勞之力量”一語，係對於質稟而言。有“天生之詩人，”“天生之演說家，”與“天生之音樂家，”人人爲一“天生”之某某家，亦即人生而即能爲某事。人若察得天所賦彼之爲事能力而即竭能以爲之——一概取而爲之——日日爲之——專爲其事而不別爲他事——且盡心爲之——則將來必有得到“天才”之美名之一日。“第二天性”常變爲成就天性。天性言曰：“我提議。”人性續曰，“我附議”；於是此議案通過上下兩院，即首與心，蓋意志決不對於此種行爲而施用其否認權也。必有事焉，爲君所能爲；君爲此事，又較爲他事爲佳；且君爲此事，又較他人爲之爲佳。又有事焉，君必爲之，君若不爲，則其事必至永遠不爲矣。天才之真義，即一人僅能爲一事而盡善。故天才者，一人爲一事，且爲之盡善如一人能爲一事之善——其人好爲此一事，不好爲他事，且非其所好之事則不爲。世界最大之發現，莫

pelation (äp-ě-lě'shǔn), 美名。¹⁰ Seconded, 成就。¹¹ Both houses, 兩議院(此處指 head 與 heart)。¹² Vetoes (vě'tōz), 主席之裁決。¹³ For all time and eternity (ě-tūr'nǐ-tǐ), 永遠。¹⁴ In its root and essence (ěs'ěns), 實在; 真義。

is the discovery of a man.¹ Every man is a "born genius." Every man has peculiar qualifications for some special work. If he never finds out what it is, his life rises no higher than the average level;² if he does find out, then there rises a mountain peak on the plain. Genius is an eye to see, an ear to hear, a heart to feel, a hand to seize, a head to scrutinize,³ a brain to analyze, a mind to utilize, and a will to realize, and feet that shall keep step to⁴ the pulse beat of just one soul-throbbing thought,⁵ "This one thing I do."

3. NATIONAL CHARACTERISTICS

The Irish⁶ have a genius for humor, the French⁷ for wit, the English⁸ for tenacity, the German⁹ for plodding, the Italian¹⁰ for expression, the Spaniard¹¹ for spirit, the Hebrew¹² for shrewdness, the African¹³ for emotion, the Chinese for imitation, the Japanese¹⁴ for industry, and the American¹⁵ for enterprise, and so each individual has some peculiar trait¹⁶ favorable to some one trade or profession. The eye has a genius for light; the ear has a genius for sound; the nose has a genius for fragrance; tongue for taste; stomach for digestion; brain for thought; hands for motion; nerves for emotion; feet for locomotion;¹⁷ and so every man, like every member of man's body, has a genius, a leaning, a bent or bending toward some one favorite occupation.¹⁸ The right hand has a genius for aggressive work,¹⁹ in this

¹ Discovery of a man, 發見一人之真能. ² The average level, 平均之平面; 普通之才能. ³ Scrutinize (skrōō'ti-niz), 辨別. ⁴ Keep step to, 與 . . . 同其步驟. ⁵ One soul-throbbing thought, 心靈躍動之思想. ⁶ Irish (i'rish), 愛爾蘭人. ⁷ French (frēnch), 法國人. ⁸ English, 英國人. ⁹ German (jūr'mǎn), 德國人. ¹⁰ Italian (i-tāl'yǎn), 意大利人. ¹¹ Spaniard (spān'yǎrd), 西班牙

如發現一人。人人爲“天生之天才。”人人有特具之資稟，以作特別之工。假如其人不能尋得此工，則其人之一生不能高出於平均之平面；如其發見之，則平面上起一高峯矣。天才者，卽有目能視，有耳能聽，有心能覺，有手能取物，有頭能辨別，有腦能解析，有意識能運用，且有兩足，但得心靈搏躍之一想，卽能與脈搏齊其踏步，追蹤而前曰，“我爲此事。”

三. 國民性

愛爾蘭人之天才爲談諧，法蘭西人之天才爲智慧，英吉利人以堅執稱，德意志人以努力稱，意人善發表，西人有精神，希伯來人之奸滑，亞非利加人之富情感，中國人善摹仿，日本人最勤奮，美國人好冒險，不獨民族也，五官四肢，亦復如是，各具一種特質，利於某種職業。目能見光；耳能聞聲；鼻能知香；舌能辨味；胃司消化；腦司思；手司動；神經思感觸；足司行步；人亦猶人身之官體，各有一種職業而趨進。人之右手有作進取工作之能；刀也，捧也，槌也，傘也，皆

人。¹³ Hebrew (hē'brōō), 希伯來人, 卽 Israelites. ¹⁴ African (āf'ri-kān), 亞非利加洲人. ¹⁵ Japanese, 日本人. ¹⁶ American, 美國人. ¹⁷ Trait, 特性; 特質. ¹⁸ Locomotion, 移動. ¹⁹ Bending toward some one favorite occupation, 傾向於所心好之職業. ²⁰ Aggressive work, 進取之工作.

hand you grasp the sword, cane, tròwel, mallet, umbrella. The left hand has a genius for conserving¹—holds the reins—received packages to hold and carry—supports you if you lean against the speaker's desk² when before the public. The left hand holds the shield, the right hand swings the sword. Genius is supernatural application.³ The only genius which is genuine is genius for hard work. Genius is a capacity for hard work along the line of your natural qualifications. Genius finds out the bendings of the individual nature's "bent" and bends that way.⁴ Genius rises upon the two wings of reflection and repeated action. Genius has discovered that the so-called offhand⁵ has been the longest on hand. Genius has discovered that the lowlands of the county of Effortshire⁶ lead finally to the sun-crowned hills of Ease and Pleasure.⁷ He who searches for wealth but shirks all work⁸ while he searches will be crowned with such success as shadowed⁹ the colored man¹⁰ who, one dark night, took an extinguished candle, and went down into a dark cellar to look for a black cat, which was not there.

4. LABOR MEN AND LAZY MEN

Nothing will "take place"¹¹ for the man who is not willing to take pains.¹² He who trusts always to luck¹³ trusts only to lose. Hard work is the only cure for hard times.¹⁴ For everything that moves there must be something which

¹ Conserving, 隨同; 扶助. ² Speaker's desk, 演說者面前之桌; 演講桌. ³ Supernatural application, 非人力所及之作用. ⁴ Bends that way, 照其人之趨向而進行. ⁵ Offhand, 急速之工作. ⁶ Lowlands of the county of Effortshire, 努力鄉之低地. (Effortshire 非地名, 此處爲假設之地名). ⁷ The sun-crowned hills of Ease and Pleasure, 頂有日光之安樂山 (Ease and

以此手執之。左手有扶助之能——執韁——接受包裹而執持之且攜帶之——君當衆演說時如身體欲倚於演說桌上，則以此手撐住之。左手執盾，右手舞刀。天才者不可思議之作用也。最真實之天才，乃努力之天才也。蓋天才乃照各人天賦之才能而努力之能也。天才察見各人天然之“趨向，”而即遵此趨向而進。天才乘回想與遞演之兩翼而行。天才所發見者，倉卒之工作爲最長之工作。天才所發見者，努力鄉之卑隲地，通入安樂鄉日光照頂之山巔。求富之人，於其求富之時，規避一切工作，則其後所得之成功，必如一黑人於黑夜手持一息滅之燭，入一暗黑之地室，覓一黑貓，而黑貓實不在地室中。

四. 勤者與惰者

人之不願吃苦者必不能成事。人之倚賴運氣者，即倚賴失敗者也。勞苦之作工即所以枚困難之時間。事事物物皆轉動之時，必

Pleasure 亦爲假設之地名)。⁹ Shirks all work, 避去工作。
⁹ Shadowed, 遮避。¹⁰ Colored man, 黑人。¹¹ “Take place,” 出現；成就。¹² Take pains, 吃苦；耐勞。¹³ Trusts to luck, 依賴運氣（意謂不工作也）。¹⁴ Hard times, 困苦之時。

moves not. Every stir needs a stay. The throbbing¹ dynamo² must rest on a foundation which cannot be made to throb. No lightning expresses³ unless there be a tightening of the rails⁴ which afford a narrow pathway. Every liberty has of a necessity⁵ a limitation.⁶ For everything seen there must be an adequate⁷ unseen; for every fruit a deep fixed root. The thing which you are afraid to do will do the most for you if you move forward and to it.⁸ The young man who is looking for a soft spot⁹ will find it at that point where his brains ought to be.¹⁰ The street called Aimless leads to the town of Brainless. The street called Vagueness¹¹ leads to the city of Vacuity.¹² You may yearn for success, but you can't yawn yourself into success.¹³ The man who proposes to live by his wits¹⁴ usually lives by his wickedness. Find the man who goes about with his hands in his pockets¹⁵ and by and by you will find those hands in somebody else's pockets.¹⁶ A bracing¹⁷ atmosphere produces vigorous men. The weak and sickly seek the sunny slope. Those born in the lap of luxury¹⁸ may need the rap of poverty before they do anything which will honor ancestry or enrich posterity.¹⁹

5. GIVE THE WORLD YOUR BEST

Genius is quality. Give the world your best at its best²⁰ and you shall be blessed with the best the world can give. Men have been made immortal²¹ by one act, one speech,

¹ Throbbing, 震動。 ² Dynamo (dī'nā-mō 或 dīn'á-mō), 發電機。
³ Expresses, 顯; 發生。 ⁴ Tightening of the rails, 軌道之緊張。
⁵ Of a necessity, 必須。 ⁶ Limitation, 限制。 ⁷ Adequate, 適當。
⁸ Move forward and to it, 向之而進 (意即試爲也)。 ⁹ Soft spot, 柔軟之點 (意即容易之處)。 ¹⁰ Where his brains ought to be, 應用心力之處。
¹¹ Vagueness, 虛浮。 ¹² Vacuity, 虛空。 ¹³ Yawn yourself into success, 打呵欠而致已身於成功。
¹⁴ Live by his wits, 恃其小智小慧而度日。 ¹⁵ Goes about with his hands in

有一不轉動之物。每一動必有一靜。代那模之旋動也，必裝置於不旋動之基礎上。苟非軌道緊張，但有一狹路，則電不發光。各種自由權必須有一適當之制限。凡有一可見之物，必有一不可見者在，每一果必有一深根。君所不敢爲之事，如試爲之，必大有益於君。青年之求溫軟之處者，及至其處而觀之，將見彼所須用腦之處，適爲此處。街道之以無目的名者，必通入無腦筋之城中。而街道之以虛浮名者，必通入虛空城中。君可渴望成功，但不能以呵欠致已於成功。人之欲恃其智慧而度日者，常度日於奸惡之中。試覓一終日插雙手於衣袋中而遊行之人，再閱若干時，將見其人之手插入他人之衣袋中矣。使人興奮之空氣，實產生興奮之人。弱且病者尋得窮苦之打擊，而後其人乃能奮發有爲，以榮其祖先，而爲其子孫立基業。

五. 請君以最佳之物與世界

天才者，性質也。請君以在最佳之時所有最佳之物與世界，則世界亦必竭其所能，而以最佳之法稱譽君矣。人之所以能永生者，實

his pockets, 雙手插入衣袋內而遊行(意謂遊蕩也)。¹⁶ Find those hands in somebody else's pockets, 見其雙手伸入他人之衣袋中(謂爲竊賊也)。¹⁷ Bracing, 使人興奮的。¹⁸ Lap of luxury, 奢華之衣裙(謂生於奢靡之家庭也)。¹⁹ Posterity, 子孫; 後代。²⁰ At its best, 在其最佳之時。²¹ Immortal, 永存不滅。

one sentence, one book, one poem. The poem which made the man famous was saved by the quality of one verse.¹ The verse that saved the poem, that won immortality for an otherwise unknown poet,² was saved by two lines which flashed³ with the incandescent light⁴ of genius. Genius is quality. Genius is that concentration⁵ of energy and ability which produces the best at its very best. Quality! It is not what you do but how you do what you do. It is not how much, but how well. It is not your sphere,⁶ but your spirit. It is not your position, but your disposition.⁷ "How do you do?" is a more important question than most people suppose.

¹ Verse, 一節詩. ² Otherwise unknown poet, 否則必爲一無名之詩人. ³ Flashed, 發光. ⁴ Incandescent light, 發紅色之光. ⁵ Concentration, 集中. ⁶ Sphere, 範圍; 境地. ⁷ Disposition, 趨向; 旨趣.

由一行爲，一語言，一單句，一書，一詩成之。此使人永生之詩，所以能永不磨滅者，乃由詩中之一節之性質爲之。而此一節詩，即使此全詩永不磨滅，并使作此詩者，得永享大名者，乃由詩中之二行，發現天才之紅光也。天才者，性質也。天才者，乃奮力與能力二者集中，於最佳之時產生最佳之物者也。性質歟！此非君所爲者爲何之謂，乃君如何爲其所爲之謂也。此非所爲者幾多之謂，乃所爲者何等優美之謂也。此非所論於君之境地也，乃論君之精神也。此非論於君之身分也，乃論君之旨趣也。“君如何進步？”一語，其重要實過於吾人之所揣測者。

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