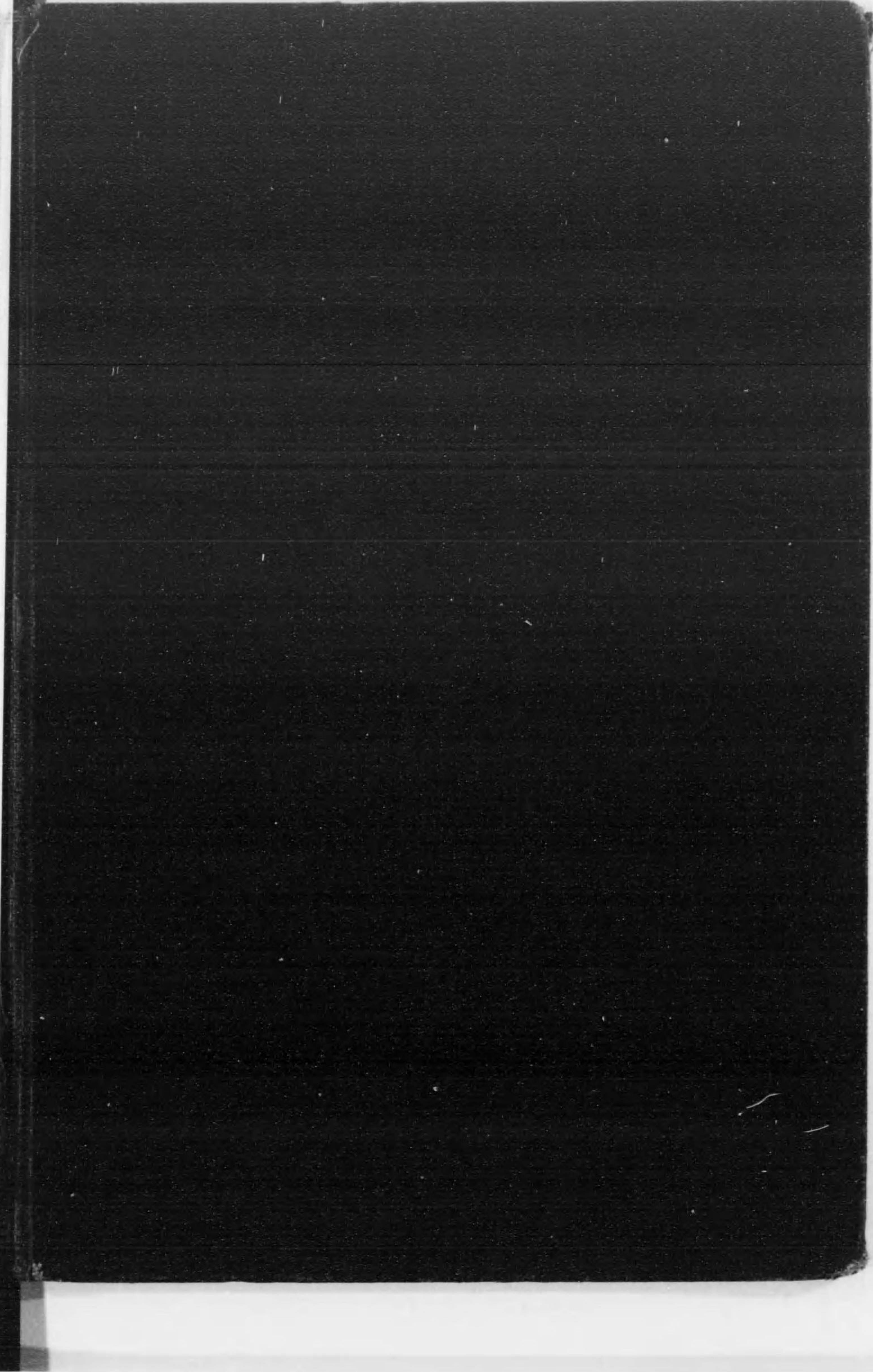


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西洋法算学

大正
4. 1. 28
内交

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ニコラス、シヨンフオール、

Sébastien Roch Nicolas Chamfort は佛蘭西の警句家として、又當代一流の談論家として知られたる人にして、千七百四十一年 Auvergne に生る。父 Nicolas は青物商を營み、Chamfort は其第四子なりと云ふ。長ずるに及んで、彼は笈を負ひて巴里に上り、College des Grassins と云へる神學校の給費生と成る。卒業後暫く身を僧籍に置きたるが、間もなく緇衣を捨て文筆を事とするに至れり。Chamfort と名乗りたるは此頃の事なり。千七百六十四年喜劇 La Jenne Indienne を同じく七十年喜劇 La Marchand de Smyrne を著はし、名聲夙に現はる。千七百七十五年宮中に出入を許されたるが其天成の美貌と機智とによつて、忽ち滿朝の寵愛を受くるに至れり。千七百七十六年悲劇 Mustapha et Zeangir を物し、フォンテンブローの宮殿にて、ルイ十六世及びマリー、アントネットの面前に於て試演せらる。千七百八十一年佛蘭西學士院の一員となる。

之より先、彼はミラボー (Mirabeau) と相知り、此魁傑のために幾多の有形上無形上の助を爲す、分けてミラボーが演説の代作を爲せるは有名なる事實なりと

す。斯くて千七百八十九年佛蘭西革命の亂起るや、彼は意氣昂然

“Those who pass the river of revolution, have passed the river of oblivion.”

(一たび革命の河を渡る者は、忘却の河を渡れる者なり)

と言ひて、昨日まで恩顧を受けたる宮中をも、朝廷の知人朋友をも忘れたるが如く、革命軍に投じ、財産を擧げて一意革命主義の傳播に努めたり。斯くて彼は千七百九十一年八月末まで、ジャコピン俱樂部秘書役なりき。後マラー (Marat)、ロビスピール (Robespierre) 等の稍や穩健なる革命主義唱導せらるゝや、彼が勢力頓に衰へ、政治的生活は爲に終りを告ぐるに至れり。乍併彼が唯一無二の武器たる舌鋒は抑ふるに由なく屢々極端なる共和主義を唱へ、Convention 派の忌憚に觸れ、幾度か入牢せり。出獄後、彼は當路の迫害に憤慨し、短刀を以て自害を計りしが、果たさざりき。折柄彼を斷頭臺に送り、彼が毒舌を沈黙せしめんがため、派遣せられたる吏員に、左の數語を血書して渡せりと云ふ。

“I declare that I wished to die free rather than be

led slave to prison.”

(余は明言す、我は奴隸の如く、牢獄に引きたてられんよりは、寧ろ自由の身にて、死なん事を欲す) 彼は其後數日にして世を去り、變化多き演劇的一生は哀れ終焉を告ぐるに至れり。時維れ千七百九十四年四月十三日の事なりき。彼は死するに先だち、Abbé Sieyès 師に左の辭世を送れりとぞ。

“It is everything and has nothing. I am going at last from a world where the heart must either break or turn to bronze.”

(萬事にして而かも空事なるかな、余は今や遂に我が心腸斷れんか、然らざれば銅鐵化せられんとする世界を去つて、遠く行かんぞす)

本書に掲げたるは、Chamfort が警句箴言の類を集めたる “Maxims et Pensées” 中より、抜萃せるものにして、英文は William G. Hutchinson の譯に成る物なり。又本書題して「西洋徒然草」と云へるは、Chamfort の性行及び閱歴が、彼の我徒然草の著者なる、忍が岡の法師の開れに甚だ多く似通へるを以てなり。



西洋徒然草

第一編

シヨソフオール語録

gaily
Paris Paris of
Jan...!

1. Paris is a city of gaieties and pleasure, where four fifths of the inhabitants die of grief.

巴里は華美の都、歡樂の境にして、其住民の五割四分がたは悲哀の裡に死す。

2. It is an incontestable fact that there are in France seven million folk who beg for alms, and another twelve millions who are too poor to give them.

佛蘭西には、人の喜捨を乞ふもの、無慮七百万人、又貧しくして、施與に關し得ざるもの、壹千貳百万人の多きに及ぶことは、争ふ可からざる事實なり。

3. France is a country where it is often useful to exhibit one's vices, and invariably dangerous to exhibit one's virtues.

佛蘭西は不徳を演ずるの往々有用にして、美德を致すの常に危険なる國柄なり。

4. Society is composed of two great classes — those who have more dinners than appetite, and those who have more appetite than dinners.

社會は二大階級より成る——即ち食慾よりも食物の多きもの、及び食物よりも食慾の多きもの則ち之なり。

5. Like animals that cannot breathe at a certain altitude without perishing, the slave dies in the atmosphere of freedom.

一定の高處に達すれば、死を免れざる或種の動物と均しく、奴隸は自由の雰圍氣中に生存することを得ず。

6. I should advise any one who wishes to obtain a favour of others to accost them with an air of melancholy rather than one of gaiety. We do not like to see others happier than ourselves.

余は忠告せんと欲す、人もし他人の恩恵に與からんとせば、宜しく憂色を以て彼に接し、苟も喜色を面に表す可からず。人は己よりも幸福なる他人を見ることを好まず。

7. A man is not clever simply because he has many ideas, just as he is not necessarily a good general simply because he has many soldiers.

人は單に觀念多きが故に聰明ならざるは、猶部下の兵卒多ければとて、必ずしも名將勇士たらざるが如し。

8. One must make choice between loving women and knowing them; there is no middle course.

人は女を愛するか(知らずして)、若しくは之を知るか(そして愛想をつかさか)、二者其の一に出でざる可からず、其處に何等中道あることなし。

9. Physical scourges and the calamities of human nature rendered society necessary. Society has added to natural misfortunes. The drawbacks of society have made government necessary, and government adds to society's misfortunes. There is the history of human nature in a nutshell.

物質上の苦痛及び人性の禍患は、やがて社會組織を必要ならしめたり。社會成つて此不幸の上に不幸を加へ。又社會の此等缺陷は、聽て政府なるものを必要たらしめ、而して政府成つて更に社會に不幸を増加したり、之をこれ一編の人性略史となす。

10. Some one has said that to plagiarize from the ancients is to play the pirate beyond the Equator, but that to steal from the moderns is to pick pockets at street corners.

或人曰く、古人を剽竊するは、恰も赤道の彼方にて海賊を働くが如し、然も近代作家より剽竊するに至つては、十字街頭に立て掏摸を働くに同じ、と。

11. It must be admitted that in order to live happy in the world there are sides to the soul which we must absolutely paralyse.

此世で、幸福なる一生を送らんとする爲めには、吾人の精神の一部を全く麻痺せしめざるべからざることは、言ふまでもなし。

12. What makes the success of many books consists in the affinity there is between the mediocrity of the author's ideas and those of the public.

世間無数の書物の成功する所以は、著者の觀念の平凡と、公衆の觀念の開れとが、期せずして一致するに因る。

13. Love resembles epidemic diseases: the more one tears them, the more liable is one to infection.

戀愛は猶ほ流行病の如し、之を怖るゝこと愈よ多くして、感染の虞いよいよ多し。

14. Both marriage and celibacy have their respective drawbacks: we shall be wise if we make choice of that which is not irremediable.

結婚と云ひ、獨身と云ひ、それぞれ缺點あり、されば吾人が矯正し得難からざることなき方(獨身)を擇らば或は賢に庶からんか。

15. The majority of the books of our time give one the

impression of having been manufactured in a day out of books read the day before.

當今の書物は、多くは前日讀める書物を種に、一夜造りに仕上げたるものなりとの印象を吾人に與ふ。

16. It is when their age of passions is past that great men produce their masterpieces, just as it is after volcanic eruptions that the soil is most fertile.

大人物の傑作を世に出すは、其情熱時代の過ぎたる後なると、猶ほ噴火後の土壤の最も肥沃なるが如し。

17. The nobility, say the nobles, is an intermediary between the king and the people. Precisely; just as the hound is the intermediary between the huntsman and the hares.

貴族曰く、貴族は國王と庶民との仲介者なりと。眞に然り、正にこれ獵犬が獵人と兎との仲介者なるが如し。

18. A philosopher who had retired from the world wrote me a letter full of good advice and common sense. It concluded with these words: "Farewell, my friend; maintain if you can the interests that bind you to society, but cultivate the feelings that cut you away from it."

世より隠れたる某哲人の余に送れる書翰は、洵に良き教訓と常識とにて満てり。其末尾の句に曰く「我が友よ、健在なれ。出來得可くんば、足下と社會とを繋

ぐ處の因縁を維持せよ、さりながら足下を社會より絶縁せしむる處の情緒の涵養はゆめ怠り給ふな」

19. Nearly all men are slaves for the same reason that the Spartans assigned for the servitude of the Persians — lack of power to pronounce the syllable, No. To be able to utter that word and live alone, are the only two means to preserve one's freedom and one's character.

殆んど總ての人は、昔スバルタ人が、目して波斯人屈從の理由となせる、同一の理由の下に奴隷たるなり、即ち「否」の一語を斷言する力を缺ぐこと之れなり。否と斷言し得又孤立し得ることは、吾人の自由と吾人の性格を保持する唯二個の方法なり。

20. Celebrity: the advantage of being known to those who do not know you.

名聲とは、知らぬ人にまで知らるる役徳なり。

21. A bad man will occasionally do a good action. One might say that he wishes to see whether it gives as much pleasure as honest folk assert.

悪人、時に善行をなすことあり。人或は言はん、之は彼が善行の、果して世の正直者の云ふが如き、快感を興ふる者なるや否やを知らんと欲するが爲なりと。

22. I asked M. N.....why he had ceased to go into society. "Because," he replied, "I no longer love the

women and I know the men."

余は某氏に問ふに、社交場裡の出入を廢せる理由を以てせり。氏即ち答て曰く「我は最早婦人を愛せず、而して男子を知悉せるが故なり」と。

23. Nature has not said to me: Be not poor; still less: Be rich. But she cries out to me: Be independent.

自然は余に向て「貧なる勿れ」と言はず、況んや「富貴なれ」と言ふに於ておや。然も余に叫んで曰ふ「獨立獨行なれ」と。

24. According to the scriptures the beginning of wisdom is the fear of God...I believe it is rather the fear of men.

聖書によれば智慧の始めは神を畏るゝにありと——余は信ず、寧ろ人間を怖るゝにありと。

25. Vanity is often the motive that forces a man to summon up all the energy of his soul. Wood added to a steel point makes a dart, two feathers added to the wood make an arrow.

虚榮心は、往々全心の勢力を振はしむる動機たることあり。木片に鋼鐵の尖頭を附すれば投箭となり、二個の羽毛を木片に附すれば、征矢となるにあらずや。

26. A man of no principles is also, as a rule, a man of no character, for had he been born with character, he

would have felt the need of forming principles.

主義なき徒は、また概して品性なき徒なり、何となれば人若し品性を以て生れたらんには、必ずや主義を立つるの必要を感じなければなり。

27. Society would be a charming affair if we were only interested in one another.

社交は美はしき行動ならむ、吾人もし相互に興味を感ずることだに有らば。

28. Education must have two foundations...morality as a support for virtue, prudence as a defence for self against the vices of others. By letting the balance incline to the side of morality, you only make dupes or martyrs; by letting it incline to the other, you make calculating egoists. The one great social principle is to be just both to yourself and to others. If you must love your neighbour as yourself, it is at least as fair to love yourself as your neighbour.

教育には、二個の基礎なかる可からず——道徳の支柱たる道義心、及び他人の不徳に對し一身の防備たる慎重、即ちこれなり。若しそれ權衡を失し、道義心に偏倚せんか、人は只迂儒となり、或は殉教者たらん。然も又他の一方に偏せんか人は慾深き利己主義者たるに至らむ。社交上の一大主義は、己れにも亦他人にも

正當なることなりとす。人もし隣人を愛すること、猶ほ己れの如くせざる可からずとせば、己れを愛すること、猶ほ隣人の如くするを以て、尠くとも公平なりとせざるべからず。

29. Public opinion is a jurisdiction which the honest man must never fully recognize, and which he must never ignore.

輿論は一の權威なれども、必らずしも常人の全然尊重すべきものにあらず、さればとて全く之を無視すべからず。

30. "In the world," remarked some one to me, "you have three kinds of friends: the friends who love you, the friends who do not trouble their heads about you, and the friends who hate you."

人あり余にいへらく「人には三種の友あり——汝を愛する友、汝の事に毫も念慮することなき友、及び汝を敵とする友」と。

31. One of the great misfortunes of man is that even his good qualities are sometimes useless to him, and that the art of profiting by them and governing them wisely is often the tardy fruit of experience alone.

人類の一大不幸は、その善き資質も、時に彼にとつて用なく、且つ又これに依つて利福を得、又聰明に之

を統ぶるの術は、一に遅々たる経験の結果に待たざる可からざること之れなり。

32. There are more fools than wise men, and even in the wise man himself there is more folly than wisdom.

世には智者よりも愚人多く、また智者自からの衷に於ても智よりは愚の多きを免れず。

33. When I hear it argued that, taking everything into account, the least sensitive folk are the happiest, I remember the Indian proverb: "Better to be seated than standing, better to be lying than seated, but better than all else to be dead."

詮ずる所、最も感覺の鈍き者が、最も幸福なりと云ふ、議論を聞く時に、予は印度の諺を思ひ出さるを得ず——「立てるよりは座するが優れり、座するよりは横はるが優れり、然も尤も優れることは涅槃に入ることなり」。

34. He that is precisely midway between our enemy and ourselves seems to us nearer our enemy; this is but an effect of optical laws, like that by which the jet of a fountain seems less distant from the other side of the basin than from that where we are standing.

吾人の敵と吾人との、丁度中間にある人は、敵の側により近きが如く吾人には思はるゝものなり、されど

これは單に光學上の原則によるものに過ぎずして、恰も噴水が吾人の立つ側よりは、池の向ふ側により近く見ゆると一般なり。

35. We must be just before being generous, as we must possess shirts before having lace embroideries.

人は寛仁なる前に、まづ正しからざる可からず。猶ほ半襟を縫ひつくる前に、先づ以つて襦袢を要するが如く。

36. Experience which enlightens private persons corrupts princes and officials.

私人を啓發する経験が、貴人及公人を腐敗せしむることあり。

37. There is no history worthy of attention save that of free nations; the history of nations, under the sway of despotism is no more than a collection of anecdotes.

苟も一見の價值ある歴史は、自由國民のそれを除いて他に在ること無し、專制政治の下にある國民の歴史は言はゞ逸話の集合に過ぎず。

38. False modesty is the most decent of all deceptions.

空遠慮は、有らゆる虚偽中にありて最も端正なるものなり。

39. The worst wasted of all days is that during which

one has not laughed.

最も仇に費せる日と云ふは、笑はで人の送りし一日のことなり。

40. One suspects the idleness of a knave and the silence of a fool.

曲者にして無爲なるか、愚人にして沈黙ならんには、人これを怪しまん。

41. There are well-dressed foolish ideas just as there are well-dressed fools.

世の中には良き衣着たる愚物あるが如く、又良き衣着たる愚かしき觀念あり。

42. All passions are exaggerated, otherwise they would not be passions.

感情とは皆誇張されたるもの、然らざれば感情といふことを得ず。

43. Change in fashion is the tax which the industry of the poor levies on the vanity of the rich.

流行の變化とは、貧民の勤勉が富人の虚榮心に課する處の租税なり。

44. The thrifty man is the richest, the miser the poorest of men.

節儉家は最も富み、吝嗇家は最も貧しき者なり。

45. 'Tis easier to make certain things legal than to make them legitimate.

或種の條件を合法ならしむるは易く、正統ならしむるは難し。

46. A certain witty advocate remarked: "One would risk being disgusted if one saw politics, justice, and one's dinner in the making."

頓才ある辯護士某曰く「人もし政治と、正義と、食膳の内幕を窺はんか、必ずや嘔吐を催すの虞あらん」

47. Man reaches each stage in his life as a novice.

人は常に新參者として人生の各階程に上到し行く者なり。

48. Living is a disease from the pains of which sleep eases us every sixteen hours; sleep is but a palliative, death alone is the cure.

生存は一種の病にして、人は睡眠によつて、十六時間ごとに、之が苦痛を和らぐ、睡眠は要するに一種の緩和劑に過ぎず、只だ死のみを全治法となす。

49. Some one described Providence as the baptismal name of chance; no doubt some pious person will retort that chance is the nickname of Providence.

或人曰く、天祐とは僥倖の法名なりと、無論世の敬虔

家は、之を駁して言はん、僥倖は天祐の俗名なりと。

50. The majority of our social institutions seem to have as object the maintenance of man in a mediocrity of ideas and emotions, which renders him best fitted to govern or be governed.

吾人の社會組織の多くは、其目的とする處、觀念及び感情の平凡なる程度に、人類を喰ひ止めんとするに在るが如し、斯くて人は治者たり、被治者たるに最もよく適す可ければなり。

51. There are periods when public opinion is the worst of opinions.

時に輿論が、最醜惡の意見なることあり。

52. In order to sum-up in a single word the rarity of honest folk, a friend remarked to me that in society the honest man is a variety of the human species.

正直者の世に少きを約言せんとして、一友の余にいへる言葉に曰く、正直者は人類中の一種類なりと。

53. Young women have a misfortune which they share with kings, that of having no friends; but happily they feel this misfortune as little as the kings: the latter's pomp and the former's vanity spare both that emotion.

年若き女は王侯と共通の不幸を有す、即ち親友なきこと之れなり、然れども、彼等はまた王侯と同じく、

此不幸を感ずること痛切ならず、即ち後者に威容あり、前者に虚榮ありて、幸にも双方に、此感なきを得せしむ。

54. I remember to have seen a man forsaking society of ballet girls because, so he said, he had found them as deceitful as honest women.

余は或る男を記憶す、彼は其親しかりける舞姫仲間の虚偽なること、世の堅氣女と毫も變る處なしとて、遂に之と關係を絶てり。

55. The woman who esteems herself more for her gifts of soul or intelligence than for her beauty is above her sex. She who esteems herself more for her beauty than for her intelligence or soul is of her sex. But she who esteems herself more for her birth or rank than for her beauty is outside her sex, beneath it.

容色の美よりは、天賦の心情或は智力を重視する女は、一般女性の上に位す。誇るに智力若しくは心情を以てせず、一に容色の美を以てするものは、女らしき女性なり。而して容色よりは、門地位階を以て誇りとする女は、女性以外にありて、實に女性以下に屬す。

56. The philosopher who would fain extinguish his passions resembles the chemist who would like to let his

furnace go out.

哲學者にして、情熱を去らんとするは、恰も化學者にして爐火を消滅に委するが如し。

57. Madame de Montmorin said to her son: "You are going into society: I have only one piece of advice to give you, and that is to be in love with all the women."

モンモリン夫人の、其兒を戒むる言葉に曰く、「御身の社會に出でんとするに臨み、妾の呈せんとする忠言只だ一あり、餘の義に非ず、總ての女に戀着すること之なり」

58. Often man lives by himself and he has need of virtue; he lives with others and he has need of honour.

人往々獨棲す、貞潔の要ある所以なり。彼れまた他人と共棲す、廉耻名節の要ある所以なり。

59. The great always sell their society to the vanity of the little.

大人物は、其社交を售つて、小人の虚榮心を迎ふ。

60. Whatever evil a man may think of women, there is no woman but thinks more of men.

男が、如何に女を惡しざまに思ふとも、男のことに就て、其上手に出でざる女なし。

61. Marriage follows on love as smoke on flame.

結婚の戀愛に伴ふは、尙ほ煙の火焰に伴ふが如し。

62. The tragic drama has the great moral drawback of attaching too high an importance to life and death.

悲劇は、死生に餘り重きを置く點に、その大缺點を有す。

63. Love gives greater pleasure than marriage for the same reason that romances are more amusing than history.

戀愛の、結婚よりも多くの愉快を與ふることは、小説が歴史よりも、一層興味あると、同一の理由に基くものなり。

64. For thirty years a certain man went to spend every evening with Mme.—. When his wife died his friends believed he would marry the other, and urged him to do so. "No, no," he said, "if I did, where should I have to spend my evening.?"

或男、三十年間、夜毎に某女の許に通ひゐたり。彼が妻の死せる時、友人等は彼が件の女と結婚すること、思ひ、彼に薦むるに此儀を以てせり。然るに彼の曰く「否々、我れもし彼の女と結婚せば、いつこに行きて夜な夜なを費す可きぞ」と。

65. I was sitting at dinner beside a man who asked me if the lady opposite him was the wife of the gentleman

at her side. I had noticed that the latter had not exchanged a word with his neighbour, so I replied: "He either does not know her or else she is his wife."

宴會の折、或る男の側に座しけるに、件の男余に問ふて曰く、向側に座せる婦人は、其の側なる紳士の妻なりや、と。余は先刻より後者(紳士)が其隣席の人と一言も語を交はさざるを認められたれば、余は答へたり「かの紳士は彼女を知らざるならむ、さなくば彼女は彼が妻君ならむ」と。

66. A man in love who pities the reasonable man seems to me like one who reads fairy tales and jeers at those who read history.

戀の奴にして、世の律義者を冷笑するものは、恰もお伽噺を読む者の、歴史を読む者を嘲笑するが如きものなり。

67. A woman of ninety said to M. de Fontenelle, then ninety-five: "Death has forgotten us." "Hush." replied M. de Fontenelle, putting his finger to his lips.

九十歳の媪、當年九十五歳のフォンテネル翁に向て、「死の神は吾々を忘れたり」と言へば、翁は手を口にあって、之を制して曰く「シッ静かに」、

68. It is nature's will that wise men have their illusions as well as fools, in order that they might not be made too unhappy by their own wisdom.

世の智者も、愚人と均しく、幻想を有するは、智のため過度の不幸に陥ること無からしめんとする、天の配劑なり。

69. Love as it exists in society is nothing more than the exchange of two fancies and the contact of two epidermes.

世にある戀愛なるものは、二個の空想の交換と、二個の表皮の接觸に過ぎず。

70. A friend said to me *à propos* of some ridiculous ministerial blunders: "If it were not for the government, we should have nothing left to laugh at in France."

當局の噴飯す可き失政に關し、一友あり、余に向て曰く「政府のあればこそ、之れなくば我が佛蘭西國に笑ふ可きこと一もこれ無きに至らむ」と。

71. No woman is so good as she looks; to know that is the first step towards the attainment of knowledge of the world. The next, to know that few men are so bad as they seem.

女は見かけほど善良なる者に非ず。その之を知ることとは世故に通ずる第一着歩にして。次ぎには男は見掛ほど悪人ならざる事を知ることなり。

72. It is a sign of mediocrity to have settled opinions on unsettled subjects.

不決定なる事柄に關し、決定したる意見を有するとは、これ凡庸の徴。

73. Philosophy enables us to bear with resignation.....the affliction of others.

哲學は吾人をして諦らめ又堪らえしむ—他の苦痛を。

74. It is much easier to tell a woman you love her when you do not than when you do.

貴女を愛すと言ふとは、其女を愛する時よりも、愛して居らぬ時の方却て言ひ易すし。

75. The best way to secure revenge is not to make your enemy fail, but to succeed yourself.

復讐の最上の策は、仇敵をして失敗せしむるに非ず、已れ自ら成功するにあり。

76. The power of the future is poverty; combined poverty. 未來の勢力は貧である、即ち團結せる貧の力である。

77. We all think ourselves best.....but we expect others to be better.

人は、皆己れを最善なりと思惟す—併しながら他人には、それよりも尙ほ一層善良ならん事を、期待す。

78. Almost every Englishman imagines he is moral because he objects to immorality.....in others.

殆んど總ての英人は不道徳を擯斥するの故を以て、自ら有徳なりと思惟す—他人の。

79. It is not our bitter enemies that do us the most harm; it is our bitter friends.

吾れに最も多く害を爲すものは惡敵にあらで惡友なり。

80. When two laugh it is certain a misfortune has happened.....to a third.

二人が大い笑ふ時には、何か不幸の持上つたからである事は確かなり—第三者に。

81. The misfortunes of our neighbours are invariably judgments.....our own, excessive and unmerited trials.

隣人の不幸は常に天罰にして—吾れ自身のは極めて悲惨な謂はれなき試練なりと、人は思ふ。

82. Superior knowledge is a mistake; that which rules the world is superior ignorance.

大智は誤なり、一世を支配するものは大愚なり。

83. It is not the mischievous that do the most harm: it is the mistaken.

最も害多きは、世のイタズラ者にあらで、半可通なり。

84. The importance of anything in this world is precisely the importance which we attach to it ourselves.

世に、物の重みと云ふは、正に吾々自身が、それに附する處の、重みの事なり。

85. The men who love woman seldom love women; those who love women seldom love woman.

一般の女姓を愛する男は、四五の女を愛する事なく、四五の女を愛する男は、一般の女姓を愛すること無し。

86. A man never takes so much care of himself as he does when he has a woman to take care of him.

男子は自分を勞つて呉れる(即ち自分に惚れた)女のある時ほど、自分の身を勞はる(やつす)こと無し。

87. It is not the woman man can be rich with who is the most companionable, but the woman he can be poor with.

善く偕老の契を完ふし得るものは、貴富を共にし得る女にあらで、貧困を共にし得る女なり。

88. Never lay others under an obligation; it generally obliges them to detest you.

決して恩義を人に掛くる勿れ、這是必ず人をして汝を嫌惡せしむる元なればなり。

89. When we talk of the world we always talk of our neighbour.

人が「世間々々」と云ふ時には、必ず其隣人の事を云ふなり。

90. Man is the Lord of Creation; woman, the lady of Recreation.

男はクリエーション(萬物)の主にして、女はレクリエーション(娛樂)の主なり。

91. Poverty is to happiness what appetite is to food..... poverty enables us to enjoy the simplest pleasures; appetite, the simplest fare.

貧の幸福に於けるは、猶ほ食欲の飲食物に於けるが如し——貧は最も單純なる愉快をも歡ばしめ、食欲は最も粗末なる食物をも喜ばしむ。

92. It is a great privilege to be able to enjoy the bread-and-cheese of life.....the simple pleasures, of which there are so many.

吾人が澤庵茶漬的人生を楽しみ得ることは、一大特權なり——這是極めて單純なる快樂にして、世間に在りあまるほどあるものなり。

93. Woman often feigns love; man, oftener, passion.

女は屢々愛情を装ひ、男は更に屢々情熱を装ふ。

94. In France, a man must be a woman's man to be a man's man; in England, he must be a man's man to be a woman's.

佛蘭西に於て、男が男の中の男となるには、先づ女の男たらざる可からず、英吉利西に於ては、女の男たるには、先づ男の中の男たらざる可からず。

95. Genius is Nature's millionaire.

天才は自然界の富豪なり。

96. Genius is an infinite capacity for overcoming the opposition of mediocrities.

(Cf genius is a transcendent capacity for taking trouble.—Proverb.)

天才とは凡俗の反對に打勝つ無限の能力なり。

(參照、天才とは勞苦を厭はざる、先天的能力なり。——諺)

97. Life is like walking through Paradise with peas in your shoes.

人生は猶ほ靴の底に豆を入れて、樂園を歩むが如し。

98. Success amounts to little; if you succeed, you merely turn your friends into enemies, and your enemies into friends.

成功すればとて大した事無し、唯僅かに友を敵とし、敵を變じて友と成すに過ぎず。

99. If you wish to be thought white, call others black.

人若し白いと思はれたくば、他人を黒いと呼ぶ可し。

100. The man-of-the-world attaches little importance even to great things, but understands that others attach great importance even to little things.

所謂達人は、自らは大事をすら輕視し去つて、他人の小事をも、重大視する所以を能く知る。

101. Wisdom is the perception of the unimportance of the things we call great, and of the importance of the things we call small.

明智とは、人が大事と呼ぶものの取るに足らざる事を看取し、またその呼んで小事と做す物の重大なる所以を看取することなり。

102. Those who have humour we laugh at and like; those who have wit we laugh with and fear.

吾人は滑稽家を嘲り、而かも之を愛す、機智に富む人は吾人共に笑ふて、而かも之を畏る。

103. There is a time in youth when instinct asserts itself over instruction; that is the period of danger.

青年は其血氣にはやり教訓を蔑しろにする時期あり、これぞ其危険の時期なりとす。

104. Frequently, the extraordinary man is only the ordinary

man in extraordinary circumstances.

非凡なる人間とは往々非凡なる境遇に置かれたる凡人に過ぎざることあり。

105. Few learn from experience, all from example.

経験より學ぶ者は尠し、實例よりする者皆然り。

106. The English distrust the clever; they conceive that cleverness is next to ungodliness.

英人は敏捷なる者に信を措かず、蓋し英人は敏捷を以て邪惡の次に位すと思へり。

107. The more imperfect woman becomes, the more perfect she insists that man should be; the more she assumes the vices, the more man is to abandon them.

女は缺點が多く成ればなるほど、男に完全を望み、その不品行が累なれば累なる程、男は之を棄つ

108. No woman has faith in another; but each insists that man should have faith in herself.

如何なる女も他の女に信を措かず、然かも彼等は皆男に強ゆるに、女に信を措くべきを以てす。

109. Bringing home a heart is a great joy; we call that love. Some look upon it as a form of sport; we call that flirting.

家庭に一のハートを得るとは非常なる悦事なり、吾

運を愛と呼ぶ、又これを目して一種の遊戯と傲すものあり、吾人之を街情と呼ぶ。

110. Woman wants to conquer the world that sees her; man, the world he sees.

女は、自分を見る世界を、征服せんと欲し、男は、自分の見る世界を、征服せんと欲す。

111. The good man seldom discovers the bad there is in woman; the bad, seldom discovers the good.

善人は、女にある醜點を見ることなく、惡人は、その善所を見ること無し。

112. If man had less sense of consequences he could do much; if woman had more sense of consequences she could do little.

男子にして因果の理を觀ること尠かりせば、彼は多くを爲し得たりしならん、また女子にして之れを慮ること、多かりせば、彼女は遂に多くを爲し得ざりしならん。

113. Man more often marries not because he is in love with the woman, but because he is in love with the opportunity of marrying.

男の結婚するは女に惚れたるにあらで、結婚する好機會に惚れたるが故なること遙かに多し。

114. There are the man of a world, the man of the world, and the man of the best world; the last alone it is correct to describe to as "A man of the world."

或る社會に通ずるもの、此俗社會に通ずる者、また最も善き社會に通ずる者あり。「達人」とは、此最後の者のみを以て當れりとなす。

115. In England, all are educated now, except the educated classes.

英國にては今や國民皆教育あり、教育ある（即ち上流）社會を除いては。

116. The "lower," the "middle," and the "upper" classes in England should respectively be re-named the educated, the highly-educated, and the highly-uneducated.

英國の「下流」「中流」及び「上流」の各社會は、順次教育ある社會、頗る教育ある社會、及び頗る無教育なる社會と改名す可きなり。

117. Every Englishman and Englishwoman is individually an island; there is the disagreeable channel which separates them all.....that crossed, there may be the fog!

英國の男女は各々の島國を成し、その間には不快なる海峡あつて相互を隔つ——之を渡ると、恐らくまた霧が有らう。

118. The man of the "upper-class" in England are educated to be "gentleman", the men of the "middle-class" are educated to become "gentlemen."

英國に於ける上流の男子は「紳士」たる可く教育され、中流の男子は「紳士」と成るべく教育さる。

119. It has been said by a witty Frenchwoman of the English: "When you come to Paris you visit our vices; when we go to London we visit your virtues."

英人に就て佛蘭西の或る才媛は言へり「諸子の巴里に來らるゝや我國の惡所を訪はれ、吾々の倫敦に來るや其善徳の場所(寺院の如き)を訪ふ」と。

120. The Middle Ages have been replaced by the Middle-class Ages.

中世紀は代つて中流時代と成れり。（上流崇拜の中世紀去つて、中流階級の漸く社會的勢力と成れる時代來る、の意）

121. A "Smart" Woman.A woman who maintains her reputation at the expense of her character.

「意氣な」女と云ふは——品性を犠牲にして迄も、己が評判を維持せんとする女なり。

122. The ordinary Englishman is a man of few words; and these are generally disagreeable.

英人は一般に言葉少く、其言葉は、また概して、不愉快極るものなり。

123. In England we are all "ladies" and "gentlemen" now; except the ladies and gentlemen themselves.

吾人は今英國に於て皆「淑女」「紳士」たり、但し所謂淑女紳士を除く。

124. It would appear that to be a "gentleman" consists not so much in behaving as a gentleman should, but in misbehaving as a "gentleman" does.

紳士たらんとするには、紳士たる者の爲す可き所を爲すにはあらずして、所謂紳士の爲す如く、爲すにあるが如し。

125. We cross the stream of life at different places. Some wade through the shallow in a drought, others have to swim across deep waters in a storm.

吾人は種々の方面より人生の流れを渡る。或る者は旱魃に淺瀬を渡り、或者は風波を冒して、大海を泳ぎ渡る。

126. We say nothing but good of the dead.....for we have exhausted our stock of evil of them when they were living. It is a relief no longer to have to strain

our ill-nature.

吾人は死者に對しては善事のほか語らず——蓋し彼等の存命中、既に惡口雜言の有らゆる限りを言ひ盡せるなり。吾人は最はや吾人の惡性を緊張するに及ばず、茲一と先づ安堵の思をなすべければなり。

127. The fool succeeds where the wise man fails.....for the former, generally, has the courage of his folly; the latter, the fear of his wisdom.

愚人は賢者の失敗する時、よく成功す——蓋し前者は概して己が愚を敢行し、後者は己が智を畏るゝが故なり。

128. The tyranny of the strong is being replaced by the tyranny of the weak; the latter threatens to be the worse of the two.

强者の壓制に代つて、弱者の壓制は來れり、而して此中怖れても畏る可きは後者なりとす。

129. Touch an American, and there is an outburst; touch an Englishman, there is an official correspondence.

米人を感激せしめよ、衷情の流露を見ん、英人を感激せしめよ、公文書的口吻を見るべけん。

130. Worldly Wisdom.The knowledge of how to mis-

conduct yourself respectably.

世智とは——體面を損はずして不行跡を爲す知識のことなり。

131. Love.A sentiment we all entertain for ourselves, and occasionally imagine others entertain for us.

愛とは——人が各々自己に對して有し、又時に他人が吾人に對して、有すと思ふ感情之れなり。

132. These are the days of seventy horse-power unscrupulousness; the product of the condition is the quick-made millionaire.

現代は、非違放埒七十馬力に及ぶ時代で、斯の如き事態の結果として、世に俄分限者は起る。

133. It is good to be rich, for to the rich are, generally, attributed the best motives; to the poor, the worst.

富人となるは善事なり、蓋し富者の百事は總て善解せられ、貧者の千行は悉く悪解せらる。

134. If the poor do much for the rich, the rich think it little; if the rich do a little for the poor, the poor think it much.

貧者が富者に爲す夥多の行爲は、富者之れを輕少視し、富者が貧者になす些事は貧者之れを重大視す。

135. The troubles of the poor are seldom so intolerable as are the annoyances of the rich.

貧者の難苦は往々、富者の苦惱ほど、堪え難きものにあらず。

136. How happy would he be who should combine the advantages of wealth with the compensations of poverty!

富の利益に加ふるに、貧の報償を併せ得る者あらば、如何に幸福ならん。

137. Luxury is a harder master than necessity. Hand-to-mouth poverty is bad, but hand-to-mouth luxury is worse; the latter has many of the evils of the former in addition to its own.

奢侈は困窮よりも辛らき主人なり。手より口にする(其日暮しの)、貧の不可なるは勿論なれども、手より口にする奢りの不可なるは更に之に過ぐ、蓋し後者は自己の害惡に加ふるに前者の害惡の多くを併有すればなり。

138. We insist that "money is the root of all evil," and behave as if it were the source of all good.

「財貨は百惡の元なり」と口に言ひながら、吾々はそれが、恰も百善の元であるかの如く、振舞ふ。

139. "A rolling stone gathers no moss;" it gathers gloss, however.....which is considered to be altogether preferable in these days.

「轉石苔を生せず」、去りながら光澤(ツヤ)を生ず—
而して當今は此方が結局、却て優れりと見做され居れり。

140. Most women go to church to attract men; and to distract each other.

女が教會に行くは、多くは男の心を惹くため、また女同士の心を離らす(嫉み合ふ)ためなり。

141. The house of Lords is composed of men who represent themselves; the House of Commons, of men who misrepresent others.

貴族院は、自己を代表する人々より成り、衆議院は他人(即ち世人)を誤表する人々より成る。

142. Genius is a combination of aspiration and inspiration.

天才は、アスピレーション(大志)とインスピレーション(靈感)との抱合なり。

143. Before forty we live forwards; after forty we live backwards.

四十歳迄は、人は前向きに生活し、四十歳後は後ろ向きに生活す。

144. Were it not for the misfortunes of our neighbours, life would be positively unbearable.

隣人の不幸があればこそ、之れなくば人生は面白く

過ぎし得難し。

145. There is no impertinence like the impertinence of mediocrity.

如何なる無禮も凡俗の無禮に如くものなし。

146. The fallen tree is soon stripped.

倒れたる樹木は忽ち裸にせらる。

147. Marriage is very good for children.....it keeps them out of mischief.

婚姻は子供等に對して至極善事なり—彼等をして惡戯をなさしめず。

148. Our predecessors endeavoured to make men into machines; we are endeavouring to make machines into men.

吾人の祖先は我々として、人をして機械化せしめんとし、吾人は機械を人化せしめんと汲々せり。

149. Rely less on *Dreadnoughts*; more on perambulators...
...a well-conditioned, well-educated child-multitude will, eventually, enrich and enlarge the Empire more than would innumerable *Dreadnoughts*.

努級戦艦に依頼するをやめ、乳母車に多く依頼せよ—健全にして善き教育ある小兒軍の、結局我帝國を富強ならしむるは、無数の努級戦艦に優ること萬々な

り。

150. Earnestness, Energy, Enterprise...these are the *dread-noughts* that England most needs.

熱誠、精力、進取、——これ我英國の最も多く要する處の、努級戦艦なり。

151. There are the inevitable virtues of old age.

世には齡老いて、爲う事なしの品行方正あり。

152. We live so fast now that conscience cannot overtake us.

今や吾人は極めて奔放なる生活をなす、故に良心も之に追付くとを得ず。

153. The new world is no longer only on the other side of the Atlantic; it is a new world everywhere to-day.

新世界は、最はや太西洋の彼岸にのみ限られず、今や到るところ新世界ならぬは無し。

154. America is educating Europe; Europe is cultivating America.

亞米利加は歐羅巴を教育し、歐羅巴は亞米利加を善化しつゝあり。

155. We now treat our actresses as ladies; our ladies as actresses.

現今吾人は女優を遇するに淑女を以てし、淑女を遇

するに女優を以てせり。

156. We generally turn the sunny side of our character towards the public; the shady side towards home. Were the process reversed, life would be much more happy than it is.

吾人は概ね其性格の輕快なる方面を世間に向け、家庭には多く陰鬱なる方面を向く。若し夫れ此方法を轉倒せんか、人生の更らに一層幸福なるべきは期して待つ可きなり。

157. Few adjust themselves correctly to their focus. To be too close to others blurs delicate characteristics; to be too far off, dims.

焦點に對つて正しく身構へする者はなからん。餘りに接近し過ぎては、微妙な特色も朦朧となり、隔たり過ぐれば又曖昧模糊となる。

158. Life is a short and uncertain period in which we continually endeavour to deceive others, and generally deceive ourselves.

人生とは、常に他人を欺かんと努力しつゝ、概して自己を欺くに終る處の、短き無常の時期これなり。

159. If you want poetry, look for it in the prosaic, in those who feel that which they cannot express, not in

those who express that which they do not feel.

人若し詩歌を得んと欲せば、俗人の口に表し得ざる處を感ずる者に、之を求め、感せざる事を、口にするもの(所謂詩人)に、之を求むる勿れ。

160. Dress has been given to woman to conceal her defects.

衣裳の女に與へらるるは、その瑕瑾を蔽はんがためなり。

161. When young we imagine the world is at our feet; when old we perceive we have been at the feet of the world.

人の若き時は、世界を我が脚下に在りと傲し、老いては自己が、世界の脚下にある事を悟る。

162. Conscience is a delicate instrument for weighing the failings.....of others.

良心とは他人の短所を秤るための精巧なる機具なり。

163. Many imagine they are making a future when they are only making a past.

單に過去を作りつゝ有りながら、未來を作りつゝありと、想像する者世に多し。

164. There are none so stupid as the clever, and none so clever as the stupid.

利口なる人間ほど愚かなる者なく、愚かなる人間ほど利口なる者なし。

165. There are good-bad people and there are bad-good people; the latter are especially dangerous.

世には善き悪人あり、悪しき善人あり、恐れても怖る可きは後者なり。

166. The wisdom of youth lacks confidence in self; the wisdom of age lacks confidence in others.

青年の智は、自己に對する信念を缺き、老年の智は、他人に對する信念を缺ぐ。

167. Consideration for others is often a form of cowardice.

他人に對する斟酌は、往々臆病の一形式たることあり。

168. Pit cleverness against character; character wins.

伶俐と品性を闘はしめよ、品性勝利を得ん。

169. There is much to desire in the world, but little to admire.

世にはデザイヤする(望ましい)物多けれど、アドマイヤ(稱讚)に値する物は尠し。

170. It is not so much we that make our reputation as it is others that make it for us.

吾人の名聲を作るものは多くは我にあらで、吾人の爲めに之を作り呉る、他人なり。

171. We magnify pain when it is present and minimise pleasure; we magnify pleasure when it is past and minimise pain.

吾人は當面の苦痛は之れを擴大し、愉快は之れを縮少し、過去の愉快は擴大し、苦痛は縮小す。

172. He is unfortunate indeed whose good fortune leads him to misfortune; fortunate is he whose ill-fortune leads to good fortune.

幸運が仇となつて不幸に陥る人は實に不幸である、不幸が仕合せとなつて幸福に至る人は幸福である。

173. Much heart and little brains is almost as pernicious as much brains and little heart.

多情にして智少きは、多智にして情少きと、殆んど同様に有害なり。

174. There is more heart in the world than head; intellect only appeals to intellect; the heart to humanity,

浮世は智慧より情けである、智力は單に智力に訴ふるのみ、情けよく人類に訴ふ。

175. Beware of the rich; the poor will do much for money; the rich will do anything for more money.

富者を誠しめよ、貧者は金錢のために思ひ寄らぬ事を爲せど、富者に於ては貨殖のため、殆んど爲さる處なし。

176. No woman is complete without virtue; and few women think a man complete without vice.

美德なき女は、一人前の女に非ず、然るに惡徳なき男を目して、一人前の男と倣す女は、世に尠なし。

177. Men generally love gold for the evil they can do with it; seldom for the good.

人が總じて金を愛するは、それを以て惡事をなさんがためにして、善事の爲めにせんとする者稀なり。

178. There are two varieties of clever people: the clever and the too clever.

伶俐なる人間に二種あり、伶俐と、伶俐すぎると之れなり。

179. What is Fashion?.....The latest frivolity practised by the smallest number.

流行とは何んぞ——少數人の爲す巫山戯た真似なり。

180. What is charity?.....Assisting those who may directly, or indirectly, be in any way useful to you hereafter.

慈善とは何んぞ——後々直接、或は間接に、何か我が役に立ち相ふな人間を助け置くことなり。

181. What is Justice?.....Strongly condemning the slightest failings of others, whilst readily condoning our own most infamous iniquities.

正義とは何んぞ——他人の僅少なる短所も之れを厳責しながら、自己の不義は、その最も不面目なるものさへ、容易に容赦することなり。

182. What is Humility?.....A virtue we frequently assume, but seldom possess.

謙讓とは何んぞ——人が往々持つ振りして、實は稀に持つ處の徳なり。

183. What is Meekness?.....Bearing injuries patiently till we can effectually retaliate.

従順とは何んぞ——吾人が遺憾なく報復し得るまで、ジツト屈辱に堪へるの謂なり。

184. What is Brotherly Love?.....The affection we display towards our prosperous neighbour.

友愛とは何んぞ——吾人が繁榮なる隣人に對し、表はす處の愛情なり。

185. What is Poverty?.....The one unpardonable crime.

貧とは何んぞ——容赦し難き罪惡なり。

186. What is DivorceA preliminary to a better union.

離婚とは何んぞ——他の好縁組の端緒なり。

187. What is a Friend?.....Any one who knows you so intimately that he can realise nothing but your failings.

友人とは何んぞ——能く汝を知り、汝の短所以外には何ものも認め能はざる所の人間なり。

188. A good vice is the best qualification for good fellowship.

善き惡徳は、善き交友を得る最上の資格なり。

189. "Marriage halves our griefs and doubles our joy."
Marriage doubles our griefs and halves our joys.

「結婚は人の悲しみを半ばにし、喜びを二倍にす」
結婚は人の悲しみを二倍にし喜びを半ばにす。

190. "Muddles at home make husbands that roam."
Husbands that roam make muddles at home.

「家庭の紛争は良人をして家を外にせしむ」家を外にする良人は家庭に紛争を起す。

191. "Money is more easily made than made use of."
Money is more easily made use of than made.

「金銭は作るに易く使ふに難し」
金銭は使ふに易く作るに難し。

192. "'Tis money makes the mare go."
'Tis the mare makes the money go.

「牝馬をも奔馳せしむるものは金の方なり」

金を浪費せしむるものは牝馬なり。

193. "To know the disease is half the cure." To know the cure is half the disease.

「病氣を知るは治療の半ばなり」
治療を知るは病氣の半ばなり。

194. "Better to go to bed supperless than to rise in debt."Better to rise in debt than to go to bed supperless.

「必要は法律を辨へず」
法律は必要を辨へず。

195. "He that longs most lacketh most."He that lacketh most longs most.

「多くを望む者は多くを缺く」
多くを缺く者は、多くを望む。

196. "Interest" Table.

Ability	ensures	Obscurity
Industry	"	Neglect.
Honesty	"	Contempt.
Interest	"	Appointments.
A pretty wife	"	Promotion.
Insistence	"	Distinctions.
Money	"	Respect.
More money	"	Popularity and Power.

Very much money " A Peerage
Advertisement " Celebrity.

「利息」表。

才能は.....無名を得、
 勤勉は.....等閑を得、
 正直は.....輕蔑を得、
 利害關係は.....地位を得、
 美しき妻は.....昇進を得、
 固執は.....殊遇を得、
 金錢は.....尊敬を得、
 蓄財は.....人望と勢力を得、
 富豪は.....爵位を得、
 廣告は.....名聲を得。

197. The New.

The new gentleman is the old gentleman vulgarised.
 The new lady is the old lady demoralised.
 The new daughter is the old daughter revolutionised.
 The new conscience is the old conscience compromised.
 The new principles are the old principles popularised.
 The new vices are the old vices legitimatised.
 The new "society" is the old "society" commercialised.
 The new manners are the old manners brutalised.
 The new art is the old art disorganised.

The new wit is the old wit plagiarised.
 The new journalism is the old journalism Americanised.
 The new government is the old government municipalised.
 And the new danger is the old danger.....realised.

新しい物

新しい男とは俗化せる舊い男。
 新しい女とは不道徳なる舊い女。
 新しい娘とは革命化せる舊い娘。
 新しい良心とは妥協せる舊い良心。
 新しい主義とは通俗化せる舊い主義。
 新しい社會とは商業化せる舊社會。
 新しい風俗とは野蠻化せる舊風俗。
 新しい藝術とは破壊されたる舊藝術。
 新しい機智とは剽竊せる舊機智。
 新しい新聞事業とは米國化せる舊新聞事業。
 新しい政府とは市制を布ける舊政府。
 新しい危険とは自覺されたる舊い危険。

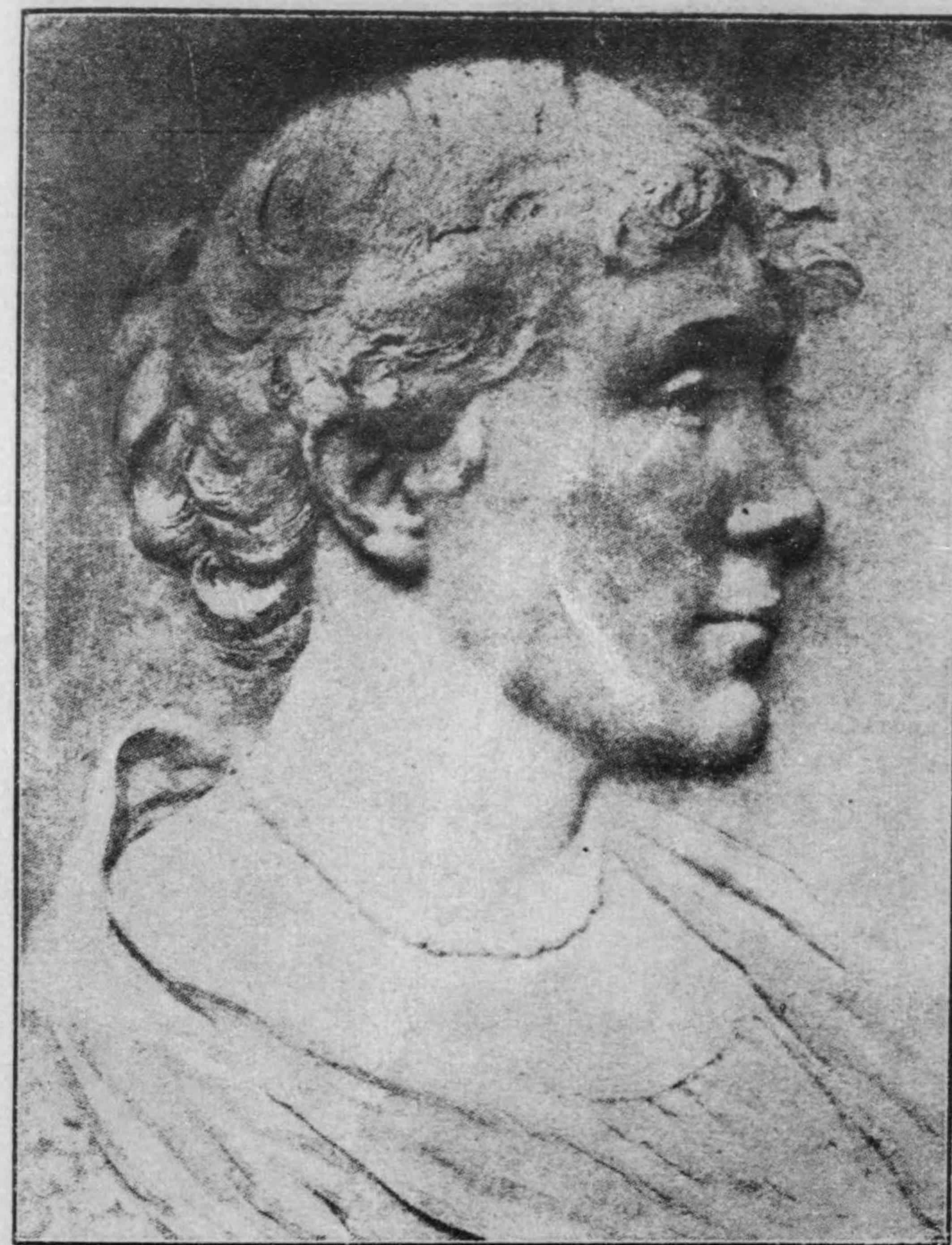
Now

When is a child not a child?.....Now.
 When is a woman not a woman?.....Now.
 When is a lady not a lady?.....Now.
 When is "society" not "society"?.....Now.
 When is a Sovereign not a Sovereign?.....Now.

When is a farmer not a farmer?...Now.
 When is a servant not a servant?.....Now.
 When is art not art?.....Now.

現代

小供が小供らしくないのは何時か.....現代
 女が女らしくないのは何時か.....現代
 淑女が淑女らしくないのは何時か.....現代
 皇帝が皇帝らしくないのは何時か.....現代
 農夫が農夫らしくないのは何時か.....現代
 奉公人が奉公人らしくないのは何時か.....現代
 藝術の藝術らしくないのは何時か.....現代



ホツプス女史
"JOHN OLIVER HOBBS" (MRS. CRAIGIE)

シヨン、オリヴァー、ホツブズ

John Oliver Hobbes は本名を Pearl Mary Teresa Craigie と呼び、近代の英國に於ける有數なる女流作者なりき。女史は千八百六十九年十一月三日北米合衆國ボストン府に生る。誕生後幾何もなくして、父に従ひ英國に移住し其地にて教育せらる。長ずるに及んで巴里に遊學し、後轉じて倫敦大學に入り學を修む。千八百八十七年十九歳にして Reginald W. Craigie 氏と婚し、一男を儲けたるが、伉儷睦まじからず、千八百九十五年終に離婚するに至れり。離婚後は一子 John Churchill Craigie と共に、Isle of Wight に居を定め専ら著作に従事しむたるが、千九百六年心臟病のため卒然として逝去す。享年三十八。

千八百九十一年 John Oliver Hobbes なる男性の雅名にて、倫敦 Fisher Unwin 會社より出版されたる、女史が處女作 Some Emotions and a moral は、多大の高評を博し、無名の一作者をして一朝所謂 Eighteen Nineties (千八百九十年代)の歷々たる文豪の班に列せしむるに至れり。續て “The Sinner's Comedy”, “A Study in Temptations” 等の作あり、何れも女史が名

をして愈よ高からしめたり。女史が作は何れも機智縦横警句に富み、ユーモアに充ち、犀利なる筆鋒、慧眼なる観察は、讀者をして果たして女性の織手に成る物なるや否やを疑はしむ。

“Her style is cynical, brilliant, and epigramatic, especially in dialogue.

(女史の文體は就中對話に於て皮肉に、派手に、警句的なりき)

と云へるは、蓋し適評なりと云ふ可し。女史が作の重なる物を擧ぐれば。

Fictions.

- 1891. Some Emotions and a Moral.
- 1892. The Sinner's Comedy.
- 1893. A Study in Temptations.
- 1894. The Gods, some mortals, and Lord Wickenham.
- 1895. A Bundle of Life.
- 1900. Robert Orange.
- 1901. The Serious Wooing.
- 1902. Love and The Soul Hunters.

Plays.

- 1894. Journeys End in Lovers Meeting.
- 1898. The Ambassador.
- 1899. A Repentance.
- 1900. The Wisdom of the Wise.
- 1904. The Flute of Pan.

因に篇首の挿繪は女史の肖像額にして、母校なる倫敦大學校内に飾り付けあるもの、千九百八年 A. Drury, A. R. A. 氏の手に成れるものなり。

西洋徒然草

第二編

ホツブス語録

1. We may be at moments poets, at moments saints, but the greater part of the time a man is a man.

吾人は時として詩人たる事あり、聖賢たること有り、去れど大部分の時期は、唯の人間に過ぎず。

2. To die for one's great ideas is glorious and easy. The horror is to outlive them. That is our worst capability.

人が偉大なる觀念のために殉ずるは光榮なることにして且容易なり。畏れても怖る可きは、さなくて、生き恥をかく事なり。而して這は最も憎むべき吾人の性癖なり。

3. A weak man submits to destiny, a strong man makes his own. It is what we think of ourselves which determines our fate.

薄志弱行の徒は運命に服従し、毅然たる丈夫は自家

の運命を作爲す。吾人の運勢を決するは、吾人が自己に對する考慮の如何による者なり。

4. Faust called in all hell in order to ruin one simple girl, and she, by her prayers to Heaven, saved his soul! Love will get the better of the devil every time. Love is the supreme power.

ファウストは一人の生娘を墮落せしめんために、有らゆる魔界の力を借りたり、而して彼女は天に祈つて、彼が靈を救ひぬ。愛は常に悪魔に打勝つ。愛は至上の力なり。

5. I am an idealist with sense. There are times when I hate life. Because life is evil? By no means; but because we tell lies about it, and write lies about it, from morning to night.

余はたしかに一の理想家なり。時に人生を憎む事あり。これ人生の不善なるが故に爾かるか。否、然らず、只だ人が二六時中、人生に就て虚偽を語り、又虚偽を筆にしつゝあるが故なり。

6. If a man wants to forget a woman, he should keep his gaze off the sky, and look out for another pair of eyes.

男若し或る女を忘れんとならば、茫然と雲の彼方を眺むる事を止めて、他に相見る雙眼を求む可きなり。

7. People in general cling to their opinions not because they are true, but because they are their own.

人は概して自己の意見に執着す、這は必ずしも其真理なるが故に非ず、一に自己の者なるが故なり。

8. She was too impressionable, too quick with her sympathy, and too imaginative to be rigidly faithful to any one creature.

彼女は一物一人に心底より忠實なるには、餘りに物に感じ易く、餘りに同情に速かで、且つ餘りに想像力に富めり。

9. Strong convictions alone can lead the strong deeds, and a man who is timorous in uttering an opinion will be even weaker in his attempt to act upon it.

確乎たる信念のみが確乎たる事業を爲す、而して一の意見を述ぶるに小膽なるものは、之が實行に際しては、一層意氣地無からむ。

10. A girl, as a rule, seems to believe that she can make a man happy merely by loving him. And the hope seldom answers.

女は凡て規を同ふして只だ愛しさへすれば男を幸福ならしめ得るものと信せるが如し。而して其望は常に外づる。

11. All things in life are vanity save one. That is love. Find it.

人生に於ける事物は總て之れ空虚なり——但し一を除く。則ち愛なり。之を發見せよ。

12. A love affair would improve her,..... every woman should have at least one love affair.

彼女に情事あらば、上品たらんを——女は皆尠くとも情事の一つ位は有つ可きなり。

13. A man must be faithless to something either a woman, or his God, or his firmest belief.

人は必ず何物かに不忠實ならざる可からず——即ち女か、神か、己が堅き信念か。

14. A statesman's words, like butcher's meat, should be well weighed.

政治家の言葉は肉屋の肉と同じく、よく秤にかけて見るを要す。

15. A wife should be the only woman in the world with whom you can spend days and weeks of unreprieved coldness.

世の中で幾日も、幾週も、恣まゝに冷遇し得る女は、一に妻女あるのみ。

16. Compromises were nearly always immoral, as well as

dangerous, but, unless I am mistaken, you will find that the best ordered life is that which shows the largest record of compromises.

妥協は常に危険なるのみならず、又殆んど常に不道德なる者なり、乍併余の見る處にして誤らずんば、世に最も秩序ある生涯と云ふは又最も多く妥協の記録を有する者なりと知るべし。

17. Do not marry a woman whom you can just manage to live with, but the woman without whom you cannot live at all.

辛うじて共棲し得るが如き女と結婚せず、其人無くば一日も生き長らへ能はざる女と結婚せよ。

18. Don't shoot tame canaries and think you are a sportsman.

人馴れたカナリヤを射落して、乃公は遊獵家なりなごど脂下がる可からず。

19. Every unselfish thought sends a lasting fragrance into the whole moral atmosphere of the world.

有らゆる無我の思想は、世界の全道德界に永久不滅の香氣を送る。

20. He had liked those best whom he had seen but seldom, and the faces he remembered with most pleasure

were those he had studied by moonlight.

彼は逢ふ事の極めて稀なりし人を最も好めり、而して彼が最も多くの愉快を以て記憶せる人の顔は、月かげでかすかに見たる顔なり。

21. I make it a rule never to regret anything, regret is a bore. I merely call my mistakes experience.

如何なる事も、余は悔まざるを主義とす、後悔はうるさし。余は已の失錯を單に經驗と言ひ了んぬ。

22. I must have an ideal life or else annihilation splendid misery or splendid content.....nothing between the two.

余は理想的生涯を得るか、然らざれば寂滅を得ざる可からず——斷腸の悲痛事、若しくは見事なる満足——此二物を外にしては余は何物をも欲せず。

23. In marriage one does not require an unconquerable love but an invincible sympathy.

結婚に於て人の要求する所は、無上の愛に非ずして、無二の同情なり。

24. I suppose he's married. He's got a sort of patient, dearing-up look.

惟ふに彼は既婚者ならむ。彼は一種我慢強く、物事に屈託せぬ相貌を具へ居れり。

25. It is not until everything has gone wrong that we see how easily it might all have been right.

斯くすれば、よかりしものと知るは、凡ての事が皆齟齬して後の事なり。

26. Life is not what we find it, but what we make it.

人生は吾人の見るが儘の物に非ずして、吾人の作る處の物なり。

27. Men are all the same. They always think that something they are going to get is better than what they have got.

人は皆同じ。彼等は今後得んとする物を以て、既に得たる物よりも、優れたりと常に思ふ。

28. Never trust a man's opinion on any subject until he has been in love. Love is the only thing which can make life as clean as noonday.

人が戀する迄は如何なる問題に關しても、その意見を信ずる勿れ。蓋し戀愛は人生をして白日の如く明瞭ならしむる唯一物なればなり。

29. Only very dangerous people tell the truth about themselves; the wise try to tell it about other people, the discreet avoid it altogether.

自己に關して眞理を語る者は、極めて危険なる人物

のみなり、智者は他人に就て之を語り、思慮ある者は全然之を口にせず。

30. People get to like a soul, but a satisfactory hat makes an impression at first sight.

人は意氣に惚る、去れど初對面の時は意氣なシルクハットは、更に多く印象を與へる者なり。

31. Some women are jealous by temperament, but the greater number are jealous only when their trust is insulted or their dignity brought down to the humiliating struggle for a lost empire.

女の中には性來嫉妬深き者あり、去れど其大多數は單に自己の信頼の侮辱されたる時、若しくは自己の權威失墜し、失はれたる範土を回復せんものと、屈辱的努力を爲す時のみ、嫉妬深き者なり。

32. To be really saint-like, one has to be pugnacious, and pugnacity is not charming.

眞に聖人らしくせんと思はば、勢ひ世と争はざる可らず、而して争を好むは餘り喜ぶべき事に非ず。

33. The brave are always ill used and worse judged; while weak women weak men for that matter seem to get all the compassion, all the help, all the love.

勇者は常に世の冷遇を受け酷評せらるれども脆弱な

る女は——脆弱なる男子も——有らゆる世の同情、救護、愛情を受くるものゝ如し。

34. The people who suffer most are always those who have a sense of justice.

苦痛を感ずること最も多き人は必ず正義の念強き人なり。

35. The truest modesty is three parts pride.

最も誠實なる謙遜と雖も、其三分は誇なり。

36. The weak mind is never weary of recounting its failures.

薄志弱行の徒は、己の失敗談を繰返す事に疲かるゝこと無し。

37. There are many duties and difficulties in life. There is but one obligation courage.

人生には幾多の義務、幾多の困難あり。されど有たざるべからざる物は唯一あるのみ——勇氣これなり。

38. Vulgarity has a positive imperishable charm; it is sham nobility that is revolting.

俗悪と云ふ中にも、幾何か捨て難き固有美を有することあり、忌み嫌ふ可きは、僞高德なり。

39. Whatever one says of life, it must be insincere, because

life is itself insincere.

人生に就て人の説く處は、總て之れ不誠實なり、何となれば人生その物が既に不誠實なればなり。

40. We take our joys as though they were trifles, and act as though melancholy were the only serious thing in life.

吾人は快樂を恰も瑣事なるが如くに觀じ、悲哀を人生唯一の大事なるが如くに振舞ふ。

41. When a man loves a woman, she can be as cross or stupid, or unkind as she pleases. And when he doesn't love her, if she were an angel from heaven, she couldn't keep him for five minutes.

男の女を愛する間は、女が如何に片意地なりとも、愚鈍なりとも、又情なくとも、小言は言はぬ者なり。去れど其愛せざる時は、女が縦しや天降つた天女なりとも、物の五分間と男を引附け得るものにあらず。

42. Why do I keep single. Perhaps I love too many women too well.....or, possibly, too many too little.

余は何故獨身なりやと訊ね玉ふか。これ恐らく余が餘り多くの女を、餘り多く愛したる故ならん——或は又餘り多くの女を愛すること、餘り少きが爲ならん。

43. You are so human. I would far sooner kill you than write poetry to you. You are life, not literature.

足下は真に人間なり。余は足下のために一篇の詩を作らんよりは、寧ろ足下を殺害せむと欲す。足下は生命なり、文學に非ず。

44. You are too impatient. You want life concentrated, like a play, into a few acts, lasting, say, three hours. Whereas, most lives have no dénouement.

足下は性急に過ぐ。足下は人生を恰も演劇の如く、數時間にて終る、二幕乃至三幕物に切り縮めんと欲す。然も人生には概して大團圓ある事なし。

45. You have too much wit to be happy anywhere.

足下は餘りに多智なるが故に、何處に於ても幸福なる能はざるべし。

46. I have watched the sky change from blue.....to grey; I have seen the sky rose-red turn grey as ashes: I have seen the scarlet fields fade to the hue of dust: all things grow grey.....life itself.

余は蒼穹の灰色に變るを見たり、薔薇色の空灰の如き鼠色に移り行くを見たり、余は又紅の野が砂塵の色に褪せ行くを見たり、總ての物皆灰色に變ず——人生亦然り。

47. Beauty is to all artists as vital as the air they breathe, and more necessary, for, lacking the sight of it in one form or another, they lose all will to live.

總ての藝術家に取つて、美は其呼吸する空氣の如く
 缺く可からざる物にして、更に一層緊要なり、蓋し何
 等かの形式に於て美の姿を見得ざる時には、彼等は生
 活せんとする總ての意志を失ふを以てなり。

48. Disillusions all come from withinfrom the failure
 of some dear and secret hope. The world makes no
 promises; we only dream it does; and when we wake,
 we cry!

現實曝露の悲哀は總て内部より來る——即ち或る愛
 惜する宿望の蹉跎より來る。世界は吾人に何等の約束
 をも爲さず、唯た吾人が爾か夢みるのみ、而して一朝
 目覺むる時、吾人は慟哭す。

49. Men can always leave anybody or any place without
 a pang if they find another person or another place they
 like better. If they feel pricks and scruples it is merely
 because they cannot make up their minds that the change
 will be absolutely to their advantage.

人は、若しより好き人、より好き場所を見出さば、
 必ず何等の苦痛なしに馴れ染めたる人、或は場所を捨
 つることをなし得べし。若し彼等にして苦痛を感じ或
 は狐疑逡巡せば、其の之を變ずるの果して已が爲め全
 然有利なるや、否やを斷定し得ざるが故なり。

50. For three things do young men suffer the vain
 love of this world, the excessive love of self, or the
 inordinate love of some creature.

世の青年の患とする處三ツあり——現世に對する浮
 誇の愛、自己に對する過度の愛、或人に對する不慎謹
 なる愛、即ちこれなり。

51. Those who have made unhappy marriage walk on
 stilts, while the happy ones are on a level with the crowd.
 No one sees them!

不幸なる結婚を爲せる人は、竹馬に乗つて歩み。伉
 儷相和する人は、衆と同じ脊丈にあり。斯くて、何人
 も彼等を注目する者無し。

52. He was a dreamer of dreams, with the artist's aspira-
 tions, the ascetic's self-abnegation, the scholar's fatal
 hesitancy.

彼は藝術家の志望と、隱士の沒我的精神と、學者の
 優柔不斷とを具へたる夢想家なり。

53. She was a wise woman and concealed her emotions...
 ...as well as her intellect from the observation of
 male creature.

彼は賢き女にして自分の感情を——智力は勿論——
 男の目より隠せり。

54. So many men are degraded by their sympathies. They have any amount of aspirations and would like to fly, but they have not the courage to fly alone. So they prefer to crawl in company.

世間多くの人、その同情心に因つて墮落す。彼等は多大の志望を有し、翱翔一番せんと欲す、去れど單身飛行の勇氣なし。斯くて彼等は寧ろ匍匐す——衆と共に、

55. When we ask for our daily bread, we mean our daily deceptions. The terrible irony of life is the incontestable fact that we cannot exist without a number of intoxicating illusions.

人が日々の糧を與へ給へと祈るは、日々の欺瞞を授け給へと謂ふの謂なり。人生怖る可きの逆縁は、一日も多くの迷想なくして生活し得ざる事なり。

56. The joy of living consists, for a man, in being constantly false to some everfaithful woman!

男に取つて生の悦びと云ふは、常に忠實なる女に對し、常に不實なる事なり。

57. People are so fond of quoting God when the Law is inconvenient! And when God is inconvenient, they quote the Law!

人は法律の都合悪しき時には、好んで神を引用す。

而して神の不都合なる時には、法律を引用す。

58. There are deep sorrows and killing cares in life, but the encouragement and love of friends were given us to make all difficulties bearable.

人生には深き悲哀、怖ろしき勞苦あり、去れど友の奨励と愛情の與へらるゝあり、故に吾人は幸に有らゆる世の難儀に堪え得るなり。

59. Pain and despair and heartache they cast you down for a while, but afterwards they help you to understand.

苦痛、絶望、悲歎——此三者は一時人を沮喪せしむ去れど後に至つては——人をして悟入の域に達せしむる者なり。

60. A woman would no doubt need a great deal of imagination to love a man for his virtue!

有徳なるの故を以て或る男を愛する女は、多大の想像力を要すること疑なし。

61. A woman never considers love and passion as an abstract. It is associated always in her imagination with the man or with the men who have loved her.

女は決して戀愛や情熱を、抽象的に考ふること無し。這是彼女の想像に於て、彼女を愛せる一人の男、或は數人の男と常に聯想さるゝ物なり。

62. The secret of managing a man is to let him have his way in little things. He will change his plan of life when he won't change his bootmaker.

男を操縦する秘訣は、小事を彼が爲すまゝに放任することなり。蓋し男は處世の方法を變更する時と雖も買ひつけの靴屋を替ふるを欲せざる者なり。

63. Women are ever willing, under the stress of a great passion for some one individual, to renounce power and glory in both worlds.

女が或る一人者に對する烈しき情熱に驅らるゝ時には、常に現在未來の兩世界に於ける權力をも、光榮をも喜んで抛つ者なり。

64. Unfortunately before we can love the Immortals and understand them, we must have some experience of the Mortal.

吾人が不打者を愛し、且つ理解する前には、先づ只の人間に就て幾分經驗する處無からざる可からざるは不幸と云ふ可し。

65. There never was a saint, you may rest perfectly sure, but he might have fallen twenty times a day if he had not fought the enemy with fine courage.

如何なる聖者と雖も、大勇猛心を以て能く其敵に對せざれば、墮落すること日に數十回に及ばざる者一人として無きは、吾人の確信し得る處なり。



リード女史
MARTEL REED

マートル、リード

Martle Reed 女史は北米合衆國市俄古市に生る。教育を同市 West Division High School に受け、卒業後は家庭に在りて、文筆に親しみ時々新聞雑誌に寄稿す。千八百九十八年處女作“Love Letters of a Musician”を著はし、文名一時に揚る。千九百六年舊友にして加拿陀人なる James Sidney Mcbullough 氏と結婚し、結婚後も依然操觚者として、一意著作に従事し文名愈よ高かりしが、天此才媛に壽を借さず、遂に千九百十一年三十八歳を一期として死す。

女史は幼より文筆の才あり、齡十歳にして既に物語の類を作り、之を郷里の幼年雑誌 The Acorn に投稿し屢々採録の榮を得たりと云ふ。女學校卒業後は父母の激勵に力を得て、一意専心文筆を練り、傍ら幾多の新聞雑誌に寄稿せり。本書中に數多く引用しある The Spinster Book は、其當時紐育市の週刊雑誌 Judge 紙上に連載せられたる、“Reflections of a Spinster” (獨身女の感想なる斷片物を集めて、單稿本と成したる者なり)。女史は實に多方面なる作者にして、詩歌に、小説に、隨筆に、往く處として可ならざるは無く、又性來音樂を好み、其道に堪能なりき。女史が文章の流

暢にして、誦讀に可なるは、一に此音樂的素養に依る者なりと謂ふ。處女作 “Love Letters of a Musician” を世に出してより僅か十三年間に、書を著はすこと實に二十有七の多きに及べり。勤勉厲志に非ずんば、焉んぞ能く斯くの如きを得んや。左に女史が作の重なる物を擧ぐ。

The Spinster Book.

The Shadow of Victory.

Love Affairs of Literary Men.

Love Letters of a Musician.

Later Love Letters of a Musician.

Lavender and Old Lace.

The Master's Violin.

A Spinner in the Sun.

Flower of the Dusk.

Old Rose and Silver.

Master of the Vineyard.

Sonnets of a Lover.

Poems.

A Weaver of Dreams.

西洋徒然草

第三編

マートル、リード

1. Since Adam and Eve were placed in the Garden of Eden, women have been home-makers, and men have been home-builders. All the work in the world is directly undertaken for the home. A woman who has no love for it is unsexed.

人類の始祖アダムとイヴとが、エデンの花園に置かれてより以來、女は常にホームの經營者にして、男はホームの建立者なりき。世の有らゆる事業は直接ホームの維持及び改善のために企てらる。ホームに對し、何等の愛情を有せざる女は、女にして女に非ず。

2. Happy are they who can drown all pain, sorrow, and disappointment in a copious flood of tears.

滂沱たる涙の中に世の有らゆる心痛、悲哀、及び失望を沈沒せしめ得る人は、幸福なる哉。

3. Far up in the mountains, amid snow-clad steeps and

rockbound fastnesses, one finds, perchance, a shell. It is so small a thing that it can be held in the hollow of the hand; so frail that a slight pressure of the finger will crush it to atoms, yet, held to the ear, it brings the surge and sweep of that vast primeval ocean which, in the inconceivably remote past, covered the peak. And so, to the eye of the mind, the small brown book, with its hundred printed pages, brings back the whole story of the world.

深山奥の、雪を頂ける嶮崖や、巖石峨々たる要害の地に、人若し一片の介殻を見出す事あらんか。其物たるや極めて微小にして採つて手の窪に保つ可く、その脆弱なること、指もて壓せば、微塵と粹けん、然かも之を耳にせんか、想像も及ばぬ遠き遠き昔、此山の峰を被ひたる、かの原始時代の大海の激浪、怒濤の響を齎らす可し。斯くの如くこの僅々數百頁に印刷されたる黄色の小冊子(聖書)も、同じく世界の總ての物語を、心眼に齎らし來る物に非ずして何ぞ。

4. God has made it so that love given must unfailingly come back an hundred-fold; the more we give, the richer we are.

與へたる恩愛は必ず百倍と成つて我に歸り、與ふること多ければ、富むこと益々多きに至るは、神の定め

賜ふ所なり。

5. Love, like a child, is man's to give and woman's to keep, to guard, to nourish, to suffer for, and, perhaps, last of all, to lose.

愛は子供と同じく、男の與ふる物にして、女は之を保ち、之を守り、之をはぐくみ、之がために苦しみ、而して恐らく最後には之を失ふ者なり。

6. Were it not for this divine forgetting, few of us could bear life. One can recall only the fact of suffering, never the suffering itself. When a sorrow is once healed, it leaves only a tender memory, to come back, perhaps, in many a twilight hour, with tears from which the bitterness has been distilled.

此靈妙なる健忘性莫かりせば、吾人の中、生に堪え得る者尠かる可し。人は只だ苦難の事實を想ひ起し得るも、決して苦難それ自身を想ひ起すこと無し。悲哀の一たび癒さるゝ時には、唯だ其の優しき記憶を止むるのみ、恐らく屢々黄昏れ時に、涙を以て之を想ひ出づることあらんも、最早や苦痛は其中になし。

7. If all men were lovers, there would be no "new woman" movement, no sociological studies of "Woman in Business," no ponderous analyses of "The Industrial Condition of Woman" in weighty journals.

若し男が皆情人ならば、世に「新らしい女」の運動も起らざらん「實業界に於ける女」などいふ社會學上の研究もなく、又大雜誌に「女の産業的狀態」などいふ堂々たる議論の表はるる筈もなけむ。

8. I hope that sometime our civilisation may reach such a point of advancement that every woman will wear the clothes and jewels that suit her personality and make her home a proper setting for herself.

余は現今の文明が一段の進歩を爲し、世の女が各自己が人格に應はしき衣裳や寶石を着け、家庭を以て身を置く適好なる枠となすに至らん事を望むや切なり。

9. No mountains divide us, no seas set apart; there is no barrier in all nature except the lines weak human hands have drawn. We are helpless without each otherwe cannot suffer or enjoy alone.

山岳も吾人人類を分つに由なく、大海も之を隔つるに由なし、有らゆる自然界には、虚弱なる人間の手もて描ける線を除いては、何等疆界あることなし。吾人は相倚ることなくんば到底腑甲斐なき者なり——吾人は獨り苦しみ又獨り楽しみ得るものにあらず。

10. Life will give us back whatever we put into it. In a way, it's just like a bank. Put joy into the world and it will come back to you with compound interest,

but you can't check out either money or happiness when you have made no deposits.

人生は吾人の入るゝ總ての物を返却す。或る意味に於て恰も銀行の如し。汝若し世に喜悅を入れんか、并は重利を附して汝に歸り來らむ、然も何等預け入るゝ所なくば、金も幸福も引出し得べからず。

11. The mother of Sparta bade her son return with his shield or on it, and the thought has potential might today. If a man honestly loves a woman, she need have no fear of the thousand foes that wait to take him from her. If he does not, the sooner she understands the truth, the better it is for both. There are many people who consider love a dream, but they usually grow to think of marriage as the cold breakfast.

スパルタの母親は其子に教ふるに、楯を持って歸るか、然らざれば楯に乗つて歸れど。而して此思想は今日も尙ほ潜勢力を有す。苟も男にして眞實に女を愛せんか女は己れの手より其男を奪取らんとする數千の仇敵ありとも更に怖るゝ所なし。若し又男にして女を愛せざるに於ては、女が其事實を知る事の早ければ早きだけ、双方の利益なりとす。世には戀愛を目して一場の夢と倣す者多し、去れど斯くの如き輩は早晚結婚を冷やかなる朝餉と見倣すに至るが常なり。

12. God suits the burden to the bearer. If you have much to bear, it is because you are strong enough to do it nobly and well.

神は力に應じたる荷を各人に負はせ給ふ。汝若し多く擔はざるを得ずば、之は汝が善く見事に之れを擔ひ得るほど強力なるが故なり。

13. All the wars have been caused by one set of people trying to force their opinions upon another set who did not desire to have their minds changed.

有らゆる世の戦争とは或る一團の人々が、自己の意見を曲ぐる事を好まざる他の一團の人々の上に、その意見を強制的に行はんとするより生ずる者なり。

14. A man capable of leading a regiment in a gallant charge will not infrequently be like wax in the hands of the woman he loves.

激戦の先頭に立つて一軍を指揮し得る好漢も、戀い女の手には掛つては、宛ら蠟の如く自由自在に成ること珍しからず。

15. A man is more apt to die of broken vanity than of a broken heart.

人は愛に望を失して死するよりも、寧ろ虚榮に失望して死す。

16. A man likes to feel that he is loved a woman likes to be told.

男は愛されておると思ふ事を好み——女は口でさう言はるゝ事を好む。

17. A man's greatest punishment is to be a fool and know it; a woman's to have her charm fail.

男子最大の悲痛事は愚人たることにして且つ夫れを知得することなり、女子のは容色の衰ふることなり。

18. A woman is said to be weak when she is not strong enough to resist temptation for two.

女が二人の誘惑に打ち勝ち得るほど強からざる時は無分別者と言はる。

19. A woman wants a man to love her in the way she loves him; a man wants a woman to love him in the way he loves her, and because the thing is impossible, neither is satisfied.

女は己が男を愛する如く男に愛されん事を欲す、男は己が愛する如く女より愛されん事を欲す、而して其事の不可能なるが故に、双方とも満足する事なし。

20. Did you ever stop to think that the millennium could be brought about in less than one hour, if each did his own work well and in a spirit of love?

若し人各個の事業に善く勵み且つ愛の精神を以て行へば、黄金世界は一千年の先を俟たず、僅かに一時間の中に出現すべきことを足下は思ひ及びたまはざりしや。

21. Fortunately, age does not affect literature. Even after a man is dead, he may continue in the business and often rank higher than his living competitors.

幸にも年齒は文學に影響せず。其人死して其業終らず寧ろ屢々存命中の競争者を後に撞着せしむることあり。

22. Friendsnip, like love, is often a matter of chemical affinity, wherein opposites rush together in obedience to a hidden law.

友情も戀愛と均しく、屢々化學上に所謂親和力の事件たり、即ち反對の性質の者が、一の隠れたる法則に従つて、相抱擁するなり。

23. Have you not seen that you can never have sorrow until you have first had joy? Happiness is the light and sadness the shade.

君知らずや、人は先づ喜悅を得るまでは、決して悲哀を得ること無し。幸福は光にして、悲哀は影なり。

24. It is a simple thing to acquire a lover, but it is a fine art to keep him.

情人を得るは易し、去れど彼を保つことは、微妙なる技倆に待たざる可からず。

25. Loving is the highest form of praise; envy, the lowest. 愛は稱讚の最も高き形式にして、嫉妬はその最も低き形式なり。

26. Married and unmarried waste a great deal of time in feeling sorry for each other.

既に結婚せる女と、未だ結婚せざる女と、互に相憐れんで、惻々多時。

27. Married women will sob out their unhappiness on a girl's shoulder, and the next week ask her why she doesn't get married.

結婚せる女が小娘の肩に凭り、泣いて以て身の不幸を訴へるが、さて次の週間には、小娘に對つて何故早く結婚せぬかと問ふ。

28. No house is more than a roof and a four walls, without the spirit that makes it home.

如何なる家も、其れを家庭と成す人の心なくば屋根と四圍の壁とに過ぎぬ。

29. No one can make a home alone. It needs a man's strong hands, a woman's tender hands, and two true hearts.

家庭は一人で作り得らるゝものにあらず、男の強い手と、女の優しい手と、其上二個の真心とを必要とす。

30. One step forward wherever there is a foothold, and trust to God for the next.

足場ある所へは常に一步を進め、次は神に信頼せよ。

31. People say that they "know the world" when their acquaintance is limited to the flesh and the devil.

人は其知る所單に肉と悪魔とのみにして、然かも「我れ世間を知る」と言ふ。

32. Revolution is obstructed evolution.

革命とは妨げられたる進化なり。

33. Sincerity always has a charm of its own. Even when two men are fighting, you are compelled to admire their earnestness and singleness of purpose.

誠實なるものは常に特有の美を有す、二人あり格闘する時にすら、吾人は其眞面目なると、目的の單一なるとに感服せざるを得ず。

34. So far, we have one life and one death. At the end of one, we meet the other, so how does it matter..... when, or in what way?

畢竟吾人は一の生と一の死とを有し。前者逝きて後者到る、されば開が何時如何なる方法に於て來るとも、

何事かこれあらん。

35. Some people, who are unhappy themselves, are so constituted that they can't bear to see anybody else happy.

自分の不幸なる時は、他人の幸福なるを見るに堪えぬやう出來て居る人間も有るなり。

36. The average woman prefers being idealised to being understood.

普通の女は理解されんよりは、理想化されん事を欲す。

37. The most needless worry in which we indulge is regarding our funeral expenses. If our friends don't bury us, the health department will.

吾人の最も無用なる取越苦勞は葬式の費用に腐心する事なり。若し吾人の知友吾人を葬らざれば、内務省衛生局は之れを爲さん。

38. The only way to test a man is to marry him. If you live, it's a mushroom; if you die, it's a toad.

男を試めすには彼と結婚するより外無し。生命に別條なくば、松茸で、死なば毒茸なりと知る可し。

39. There are a great many men who love their wives simply because they know they would be scalped if they didn't.

愛せざれば頭を引つ掻かれると云ふ理由のためのみに妻を愛する男は、世間其例鮮しとせず。

40. There are two ways in which a woman loses her lover. One is by marrying him, and the other retaining him as her friend.

女が情人を失ふに二個の方法あり。一は彼と結婚することにして、一は彼を何時迄も友人として交はる事なり。

41. Three things are none of a woman's business..... politics, poker, and other women's husbands.

女に用なきもの三あり——曰く政治、曰く弄花、曰く他人の良人。

42. We need sorrow as the world needs night.....we cannot always live in the sun.

吾人の悲哀を要するは、猶ほ世界に夜の必要あるが如し——吾人は常に日光の中に生活することを得ず。

43. When one has learned to wait patiently, one has learned to live.

吾人が氣長に待つことを學び得た時、始めて生活を學び得しなり。

44. When we get civilised, I believe children will go by number until they get old enough to choose their own

names.

世が尙ほ開化すれば、子供は成人後自ら己が名を選ぶに至るまでは、番號を附して置く計りにて足るべしと余は思ふ。

45. Woman's tears mean no more than the sparks from an overcharged dynamo they are simply emotional relief.

女の涙は過度に送電されたダイナモより出づる火花の如し——單に情緒の氣晴らしに過ぎず。

46. There are countless joys in the world, but the griefs are few and old. The humblest of us can find new happiness, but there has been no increase of sorrow since the world was made.

世には無数の悦あり、されど悲みの數は尠く、且つ昔ながらの物なり。吾人の中の最も卑しき者と雖も、尙ほ且つ新らしき幸福を見出し得れど、世の悲哀は開闢以來絶えて増加せることなし。

47. If we could only use other folks' experience, this here world would be heaven in about three generations, but we're so constructed that we never believe fire'll burn till we poke our own fingers into it to see. Other folks' scars don't go no ways at all toward convincin' us.

吾人にして若し他人の經驗を用ひ得ば、此世は二三

代にして樂土と成り得べからん、然れども吾人は自ら指を火に當てて見る迄は、火の焼く所以を決して信用せぬ様生得せり、他人の傷痕は毫も吾人を得悟せしむるに足らず。

48. We know so much about other people that we often have not time to give due attention to ourselves. We neglect our own affairs that we may unselfishly direct others, and sometimes suffer in consequence, for nobody but a lawyer makes a good living by attending to other people's business.

吾人は他人に就て知る處多くして、兎角自己に對して相當の注意を拂ふ違なからんとせり、吾人は私心なく他人を指導せんとして、自家の業務を怠り其結果の爲めに自ら苦しめり、蓋し他人の世話を焼きて、立派に生活し得る者は、世に法律家より外なし。

49. "Margaret," asked Miss Field, suddenly, "what are you going to make of that boy?"

"A good man first," she answered. "After that, what God pleases."

「マーガレットさん」フィールド嬢は不意に尋ねた「貴女はあのお兒を何に成さるお積りなの」

「第一に善人にします。後は神の御心のまゝです」と彼女は答へた。

50. The appointed thing comes at the appointed time in the appointed way. There is no terror save my own fear.

定められたる事が、定められた時に、定められたる方法にて到來す。自己の恐れの外、世に何等の恐れあることなし。

51. The only way to win happiness is to give it. The more we give, the more we have.

幸福を得る唯一の法は之を與ふるにあり。與ふること多くして、之を得ること愈よ多し。

52. A letter has distinct advantages. You can say all you want to say before the other person has a chance to put in a word.

書狀は明かに利益を有す。相手が口を開く機會を得る前に、己が言はんと欲する處を悉く言ひ得るなり。

53. There is a great deal of trouble in this world which is caused by people keeping their mouths shut.

口を噤める人によつて爲さるる煩らひ、世に多し。

54. I may be wrong, but I've always believed that nothing is so bad it can't be made better.

余或は誤れるやも知れず、去れど世に改善し能はざる者ほど悪しき物なしと、余は常に信せり。

55. The most precious things in the world are those which cannot be bought.....the tender touch of a little child's fingers, the light in a woman's eyes, and the love in a woman's heart.

世に最も貴き物は、金銭もて購ひ得ざるものなり—
—即ち稚な兒の柔かなる指のさはり、女の目の輝き、
及び女の心に宿る愛これなり。

56. When life lies fair in the distance, with the rosy hues of anticipation transfiguring its rugged steeps and yawning chasms, we are young, though our years may number threescore and ten. On that first day when we look back, either happily or with remorse, to the stony ways over which we have travelled, losing concern for that part of the journey which is yet to come, we have grown old.

人生が遠き彼方に美しく横はり、豫想の薔薇を以て
其間の嶮しき断崖や、巨口を開ける罅裂を美はしく彩
る時、吾人は、縦し齡古稀を數ふるも、尙ほ青年なり。
然るに吾人が假如ひ樂しげにも亦或は恨めしげにも、
來し方を顧みて來らんとする行手の旅程に、感興を失
ふに至る其第一日に吾人は老境に入る。

57. Talk, after all, is pathetically cheap. Where one cannot understand without words, no amount of explanation

will make things clear.

説話は畢竟するに情ないほど、詰らぬ物なり。吾人が言葉なくして了解し能はざる間は、如何に説明の百曼陀羅を誦するとも、事物を明瞭ならしむること能はず。

58. We can get out of anything, if we try. I'm not meaning by escape, but by growth. You put an acorn into a crevice in a rock. It has no wings, it cannot fly out, nobody will lift it out. But it grows, and the oak splits the rock; even takes from the rock nourishment for its root.

人若し之れを試みば、如何なる事をも能く切り抜け得べし。避くるに効なく育つるに能あり。試みに一粒の櫨の實を取つて之を岩の破れ目に置け。翼なければ飛び去ること能はざるべく、又何人も之を取り去るものなからん。然も生成發育して櫨の木となつて岩石を裂き、且根は岩より營養を攝取するに至る。

59. We can get used to almost anything, if we have to. 人は必要に迫れば、如何なる事にも馴れ得る者なり。

60. Sometimes I think there is no sin but shirking. I can excuse a liar, I can pardon a thief, I can pity a murderer, but a shirk.....no!

横着者を除いては、世に罪惡なしと余屢々思ふ。虚言者は勘辯もせん、盗人は赦しもせん、人殺しは之れを憫れまむ、去れど横着者に至つては——非ず。

61. 'T is not for us to be happy without trying, any more than it is for a tree to bear fruit without effort. All the beauty and joy in the world are the result of work.....work for each other and for ourselves.

試むることなくして幸福ならんとするの、吾人の分に非ざるは、猶ほ努力を費やさずして樹木の果實を結ばしめんとする事の如し。世の有らゆる美、有らゆる喜悅は、一に勞作の結果——即ち吾人相互と、自己に對する勞作の結果なり。

62. There are three problems man is destined never to solve.....perpetual motion, the square of the circle, and the heart of a woman.

人間不可解の問題三あり——間斷なき運動。圓形の平方。及び女の心。

63. It is only through our own sorrow that we come to understand the sorrow of others; only through our own weaknesses that we learn to pity the weakness of others, and only through our own love and forgiveness that we can ever comprehend the infinite love and forgiveness of God.

吾人が他人の悲哀を了解するに至るは、一に自己の悲哀の經驗により、他人の弱點を憐れむことを知るに至るは、一に自己の弱點を知るによる、而して吾人が神の限りなき慈愛及び寛恕を悟り得ることは、一に吾人自身の愛及び寛恕による。

64. There is only one path which leads to the house of forgiveness.....that of understanding.

「寛恕」の家に達する道唯一あり——即ち「了解」の道これなり。

65. Love in itself is not joy. It is always service and it may be sacrifice. It means giving, not receiving.

愛はそれ自身に於て悦樂に非ず。常に奉仕にして、時に犠牲たる事あり。又與ふる事を意味し受くる事を意味せず。

66. We cannot have more joy than we give.....nor more pain. The eternal balance swings true. The capacity for enjoyment and the capacity for suffering are one and the same. He who lives out of the reach of sorrow has sacrificed his possible ecstasy.

吾人は他に與ふること以上の喜悅を有せず——苦痛に就ても亦然り。永遠の秤は曾て誤る事なく、享樂の容量と受難の容量とは正に同一なり。悲哀の手の及ば

ざる處に生活する人あらば、是は享有し得可かりし歡喜を犠牲に供したる人たらざる可からず。

67. Nobody is so much related as twins are. Husband and wife are only relatives by marriage.

世に双兒ほど關係深き者無し。夫婦と云ふも僅かに結婚によつての關係に過ぎず。

68. Silence and reserve will give anyone a reputation for wisdom.

沈黙と遠慮とは、人に智者たるの名聲を與ふ。

69. I have come to see that joy comes through what we give, not through what we take, happiness through service, not through being served, and peace through labour, not rest.

余は今にして知れり、喜悅は與ふるによつて得られ、取るによりて得られず、幸福は仕ふるに因つて得られ、仕へらるゝによつて來らず、又平和は勞働によつて得られ、安息によつて得られざる事を。

70. Of the things that make for happiness, the love of books comes first. No matter how the world may have used us, sure solace lies there.

幸福に資する物世に多き中に書籍の愛こそ、其第一者なれ。世間が吾人に對し、如何に振舞ふとも慰籍は

僅かに書籍の中に含まる。

71. Many a woman mistake the flaws in a man's character for the ravages of the tender passion.....before marriage.

男子の品性の瑕瑾を、愛情の破壊による物なりと思ひ誤る女子世間に尠ならず——尤も之は結婚前の話なり。

72. Sociability is a fruitful cause of disagreement.....people who are not upon speaking terms do not quarrel.

親懇は不和に對する有力なる源因なり——言葉を交へざるもの間に喧嘩口論なし。

73. It is the sadness of life that there is never any going back. The Hour, with its opportunity, its own individual beauty, comes but once.

遣り直しの出來ぬことは、之ぞ人生の悲惨事なる。時は其機會と、又刻々の美を以て唯一度來るのみなり。

74. A man may mean what he says.....at the time he says it.....but men and seasons change.

男は其口にする所を爲す積りならん——その之を言ふ時には——去れど男心と季節は變るものなり。

75. If I love a woman, I would protect her at the risk of my own life, my own happiness, my own soul. If

I love a woman, she should think of me in just one way.....as her shield.

若し我れ女を愛せば、我は我一命をも、幸福をも、將た又自己の精靈をも擲つて、彼女を保護せん。去れば我れ女を愛する時、彼女は其身の楯としか余を思はざるべし。

76. A man's affection is regulated by his digestion.

男子の愛情は消化力の如何によつて調節せらる。

77. That is the great tragedy of life, things can never be as they were before. Sometimes they're worse, sometimes better, but the world is never the same.

事物は常に變化す之れ人生の大なる悲劇なり。或時は非常に悪しく或時は少しく善し。然れど世界は決して同一なることなし。

78. Whatever is past is over and I'm thinking you have no more to do with it than a butterfly has with the empty chrysalis from which he came. The law of life is growth, and we cannot linger.....we must always be going on.

過ぎ去りし事は、皆済んだ事なり、而して人の之を如何とも爲し能はざるは、猶ほ胡蝶のその蛹を如何ともなし能はざると同じと余は思ふ。生の法則は生長な

り、吾人は暫くも止まるを得ず——吾人は常に前進せざるべからず。

79. Fresh courage must ever dawn in a man's soul when a woman's faith keeps the lovelight burning upon the altar of his home.

女の信仰が絶えず愛の燈明を家庭の祭壇に點せる間は、新鮮なる勇氣は勃々として男子の心頭に起らざるべからず。

80. Life, after all, is a masquerade. We fear to show our tenderness and our love. We habitually hide our best feelings, lest we be judged weak and emotional and unfit for the age in which it is our privilege to move. Sometimes it needs Death to show us ourselves and to teach our friends our deep and unsuspected kindness.

人生は畢竟假面劇なり。吾人は其温情や愛情を外に表はさん事を虞れ、常に自己の最良の感情を隠蔽す、蓋し心弱く感情的にして、到底吾人の生存する特權ある現代に不適當なりと、世人より判断せらるゝ事を怖るゝが故なり。されば吾人が自己を發揮し、人の知らざる我が情熱を友人に知らしむる爲めには、「死」に待たざる可からざる事往々然り。

81. Walls have not only ears, but telephones.

「壁に耳あり」どころか、壁に電話機あり。

82. If it be a fine art to wear your best clothes unconsciously, it is a still finer art to wear your old clothes as though they were your best ones.

若し他所行の晴着を何氣なく着用する事が、一の巧妙なる技術ならば、古びたる衣服を恰も晴着の如く着こなす事は、尙一層巧妙なる技術と云はざるべからず。

83. A man will make a comrade of the woman who stimulates him to higher achievement, but he will love the one who makes herself a mirror for his conceit.

男は己れを勵まし、一段と高き成功に達せしむる女を伴とせむ、去れど其愛する所は己が自負心を映す鏡となる女なり。

84. When an insurmountable obstacle presents itself, sometimes there is an easy way around it.

打克ち難き障碍の現れ來る時には、开れを迂回すると其所に易き道の在ることあり。

85. The woman's part is always to wait while men achieve, and she who has learned to wait patiently and be happy meanwhile, has learned the finest art of all... the art of life.

女の役目は、男の成功を待つことなり、而して氣長

に待つこと、又其間幸福に暮らすことを學べる女は、世の最も勝れたる術——即ち人生の術を學び得たる女なり。

86. Love is the root of everything good in all the world, and where things are wrong, it is only because sometime, somewhere, there has not been enough love.

愛は現世に於ける總ての善き物の根元なり、若し世に不善あらば、开は單に何時か、何處かに、愛の未だ以て充分ならざるに起因す。

87. Have you not seen that you can never have sorrow until you have first joy? Happiness is the light and sadness the shade.

君知らずや、先づ歡樂を盡すに非ざれば、決して悲哀を感じる事なきを。幸福は陽にして悲哀は陰なり。

88. It may be pleasant to be a man's first love, but a wise woman will prefer to be his last.

男の初戀人となるは愉快なり、然しながら賢き女は其最後の戀人たらん事を選び。

89. Love means not only infinite giving, but infinite forgiving.

愛は單に無限の施與のみならず、又無限の赦免の謂なり。

90. To those who love, there is no such thing as death.
相愛の人々には、死など云ふが如き者あることなし。

91. Before you have finished, the world will do to you one of three things. It will make your heart very soft, very hard, or else break it. No one escapes.

君が一生を終るまでに、世は君に對して左の三事の中の一を爲すならむ、即ち君の心を柔らぐか或は頑にするか、若しくは破るかこれなり。而して何人も之を免るゝこと能はず。

92. Nothing in this whole world is free but the sun and the fresh air and the water to drink. We must pay the fair price for all else.

全世界に無代なる物は太陽の光線と、新鮮なる空気と、飲用水の外何物も無し。其他の物に對つては、總て相當の代價を拂はざるべからず。

93. A woman will forgive a man anything except disloyalty to herself.

女子は自己に對する不實の外は何事も之れを男子に宥すべし。

94. A man who has failed to do the work that lies nearest his hand is not likely to succeed at anything else.

自己の手近に在る仕事に失敗する人は、恐らく他の

何事に於ても成功すること無からむ。

95. When people are in trouble, they usually want either money or sympathy, or both.

人が困難の中にある時は、通例金か、同情か、若しくは其双方を要する者なり。

96. Nothing in the world was ever built without a dream at the beginning.

世界の萬事、其始めに夢なくして成りしもの一もあること無し。

97. There was a great deal of excitement at first, but it died down. Most things die down, my dear, if we give them time.

最初は大騒ぎして騒て鎮まりぬ。凡百の事皆時さへ與へれば、鎮まるものなり。

98. It isn't what he doesn't know that troubles a man, but what he knows he doesn't know.

人の苦しむ所は、其知らざるが爲めに非ずして、知らざる事を知るに到る爲なり。

99. How strange it is that life must be nearly over, before one fully learns to live!

生活の法を充分に學ぶに先ちて、人生は殆んど終らざるべからずとは、奇しき事ならずや。

100. A good forgettery is a happier possession than a good memory.

大なる健忘性は、大なる記憶力よりも一層幸ひなる所有物なり。

101. A woman marries in the hope of having a lifelong lover, and discovers, too late, that she merely has a boarder who is most difficult to please.

女は生涯の戀人を得んが爲めに結婚し、後、最も氣六ヶ敷き下宿人を得たるに過ぎざる事を知るに到るも、既に遅し。

102. Greatness comes slowly and by difficult steps.....not by leaps and bounds. You must learn the multiplication table before you can be an astronomer.

偉大は徐々として又危ふき足取にて來る——トントン柏子に來る者に非ず。人は天文學者たる前に、先づ掛け算の九九を學ばざる可からず。

103. When one man learns to profit by the experience of another, we may look for mosquitoes at Christmas and holly in June.

人あり他人の經驗によりて自ら利する所を知らば、吾人は極月に蚊が出て、盆に吹雪の散るを見ん。

104. Life has many meanings, but it is what we make it,

after all. The pendulum swings from daylight to darkness, from sun to storm, but the balance is always true.

人生は幾多の意味を有す、去れど开は結局吾人の作る處たり。振子は晝夜を分たず、晴雨を論せず振動すれど、平衡は常に變せざるなり。

105. In order to be happy, a woman needs only a good digestion, a satisfactory complexion, and a lover. The first requirement being met, the second is not difficult to obtain, and the third follows as a matter of course.

幸福ならんが爲めに、女は唯だ良き消化力と、申分なき容色と又戀人とを要す。第一の要求を充たせば、第二は得るに難からず、而して第三に至つては當然に來るものなり。



青年時代のダズレリー

THE YOUNG DISRAELI, AS ETCHED BY MR. JAMES McBEY

Reproduced from Mr. Hutcheon's "Whigs and Whiggism," published by Mr. John Murray.

ベンジャミン、ダズレリー

Benjamin Disraeli は、Beaconsfield 卿として知られたる英國の政事家にして、且つ文學者を兼ねたる人なり。千八百四年英京倫敦に生る。父 Isaac Disraeli は猶太人の出にして、文學の嗜み深く *Curiosities of Literature* (文界奇事) の著あり。Benjamin は父の膝下にて教育を受け、十七才にして父の言葉に従ひ法律家たらんとせしが、己の文學的傾向あるを知り、思ひ止まりて専ら著作に従事す。千八百二十六年自傳とも見る可き小説 *Vivian Grey* を著はす、之は文學界に於ける彼が處女作なりとす。續て *Contarini Fleming, The Wonderful Tale of Alroy, Revolutionary Epic* 等を著はし、文名漸く天下に認めらる。

既にして彼は政界に志を得んものと自ら a radical (自由黨員) と名乗り、選舉場裡に立つこと前後二回に及びしが、何れも不成功に終れり。千八百三十七年遂に Tory (保守黨) に籍を置き、Maidstone 市より選出せらる。議會に於ける彼が處女演説は、全然失敗に歸し、衆人慢罵の中に葬られたり、去れど青年 Disraeli は、
“I shall sit down now, but the time is coming when you will hear me” (余は最はや着座す可し、去れど諸君

が此吾輩の語に聴く時節、やがて到來せむ)なる傲語を酬み、悠々として降壇せりとぞ。其後彼は議會の演説法に關し、深く研究する處あり、傍ら有名なる三大政治小説 Coningsby (1844), Sybil (1845), Tancred (1847), を著はし、以て彼が政治主義の傳布に努めたり。斯くて千八百三十七年、既に志を得て The Young English Party(青年英吉利西黨)の領袖となり、後 Peel が穀物條令を廢止するや、極力之に反對し、幾度か議場に立つて論難せり。千八百五十二年ダービー卿の内閣に入り Chancellor of Exchequer (大藏尙書) たり、千八百五十八年再び Derby 内閣に入れり。千八百六十六年、大藏尙書として、三たび Derby 内閣に入り、後 Derby 卿に代つて首相と成りしが、六十八年の總選舉の結果、反對黨たる自由黨多數を占めたるを以て、年の十二月桂冠せり。Derby 卿の死後、代つて保守黨の總理となり、以て其歿時に至る。千八百七十四年、自由黨たるグラッドストーン内閣の後を承け首相となる、同十六年功に因り Earl of Beaconsfield (ビーコンスフィールド伯) の爵位を授けられ、千八百八十二年内閣崩解の時に及べり。桂冠後健康勝れざるの故を以て、保守黨總理の職を辭し、専ら靜養に務めたりしが、遂に千八百八十一年四月倫敦にて逝去す、享年七十有七。

Disraeli は内治に關しては、國教の保存、英吉利西帝國の緊結及び國民狀態の改善を圖ると云ふ、自黨の三大政綱に則りたるのみにて、格別治績の特筆すべきもの無かりしが其對外政策に至ては、頗る強硬にして、ヴィクトリヤ王朝に於ける、英國の發展に資する處少なからざりき。Disraeli 自ら謂らく

“Throughout my public life I have aimed at two chief results. Not insensible to the principle of progress, I have endeavoured to reconcile change with that respect for tradition which is one of the elements of our social strength; and in external affairs I have endeavoured to develop and strengthen our Empire, believing that the combination of achievement and responsibility elevates the character and condition of a people.”

(余は生涯を通じて、常に二個の重なる結果を企圖せり。即ち余は進歩主義を無視する事なくして、我國力の重なる要素の一たる、かの傳説に對する尊敬と、變化との調和を計り、又一方外政に於ては、我帝國の國威を發揚し、之を強國ならしむる事に努力せり、蓋し余は勳業と責任の結合は、一國民の品性及び社會狀態を向上せしむる者なりと信せるを以てなり。)

と。實に多年自由黨内閣の下に、漸く母國と疏隔ならんとする殖民地を結束し、Victoria 女王を印度皇帝と

成し、或は南阿トランスヴァールを併合せるが如き、スエズ運河會社の株券を買収し、事實上埃及保護の主權を收めたるが如き、何れも彼が内閣の功に歸せざる可からず。就中ハルガン問題に關し、彼はGladstoneの反對せるにも拘らず、極力議會をして干涉に賛同せしめ遂に千八百七十八年自ら全權委員と成りて、伯林會議に參列し、樽俎の間に折衝し、所謂“Peace with Honour” (名譽ある平和) を齎らして歸國せり。之をこれ Disraeli 畢生の全盛となす。

文學者としての Disraeli は“Coningsby,” “Sybil” 及び “Tancred” の作者として、不朽なる可し。之等三大政治小説は、之によつて以て著者の懷抱せる政治思想を窺ひ得るのみならず、又能く當時の政治社會の狀態を知る好個の資料たり。世に大なる事業家にして、大なる文學者たる者多からず、Disraeli の語に曰く

“It is a common opinion that a man cannot at the same time be successful both in meditation and in action. But in life it is wisest to judge men individually, and not decide upon them by general rules. The common opinion in this instance may very often correct, but where it fails to apply its influence may involve us in fatal mistake. A literary man who is a man of action is a two-edged weapon; nor should it be forgotten that

Caius Julius and Frederick the great were both eminently literary characters, and yet were, perhaps, the two most distinguished men of action of ancient and modern times.”

(世説に據れば、瞑想と事業との双方に於て、同時に成功を收むることは、人の能く爲し得る處に非ずと。去れど人生に於ては、個々別々に人を判斷し、概則によつて人を判定せざるを以て賢なりとす。此場合世説の往々正しき事あらんも、若し的中せざる場合に於ては、其結果人を誤ること、怖る可きものあり。文學者にして事業家ならんには、兩刃の武器と云ふ可し、而して忘る可からざるは、ケイアス、ジュリアス及びフレデリック大王の二人者は、共に著名なる文學者にして、而かも往古及び近代に於ける二個の顯著なる事業家たる事なり。)

と。知らず夫子自らジュリアス或はフレデリック大王を以て任ずる者に非ざるなけんや。

西洋徒然草

第四編

ダズレリー語録

1. When a man is really in love, he is disposed to believe that, like himself, everybody is thinking of the person who engrosses his brain and heart.

眞實戀する人は、世人もまた彼が意中の人を懸想する事と信じ易きものなり。

2. Man is a predatory animal. The worthiest objects of his chase are women and power. After I married I desisted from the one, and devoted my life to the pursuit of the other.

人類は、掠奪を事とする動物にして、其の追求の最も価値ある目標は、婦女と、権力なり。結婚後の余は前者を棄て、専ら後者の追求に、我が生涯を致せり。

3. Instead of love being the occasion of all the misery of this world, as is sung by fantastic bards, I believe that the misery of this world is occasioned by there not being love enough.

戀愛は、變哲詩人の歌へるが如く、現世の有らゆる不幸の源ならで、却て現世の不幸は、戀愛の未だ以て、充分ならざるより生ずる者なりと、余は信ず。

4. The woman who is talked about is generally virtuous, and she is only abused because she devotes to one the charms which all wish to enjoy.

世間の口の端に上る女は、概して節操正しき者なり、而して其譽罵せらるゝ所以は、萬人の享受せんと欲する愛嬌を、唯一人に捧ぐるが爲なり。

5. A man with seven daughters has got trouble for every day in the week.

七人の娘を持つ親は、一週間の中、一日として苦勞の絶ゆる暇なし。

6. The circumstance of a wife being admired by one who is not her husband sometimes wonderfully revives the passion or renovates the respect of him who should be devoted to her.

妻が、夫ならざる他の男より、持て囃される時には不思議にも彼女に忠實なる可き筈の良人の熱情を復活し、若しくは其の尊敬心を新にする者なり。

7. In our relations with the softer sex it cannot be maintained that ignorance is bliss. On the contrary,

experience is the best security for enduring love.

吾人が女性との關係に於ては、「知らぬが幸ひ」と云ふことは通らぬ事なり。却て經驗こそ愛を持続せしむる、最上の保證なれ。

8. To be wise before the event is statesmanship of the highest order.

事の未だ起らざる前に、智謀を運らすことは、最高級の政治家のことなり。

9. The difference of race is unfortunately one of the reasons why I fear war may always exist; because race implies difference, difference implies superiority, and superiority leads to predominance.

人種の不同は、不幸にして戦争の常に止む時なかる可しと余が懸念する理由の一なり、蓋し人種は不同を意味し、不同は優越を意味し、又優越は超絶を來たすものなればなり。

10. The divine right of kings may have been a plea for feeble tyrants, but the divine right of government is the keystone of human progress, and without it, government sinks into police, and a nation is degraded into a mob.

帝王神權は羸弱なる専制君主の口實なりしならん、さりながら政府神權は人類進歩の要石にして、之れな

き政府は警察と選ぶところなく、其國民は烏合の群衆となり下がるなり。

11. Quarrels with women are always a mistake. One should always make it a rule to give up to them, and then they are sure to give up to us.

女と爭論することは必ず失錯なり、女には降参することを以て常に法則とすべし、然らば彼は必ずや吾人に降り来る。

12. If one could contrive our lives, so as to go into the country for the first note of the nightingale, and return to town for the first note of the muffinbell, existence, it is humbly presumed, might be more enjoyable.

鶯の初音を聽きに山里へ行き、夜なき温鈍の初聲を聽きに、都へ歸るやうな暮らしを案じ出し得ば、此世は一層樂み多からんと思ふ。

13. There is no love but love at first sight. This is the transcendent and surpassing offspring of sheer and unpolituted sympathy. All other is the illegitimate result of observation, of reflection, of compromise, of comparison, of expediency.

「初見の愛」を措いて世に他に愛あることなし。這は清淨無垢の同情の生める、こよなく優れたる實子なり。此他のものは總て觀察、反省、妥協、便宜等の生める庶

子なり。

14. Wine, jealousy, an artful woman, and headstrong youth, will account for anything.

赤酒、嫉妬、手管ある女、氣隨な青年、此四者は世の有らゆる事相を説明す。

15. Perhaps there is nothing more lovely than the love of two beautiful women who are not envious of each other's charms.

互に其美を妬み嫉むことなき、二人の美しき女同士の愛情ほど、世に愛らしき者なからん。

16. A lovers' quarrel, like a storm in summer, portends a renewal of warm weather or ardent feelings.

戀人同士の爭論は、夏の暴風雨と同じく、暑氣即ち熱情の復興を前兆するものなり。

17. Something unpleasant is coming when men are anxious to tell the truth.

人が眞實を打開けんと欲する時には、何物か好ましからぬ事の起れるが爲なり。

18. A man may read all his life and form no conception of the rush of a mountain torrent, or the waving of a forest of pines in a storm; and a man may study in his closet the heart of his fellow-creatures for ever, and

have no idea of the power of ambition or the strength of revenges.

人は生涯をあげて讀書子となるも溪谷の奔流或は嵐になびく松の木立を彷彿し得ざらむ、また書齋に閉ぢ籠つて、永久同胞人類の心理を考究するとも、終に功名心の偉力、復讐の念力に就いて、何等知る處なきに終らむ。

19. Until men are educated with reference to their nature, there will be no end to domestic fracas.

人間が各其性情に従ひ、开れ々々教育せられざる限り、家庭内の風波は絶ゆること無かる可し。

20. As men advance in life, all passions resolve themselves into money. Love, ambition, even poetry, end in this.

年老ふるに従ひ、人間の情熱は悉く金銭の中に融解す。戀愛、功名心又詩歌すらも、結局これに歸着す。

21. Though we are most of us the creatures of affectation, simplicity has a great charm.

吾人の多くは矯飾好のき動物なりと雖も、素樸また大なる魔力たるを失はず。

22. To make others feel we must feel ourselves; and to feel ourselves we must be natural.

他人を感動せしめんには先づ自ら感動せざる可から

ず、而して自ら感動せんには自然のまゝならざる可からず。

23. It is not individual influence that can renovate society: it is some new principle that must reconstruct it.

凡そ一社會を革新し得るものは、個人の感化力にあらずしてその之を改造せざれば止まざる、或る新らしき主義なり。

24. Nurture your mind with great thoughts. To believe in the heroic makes heroes.

偉大なる思想を以て心を養ふ可し。英雄的事跡を信ずることは、臚て英雄を作る所以なり。

25. We are all born for love. It is the principle of existence, and its only end.

人は皆愛のために生る。愛は生の本義にして、又之が唯一の目的なり。

26. The day before marriage, and the hour before death, is when a man thinks least of his purse, and most of his neighbour.

結婚の前日と、臨終間際とは、人が其財囊に就て考ふる處、最も少なく、隣人に就て最も多く考ふる時なり。

27. The English nation is never so great as in adversity. In prosperity it may be accused, and perhaps justly, of

being somewhat ostentatious, and, it may be even insolent; in middle fortunes it may often prove itself unreasonable, but there never has been a time when a great sense of responsibility has been thrown upon the people of this country, when they have not answered the occasion, and shown that matchless energy which has made, and will maintain, their position as the leading nation of the world.

英國民は國歩艱難に際して、最も偉大なり。其隆盛なるに及んでや、稍虚飾的に且尊大なりとの誹を受くるも恐らく當を得たらむ、又平時事なきに於ては往々自己の不條理を證明す、然も此國民にして、一たび責任の大なる念を自覺せんか、彼等は奮つて國家の急に應じ、未だ曾てその比類なき勢力を現はさるること無し、而して此比類なき勢力は、曾て世界の一等國として彼等の位置を造り、又將來に之を持続す可きものなり。

28. Love is the May-day of the heart.

戀愛は心の五月節句なり。

29. Lucky is he who has neither creditors nor offspring, and who owes neither money nor affection.

債權者なく、子供なく、又金の借もなければ、愛の受くべきものもなき人こそ合せなれ。

30. We may know a great deal about our bodies, we can know very little about our minds.

吾人は其身體に就いて知る處甚だ多からん、我が心意に就いては知る處甚だ少し。

31. A smile for a friend and a sneer for the world is the way to govern mankind.

友人には笑顔、世間へは冷笑、これぞ人類を支配する方法なれ。

32. There is no fascination so irresistible to a boy as the smile of a married woman.

少年には、既婚婦人の一笑ほご、堪え難きものはなし。

33. It is a great delusion to believe that revolutions are ever effected by a nation. It is a faction, and generally a small one, that overthrows a dynasty or remodels a constitution. A small party stung by a long exile from power, and desperate means, invariably has recourse to a 'coup-d'état'

革命は必ず國民によつて爲さるゝものなりと信ずるは、一大謬見たるを免れず、凡そ一王朝を顛覆し、若しくは一國の憲法を改造するものは、朋黨而かも概ね小なる朋黨なりとす。長らく政權より遠かりたる狂暴なる方法に刺戟せられたる小數黨は常に必ずクーデ

ーターを行ふ者なり。

34. Knowledge is not a mere collection of words: and it is a delusion to suppose that thought can be obtained by the aid of any other intellect than our own.

知識は單に言葉の集合にあらず、而して思想は、吾人自己の智力以外の或物の援助によつて、得らる可しと思ふは、一の迷想のみ。

35. I think the author who speaks about his own books is almost as bad as a mother who talks about her own children.

著述家にして自己の作物に就て喋々するもの、猶ほ我が子の事をのみ嘯し立てる世の母親と、其愚撰ぶ處なしと余は思ふ。

36. It is very immoral and very unfair that any man should marry for tin who does not want it.

金錢に要なきものが、金錢のために結婚するは不道德にして、又不條理これより甚しきはなし。

37. The parting of friends, united by sympathetic tastes, is always painful; and friends, unless this sympathy subsist, had much better never meet.

同情的趣味によつて結ばれたる友の離別は、常に痛ましきものなり、而して斯くの如き同情の存在するに

非ずんば、友は寧ろ始めより作らざるに如かず。

38. Knowledge is like the mystic ladder in the patriarch's dream: its base rests on the primeval earth, its crest is lost in the shadowy splendour of the empyrean; while the great authors, who for traditionary ages have held the chain of science and philosophy, of poesy and erudition, are the angels ascending and descending the sacred scale, and maintaining, as it were, the communication between man and heaven.

知識は恰も聖者の夢に見しと云ふ、玄妙不可思議なる雲梯の如し、其基底は原始的の此地球に固着すれども、其の頂點は九天の朧なる莊嚴の中に没して見るに由なし、而して科學、哲學、文學、及び博識の連鎖を世々に傳へ來れる諸ろの偉大なる著述家は、此神聖なる(雲梯の)階段を上下し、恰も人界と天國との間の交通を維持する天使の如しと云ふ可きなり。

39. There are mysterious moments in some men's lives, when the faces of human beings are very agony to them, and when the sound of the human voice is jarring as discordant music. It is in these moments that men find in Nature that congeniality of spirit which they seek for in vain in their own species.

人の一生には、同胞人類の顔を見るだに苦痛を覚え、人間の音聲が、恰も亂調子の音樂を聞くが如く耳障り

なる、不可思議なる瞬間のあるものなり、人間が同類中に需めて得ざる處の、彼の同氣を自然の中に發見するは、實に斯くの如き刹那なりとす。

40. Why have there been statesmen who have never ruled and heroes who have never conquered? Why have glorious philosophers died in garrets? And why have there been poets whose only admirer has been Nature in her echoes? It must be that these beings have thought only of themselves, and, constant and elaborate students of their own glorious natures, have forgotten or disdained the study of all others. Yes, we must mix with the herd; we must enter into their feelings; we must humour their weaknesses: we must sympathise with the sorrows we do not feel, and share the merriment of fools.

世に政治家にして統治せず、英雄にして征服せざる者あるは何故ぞや。偉大なる哲人にして陋屋に逝けるものあるは何故ぞや。又詩人にして其唯一の崇拜者は木靈に響く自然のみなるは何故ぞや。蓋し此數子者は只だ己のみを思ひ、自己の偉大なる性情のみを、常にことごとく考究する處の迂儒たるに止まり、遂に一般世人の研究を怠り之れを輕んじたるに因らずんばあらず。然り吾人は俗衆と交らざる可からず、彼等の感情に深くたち入らざる可からず、彼等の缺點短所にも諛ねらざる可からず、自から感せざる悲哀にも同情し、

愚者の悅樂にも與からざる可からず。

41. In life, surely, man is not always as monstrously busy as he appears to be in novels and romances, we are not always in action-not always making speeches, or making money, or making war, or making love.

實世間に於ては、人間は決して小説傳奇中に表はさるゝが如く、驚異すべき程に忙殺せらるゝ者に非ず、吾人は不斷に活動せず——即ち斷えず説話せず、斷えず金儲けせず、斷えず戦争せず、斷えず戀する者に非ず。

42. A little dinner with all the guests clever, and some pretty, offers human life and human nature under very favourable circumstances.

才子佳人を賓客とせる小宴會は、人生及び人情の極致を遺憾なく表はすものなり。

43. The sympathy of sorrow is stronger than the sympathy of prosperity.

悲しみの同情は、繁榮の同情よりも強烈なり。

44. I have found life very gloomy; but I think it arises from our faulty education; we are taught words, not ideas.

余は人生を極めて味氣なく觀せり、然れども這是吾人の認れる教育の然らしむる處にして、吾人は觀念を授

けられずして、徒らに言語のみを授けられたるに職由するなからんや。

45. That delicious hour that softens the heart of man, what is its magic? Not merely its beauty; it is not more beautiful than the sunrise. It is its repose. Our tumultuous passions sink with the sun, there is a fine sympathy between us and our world, and the stillness of nature is responded to by the serenity of the soul.

人心を和ぐるかの快よき夕暮、そも其魔力は何ぞ。單に美なるが故にはあらず、美より云へば日の出こそ優れたれ。その魔力は實に静寂に在り。吾人の亂れたる情緒は、夕陽と俱に鎮まり、吾人と此世界との間に、一種の麗はしき同情心起り、自然の静寂に呼應して、精神の静穩を來たすものなり。

46. Men who are guided by their sisters seldom make very great mistakes. They are generally so prudent; and I must say I think a prudent man quite detestable.

姉妹の指導を受くる男は、大なる失策を仕出かす事少し。彼等は概して思慮深し、而して余は言はんと欲す、思慮深き男は誠に心憎き者なりと思ふぞ。

47. The sum of our experience is but a dim dream of the conduct of past generations—generations that lived in a total ignorance of their nature.

吾人が經驗の總和は、歴代の人々の行爲を、臆ろげに夢想せるものに過ぎず——而して歴代の人々と云ふは人間本來の性質に就いて、全く知る處なくして生活せる人々の事なり。

48. When men are pure, laws are useless; when men are corrupt, laws are broken.

人間の廉潔なるとき、法律は無用なり、而してその腐敗せるとき、法律は破らる。

49. If you wish to win a man's heart, allow him to confute you.

若し人の心を得んと欲せば、彼をして汝を言ひ込ましめよ。

50. The most powerful men are not public men. A public man is responsible, and a responsible man is a slave. It is private life that governs the world. You will find this out someday. The world talks much of powerful sovereigns and great ministers; and if being talked about made one powerful they would be irresistible. But the fact is, the more you are talked about the less powerful you are.

最も有力なる人間は公人に非ず。公人は責任を有す、而して責任ある者は奴隸なり。一世を支配するものは私生涯なり。足下は他日此事を知るに至らん。世人は

多く有力なる君主と云ひ、有力なる内閣と云ふ、而して若し世評に上ることが、人をして有力ならしむるならば、彼等には到底敵す可くもあらず。去りながら世評にのぼること愈よ多くして、人は有力なること愈よ少き者なり。

51. It is remarkable how insignificant incidents at the first blush have appeared which have proved to be pregnant with momentous consequences. A street riot at Boston and at Paris turned out to be the two great revolutions of modern times. I have always thought if mankind could bring themselves to ponder in time on the commencement of those events that greatly affect their fortunes, it is possible that we might bring to the transaction of affairs more prudence and more energy than are generally exercised, and that probably we might prevent many public disasters.

初め誠に微々たる出来事も、終には重大なる結果を齎らすことあるは、げに注目す可きことなり。ボストン及び巴里に於ける街頭の活劇は、延ひて近代の二大革命戦争と成れり。余常に謂らく、人類にして其運命の上に、斯くも大なる影響を及ぼす之等の事件の當初に當つて沈思一番せば、爲政の上に既に實現せられたるもの以上の智慮及び勢力を現はし得べく、斯くて恐らく吾人は世上幾多の災害を未然に防ぎ得たりしなら

んど。

52. Many men make fortunes, few can keep them. Money is power, grave are the heads that can withstand the possession of great power.

幸運を作り得る人は多く、之を能く保つ者は少し。金は力なり、大なる力の所有によく堪え得る頭腦は、沈重ならざる可からず。

53. Increased means and increased leisure are the two civilisers of man.

財産の増加と安逸の増加とは、人類を開化せしむる二要素なり。

54. Tact does not remove difficulties, but difficulties melt away under tact.

氣轉は困難を排せず、乍併多くの困難は氣轉の下に氷解す。

55. Man is neither vile, nor the excellent being which he sometimes imagines himself to be. He does not so much act by system as by sympathy. If the creature cannot feel for others, he is doomed to feel for himself; and the vicious are, at least, blessed with the curse of remorse.

人間は悪人にも非ず、又時に自ら想像するが如き善人にも非ず。人間は主義によつて動くこと少く、同情によつて動くこと多し。彼にして若し他人に同情し得ず

んば、彼は自から己れに同情するの運命を有す、而して不徳なる者は、少くとも悔恨の呪を受けざる可からず。

56. The art of conversation consists of the exercise of two fine qualities: you must originate and you must sympathise; you must possess at the same time the habit of communicating and the habit of listening. The union is rather rare, but irresistible.

談話術は二個の美はしき特性より成る、即ち人は創作せざるを得ざると同時に又同情せざるべからず、説話すると同時に、又謹聴するの習慣を作らざるべからず。之れを具備するは難し然れども望まし。

57. Women are the only people who get on. A man works all his life, and thinks he has done a wonderful thing if, with one leg in the grave, and no hair on his head, he manages to get a coronet; and a woman dances at a ball with some young fellow or other, or sits next to some old fellow at dinner and pretends she thinks him charming, and makes her a peeress on the spot.

立身出世は只だ女にのみ有る事なり。男は生涯勞苦し其片足を墓地に踏み入れ、頭上一本の毛髪だになきに及んで、僅かに爵位の一を得ば、恰も鬼の首をとりたらんが如くに思惟す、然るに女は舞踏會に若き男の

誰れ彼れど、手を取り交はす折、若しくは宴會の席上老紳士と膝を接して、只だ彼を好男子なりと思ふ素振りだにせば、彼は彼女を娶つて、玉の輿に乗するなり。

58. Morning is not romantic. Romance is the twilight spell; but morn is bright and joyous, prompt with action, and full of sanguine hope. Life has few difficulties in the morning, at least, none which we cannot conquer.

朝は浪漫的に非ず。浪漫的なるは黄昏れ時の氣分なり、朝は快明清爽、行動敏活熱望に充滿の時なり。人生は朝に於て困難少し、否少くとも吾人の打勝ち得ざる困難ある事なし。

59. When men are young, they want experience; and when they have gained experience, they want energy.

人若き頃は經驗を缺き、其經驗を得るに及んでは勢力を缺く。

60. We muse, we plan, we hope, but naught is certain but that which is naught; for, a question answered, a doubt satisfied, an end attained—what are they but fit companions for clothes out of fashion, cracked china, and broken fans?

吾人は迷想し、工夫し、希望す、去りながら「無」以外何物も得ることなきことばかり確かなり。蓋し答へ

られたる質問も、解されたる疑惑も、達せられたる目的も皆畢竟流行晩れの衣裝、割れ茶碗、若しくは破れ扇に應はしき道連に過ぎざればなり。

61. If you mean by chance an absence of accountable cause, I do not believe such a quality as chance exists. Every incident that happens must be a link in a chain.

若し僥倖とは、説明し得可き理由なしとの義ならば、余は信ず世に僥倖と云ふが如き事は斷じて存在せず。世上のあらゆる事件は皆これ鎖の鍵環ならざる可からず。

62. Man is mimetic: we repeat without thought the opinions of some third person, who has adopted them without inquiry.

人間は模倣的なり吾人は深く考へずして第三者の意見を繰り返す、而して其第三者は何等詮議することなくして其意見を採用せる者なり。

63. Flattery is the destruction of all good fellowship; it is like a qualmish liquor in the midst of a bottle of wine.

阿諛はあらゆる親交を破壊す、恰も葡萄酒を盛れる壺の中部に、嘔氣を促す悪酒のあるが如し。

64. The morning air is so refreshing when one has lost one's money.

囊底を盡せる朝の空氣は新鮮にして、爽快なり。

65. The world is governed by very different personages from what is imagined by those who are not behind the scenes.

世界は、裏面の消息に通せぬ人の想像するとは、全く異なる人物によつて仕配さる。

66. There are few things in life more interesting than an unrestrained interchange of ideas with a congenial spirit, and there are few things more rare. How very seldom do you encounter in the world a man of great abilities, acquirements, experience who will unmask his mind, unbutton his brains, and pour forth in careless and picturesue phrose all the results of his studies and observations; his knowledge of men, books, and nature. On the contrary, if a man has by any chance what he conceives an original idea, he hoards it as if it were old gold, and rather avoids the subject with which he is most conversant, from fear that you may appropriate his best thoughts.

人生意氣投合せる士と、隔意なく思想の交換をなすほどの快事尠く、又之れほど稀なるは世に少し。才智藝能あり、經驗に富むの士が心の假面を脱ぎ、頭腦を開放し、其研究觀察の結果、即ち人類、書籍、及び自然に對する智識を、不用意にして靈活なる言句の内に、

さらけ出す人に遭遇することの、如何に稀なるよ。却て、人偶々時あつて獨創的觀念なりと自ら信ずる處を得たらんか、彼は恰も古金銀の如くに之を蓄藏し、彼が最も話題に富める此問題に關しては、寧ろ口を噤ぐんで、言はざらんとせり。人の彼が最善の思想を領有せん事を虞れてなり。

67. Life without love is worth than death. How vain and void, how flat and fruitless, appear all those splendid accidents of existence for which men struggle, without this essential and pervading charm. Without this transcendent sympathy, riches and rank, and even power and fame, seem to me at best but jewels set in a coronet of lead.

愛なき生涯は死よりも淺まし。此本然普及の魔力なくしては、人間が各自之れを獲んと努力するかの光彩ある人事も、如何に空虚なる可く如何に平凡無益なる可き。實にこの優れたる同情(愛)なくしては、世の富も、位も、又權力も、名譽も、余には鉛の冠に象眼せる寶石たるに過ぎざるなり。

68. The local sentiment in man is the strongest passion in his nature. This local sentiment is the parent of most of our virtues.

人類の地方的感情は、其性質中最も強烈なる情性な

り。此地方的感情は、やがて吾人の徳の父母たる者なり。

69. In this age we are prone to disbelieve in the extraordinary, as we were once eager to credit it.

現代の吾人は、兎角非凡なる事を信せざらんとするは、猶ほ古人の熱心に之を信せんとせるに均し。

70. Who can deny that our spiritual nature in some degree depends upon our corporeal condition? A man without a breakfast is not a hero; a hero well fed is full of audacious invention. Everything depends upon the circulation. Let but the blood flow freely, and a man of imagination is never without resources. A fine pulse is a talisman, a charmed life, a balance at our banks; it is good luck, it is eternity, it is wealth. Nothing can withstand us, nothing can injure us, it is inexhaustible riches.

吾人の精神的本性は、幾分身體の狀況による者なること、誰れかよく之れを否定し得ん。朝餉をしたためざる者、いかで英雄たることを得んや、之に反し満腹せる英雄は、渾身大膽不敵の構想に充つ。世事總て血液循環の如何に依る。只だ血液をして自在に體內を流動せしめよ、而からは苟も想像力ある人間ならんには、詮方盡くこと決して無かる可し。されば整ふたる脈搏は魔除なり、神明加護ある生涯なり、銀行の預金な

り、否幸運なり、久遠なり、財寶なり。斯くて吾人に反抗し得るものなく、又吾人を害し得るものなからん、げに整へる脈搏は無盡藏の富なる哉。

71. Eloquence is the child of knowledge. When a mind is full, like a wholesome river, it is also clear. Confusion and obscurity are much oftener the results of ignorance than of inefficiency.

能辯は知識の兒なり。心智満る時は、恰も河流の漲るが如く清澄なる可し。混亂と云ひ、不得要領と云ふは、要するに無能よりは、無知の結果なること遙かに多し。

72. A fear of becoming ridiculous is the best guide in life, and will save a man from all sorts of scrapes.

世の物笑となるの虞は、人生の最も良き指導者にして、之れあるが爲め凡百の苦難を免がる。

73. I believe that women are loved much more for themselves than is supposed. Besides, a woman should be content if she is loved; that is the point.

余は信ず、女の女なるが故に愛せらるゝは、世人の想像以上なりと。又女は苟も愛せらるゝならば、以て満足す可きなり、これ肝要なる點なり。

74. The conversation of a woman is worth of the libraries

in the world.

女の談話は全世界の書庫を値す。

75. Repartee sadly deserts the lover; yet smiles, under those circumstances, are very eloquent; and the eye, after all, speaks much more to the purpose than the tongue.

當意即妙の答は、をぞくも戀人を失ふ、然れども斯る場合の微笑は誠に雄辯なり、而して目は、結局口以上に要領を語るものなり。

76. Life is the great wonder into which all that is strange and startling resolves itself. The mist of familiarity obscures from us the miracle of our being.

人生は一の大なる不思議にして、世のあらゆる奇なること、驚く可きことは集めて此中にあり。而かも人は馴るゝに従ひ、吾が生の奇蹟を雲煙過眼視するに至る。

77. The duty of education is to give ideas.

教育の義務は、觀念を授くるに在り。

78. I believe that nothing in the newspapers is ever true. And that is why they are so popular, the taste of the age being so decidedly for fiction.

余は信ず、新聞紙上に一として眞ある事なしと。而して之れ實に新聞紙の俗衆に投ずる所以なり、蓋し時代の尙好は正しく虚構にあればなり。

79. Sometime in doing what we think proper we get into irremediable scrapes; and often, what we hold to be proper, society in its caprice resolves to be highly improper.

吾人は自ら穩當なりと思ふ事を爲して、時に取り返し
のつかぬ難儀に陥る事あり、而して吾人が見て以て
穩當なりと信ずる事をば、社會は往々其氣まぐれに頗
る不穩當なりと斷定することあり。

80. Nonsense, when earnest, is impressive and sometimes takes you in. If you are in a hurry, you occasionally mistake it for sense.

謔語も眞面目なる時は、人を感せしめて、首肯せし
むること有り。而して周章てふためく時、人は往々之
を意義ある言と見誤る。

81. Where there is little sympathy, or too much, the splitting of a straw is plot enough for a domestic tragedy.

同情の尠きとき、若しくばその多きに過ぐる時には、
藁すべの裂けたるが如き事も、尙家内の風波の元たる
に餘りあり。

82. A reformed rake is the personification of morality.

改心せる遊蕩兒は、道德の權化。

83. He was one of those men, who, because they have been imprudent, think themselves unfotunate, and mistake

their diseased mind for an implacable destiny.

彼は不謹慎なりしが故に、自己を不幸なりと思ひ、
その病的なる心を、執念き運命なりと思ひ誤れる輩の
仲間なりき。

84. I have more faith in ideas than in persons. When a truth is uttered it will sooner or later be recognised. It is only an affair of time.

余は人物よりも觀念に、より多くの信仰を置く者な
り。一たび發言せられたる眞理は、早晚認めらる可し。
其認めらるゝは、一に時の問題なり。

85. The great majority of men exist but do not live. The power of the passions, the force of the will, the creative energy of the imagination, these make life, and reveal to us a world of which the million are entirely ignorant.

人間の大多數は生存すれども生活せず。情熱の力、
意志の力、想像力の創作的勢力、是等こそは人生を作
り、億兆の全く知らざる世界を吾人に示現す。

86. There are amusing people who do not interest, and interesting people who do not amuse. What I like is an agreeable person.

世には面白き人物にして興味を興へざる者あれば、
又興味ある人にして一向面白からざる者有り。余の好

む處は氣持よき人間なり。

87. A good eater must be a good man; for a good eater must have a good digestion, and a good digestion depends upon a good conscience.

能く喰らふ者は、善人ならざるべからず、蓋し能く喰らふものは善き消化力を有し、而して善き消化力は、善き良心に基づくが故なり。

88. Many things are very excellent in theory which are quite the reverse in practice, and even ludicrous.

理論上誠に結構な事も、實際に當つては全く其反對で、却つて滑稽に類すること尠からず。

89. Knowledge is the foundation of eloquence.

智識は雄辯の根本なり。

90. The affections should not be forced; our feelings are our own property, often our best.

愛情は強制す可きものに非ず、蓋し吾人の感情は吾人自身の所有物にして、往々その最善のものたればなり。

91. Great revolutions, whatever may be their causes, are not lightly commenced, and are not concluded with precipitation.

大革命は其原因の如何を問はず、輕々しく起らず、

且急轉直下して止むものに非ず。

92. Sympathy and antipathy share our being, as day and darkness share our lives.

同情、反感の我等が實在に錯綜せるは、猶ほ明暗の我等が生涯に於けるが如し。

93. We exist because we sympathise. If we did not sympathise with the air, we should die. But, if we only sympathise with the air, we should be in the lowest order of brutes, baser than the sloth. Mount from the sloth to the poet. It is sympathy that makes you a poet. It is your desire that the airy ^{character} children of your brain should be born anew within another's that makes you create: therefore, a misanthropical poet is a contradiction on terms.

吾人は同情あるが故に生存す。吾人、若し空氣と同情すること無くば、忽ち死滅せむのみ。去りながら只だ單に空氣と同情するのみならば、人と云ふと雖も實は禽獸と撰ぶ處なく、其最も遲鈍なる者にも劣らむ。最下等獸類より詩人に向上せよ。汝を詩人たらしむる者は同情なり。又汝をして創作せしむるは、汝が腦裡の爽快なる思想を、他人の腦裡に再生せしめんとする汝の希望にあり、されば世に厭世的詩人と云ふは、名稱に於て矛盾す。

94. Talk to women as much as you can. This is the best school. This is the way to gain fluency, because you need not care what you say, and had better not be sensible.

女とは成るべく多く談話せよ。こは上乘な學校にして、實に辯舌を練る最良法なりとす、蓋し女と話すべきはその言ふ所に注意するに及ばず、また明智ならざるを却て可しとするが故なり。

95. It is a fine thing to know that which is unknown to others; it is still more dignified to remember that we have gained it by our own energies.

他人の知らざる事を知るは痛快なり、而して自力で之を得たることを記憶する時には、尙一層鼻高き心地す。

96. Whenever you see a man who is successful in society, try to discover what makes him pleasing, and if possible adopt his system.

世の成功家を見る時には、必ず彼の如何なる點が、人に快感を與ふるかを發見し、爲し得べくんば努めて之を學べ。

97. When a man is going to try to borrow money, it is wise to look prosperous.

金を借らんとせば、景氣よい顔付して行くを上策とす。

98. To revive faith is more difficult than to create it.

信仰を復活するは、之を創始するよりも困難なり。

99. Envy spoils our complexions, and anxiety destroys our figure.

嫉妬は容色を害ね、苦勞は姿勢を崩す。

100. However vast may appear to be the world in which we move, we all of us live in a limited circle. It is the result of circumstances, of our conveniences and our taste.

吾人の活動するこの世界は如何にも廣漠に見ゆれども、吾人は皆一の限られたる圏内に棲息するなり。這は境遇と、便宜と、趣好上の結果なり。

101. To respect virtue, it is not absolutely necessary to be virtuous.

徳を尊重するには、有徳なることが必ずしも必要なるにあらず。

102. Reaction is the ebb and flow of opinion incident to fallible beings; the consequence of hope deferred, of false representations, of expectations baulked. Reaction is the consequence of a nation waking from its illusions.

反動とは、誤り多き人間に有りうちなる意見の消長を指すものにして、遷延久しきに亘れる希望、虚妄な

る表現、若しくは齟齬せる期待の結果に他ならず。即ち反動とは國民が其迷想より覺醒する處の結果に他ならず。

103. If you are not very clever, you should be conciliatory.
人もし伶俐ならずんば、須らく調和的なる可し。

104. Before you influence others you must learn to influence yourself.

他人を感化する前に、人はまづ己れを感化する方法を講せざる可からず。

105. The struggle after knowledge is full of delight. The intellectual chase, not less than the material one, brings fresh vigour to our pulses, and infinite palpitations of strange and sweet suspense.

知識を求めんとする努力は愉快に充つ。蓋し知的追求は物質的追求と同じく、人の脈搏に、新らしき活動、及び奇しく妙なる、不安の限りなき鼓動を齎らすものなればなり。

106. I cannot comprehend the sneers of witty rakes at what they call constancy. If beings are incited by any other consideration but love, constancy is, of course, impossible, and, I think, unnecessary. To a man who is in love the thought of another woman is uninteresting, if not repulsive. Constancy is human nature.

遊蕩兒の所謂恒心に對する冷笑こそ、近頃我意を得ざるものなれ。若し人間が、愛以外の或考によつて誘はるゝものならば、勿論恒心と云ふことは不可能にして、又不必要ならん。去りながら戀する男が、他處の女のことを考ふるは、縦令慊焉たらざるまでも、いと興なき業にあらずや。

故に曰く恒心は人間の本性なりと。

107. What art was to the ancient world, science is to the modern; the distinctive faculty.

技術の古代世界に於けるは、猶ほ科學の近代に於けるが如く、各々時代的特種的能力なりとす。

108. The spiritual nature of man is stronger than codes or constitutions. No government can endure which does not recognise that for its foundation, and no legislation last which does not flow from this fountain.

人間の靈性は百の法典、百の律令よりも強し。如何なる政府と云へども、此事實をその根本義として認識せざるものは、永續するを得ず、又如何なる法典と雖も此源泉より湧き出でざる限りは、到底久しきに堪ゆること能はず。

109. Religion is civilisation, the highest; it is a reclamation of man from savageness by the almighty.

宗教は宇宙最高の文明にして、神が人類を野蠻の狀態より救済し給ふ所以の道なり。

110. All things that are good and beautiful make us more religious. They tend to the development of the religious principle in us, which is our divine nature.

凡そ善良にして善美なる物は、吾人を一層敬虔ならしむ。蓋し此等は吾人の内にある宗教心を發達せしむるものにして、此心は實に吾人の神聖なる性質なりとす。

111. Action may not always be happiness, but there is no happiness without action.

行爲は必ずしも幸福ならず、乍併行爲なくして幸福あることなし。

112. There is always something to worry you. It comes as regularly as sunrise.

世に苦勞の種は絶ゆること無し。其來るや朝暉の時を違はざるが如し。

113. All people of imagination are difficult to live with.

想像力の優れた人と共棲することは至難の業なり。

114. There are few faces that can afford to smile. A smile is sometimes bewitching, in general vapid, often a contortion. But the bewitching smile usually beams from the grave

face. It is then irresistilbe.

笑顔(ゑがほ)善き顔と云ふは世に少し。笑顔は時に人を魅するに足ることあれど、概して阿呆面にして、又往々歪み面に過ぎざる事あり。乍併魅力ある笑顔は嚴かなる顔面に表はるを以て通則となす。かゝる顔には到底敵し得可くもあらず。

115. Society was intolerable to him; that of his own sex and station wearisome beyond expression; their conversation consisted only of two subjects, horses and women, and he had long exhausted both. As for female society, if they were ladies, it was expected that, in some form or other, he should make love to them, and he had no sentiment. If he took refuge in the demi-monde, he encountered vulgarity, and that was insufferable.

交際と云ふ事は彼の堪え得ざる處なり。彼と同性同地位の人との交際は物憂きこと言語に絶せり、蓋しその話題に上るものは競馬にあらざれば女に限られたれど、彼は此二者ともに既に歴き果て居ればなり。又女との交際は、若し相手が淑女ならんには、彼は當然彼等に愛をしかくこと、期待さる。然るに彼は今やさる氣分を毫も有せざるなり。去つて又狹斜の巷に没頭せんか、其俗惡下劣なる到底彼の堪え得ざる所なり。

116. What is crime amongst the multitude is only vice

among the few.

群衆の中にあつては罪惡と見らるゝ事も、少數者にあつては不徳に過ぎず。

117. Grief is the agony of an instant; the indulgence of grief, the blunder of a life.

悲哀は一時の苦痛なり、悲哀に耽溺するは生涯の失錯なり。

118. Some people have great knowledge of society, and little of mankind.

世には社會に就いて多くを知り、人類に就いては知る處少なき人あり。

119. The genealogy of experience is brief, for experience is the child of thought, and thought is the child of action.

經驗の系統は簡單なる者なり、蓋し經驗は思想の子にして、思想は活動の子なればなり。

120. Love is an universal thirst for a communion, not merely of the senses, but our whole nature, intellectual, imaginative and sensitive.

戀愛とは單に官能上に於てのみならず、智力的、想像的、及び感覺的なる吾々の全性情と、交通を得んと欲する、世間普通の渴望の謂なり。

121. The man who permits himself a moment's unea-

siness about a woman is a fool.

女の事に關して一分時たりとも、身に心配する男は愚人なり。

122. It is only boys and old men who are plagued by women. They take advantage of either state of childhood.

女に惱まざるのは少年若くは老人のみ。女はこの二者何れかの幼稚なる状態に附け入る者なり。

123. It is not in human nature to endure extremities, and sorrows soon destroy either us or themselves.

極端なる不幸に堪え得ると云ふは、人間の性質に無きことなり、されば世の悲哀と云ふは、忽ち吾人を亡ぼすか、さなくば自ら亡ぶるものなり。

124. Circumstances are beyond the control of man, but his conduct is in his own power.

境遇は人力の能く左右し得る處にあらず、さりながら人の行爲は、彼れ自身の權能に屬す。

125. Greatness no longer depends on rentals, the world is too rich; nor on pedigrees, the world is too knowing.

世界の一般に富裕となれる今日、偉大と云ふは最はや取りあげ地代の多寡に依らず、將たまた系譜の如何にも關せず、蓋し世界は餘りに伶俐となれるを以てなり。

126. If you want to be a leader of the people, you must learn to watch events.

人もし民衆の首領たらんとせば、須らく事の成り行きを注視すべく學ぶ處なかる可からず。

127. One should conquer the world, not to enthrone a man, but an idea, for ideas exist for ever.

吾人は或一人の人間にあらずして、或る一の觀念を主權者となさんがために、世界を征服せざる可からず、蓋し觀念は永久存在するものなればなり。

128. When a man is not speaking, or writing, from his own mind, he is as insipid company as a looking-glass.

人の談話若しくば著作が、其の本心より出でざる時には、その我に趣味なきこと、恰も一面の鏡に對するが如し。

129. The disappointment of manhood succeeds to the delusion of youth.

成年期の失望は青春の幻想に従ふ。

130. Always have distinguished friends. Never have fools for friends, they are of no use.

常に一廉の人物を友とせよ。決して愚人を友とする勿れ、愚人は何等の役にも立たず。

131. There is no end to the influence of woman on our

life. It is at the bottom of everything that happens to us.

吾人の生涯の上に及ぼす女の感化力ほど際限なきは無し。這是吾人に起り來る有りどあらゆる事相の根底に横はるものなり。

132. I never like to say farewell, even for four and twenty hours: one should vanish like a spirit.

余は袂別の辭をなすを好まず、假令四六時間の別れなりとも。人は宜しく幽靈の如く姿を隠す可きなり。

133. Whatever may have been the faults of the ancient governments, they were in closer relations to the times, to the countries, and to the governed than ours. The ancients invented their governments according to their wants; the moderns have adopted foreign policies, and then modelled their conduct upon this borrowed regulation. This circumstance has occasioned our manners and our customs to be so confused and absurd and unphilosophical. What business had we, for instance, to adopt the Roman law—a law foreign to our manners, and consequently disadvantageous?

昔の政治の缺點は如何なりしにしろ、時勢、國家及び國民は當今よりは一層密接なる關係を有したり。古人は必要に應じて政治を發明せるが、近人は先づ始に外國の政策を採用し、然る後此の借用せる法則の上に軌

範を置きしなり。斯かる事情よりして、吾人の風俗習慣は今日の如く錯雜し、背理愚妄を極むるに至れり。一例を擧ぐれば、吾人は我が風習とは全く没交渉にして、従て不便極まる羅馬法を採用するの必要が何處にありしぞ。

134. It is always when the game is played that we discover the cause of the result.

吾人が勝敗の源因を知るは、當に仕合の済んで後のことなり。

135. Mrs Darlington Vere was a most successful woman, lucky in everything—lucky even in her husband; for he died.

ヴァーア夫人は幸運なる女にして、事毎に仕合せ好く、——良人にすら運よく廻り當つた、蓋し彼は早死したればなり。

136. There are few things more gloomy than the recollection of a youth that has not been enjoyed. What prosperity of manhood, what splendour of old age can compensate for it? Wealth is power; and in youth, of all seasons of life, we require power, because we can enjoy everything that we can command.

樂しまで過ぎし、青春の想出ほど、世に悲惨なるは尠し。成年の繁榮も、老後の偉大も、竟によく之を償

ひ得ざるなり。富は力なり、而して人は取り分け青春時代は於て、この力を要するや切なり、何んとなれば人は之によつて、その求め得べき有らゆる事物を享樂し得ればなり。

137. I know not what may be the truth about women, but of this I am quite sure, the man who hesitates is lost.

女に就いては何が眞理やら、我れ之を知らず、去りながら躊躇する男の失敗すると云ふことのみは、我が確信して疑はざる處なり。

138. I like fascinating women, but they are rare. Perhaps it is better it should be so, for they are apt—are they not? to disturb the world.

余は婀娜たる女性を愛す。乍併さる女は世に稀なり。恐らく斯くてこそ可からむ、蓋し女は動もすれば世を亂し、國を傾くる者なればなり。

139. Those that cannot themselves observe can at least acquire the observation of others.

自ら觀察し得ざる人は、少くとも他人の觀察の結果を收むる事能はず。

140. Words are but chalk and colour. The painter and the poet must follow the same course. Both must alike study before they execute. Both must alike consult

nature and invent the beautiful.

言語は例へば胡粉若しくは繪具の如し。詩人も畫家も同一の徑路に従はざる可からず。即ち何れも執筆前に、研磨推敲せざる可からず。何れも範を自然にとり以て美の創作に努む。

141. Never apologise for showing feeling. Remember that when you do so you apologise for truth.

喜怒を色に表したればとて、決して辯解する勿れ。爾か爲すは即ち眞理に對し辯解する所以なる事を記憶せよ。

142. Everyone loves power, even if they do not know what to do with it.

人は皆權力を愛す、然もその之を如何に使用す可きかは知らず。

143. I believe that a policy that diminishes the death-rate of a great nation is a feat as considerable as any of those decisive battles of the world that generally decide nothing.

余は信ず世に大國民の死亡率を低減せしむる政策あらば、かの徒らに名は決戦と稱しながら、一物をも決することなき、世界の大決戦に比して、毫も遜る處なき一大功業なりと。

144. There are exceptions to all rules, but it seldom answers to follow the advice of an opponent.

規則には皆除外例ありと、去れど之を敵の忠告に従ふ事に適用するは不可。

145. A man in love wanders in the world as a somnambulist, with eyes that seem open to those that watch him, yet in fact view nothing but their own inward fancies.

戀の奴の世を徘徊するさまは、恰も夢遊者の如く、其の眼は人目には開けるが如くなれど、實際は己が内心の空想以外には何物も見えず。

146. Next to knowing when to seize an opportunity the most important thing in life is to know when to forego an advantage.

何時機會に乗ず可きかを知るに次いで、人生の最も肝要なることは、利益を放棄す可き時期を洞察することなり。

147. Perseverance and tact are the two qualities most valuable for all men who would mount, but especially for those who have to step out of the crowd.

忍耐と氣轉とは、青雲に志す總ての人に取て、最も貴重ある二個の資質なれども、特に俗群を脱出せんとする人にとつて然りとなす。

148. Without tact you can learn nothing. Tact teaches

you when to be silent. Inquirers who are always inquiring never learn anything.

氣轉なき人は何事をも學ぶを得ず、氣轉は何時沈黙を守る可きかを人に教ふ。常に尋問のみを事とする者は何物をも學ぶことなき徒なり。

149. When I am in love with a woman, I feel love is life; but when I am out of love, which often happens, and generally very soon, I still contrive to live.

予が女に戀する時、予は戀、即ち生命なりと思ふ、併し有りうちの事にして、また通例直に起ることなるが、戀の醒ることある後も、予は尙ほ生命を繋ぎ居るなり。

150. Those who want to lead must never hesitate about sacrificing their friends.

苟も首領たらんほどの者は、友を犠牲に供することに遲疑す可からず。

151. If there be a greater calamity to human nature than famine, it is that of an exterminating war.

世にもし人間の性情にどり、飢饉よりも一層大なる災害ありとせば、开は剿滅的事實なる戦争これなり。

152. There is a great deal of vice which really is sheer inadvertence, and there are many who pursue a course which cannot be commended merely because an opportunity is not given of following one which is laudable,

and which they will find conducive to their content and happiness.

世に不善と云ふ中には、全くの不用意に出づるもの多し、又單に健全なる道を與へられず、安寧幸福を求むるの機會を拒まれたるがため、心ならずも望ましからぬ道を辿る人、世に尠からず。

153. Time is precious, but truth is more precious than time.

時は貴重なり、乍併真理は時よりも一層貴重なり。

154. It is dishonest to blush when you speak the truth, even if it be to your shame.

眞實を打ち開けたる時赤面するは、假令其事が耻づ可きことなりとも、不正直たるを免れず。

155. I have brought myself by long meditation, to the conviction that a human being with a settled purpose must accomplish it, and that nothing can resist a will that will stake even existence on its fulfilment.

余は冥想久ふして、遂に左の信念を得たり、即ち確乎たる目的を有する者は、必ずや其目的を達す可く、また其實現のためには一命をも賭せんとする意志に對して、能く抵抗し得るもの世に在ること無けんぞ。

156. When one of your very virtuous women ventures

to be a little indiscreet, we say it is certain that sooner or later there is an explosion. And the reason is this, that they are always in a hurry to make up for lost time, and so love with them becomes a business instead of being a pleasure.

世の操正しい女と云はるゝ者が、一端無分別を始むる時には、早晚爆發あるは確實なりとす。其の理由は他なし、かゝる女は、必ずやこれ迄空に過ごせる時を取り返さんと焦るが爲なり。斯くて愛は彼等に對して、最はや快樂にあらずして、一種の商賣となるなり。

157. Male firmness is very often obstinacy; women have always something better, worth all qualities; they have tact.

男の剛毅と云ふは往々偏執のことなり、女はより善き或物——あらゆる性質を價值する處の或物——を有す、即り手管これなり。

158. One should never think of death. One should think of life. That is real piety.

人は決して死を念頭にをく可からず。須らく生を念頭に置く可し。之れをこれ眞の敬虔とは云ふなり。

159. Desperation is sometimes as powerful an inspirer as genius.

絶望の、人を感奮せしむること、時に天才に譲らざ

る事あり。

160. Travel is the great source of true wisdom, but to travel with profit you must have such a thing as previous knowledge.

旅行は善智識を得る大なる根源なり、されど有効に旅行せんには、人は先づ以つて豫備智識の如き或る物を有せざる可からず。

161. Travel cures us of care. Seeing much, we feel little, and learn how very petty are all those great affairs which cost us such anxiety.

旅は人の苦悶を癒するものなり。人は多く世間を見て己れの斗筭なるを感じ、これ迄多大の憂慮を與へたる大事件も、竟畢誠に瑣々たるものなる事を知るに至る。

162. To be loved by any woman is flattering to the feelings of every man, no matter how deeply he may have quaffed the bitter goblet of worldly knowledge. The praise of a fool is incense to the wisest of us; and though we believe ourselves broken-hearted, it still delights us to find that we are loved,

女に愛せらるゝと云ふ事は、有らゆる男の感情に阿ねるものなり、彼れ如何に浮世の苦き經驗を嘗め盡したりとも。愚人の讚辭はよく世の賢人君子を喜ばず、而

して吾人自ら斷腸の思ある折柄も、何人よりか賞せらるゝと云ふ事を知らば、尙ほ幾分嬉しかる可し。

- 163 It is a community of purpose that constitutes society. Without that, men may be drawn into contiguity, but they still continue virtually isolated.

凡そ社會の成立する所以は、其目的とする處の和合一致にあり。此事なくして、人或は連衡合従する事あらんも、畢竟するに是等は依然孤立の状態を持續するに過す。

164. We live in an age of prudence. The leaders of the people now generally follow.

吾人は小心翼翼たる時代に生存す、方今民衆の先達と稱せらるゝは、概ね大勢に従ふ人のことなり。

165. I am not particularly fond of female society. Women chatter too much. But I prefer the society of a first-rate woman to that of any man.

余は特に女の社交を好愛すと云はず。女は多辯に過ぐ。去りながら一流の女の社交ならば、余は如何なる男のそれよりも先づこれを選ぶものなり。

166. The darkest hour precedes the dawn, and a period of unusual stillness often, perhaps usually, heralds the social convulsion.

最も闇き時は曉まへなり、而して非常に静肅なる時期は、往々否通例社會動亂の先驅なり。

167. I have observed in our history that it is the characteristic of this country that it always retraces its steps. I believe the prosperity of England may be attributed to this cause, not that it has committed less blunders than other countries, but that the people are a people more sensible of their errors.

余は歴史を讀んで我(英)國の特長は常に必ず『出直し』を爲すにある事を知れり。余は信ず我英國の繁榮は實に左の理由に基くものなるを、即ち我國民は他に比して、失錯少きと云ふに非らざれども、よく其の誤認を自覺する國民なり。

168. However a man may plan his life he is the creature of circumstances. The unforeseen happens and upsets everything. We are mere puppets.

人は如何に生涯の計を爲すも、彼や到底境遇の動物たるを免れず。不測の變起り、萬事を顛覆す。人間は畢竟傀儡のみ。

169. If every man were straightforward in his opinions there would be no conversation. The fun of talk is to find out what a man really thinks, and then contrast it with the enormous lies he has been telling all dinner,

and, perhaps, all his life.

若し人各自の意見を述ぶるに率直ならば、世に座談のあとは絶えん。抑も談話の妙味は、人が實際如何なる考想を有し、又之を彼が會食中、又恐らく其一生涯中語り續くるかの、凄じき虚偽と比較するに在り。

170. Art is a great thing, and science is a great thing: but all that art and science can reveal can be taught by man and his attributes—his voice, his hand, his eye.

藝術は偉大なり、科學も亦偉大なり、併し藝術、科學の闡明する所は、人類及び其が屬性音聲、手練、視力のよく教へ得る者なり。

171. It is indeed horrible to think that our peace of mind should arise not from a retrospection of the past but from a forgetfulness of it; but, though this peace be produced at the best by a mental opiate, it is not valueless.

吾人の心の平和は、多く過去の回顧より來たるに非ずして、其の忘却より來るものなることを思へば、轉た塞心に堪えず、さりながら斯くの如き平和は、縦し心の麻醉より生ずるものなりとも、全然無價值と云ふに非ず。

172. Destiny for its fulfilment ordains action. Its decrees are inexorable, but they are obscure, and the being whose career it directs is as a man travelling in a dark night;

he reaches his goal even without the aid of stars or moon.

運命は其遂行に對し行動を決定す。其制定は嚴乎として犯す可からざれども、また曖昧模糊たり、而して一生を運命の手に繰つらるゝ人は、恰も闇夜に旅する人の如し、よし星の閃き、月の光なくとも、彼や目的地に達せむ。

173. Men were made to listen as well as to talk. Without doubt, for nature has given us two ears, but only one mouth.

人間は喋る爲めに作られたれども、又謹聽する爲めに作られたる者なること明なり。蓋し自然は吾人に二つの耳を附して、口は唯一つ與へたり。

174. I like a little impudence. It is better to be impudent, than to be servile.

余は多少横柄なるを愛す。横柄に構へるは徒らに平身低頭するよりも遙に優れり。

175. Fame and power are the objects of all men. Even their partial fruition is gained by very few; and that, too, at the expense of social pleasure, health, conscience, life.

高名權勢は萬人の目的とする處なり。されど其の一部の成功すら之を得る人世に尠し、而かもその之を得るや。多くは社交の快樂、健康、良心、人生等を犠牲に

しての事なり。

176. It is a great thing to make a fortune. There is only one greater and that is to keep it when made.

一身代を作りあげるは並大低のことに非ず。然も尙一の偉大なる事あり、作上げたる身代を維持することこれなり。

177. To be king of your company is a poor ambition—yet homage is homage, and smoke is smoke whether it come out of the chimney of a palace, or of a workhouse.

交友中の王たらんとするは甚だケチな了見なり——だが尊敬は尊敬なり——宮殿の煙突より出づるも又仕事場より出づるも煙は煙なり。

178. Eloquence, both in love and politics is often an excess of manner to cover a defect of matter—the silver cover that conceals the empty dish.

雄辯は戀愛に於ても、政治に於ても、屢々實質の缺陷を覆はんとする最良の方法たり——例へば空椀を覆ふ銀蓋の如し。

179. The law that regulates man must be founded on a knowledge of his nature or that law leads him to ruin.

人類を治むる法律は人類本然の智識に基く者ならざる可からず、然らずんば法律は徒らに人類を破滅に導

くに止まらん。

180. Manners change with time and circumstance; customs may be observed everywhere.

風俗は時と場合に從つて、移り變れど、習慣は行く處として守られざるは無し。

181. As civilisation advances the accidents of life become each day less important. The power of man, his greatness and his glory, depend on essential qualities. Brains every day become more precious than blood. You must give men new ideas, you must teach them new words, you must modify their manners, you must change their laws, you must root out prejudices, subvert convictions, if you wish to be great.

文化の進むにつれ遇然的事情は日一日と重要の度を減じつゝあり。人間の權力其偉大其光榮、何れも人類本然の資質の如何によつて定まる。頭腦は日ましに血液よりも尊重せらる、されば人若し偉大たらんと欲せば、他に新らしき思想を與へざる可からず、新らしき言語を受けざる可からず、風俗を改めざる可からず、法律を變更せざる可からず、其偏見を刈除し、其自信を論破せざる可からず。

182. One event makes another: what we anticipate seldom occurs; what we least expected generally happens; and

time can only prove what is most for our advantage.

世の事件は相次いで来る、されど人の豫想する所は起らで、思ひ設けぬ事の起るが常なり、而して結局何物が最も利益たるかは、時経し後ならでは判からぬものなり。

183. If it be the lot of man to suffer, it is also his fortune to forget. Oblivion and sorrow share our being, as darkness and light divide the course of time.

苦しむ事を以て人間の運命とせば、忘るゝことも亦人間の運命ならざるべからず。忘却と悲哀の、吾人の生涯に錯綜するは、尙ほ明暗の光陰を分つと相同じ。

184. Man is not the creature of circumstances; circumstances are the creatures of men. We are free agents, and man is more powerful than matter.

人類は境遇の動物にあらず、人間、境遇を作るものなり。吾人は自由行動を取り得る者、而して人類は物質よりも有力なり。

185. A consistent man believes in destiny, a capricious man in chance.

操守堅固なる人は運命を信じ、薄志弱行の徒は萬一を僥倖す。

186. Few are the men who cannot express their meaning,

when the occasion demands the energy; as the lowest will defend their lives with acuteness, and sometimes even with eloquence.

必要に迫られたる時、己が意中を表言し得ざる人は尠かる可し、見よ最も低き意志を有する者と雖も、其の一命を辯護するや犀利を極め、時に雄辯滔々たる事すら有るに非ずや。

187. The manoeuvres and tactics of society are infinitely more numerous, and infinitely finer, than those of strategy.

交際社會の進退駆引は、兵法のそれ等よりも無限に數多く、且つ微妙を極む。

188. The determined and the persevering need never despair of gaining their object in this world.

苟も決意あり忍耐力ある人は目的の達せられざるを憂ふるに及ばず。

189. To a man who observes, life is as different as the existence of a dreaming psychologist is to that of the animals of the field.

観察する人には、人生は恰も、空想に耽る心理學者の生存が、野を走る動物のそれと、同じほど相違せり。

190. One of the chief delights and benefits of travel is that one is perpetually meeting men of great abilities, of original mind, and rare acquirements, who will converse

without reserve. In these discourses the intellect makes daring leaps and marvellous advances. The tone that colours our after life is often caught in these chance colloquies, and the bent given that shapes a career.

旅行の重なる樂み及び利益の一は、才智ある人、獨創力に富める人、または希有の藝能ある士と絶えず會し、その隔意なき談話を聽問し得ること之なり。斯く談話を聽く中に吾人の智力は大飛躍をなし、驚く可き進歩を爲す。後年に至り吾人の生涯をして光彩あらしむる處の色調は、實にかゝる偶然の座談中に得らる、斯くして人は其閱歷を形づくる處の、心的傾向を得るものなり。

191. The gratification of the senses soon becomes a very small part of that profound and complicated sentiment which we call love.

官能の満足は須臾にして、戀愛と呼ぶ彼の深遠にして錯綜せる情緒の極めて一小部分となる者なり。

192. There is not a moment when the heart palpitates with such delicate suspense as when a lover awaits his mistress in the spring days of his passion. Man watching the sunrise from a mountain awaits not an incident to him more beautiful, more great, and more impressive. With her presence it would seem that both light and

heat fall at the same time upon his heart; his emotions are warm and sunny that a moment ago seemed dim and frigid; a thrilling sense of joy pervades his frame; the air is sweeter, and his ears seem to echo with the music of a thousand birds.

情熱の春の日に、戀人が女を待つ間ほど、しほらしき不安もて胸轟くことなし。高き山の嶺に立ち、朝日の登るを今や遅しと待ち構へたる人も、より美しく、より偉大なる、又より感銘す可き出來事を待ち設くること叶はざる可し。而して彼の女の出現と共に、光、熱、一時に彼が心の上に落ち來れるが如くに思はれ、今まで臍ろに且つ萎縮したる彼が情緒は、忽にして温暖陽暢となり、そゝるが如き歡喜の念、彼が滿身に漲り、大氣もために心地よく、彼が耳は百千鳥の奏づる音樂を以つて反響するに至る。

193. One cannot always have the most agreeable people in the world assembled under one's roof.

人は常に最も愉快なる人物のみを、一堂に集むる事を得ず。

194. There is a time in human suffering when succeeding sorrow are like snow falling on an iceberg.

人の苦難に陥るや、恰も氷山の上に降る雪片の如く悲哀に次ぐに悲哀を以てする時期あり。

195. All men have their imprudent days.

人は誰れしも思慮の到らぬ時代のあるものなり。

196. A great career, although balked of its end, is still a landmark of human energy. Failure, when sublime, is not without its purpose.

大なる閱歴は、よし其の目的とする處失敗に歸するとも、猶ほ人間勢力の目標たるを失はず。故に曰く、失敗も崇高ならば、全然徒爾ならずと。

197. Great deeds are great legacies, and work with wondrous usury. By what man has done, we learn what man can do, and gauge the power and prospects of our race.

大なる行爲は大なる遺産にして、また非常に有利なる作用なり。即ち吾人は古來人類のなせる事跡によつて、人類の能力を知り、且つ人類の勢力及び其將來をト知するを得るなり。

198. A great fortune necessarily brings with it a great change of habits. The claims of society proportionately increase with your income. You live less for yourselves.

大なる福利また必ず習慣上に大なる變化を齊らす。蓋し収入の増加に比例して、社會の要求も自然増加し來りて。人は唯自己のために生活すること少きに至る。

199. It is extraordinary how hourly, and how violently,

change the feelings of an inexperienced young man.

未熟なる青年の感情が刻々激しく移り行く様は、誠に驚く可きものなり。

200. The essence of education is the education of the body. Beauty and health are the chief sources of happiness,

教育の要義は身體の教育ならざるべからず。蓋し幸福の本源は美及び健康にあればなり。

201. Solitude in a city is a trance. The motion of the silent beings with whom you have no speech or sympathy only makes the dream-like existence more intense. It is not so in the country; the voices of nature are abundant, and from the hum of insects to the fall of the avalanche, something is always talking to you.

都會に於て孤獨なるは昏睡状態にあると同様なり。一言の交ゆるなく、一片の同情す可き處なき、かの都人士の活動は、却て此昏睡の夢見る如き生活を、層一層痛切ならしむるなり。されど田舎にありては即ち然らず、自然の聲、到る處に充ち、小は蟲の唧々たるより、大は雪なだれの墜落に至るまで、常に何物かが吾人に向つて語りつゝあり。

202. Men of the world have a knack of settling everything without discussion; they do it by tact.

世故に長けたる人は兎やかう無しに、事を落着せし

むる骨^{こつ}を知る、彼等は手練によつて之を爲す。

203. Man is only truly great when he acts from the passions.

人間が眞に偉大なるは、情熱によりて行動する時のみのことなり。

204. He found it easier to talk men than women. Male conversation is of a coarser grain, and does not require so much play of thought and manner.

彼は女よりは、男と話すの容易なるを知れり。蓋し男同士の話は質が粗雑で、従つて前後の考へも、様子を作ることも、女ほどに大して必要無ければなり。

205. Anybody amuses me for once. A new acquaintance is like a new book. I prefer it, even if bad, to a classic.

如何なる人と雖も一度は余を喜ばす。新らしき友は恰も新らしき書籍の如し。縦し開れが下劣なりとも、余は古典よりも寧ろ此方を選ぶ者なり。

206. It often requires an event in life, and an unexpected one, to make us clearly aware of the existence of feelings which have long influenced us.

人が長期間感化を受けたる情操の存在を明瞭に自覚する爲めには、往々一生の大事件、而かも意想外の大事件に俟たざる可からず。

207. Nobody should ever look anxious except those who have no anxiety.

心配氣な顔付をして可いのは、世に心配無き人のみなり。

208. To be harassed about money is one of the most disagreeable incidents of life. It ruffles the temper, lowers the spirits, disturbs the rest, and finally breaks up one's health.

金錢上の苦勞は人生の最も不愉快なる出來事にして人の性情を擾だし、意氣を銷沈せしめ、安靜を妨げ、遂に其の健康をも損ふものなり。

209. There is no such thing as unmixed evil. A man who loses his money, gains, at least, experience, and sometimes something better.

世に絶對的の不幸なし。金を損失せる人は尠くとも經驗を得、時として更に尙ほ善き或物を得ることあり。

210. Man conceives fortune, but woman conducts it.

男子は運命を案出す、併しその之を誘導するは女子なり。

211. It is the spirit of man that says 'I will be great'; but it is the sympathy of women that usually makes him so.

「われ偉人たらむ」と志すは男子の精神なり。然も通例男子をして偉大ならしむるは、一に女子の同情に因る。

212. There is not less treasure in the world because we use paper currency: and there is not less passion than of old, though it is 'bon ton' to be tranquil.

吾人が紙幣を用ふる様になりたればとて、世に金銀寶物の尠くなりしにあらず。又當今は喜怒を色に表さるを以てお上品とすれども、情熱は昔に比して格別減少せしに非ず。

213. If it were not for the General Election we really must have a war for variety's sake. Peace gets quite a bore. Everybody you dine with has a good cook, and gives you a dozen different wines, all perfect. We cannot bear this any longer; all the lights and shadows of life are lost.

世に總選挙なるものあればこそ幸福なれ然らざれば吾人は目先を變ずるために、實際戦争せざるを得ざるなり。太平も馴るれば鼻につく。當今吾人が饗應にあづかる人々は皆よりぬきの厨夫を抱へ、酒の二十種も供す、然も飛切上等の酪酒のみ。吾人は最はや之に堪へず、斯くては人生の陰影全く無きに至るべし。

214. In this age everyone is striving to make an immense

fortune, and what is most terrific, at the same time, a speedy one. This thirst for sudden wealth it is, which engenders the extravagant conceptions and fosters that wild spirit of speculation which is now stalking abroad.

現代人は皆大なる富を得んと焦せる、而して又凄じくも一攫千金を夢みつゝあり。かの圖方もなき考へを起し、或は現今世に行はるゝかの狂暴なる投機心を養ふは、一に此俄分限たらんとする慾望に基くものなり。

215. Man is an animal, and his nature must be studied as that of all other animals.

人間は動物なり、されば人間の本性は有らゆる他の動物の開れの如く研究せざるべからず。

216. As a general rule, nobody has money who ought to have it.

金を有つ可き人の、金を持たざるが、世の常なり。

107. Those persons who are so very anxious about other people's affairs are not always the most agreeable persons in the world to live with.

他人の事柄に就いて甚だしく憂慮する人間は、共棲して必ずしも世の最も愉快なる人物にあらず。

218. There are really no miseries except natural miseries; conventional misfortunes are mere illusions. What seems conventionally, in a limited view, a great misfortune, if

subsequently viewed in its results, is often the happiest incident in one's life.

天然自然の不幸の外實際世に不幸あること無し、世俗に云ふ不幸は單に妄想に過ぎず。世の狭き見解を以て一大不幸と見る事も、後に其結果より觀れば、往々にして一生の最も幸福なること多し。

219. The greatest of all evils is a weak government. They cannot carry good measures; they are forced to carry bad ones.

世に薄弱なる政府ほど害悪の大なるは莫し。斯くの如き政府は善良なる政策を施す能はずして徒らに不善なることを實施すべく餘義なくせらる。

220. When one feels deeply one is apt to act suddenly, perhaps rashly. There are moments in life when suspense can be borne no longer.

感極まる時、人は動もすれば不意の行動に出で、また恐らく輕卒に流るゝ事あり。人生に於ては時に不定なる状態に在ることの、最はや到底堪え得ざる瞬間のある者なり。

221. Knowledge of mankind is a knowledge of their passions.

人類の智識とは其の情熱の智識のことなり。

222. The conversation of lovers is inexhaustible.

戀人同士の話には種の盡きることなし。

223. To be conscious that you are ignorant is a great step to knowledge.

己の無智を自覺するは、智識に達する一大階程なり。

224. Those who have known real grief seldom seem sad.

眞に浮世の辛慘を嘗めたる人の悄然たることは稀なり。

225. (Dress makes a man.—proverb) Dress does not make a man, but it often makes a successful one.

(衣裝は人を作る——格言)衣裝は必ずしも人を作らず、乍併世の所謂成功家を作ること多し。

226. I hate men who have always got an answer. There is no talking common sense with them.

余は常に口返答をなす人を憎む。斯の如き輩と常識を談ずるは不可能なり。

227. The blunders of youth are preferable to the triumphs of manhood, or the successes of old age.

青年時代の失錯は成人期の勝利、若しくは晩年の成功に優るや萬々なり。

228. We all know, especially in free and popular communities, that the few are sensible of the necessity of

change before the multitude are convinced of that necessity, and that it is extremely difficult to bring the great body of a community to agree to a change of the necessity of which they are not convinced.

吾人特に自由民主國に住する者の、普ねく知る處なるが、世の小數識者は世の大衆が時變の必要を自覺する以前に既に其必要を認むれども、社會の大體をして其の自覺せざる處の必要なる變化に同意せしむるは、極めて困難なる事に屬す。

229. Didn't I ask her three times before she said 'yes'? Those are the wives for wear, sir. None of the fruit that falls at a shaking for me.

彼女が然りと承諾する迄には、予は三たび彼の女に求めたり。持つ可きは斯の如き女なり。予は一とゆすりにて、直に手に落ち來る如き女は眞平なり。

230. Individuals may form communities, but it is institutions alone that can create a nation.

個人集つて社會を作ることあり、然れど國家は制度獨り之れを作る。

231. Opinion is not in the power of the human will.

輿論は人間意志のよく左右し得る處にあらず。

232. It is the fashion of the present age to underrate

the influence of individual character. For myself, I have ever rejected this consolation of mediocrity. I believe that everything that is great has been accomplished by great men.

個人的人格の感化力を輕視するは、現時の流行なり。されど余は常々この平凡なることの慰籍を擯斥せり。これ偉大なる事業は總て偉大なる人物の手になる物なることを信すればなり。

233. One cannot help thinking that one consequence of the increased intelligence of the present day will be a great change in the habits of our intercourse.

現今人智増進の一結果として、吾人が社交の習慣にも一大變化ある可しとは、何人も考へざるを得ざる處なり。

234. It is a privilege to live in this age of rapid and brilliant events. What an error to consider it a utilitarian age. It is one of infinite romance.

赫灼たる事件の應接に遑なき、現代に生を享くるは一大特權なり。現代を目して實利主義の世となすは何等の謬見ぞ。知らずや現代は無限の傳奇時代なるを。

235. Night brings rest; night brings solace; rest to the weary; solace to the sad; and to the desperate, night brings despair.

夜は安息を齎らす、夜は慰藉を齎らす、疲れたる者には安息を、悲しめる者には慰藉を、而して絶望せる者には、夜は絶望を齎らすものなり。

236. Experience is the best thing in the world, a treasure for you, for millions. But for a creative mind less than nothing. Almost everything that is great has been done by youth.

経験は世の最も良きものにして、我れ人、億兆の共に珍重する處の物なり。然も創作的人物に取つては畢竟無用の長物たるのみ。蓋し世の偉大なる事業は殆んど總て（経験なき）青年者によつて爲されたるに非ずや。

237. The history of heroes is the history of youth.

英雄豪傑の歴史は畢竟するに青年者の歴史である。

238. A female friend, amiable, clever, and devoted, is a possession more valuable than parks and palaces; and without such a muse, few men can succeed in life—none be content.

温順聰明にして忠實なる女の友垣は、百の公園百の宮殿よりも貴き所有物なり、世に此女神なくして能く成功し得る人尠かる可し、——若しそれ生に安んずる者に至ては蓋し絶無ならむ。

239. As for love, all my friends who married for love and beauty either beat their wives or live apart from them. This is literally the case. I may commit many follies in life, but I never intend to marry for love, which I am sure is a guarantee of infelicity.

「戀」に就いて語らんか予の友人にて戀のため、美のために結婚せる者は、皆其戀女房を打擲し、若しくは別居し居れり。之は實話なり。予は人生に於て幾多の愚を演ずる事あらん、然れども不幸の保證たる此戀のための結婚だけは、忘れてもせぬ積りなり。

240. As time is divided into day and night, so religion rests upon the providence of God and the responsibility of man. One is manifest, the other mysterious; but both are divine.

恰も時に晝夜の別あるが如く、宗教は神の加護と、人間の責任とに相倚り相待つ。一は顯然一は神祕なれども、その神聖なるはいづれも異なること無し。

241. Knowledge must be gained by ourselves. Mankind may supply us with facts; but the results, even if they agree with previous ones, must be the work of our own mind.

智識は吾人自ら獲得せざる可からず。人類は吾人に事實を提供することあらむ、然れども其結果は、縦し

爾前のものと異なるなきも、吾等自身の胸中の仕事ならざる可からず。

242. Great wealth is a great blessing to a man who knows what to do with it, and as for honours, they are inestimable to the honourable.

大なる富は之を如何に處理す可きかは知る人には一大祝福である、名譽に到つては之れを重する人に取つては、其の價値殆んど測り知る可からず。

243. There are some silent people who are more interesting than the best talkers.

世には寡言の人にして、所謂「話上手」よりも遙かに興味多き人あり。

244. Everything in this world depends upon will. I think everything in this world depends upon woman. It is the same thing.

「此世の事は皆意志によつて定まる」余は更に思ふ此の世の事は一に女によつて定まると。結局同一事なり。

245. The first principle of negotiation is to make your adversary respect you.

交渉の第一義は相手をして我を尊敬せしむる事なり。

246. Man is created for a purpose: the object of his existence is to perfect himself. Man is imperfect by nature, because if nature had made him perfect he would have had no wants, and it is only by supplying his want that utility can be developed. The development of utility is, therefore, the object of our being, and the attainment of this great end the cause of our existence.

人間は或目的のために創造されたる者にして。彼が生存の目的は自己を完全にする事なり。人間は本來不完全なる者なり、蓋し若し自然が人間を完全無缺に造りしならば、彼は何一つ不足無からん、然るに世に功利の發達するは、一に此不足を供給する事による。されば功利の發達は吾人人類の目的にして此大目的の到達こそは吾人が生存の理由なり。

247. True religion is the worship of the beautiful. For the beautiful cannot be attained without virtue, if virtue consists, as I believe, in the control of the passions, in the sentiment of repose, and the avoidance in all things of excess.

眞の宗教は美の崇拜ならざるべからず。蓋し若し徳なるものが、余の信するが如く、情熱の制御、平靜なる情繰、及び過度なる事を避けるにありとすれば、美は徳なくしては、到底得る事能はざるものなり。

248. There is not a greater fallacy in the world than the common creed that sweet sleep is labour's guerdon.

安眠は勞働の報酬なりと云ふ俗論ほど、世に甚しき似而非推論あること無し。

249. The memory of great actions never dies.

大なる行爲の記憶は決して死滅することなし。

250. In politics, however tremendous the effects, the causes are often as trifling

政治上の事は其の結果如何に重大なりとも、其原因は往々些細なる事にあり。

251. Mutual passion is complete sympathy. Under such an influence there is no feeling so strong, no fancy so delicate, that it is not instantly responded to. Our heart has no secrets, though our life may.

相思の情は同情の完全なるものなり。世に此感化に遇ふて、直様之に應せざるほど頑強なる感情も無ければ、又微妙なる空想もある事なし。蓋し吾人の生涯にはこれ有るも。吾人の心情には一の秘密をも止めざるが故なり。

252. Self-knowledge is the property of that man whose passions have their play, but who ponders over their results. Such a man sympathises by inspiration with his kind. He has a key to every heart.

自知とは情熱を恣にし、而かもよく其結果を考慮する人の有する所のものなり。此の如き人は期せずして人類に同情す。彼は實に萬人の心胸に達する鍵鑰を握れる人なり。

253. Before a man can address a popular assembly with command he must know something of mankind; and he can know nothing of mankind without knowing something of himself.

人が民衆の會合に向つて、堂々と演説を爲し得る迄には先づ人類に就いて幾分知る處なかる可からず、而して自己について幾分知る處なくして、焉んぞよく人類に就いて知るを得んや。

254. Patriotism depends as much on mutual suffering as on mutual success, and it is by that experience of all fortunes and all feelings that a great national character is created.

人の愛國心は相互の成功に依るが如く、又相互の苦痛に依る者なり、而して偉大なる國民性の創造せらるるは一に有らゆる運命有らゆる感情の經驗に基くものなり。

255. For my success in life, it may be principally ascribed to the observance of a simple rule—I never trust either God or man.

余の生涯に於ける成功は主として左の簡單なる信條を遵守せるに因るものなり——即ち我は神にも人にも信頼せず、と云ふ事これなり。

256. It is not at all impossible that a man, always studying one subject, will view the general affairs of the world through the coloured prism of his own atmosphere.

常に一事をのみ研究する人が、自己の霧圍氣と云ふ色眼鏡を透して世相を觀するは、兎角有りうちの事なり。

257. Property does not consist merely of parks and palaces, broad acres, funds in many forms, services of plate, and collections of pictures. The affections of the heart are property, and the sympathy of the right person is often worth a good estate.

資産は管に公園、官殿、廣漠たる領地、種々の形に於ける資産、雜多の什器、若くば古畫等より成るものに非ず。心の情愛も亦資産たることを失はず、而して望ましき人の同情は往々良き資産を價值することあり。

258. I am tired of flirtation, and really think, for variety sake I must fall in love. After all there is nothing like the delicious dream, though it be but a dream.

余は街情に飽き果て、眞實思へらく、余は變化のた

めに戀さるべからずと。畢竟世に此甘き夢の如きものありや、縦令これ單に一場の夢に過ぎずとするも。

259. It is the will that is father to the deed, and he who broods over some long idea, however wild, will find his dream was but the prophecy of coming fate.*

人の行爲の父は其の意志なり、如何に狂妄なりとも遠大なる觀念を抱く者は彼が空想の、臆て來らんとする運命の豫言に過ぎざることを知らん。

260. The sun shines on all; every man can go to sleep; if you cannot ride a fine horse, it is something to look upon one; if you have not a dinner there is some amusement in a crust of bread and Gruyere.

萬物を照らす太陽上に在り、人みな睡眠し得る、美しき馬に乗り能はざる人は、美しき馬を眺むるを得ん、若しまた食に山海の珍味なくんば、一塊のパン、一片のチーズの中、尙ほ幾分の慰樂無からんや。

261. There are no fits of caprice so hasty and so violent as those of society. Society indeed is all passions and no heart.

如何なる移り氣の發作も社會のそれほど火急にして又狂暴なるは莫し。實に社會は總てこれ熱情にして、一の心情を有せざるものと云ふ可し。