

成瀬仁蔵資料集 2 (D2014)

アメリカ留学時代のノート  
(娯楽、社会改革の方法、文芸、読書) 1892年

日本女子大学成瀬記念館

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D2014

## 凡例

1. 本資料集は、日本女子大学成瀬記念館が収蔵する成瀬仁蔵の自筆史料（日記、手帳、ノート、メモ等）のうち資料番号 D2014 を翻刻したものである。
2. 原史料は縦長上綴じの洋紙ノートで、横書きの英語と横書き・縦書きの日本語が混在している。
3. 翻刻にあたり、漢字は、人名以外は常用漢字のあるものはこれを使用し、異体字・変体仮名・合字は現行の用字に改めた。仮名遣い・当て字については原文通りとした。
4. 引用部分における成瀬による改変については原典の記述に従った。誤字・脱字には、〔 〕を付し推定できる文字を補うか〔ママ〕と記した。
5. 抹消部分は削除することを原則としたが、残した方が適当と思われる箇所は、抹消線とともにそのまま記した。
6. 判読不能箇所は、字数の推定できる部分は字数分の□で示し、推定できない部分は□□で示した。
7. 余白に原史料の頁番号を記載した。ただし、表紙を 1 頁とし、白紙は除いた。

可読書籍 2

Social Intercourse

Andover, Jan. 24, 1892 3

Amusement & Methods Social Reform, etc.

Arts Reading

Methods of Social Reform 5

Schools have been built, penny readings started, penny banks, libraries, and various useful institutions established, and yet crime and ignorance and drunkenness show no apparent diminution — nay, sometimes they show an increase.

Poverty, Ignorance and Vice

Good moral public amusements

1. Musical entertainments

It is more important for the poorer classes. Richer class can enjoy themselves in periodical visits to large city, in tours abroad, etc. 貧人ニ如何ナル Amusement を予ヘルヤ

貧民の為ニクラブを作り適當の樂を貧民ニ予フルは大ニ Moral 及 physical 之為有益也。 6

人は幸あらざは何事も出来ず又之を得る為ニは生命をも投ることあり故に有益の Amusement は実ニ大切也

家の裝飾。衣服。屋敷の植物 ホームの Amusement, fairs, 其他 Amusement を適用すること大切なり。

For recreation

(2) National sports

(3) Theater, dancing, arts

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### The Relation of Amusement with Civilization

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Among the means towards a higher civilization I unhesitatingly assert that the deliberate cultivation of public amusement is a principle one. (W. Stanley Jevons) 7

It is very important to cultivate and multiply and refine it.

Amusements are for recreation, health, moral, intellect, economy.

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### Means of Amusements

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Free library, Newsroom, Public-house, Music hall, Public garden, Museums 其他  
多くあり

### 米国の快活と文明の関係

米人ハ凡て Cheerful 也快樂也。其生 Life, home life, public life 凡て飾り、自由し、歌ヒ、舞ヒ、話し、戯レ。凡て長幼貴賤トモ是れ実に彼らの moral, physical, intellectual lives を延長せしむるを視る又是れ人間自然の情慾を抑制するよき方便也

是れ日本ニ取るべきの一長処也

廢娼、禁酒其他害ある風俗を改良せんとするもの日本によき Amusement を盛ニスベシ

人は只責むるのみニて改むるものにニあらず。消極よりせず積極よりスベシ。

“I have no wish to disparage Theatres, Art Galleries, Museums, Public Libraries, Science Lectures, and various other social institutions, the value and true uses of which I may perhaps attempt to estimate on some other occasions; but I am certain that music is the best means of popular recreation.

(音楽はホームニても最上のものなり之を盛ニ教ること改良スルコト実ニ大切なり。)

音楽は殊ニ労働者の為ニ必要也

如何となれば彼らは日上十分労働せし故安息之為音楽ハ実ニ適當也。

10

It fulfils all the requirements. In the first place, it involves no bodily fatigue, since it can best be enjoyed sitting down. To inspect a picture gallery or a museum is always a tiring work, neither exercise nor repose; the standing or stooping posture, the twisting of the neck, and the straining of the eyes, tend to produce, after a few hours, a state approaching nervous and muscular exhaustion.”

11

是れ疲レタル目ヲ休め或は働過きたる書記或は労働者事業家を recreate スルの善き法ニあらず。

A comfortable seat, a supply of fresh air, and a quiet audience, are requisite physical conditions for the enjoyment of music, but these being secured, a good musical performance, at least for those who have any appreciation of harmony and melody, is perfect repose.

The music, in short, holds the mind enchained just so long as there is energy of thought to spare; in the meantime the body remains in a perfect state of repose.

12

芝居改良より音楽改良の平易ナルコト

1. Theater is more expensive
2. Music is more pure than drama



**美術** 美術が人心を慰め大ニ身体之 recreation に成り候事也

余が室のカーベットの模様かべの形紙、殊ニ天井トかべの間ニは赤きと白きの大バラの花あり之らと日本の無節ヲ比する時大ニ異なり屢々之らの美しきもの見て心ニ愉快を感じしこと多くまた小児の画或ハ花動の画有計り余が心を喜ばせし也其他推して知るべし

**Music Jevons**

13

I remember no open-air music in the whole of London of the kind which I advocate. With all our vast expenditure on the army, cannot they spare us a band?"  
Popular outdoor concerts in London.

**Musseus says**

Music, man's sweetest joy,

**Popular Amusement**

今日存在し流する弊害アル論姦淫其他凡てのかゝるものニ代フル人民の Amusements を置ざれ社会改良を致し、娼妓の為ニ全力を入ル代りニ遊戯改良ニ力を入る事益ならんや。

**Public libraries**

14

Among the methods of social reform which are comparatively easy of accomplishment and sure in action, may be placed the establishment of Free Public Libraries.

**Amusement**

Men are actually

**悦と心の関係**

心ニ悦びあらざれ歌ふも舞ふも楽しからず心潔からざれば心悦はず故に第一宗教により安心立命を得んか他の Amusement 利益ある也

故に無害清潔の遊ビにあらば人を益せず。

Draw the line, as we think we could, in according with the demands of the right reason, right faith, right caste, and right morals. 15

Happiers Magazine

#### Advantage of Amusement

“Pleasure, or wrong or rightly understood,; Our greatest evil or our greatest good.

Pope.

#### Emotion of 苦楽

We are subject in life to two great classes of emotions - those of pleasure and those of pain. Those emotions may spring from within or without; they may proceed from the mind or from the bodily senses. We may be pleased or pained by a look, a word, or a thought, as surely as by heat and cold, and sweet and bitter, and the other thousands and one outward agencies. (A Plea for Amusements). But however those feelings may arise, they determine our happiness for the time being. They are antagonist principles; and according as the one or the other prevails, in the case of any of us, our life is made happy or miserable. 16 17

Considered in this light, pleasure is a word of very broad signification. It embraces every thing that ministers to our happiness, whether of a serious or gay and light nature. Hence we have the pleasures of labor, as truly as the pleasures of recreation; the pleasures of solitude, as well as the pleasures of society; the pleasures of the house of worship, as well as those of the house of feasting.

#### The definition of Amusement

All of those aids to pleasure that are of a light and airy nature are denominated amusements. The name comes from the Latin musa, a song, signifying to allure the attention lightly, like a song. Amusements are only one of the thousand classes of aids to pleasure. There is embraced under the head of amusements all those 18 19

entertainments, diversions, sports, recreations, pastimes, games, and plays, that belong to the light, cheerful, and sportive employments of our powers of body and mind, in distinction from those that are laborious and serious.

#### Contents of Ch. 1 of A Plea for Amusements

1. Traces the origin of the hostility to amusements
2. First recorded trace of asceticism
3. Anti-ascetic character of precepts and practice of Christ
4. Contrast between Pharisaic and early Christian creed
5. Establishment of monastic 出家の institutions
6. Practical import of language of monastics
7. Creed of Romish church
8. Effect of reformation
9. Present sentiment of Christian church towards amusements
10. Present position of amusements

20

#### Everything in its place

如何ニ小きモノニモ各天職と其地位あり其地位ニ在テ其職を尽さゞれば天下ニ大害を為ス之ニ返シ其適當之地を得れば大幸を来スモノナリ  
顕微鏡の力にて見る可き些少之物之如何ニ大切なるを説く可し  
吾人の身体ニても細小ノもの其処を得ざれば之より大害ヲ来ス或は生命を損ス。  
万の rule or law を重スべし。

21

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#### View of Jesus and Amusements

We find nothing indicative of ascetic or monastic principles among them, until we reach the time of the Pharisees パリサイ, some two or three centuries anterior to the Christian era. We find numerous feast days established, and commanded to be

kept, but few or no fast days. We find a multitude of seasons set apart for rejoicing, while but one day set apart for “afflicting their souls.” We find the tendency of the whole feast-day and holy-day economy was to bring the people together in social worship and rejoicing, but nothing tending to drive them asunder and into solitude; .....

“rejoice before the Lord.”

パリサイ人ハ苦痛ヲ受るニ至ル Vows

“heavy burdens”

“Hence they fasted often”

キリストハ結婚式ニも到り又宴会ニ行き飲食せり。交際せり。Amusement を賛同せり。 23

The pleasures of this world

Amusements of this society

#### The Thought of ascetic

“Hence the words pleasure, amusement, joy, delight, and happiness, were only synonymes of the word sin, as the words self-denial, abstinence, mortification, penance, and self-infliction, were synonymes of the words grace and virtue.

仏教其他アフリカの宗教会苦をもて罪を贖フトナスモノ等其他改良の風等 参考す可し。 24

Such unnatural creed of the Xn Church from about the 5th to the 16th century.

For more than ten centuries, such was the established creed of the whole Christian church. The genius of Christianity then appeared to men in the form of a grim-visaged monster, exiling and entombing living men and women, cutting them off from society, and from the comforts of life, and imposing on them painful mortifications of body, and comforting them with assurances of rewards in another 25

world proportioned to the pains and sufferings endured here. For all that period, every thing in the nature of pleasures and amusements were regarded as deadly poisons to the soul; and penances, vows, and mortifications of the flesh, as the only unfailing antidotes. The former were looked upon as in conspiracy against man's best good, and the faithful crossed .....” etc.

余の経験も表て苦しみ祈禱スル時は神聞き玉ふと思ひしりとあり  
夜中も十分眠らず大ニ翌日は疲ろうも知らざりし Amusements は心にも身  
にも藥となるべきものを毒として捨てたること多し。

26

### 酒

酒の害あることは知る事又禁酒を主張スル事善きことを知る

然るニ其法ニ於て過ちたることあり

嗜酒之本

一、酔ふて戯して Amusement を得んと欲スルコト

二、交際語談を求ム

三、味ふこと

若し交際をしホームの有様真に時ニ戯れ話し誠ニ愉快を得せしめば何ぞ酒  
を求めん他ニ害なき其 Amusements を求むるの要求ニ代フルモノ多し

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### Xn Church and Amusement

27

パリサイの asceticism はキリストと使徒にて憤ふり

又再ヒ middle age ニ興りルーテルの reformation にて再ビ潔りても未だ其  
計畫全く除かれず

### Contents of Chapter (2)

1. Treats of propriety of enjoying the pleasures of life generally
2. Present feeling towards amusements illustrated

3. Amusements a subdivision of pleasures
4. Subject never thoroughly examined
5. Propriety of enjoying bounties of Providence 28
6. Testimony of nature to that point
7. Testimony of revelation
8. Historical testimony
9. Free enjoyment of providential bounties conducive to long life
10. To full and healthy development of system
11. To good morals
12. Best antidote to indolence, superstition, bigotry, and cruelty

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The Propriety of Enjoying The Bounties of Providence

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I begin by remarking “that all of these were created by an all-wise and beneficent 29  
 Being, and strewed in the path of man, not to pamper, nor to pervert, but to feed  
 his natural appetite, and make him healthier, happier, and better. They were  
 created for his pleasure. Man was made for happiness here, as well as hereafter.  
 That is apparent in the whole design of creation.

If every thing is not designed with a view to make man a happy, joyous being, 30  
 why was the earth clothed with beauty? Why her magnificent canopy? Why her  
 surface blooming with roses and bursting with verdure? Why her ever-varying  
 features, her ever- changing hues, her treasures of beauty, her precious diamonds,  
 and her glistening ores? Why was man created with an eye for all these beauties,  
 and a heart keenly alive to all their charms, if they were not made for him and he 31  
 for them? Why was all nature created vocal with melody ? Why was it ordained  
 that the hum of the insect, the song of the bird, the rippling of the streamlet,  
 the sighing of the wind, the roar of the cataract, the surging of the ocean, the

waving of the forest, the low moan of the distant thunder, all, all should strike harmoniously on the ear of man, thrilling him with delight ? The true purpose of the works of the nature, appears to be, to teach us to know and love their Author, and all history and experience teach that that is their natural tendency.”

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Long Life and Amusement

32

The first great fact in their favor is that the free use of them is conducive to long life. “The average duration of life has in every instance kept pace with the extension of civilization. The average mortality in England in 1801 was one in forty-four. Twenty years afterwards, during which time great strides had been made in all the arts and sciences, particularly those that add to the comfort of man, the average mortality was only one in fifty-eight. In France, in 1781, the average deaths were one in twenty-nine; in 1802, one in thirty; in 1823, one in forty. It is estimated that the duration of life among the easy classes of England (英国) , on an average, is twenty years more than among the same classes in Rome in the time of Pliny. Professional men live longer on an average, than laboring men. Annuitants, who are sure of a comfortable subsistence, live longer than either, while those classes who have all the luxuries of life entirely within their reach live to a still greater average age. Perhaps there is no class of people in the world who live to a greater age than the nobility and gentry of England; and certainly no class in the world enjoys so many of the rich gifts of a bounteous Providence. It is a well-known fact that a series of plentiful seasons is always conducive to the general health of the people of all classes, while disease and death always stalk fearfully in the train of scarcity and want. The operative classes in England, and the great body of the population of Ireland, - the latter the most scantily clothed and the worst fed people on earth, - have but few aged persons among them, in

comparison with the better fed classes in their own and other countries.

We also find that the free use of the bounties of nature improves the general appearance of the human race. 36

Since their day (Pharisees)\*, there has always been a large body of men who distrusted the good things of life, as temptations thrown in their way to lead them from duty. They had their origin in the belief that all the pleasures of life were corrupt and corrupting, and that there was no safety but in vows of poverty, abstinence, chastity, and penance. \*( )内は成瀬による挿入 37

The early Xians, apostles, and martyrs were no ascetics.

Xnity then consisted in hating every thing lovely and tempting that God had created, and in rejecting all his choicest blessings as deadly foes. It was the same principle that is now held by those who teach hatred of the world and its joys.”

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### The effect of Ascetics

The influence of asceticism was not merely negative. It had its positive influences upon the world. As soon as the people began to withdraw into monasteries, and reject all the bounties of nature, they began to become superstitious, idolatrous, and infidel. 38

遊教の場ニ活用し事出来ず只退かするニ至れり是れ大弊害也

### 過度は罪也

But it is in the excessive use of them (amusements)\*; in the excessive love of them; in the excessive indulgence in them. 39

Excess in any thing is bad.

\*( )内は成瀬による挿入

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### Contents of III Ch.

1. Treats of amusements and the testimony in favor of them drawn from nature



2. Practical views of religious public in that respect now
3. Natural desire for society evidenced in the history of the infant mind
4. Alternation the great law of nature
5. Office of amusements

積極的の Amusement

40

The most I expect to do is to ... show that ... they are the natural allies of our race in training us physically, morally, intellectually, socially, and religiously, for happiness here and hereafter.

樹に由テ其果ヲ知る  
結果ニ由テモ善惡を定めよ

How far are we authorized to spend our time in social intercourse; in social amusements; in the light-hearted diversions of the family and social circle; in holiday, field, and rural sports and games? 41

Amusements の種類

Social Amusements

Sensual Amusements

Social discussion

Holy-day amusement

dancing

singing

visiting

social games

field sports

交際ニ付ての主義

Do we seem better fitted for society or for solitude ? Do we seem happier in society than out of it? What is the law of our nature in that respect? 42

今日日本の婦人は何社会ニ出づル恥ち又交際べた乎殊に男女間の交際六ヶ敷ハ何乎是れ昔より孔子の教の感化ニて婦は奥様トイヒ交際ヲ免さゞりし故ニ其發達遅く又世人を益すること少し。此男女交際を禁じたる弊は娼妓トナリ姦淫トナリ、其他悪結果を来せり。

人は交際動物也

Those questions are easily answered. We do evince the strong desires for society; and to show that this is not an acquired sentiment or taste, we have only to point to the infant. The moment the eyes of the child are opened to consciousness, he craves society, and testifies the most intense distress when threatened with the shortest period of solitude. This cannot be said to proceed from fear, because we see this principle exhibited in the child before he can have learned that there is any thing at war with his happiness. This love of society, and fear of solitude, reigns throughout the whole period of childhood. Children fly to companionship as the bird to her young. They are never so happy as when in society, and never so unhappy as when condemned to solitude. 43 44

是れ余の小児の時の経験也

親類ニ行く。客のある。朋友の集る。

其他思出スべし。

Childhood is the only proper place to study human nature.

吾日本の隠逃の風多く仏教より来ル。

There is the place to learn the great first principles of our nature, and separate them from mere customs and habits. Children follow their natural propensities; men, their habits and their interests. 45

Society を愛せざる人は natural law に背くもの即ち何かの原因ニ依変化せ

しもの也

Warm hearted, cheerful amusements

変化の法 Variety and Change

We learn from nature that every thing in her economy is formed upon the principle of variety and change; that nothing, except the great laws by which matter and mind are governed, is unchangeably fixed. Nature has its successive seasons, and its alternations in every thing, from wet to dry, from heat to cold, from light to darkness. All the vegetable creation has its alternatives, its budding, its blossoming, its fruit season, and its apparent decay, again to revive, and bud, and blossom, as before. All the animal kingdom has its allinuation, more or less has mysterious and strange, always changing, never at rest. There is nothing in nature that seems calculated for, or destined to, an unalterable stale of repose. So far from that, everything seems predisposed to change. Such is peculiarly the condition of man. A State of rest with him is a state of death. As long as life is in him, there is continual alternation. Man is a harp of “thousand strings” and perhaps throughout his whole life those finely-toned chords are never tasked twice precisely alike. The changes in Nature keep her bosom always warm and bursting with blessings.

Man needs at times to be gay as well as grave.

Chapter IV

Testimony of revelation in relation to amusements.

休息の時

安息日は其目的也。人間に休日、遊戯の時間を設け其適當の目的を達せしむべし。

social hour の如し

society ニ就キ

“It is not good that man should be alone.”

旧約全書

猶太ニは五十の安息日（年に）及三十の Holydays ありたる

Contents of Ch. V

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1. Historical testimony in relation to amusements
2. Universality of amusements
3. Influence of our social relations
4. Good-breeding only learnt in society
5. Influence of amusements on children
6. Tendency to keep heart tender and warm
7. Examples, Socrates, Lucian, Virgil, Maecenas, Horace, Agesilaus, Frederic the Great
8. Tendency of amusements, as seen in character of those classes that employ them most
9. Denizens of cities
10. Rural population
11. Progressive character of large cities,
12. London, Paris
13. The amusements of best-informed classes, daily
14. Their tendency

50

Sources of amusement

The revelation leaves them. The latter only show that man was intended for a world full of sources of amusement.”

**朗読会** 明治廿五年二月十八日土曜日之夜ウオーカーの室ニテ会を開キ  
集ルモノ三年生五六名其夜の感を左ニ記ス

一、室の飾付ニベレーのホトム及余自身之室ニ居し奇麗清潔之必要大ニ人  
心の comfort に関係すること覚ゆ

51

一、余ニ麗キバラの花の画ぎたる額面を示し母之画ぎたるものにてクリス  
マスの贈物也と其節此アンドウーのミス・スチーブこの事を記憶せり米  
国婦人が美術を学び家を飾りて人心を楽しめ子女を悦バシもの amusement  
をなすこと悟る其画ハ実ニ麗しく余ハ初に板 page 也と思へり

一、面白き詩或ハ小説を回読せり時ニ笑ヒ批評し或ハ研究し慰ト智識交換  
の益あり又或ハロキンチエヤリニ揺り或ハソウファア二横り各々自在に身  
を安易にせり日本の畏ルヨリ優れると感ぜり又一寸とした事ニも便宜を量  
ずるは昨夜ストールニ字引を引く時ウオーカー板を持ち来り其処に椅子の  
両つけニ股げ其便利を予へり

52

一、三十分間ニ四五辺字引を引けりとして大学を卒業永く文筆に従事するも  
の尚は屢々知らざる文字あり（其六七人の中に）又屢々発音ニ誤りあり他  
生之を直せり。是れらは知識に進むの利あり。

**面白き楽しきことの必要**

学問も仕事も飲食も運動も、伝道も死も生も悉く面白き entertainment を欠  
ぐ時無益也キリスチャン martyrs を視よ死ニ迫害にも死ニ勝てる力を快愉  
と感じ大希望に応心し殊に忠義せる樂み人の心を感化スルを悦じて国を見  
つめ道に悩み希望して歌を唱して死に就きしニあらずや。

53

**銃獵**

マコトニ一氏が此度五人連ニテデンヴァアより二百哩の山中（人家より三  
哩）の処テントを張り銃獵せしを聞き大ニ益する処あり。各々馬を引き銃、  
ピストル、刃を携へ。実ニ兵の如く百姓の如く大工の如く、又實際其業も  
為さざる可らず是らの遊は大ニ寿年に益あり。彼ら二十匹計の野鹿を獲せ  
り。其他ニ大なる瀧水あり。

### Historical Testimony

I begin by saying that amusements are as old as time, and almost as universally diffused as light. All nations, both savage and civilized, have their amusements; and, in most cases, they have national amusements, particular to themselves. Of such were the feasts of the Jews, the Olympic games of the Greeks, the gladiatorial shows of the Romans, the bull-fights of the Spaniards, the tilt and tournaments of the knights of Provence, and the rural festivities of Old England. Certain amusements we find pervading all nations and all classes. Such are dancing, singing, hunting, and the various domestic and field amusements. 54  
55

### Social Amusements の要

We were made to be social beings, and that it was intended that we should derive, not only our chief enjoyment from that source, but also our chief improvement. We find such evidence, not only in nature, as revealed around us, and in the whole economy of the great social, civil, and religious relations that are so clearly of divine appointment. The principle, so early announced, that “it is not good for man to be alone,” seems to have been kept closely in view in those great 56  
organizations of society by which we are now bound together in the social ties of family, kindred, religion, and country. By a law of our being, the moment we open our eyes to consciousness, we find a social organization ready to receive us, with open arms, in the family circle; as soon as our young minds begin to blossom, the church welcomes us to its bosom in the tenderest of social relations; and when we 57  
have reached manhood, town, city, state and national governments, are all waiting to receive us into fellowship with them, and to send us forward to form new social relations for ourselves.

### TABLE Amusements

日本の食堂を改ムルコト。談話して徐々食スル風。Family talking を為ス

コト。等大切也又食後 Social hour を設け長幼打寄て遊ぶこと等大切なり。

#### Social relations in Family

They are the successive institutions of learning through which we are ordained to pass in fitting us for the great duties of life ; the family circle being the great primary school of them all, where there are rudiments taught that can be acquired nowhere else. So, through every step of those social organizations, studies are taught that are new, distinct, particular, and exclusive, that, if not learned there, are never learned any where ; and if never learned, then our education is so far imperfect. 58

#### 交際 Society より受ル智識

If we consider a moment, we shall see. immediately, that it is only by mingling in society, and thus learning from one another, that we can hope to gain very much of the most useful, as well as the most necessary knowledge. It is only a small part of the really useful knowledge of life that we can gain from books. A man, brought up from the cradle to manhood without going into society at all, though he should master the whole Bodleian library, would still be a boor, when, he did venture into society, since he would still lack the faculty of pleasing others and making them happy. That is something that can never be learned from books. Practice alone can command it. While true politeness and grace can never be acquired except in society, so they can never be worn and exercised unless the heart has first been taught to respond, in some degree, to those great and generous sentiments that teach us to love our neighbors and seek to make them happy. The ‘art of pleasing’ can only be exercised by those who, for the time being, feel the desire to please. 60

The heart must be educated and improved before the manners are.

#### The influence of amusements on children

The pursuit of amusements is the business of children; they follow them as a hunter does the chase. Children brought up without amusements soon lose all of 62

those, their loveliest characteristics, and become thoughtful, cold, calculating, and hardened in all the selfish ways of the world. 之を欠ぐ時は三育を欠ぎ身体不活発トナリ精神発達せず其害甚し。之の遊ビ小児の尤も大切ナル教育の一部なり。小学校ニテ遊科の研究を置き小児の Amusements を助ること大切なり。

It has been remarked by a late traveller through the manufacturing districts of England, where children are taken almost directly from the nursery into workshops and factories, to toil from week's end to week's end, with scarcely any intermission, except to eat and to sleep, that they appear like old men and women in miniature, and go about the streets with countenances as thoughtful, and apparently as burdened and perplexed with care, as their parents. That such would be the result of denying amusements to children is apparent. But it has been found by the British public, by observation, and further, by parliamentary investigations, that, by thus interrupting the great order of nature, and placing children at work when they should be at play, their growth is prevented, their faculties are palsied, their morals are debased, and their healths are undermined.

己の経験及知人の経験を思出す可し。

Who are those, among your acquaintance, who are the most simple and childlike in their manners? Who of them enter into your feelings, plans, hopes, and desires? Who are at once free, frank, open, sincere, kind, affectionate, cheerful, generous, and hospitable, and seem to challenge the love of all whom they meet? Is it the man and the woman who keep aloof from society; who seldom or never see company themselves, and seldom or never let company see them; who have no fireside amusements; who will tell you that they have no taste for such things? No! You might as well look for those loveliest features of the human character within the cloister at once, as to look for them there.

Were not their houses the very abodes of hospitality, their firesides the scenes of



daily amusements, their doors the first to open to the social circle of your society, religious or secular, and the last to be closed against any thing that tended to innocent enjoyment?"

#### Examples of Great Men

The men who have been the most celebrated for varied knowledge, and at the same time for childlike simplicity of manners and warmth of heart, have, in almost every case, been the very patrons, as well as the ornaments, of society. Socrates, who retained, in his old age, his youthful feelings and vigor, not only practiced singing and dancing, and the gymnastics taught at that period, but was a pattern of all the social virtues, even visiting the workshops of the mechanics, to engage them in social conversation for their improvement. Lucian, Vergil, Maecenas, and Horace, all great patrons of social festivities, games, and sports, most of whom lived to a great age, and who all acquired unbounded fame, were mild and gentle in their dispositions, without pretension in their manners, constant in their friendships, and as vivacious and warm-hearted as children to the last. It is related of Agesilaus, the Spartan prince and conqueror, so beloved by his subjects, adored by his army, and who, by his energy, valor, and influence, was the savior of his city at the age of fourscore, that he was not only so fond of light and cheerful amusements, but so simple and childlike in his manners, that he joined in the sports of his children, and once, when waited on by some of his courtiers, was found amusing himself and them by riding around the room on a stick. A somewhat similar anecdote is related of one of the most celebrated of the French monarchs, whom the Spanish ambassador once surprised, participating in the sports of his children to such an extent, that one of them was riding around the room on his back. 後世に如是例多くあり Fredric the Great, of Prussia, always devoted some part of every day, even in the face of the most adverse circumstances, to social amusements, to

conversation, music, painting, and composition, one or all; and we find him, during a long and arduous reign, when his word was law, the friend and confidant of his subjects, to whom access was never denied, whom they all approached without fear, and whom they all idolized. Numerous anecdotes are told of him, showing how completely he carried, to his extremest age, the simplicity of feeling, thought, and action, that characterizes the generous and lively sensibilities of youth. Franklin, and Fox, and Marshall, and a host of others, that might be named, are illustrious examples of the same rule. 71

ムーデー。ブルーク。等を参考スヘシ 又今日 And. Theo. Sem. の生徒のキソク等

#### Social Amusements

Needs in every where, in church, school, society, in country, in city, in home, any etc. Practice is necessary even to make a good theory. 72

#### 集会の注意

There are circles connected with religious societies, for the social enjoyment of the benevolent ; social circles for the literary, and for the gay; and there are places and modes of enjoyment for all ages, classes, characters, and conditions, in life.

交際の中に道徳心を養フは最もよき方法なり。

#### Amusements as seen in Jewish Holy days and Festivals \_

日本の五節句、其他の祭日等に就

73

猶太人適當の時を撰んで可考慮也。(年ニ幾度、月ニ幾度、週幾度、朝か夕乎。場処、種類、等を能く之を定め行フコト大切也又時候ト社会ニ応じ又人の健康に應じ各々異ナル Amusements を屢する也。

They had more holidays than any other nations ever had, ancient or modern ;

and they kept them more- strictly. Every fiftieth year was a year of jubilee, when every debt was forgiven, every bondman was made free, and every possession reverted to its original possessor; when for them to rejoice and be merry was as natural as it would have been unnatural for them to have done the same on some other occasions, when suffering rebuke for their offences. Every seventh year was one long holiday for recreation and amusement; while, in each year, there were numerous feasts and festivals, apparently expressly designed to bring the people together, sometimes in families, sometimes in tribes, and sometimes the whole nation. Their festivals of the wheat harvest, and of ingathering at the year's end, seem clearly to have been designed to assemble families together, and cement them in closer bonds of union;

tabernacles は tribes の為 Passover は Jerusalem に凡ての male を集めたり。是れ nation を一処ニ集め oneness を感ぜしむる為め。是れ実ニ合併し。一致の精神を養ヒ、愛国心をやしない人心を固め交際の機会を予へ大ニ進歩の利益ありたり。日本の五節句其他の祭日又昔は正月を一月息み六月を殆ト一月間息せり。大に利益あるは明なり。其理由を述ブ可し。又日本ニ於て祭日を守ルコト大切ならん。

#### Olympic Games of Greece

Among the amusements that have prevailed in different ages of the world, the Olympic Games of ancient Greece stand first for unrivalled celebrity. Those were, at first, simply trials of skill in music, composition, and rhetoric. Soon, however, they united with them gymnastic exercises, and the swiftest of foot, and the ablest horsemen and charioteers, became competitors in the games. The celebrity of these games extended, not only throughout Greece, but the world. They were held every fourth year, and their coming was the signal for travelers from all parts of Greece, and even from distant portions of Europe and Asia, to repair to Olympia, a

town in Greece, where those games were celebrated, to witness them. The interim between these games was spent by the candidates for Olympic honors in preparing for the trials. Years and years were spent in training for the exhibition. The best blood of Greece entered the lists as competitors for the Olympic crown. The honor of the victor was so great, that it extended from him to his family, and even to his country, and he received his crown amid the most tumultuous rejoicing. 78

Can any one doubt but that these games had a vast and controlling influence in elevating the Greeks to their high state of cultivation ? When has the world ever known such high incentives to strive after skill and excellence in poetry, music, rhetoric, and in physical prowess, held out to the youth of any country, as were thus presented by the honors of the Olympiad ? And how clearly we can trace their influence ! Is it wonderful that a Grecian army bore down all opposition when her soldiers had such training? or, is it strange that Grecian artists have achieved such wonders in tracing the human form, with men for models trained, under the Olympic influence, to such perfection of physical development ? If modern sculptors cannot rival those of ancient Greece, the cause is apparent. They have no such models. 80

To the same cause is to be traced their unrivalled proficiency 熟達 in music, poetry, and oratory. The Olympic crown was an honor that few could win, but for which all could strive; and hence while but few, comparatively, were enabled to reach the goal, and win the prize, yet all were carried forward, either by actual competition, or by the unseen, unfelt, but ever-active influence of emulation. 競進は進歩に必要なものなり。勇氣と忍耐を興すものなり。即ち人ニ後レ又、人より先へ行く。人の知らぬことを先ニ知る等の精神は進歩の為必要なり。人に先んぜば人を益し又己を益す。世の先導者、發明者を視よ。 81

The Olympic crown was constantly before the people, encouraging the aged to 82

consecrate their sons to study, and animating the young to unwearied exertion; and thus a current was created, bearing each generation farther on in the scale of improvement.

日本の「スモウ」は大ニ体育之助をなせり悉く操撲<sup>(ヒツ)</sup>取りニなせりるも小見より多くの青年は之を試ミ力を養ふの助をなせり。

### Roman Amusements

In Roman history, we are taught, not only that amusements may be instrumental in conducting a people to a high state of civilization, but may also assist in debasing them. 83

The Forum \_ 新式の。

Romulus \_

The Gladiatorial Festival Arena

At length, so unfeeling and inhuman did these shows render the people, that, from criminals, they began to sentence prisoners of war, and at last their slaves, to those terrible contests; and, as every depth has a lower deep, soon the people themselves began to enter the arena as volunteers, first to contend with those wild beasts, and at length with each other in mortal combat for the amusement of the populace. And Roman mothers, at last, urged their children to engage in those combats, and decreed them funeral honors. (流行の力は強キ哉)。 84

The Coliseum, one of the most magnificent edifices ever erected, said to be capable of containing eighty thousand people, was appropriated to these barbarian exhibitions. (輿論の力は強キモノナリ。人心さへ動かば何事も出来ざるものなし。) 85

When the amusements of the people were diverted to the gladiatorial arena, their glory began to depart. They lost their relish for the more intellectual, social, and refined amusements of former days, and gradually partook of the ferocious

character of those infamous exhibitions. Assassinations, riots, and anarchy, became the order of the day, and their rulers, who had fostered this spirit in the people, were, by one of those just and inevitable laws of Heaven, the first to feel its terrible consequences. For a long time after, almost every one of them fell by the hand of violence. 人民の見聞スルモノ悦ブモノは実ニ大切なり。 86

In this brief history of the Romans, we see clearly that there is a vast distinction between different kinds of amusements, and that while some may be instrumental in conducting a nation to greatness and excellence, others may be equally efficacious in sinking them to barbarism. 87

#### The Chivalric Amusements of the Knights of Provence of France

A very striking illustration of the influence of amusements is to be found in the history of the southern portion of France. In the course of the tenth century, there arose, in that portion of France then denominated Provence, a class of minstrels called troubadours, who composed and sang their own verses, and travelled from village to village, from city to city, and from court to court, chanting their wild and romantic melodies, and awakening in the people, wherever they went, a taste for poetry and song. So popular did this class of minstrels become, that the arrival of some of their number at the courts of the feudal lords was greeted with special honor, and many of the most renowned knights of Provence assumed the garb and staff of the troubadour, and went from court to court celebrating the praises of their favorite hero or mistress. Thus dawned the age of chivalry. All classes became more and more awakened to the enchantments of the poet's and minstrel's art, and were acquiring, day by day, a knowledge of, and a taste for, those courtesies of life so often, the theme of the troubadour's panegyric. The barons, then sovereigns in their own territories, invited the neighboring knights to their castles to contend in poetry and song, and at length to the more hardy and knightly 88 89 90

encounter of the tilt and tournament, in the presence of multitudes of vassals and retainers, and amid the assembled beauty of the court.

The troubadours, who were at first a very humble class of minstrels, led the way, by the peculiar character of their productions, in the elevation of woman in the scale of being. This they did, perhaps, quite unintentionally, by celebrating, in their songs, the beauty and charms of some particular lady of the court where they were entertained; and, as it was found not only pleasing but profitable to the minstrel, woman soon became the chosen theme of their panegyric. From being depressed, she was idolized. In the progress of time, under the mild and peaceful sway of woman's influence, the south of France, the home of the troubadours, began to exhibit rapid progression in all the arts of civilized life. While all of the rest of Europe was constantly in arms, those portions where the minstrels' art and influence had penetrated, enjoyed comparative peace; and, instead of cultivating the art of war, they passed their time in cultivating the graces, and enjoying the delights of social life. While the northern part of France, while England and the northern part of Germany, were just emerging from a state of semi-barbarism, the inhabitants of Provence were making great strides in social and intellectual improvement. Music, dancing, and the sports of the tilt, and all the graces and arts of social life, were carried by them to the highest perfection. They continued in this peaceful, happy, and progressive state until about the middle of the thirteenth century, during which time the fame of the chivalric knights of Provence had penetrated to all of the courts of Europe, and the emperor Frederic Barbarossa, of Germany, and Richard Coeur de Lion, of England, invited them to their courts to receive instruction from them in the usages and ceremonies of that knightly accomplishment. The greater consideration in which women were held in Provence had begun to be felt in the courts of the more northern princes and barons, and was beginning to exert its peaceful influence. Thus was it in

Southern France, about the middle of the thirteenth century; and if we could do no more than show that the amusement of the song, the dance, the minstrel, and the tournament, had been instrumental in elevating woman, diffusing the arts of peace, silencing the clamors of war, and carrying the people forward in the march of improvement, far in advance of their neighbors, it would surely be enough to convince any one of the importance of amusements, especially of those which are social. But that is not all. A more striking fact is yet to be learned from the history of Provence, showing how intimately social amusements are connected with religious improvement, as well as civil. 95



In the age of chivalry, all the courtesies of life were there carried to the highest perfection, even to the establishment of courts for the trial of offences against good breeding and love; and there, too, may still be found a people evincing a greater degree of native taste and grace than in any other quarter of the world. 96

△の印の処へ入るべし “and it still continues, to this day, to be celebrated as the land of poetry and song, and for beautiful and simple exhibitions of social enjoyment.”

一日のもり子歌より芝居に至る迄改良スべし、三味線、琴、風琴、ふざわ、笛、凡て是迄固有ノ音楽並西洋音楽を採用すべし  
深き利益ナリ歌を作り古き不潔なるものの代りトナスべし。

### Old Amusements

New amusements may be introduced, but old ones are seldom forgotten. The degenerate Italian may now be found sitting on the ruined arches of the Coliseum, playing at the same game of mora which was played in the days of Caesars; and the May-day and harvest-home of Xn countries are clearly of Jewish origin; cards, 97



dice, draughts, and chess are of so ancient an origin, that, like the common law, "the memory of man runneth not to the contrary,"

**Dancing 踏舞。**

98

一、運動、二情、愉快を excite スル為、三、to refine manners、男女交際之為、女子を高める為、貧民を高める為、一家の關係を厚くする為、子女之教育之為め、健康之為、必要也

**健康運動二付** 余が時々室内で運動する時ハ歌と時ニは躍る時は実ニ氣を散じ又血循を善するを覚ゆ。

**日本固有** のものを或ハ模し或ハ改良す可し。日本の宗教の躍舞あり、刃の舞の如し、盆躍の如し、又幼稚園の躍り、子女の舞ヒ、等改良して行ふ可し

**一家の躍** 室内集りユラサニの如き、其他の遊を為す可し

大ニホームニ愉快を増し人心を和け道德、身体等悉く益あり、日本之風ハ嚴格ト悦懽ニ過ぐ、時々笑フコトハ大切なり。

99

○祝祭、当国ニある閑人ニ逢ヒ機会ある時ハ其家モノへの amusement を尋スべし。

**手の舞足の踏る** 是れ箴言也

踏舞ハ真ニ心の悦を表スルモノ又助るもの也。或ル意味ニは言語と等し。言語の人ニ大切ナルが如し。身体の挙動ニ由テ道を表スル即ち踏の種類ハ大切なるもの也。

**幼稚園の踏** の如きものを小学校、女学校、等も採用す可し。

**男女学校の交際** 時々男女之生徒を集め男子の演舌或ハ遊をも女子ニ見せ女子の芸を男子ニ見せ時々ハ男女合併の amusement を為さしむ也。是れ相方ニ利益あり。之を制するは両校教員、或いは父母をも交へば決して弊害ナからん。

100

是れ互ニ樂ト益ト同感ト、愛ト将来一人の友も其内を撰ぶの仲媒となすべし。

**音楽** 余が小児の時、もりにて歌を聞きしは非常ニ余の心を感化したり。「モリコハ何処へいつた。山山越けて里へいつた。べんべん、大根ニ笙の笛云々」の如し歌は言葉の誠も分るものを選ぶ大切なり。

**Dancing 舞**

The nature and extent of that prejudice against dancing are well known. 101

三味線、躍を悪きものと思ふは prejudice の甚しきもの也先入色トナルの甚きもの也。

Do they say that it (ヲドリ) is an unnatural, artificial amusement? Do they say that it is foreign to our nature to indulge in it (ヲドリヲ指ス)? No! It is an emotion, like laughing or crying. It is one of the natural modes given us to communicate our feelings and sentiment.

演話の手便の如し、悦ブ時励ム時両手を挙る、悦ブ時飛ブ是れ踏也、是れ自然なり、或ハ手を打ツト同じ。心の情を身ニ及び情を起し又人ニ伝フ。

With it, in pantomime, we testify the emotions of love, joy, gratitude, and delight. 102

So obvious is this, that it has settled into a figure of speech; and when we would speak of one as expressing the highest delight, we say, "He danced for joy." In all ages of the world, and among all nations, man has been found to make use of rhythm, or measured language, and the dance, or measured movements, to express the most elevated feelings of love, joy, devotion, or patriotism. 103

(日本の刃<sup>ツルギ</sup>を以テ歌ヒ躍ルコト、或(ノウ)等は貴キモノナリ)

It comes more natural to the child to dance than to talk. (犬モ鳥モ、蝶も、悦ブ時は躍る也 舞ふなり是れ自然なり)

We can see the sentiment of it in the infant long before he can speak. No sooner is he awake to joyful emotion, than he testifies his happiness by waving his arms and his feet in measured movements. At a later age, his first exhibition of unexpected 104

and intense delight is instinctive measured movements- leaping and dancing.

余がアンドヴァーニアリ時此アンドヴァーニ行きレビツト氏の family を訪ヒシ時二人の小兒余が両側ニ来り或ハ飛ビ或は両手両脇ニ挟り吾らは小鳥云々と歌ヒつゝ下れり実ニ其悦ビを表せしもの也。

It is unquestionably true that the dance was employed by Jews as a religious rite.

We find Mariam, the prophetess, the sister of Aaron, with her women, celebrating the most glorious era in Jewish history, by going out “with timbrel, and dances;” 105 (Ex. 15:20) and 詩人の踊りし事 (1 Chron.15:89) (2 Sam. 6:22, 23) David の Philistines に勝て帰る時婦人ら “Singing and dancing” (1 Sam. 18:6) Psalmist-Prophet Jeremiah につき (Psalm 30:11. and Lam. 5:14.)

Christ evidently sanctions dance- (Luke 15:26)

Mankind requires a certain of excitement, in the nature of amusement, and that if they do not have it of one kind, they will of another. Some resort to devotion, some to literature, some to music, some to music, some to dancing, some to painting, or 106 sculpture, or poetry, some to gambling, and some to drinking, and some to other and worse modes of excitement.

(善良有益な Amusements を予へざる時は悪き方ニ行くべし、教育者迄も可慎事也。)

There is in nation, people, community, or individual, scarcely, without some one leading source of excitement in the nature of amusement, if it is nothing more than tea drinking or smoking. This seems to be a law of our nature.

各々己の尤も好むもの生涯 pursuit スル事大切なり。 107

### Quixotic

We have our gymnasiums, riding, swimming, boxing, and fencing schools; our clubs, and bowling-alleys, and promenades; and why are all of these places of amusement resorted to and approved of. It is not a law of our nature to demand exercise in the nature of amusement? Is not dancing as healthy an exercise as

either of them? (悦んで笑フト悦んで踏ると何の異なること乎あらん。)

踏舞は男女長幼交際の益

108

前論ニ続く (男女交際)

If we look upon dancing in that light merely, we shall find it vastly superior, in many aspects, to any of the other amusements just named. Most of those are, in a measure, necessarily pursued by the sexes separately; and that is a serious objection to any amusement. (ホーム殊ニ夫婦間行はるものを要す) Neither sex enjoys an amusement so rationally, or so innocently, alone, as they do in company with the other sex. The sexes always exert a happy influence on each other; and more than one half of all the vice that affects society, results from the sexes separating in the pursuits of their amusements. 109

楽ト運動ト兼行の益又交際ヲ学ブ

It is equally superior to almost every other mode of obtaining exercise, in another particular. In mere 体操運動, in rowing, riding, swimming, skating, and other hardy sports of the same character, exercise alone is obtained. A man might pursue some of those amusements all his life time, and yet never get any improvement from them in the way of fitting him for social intercourse. 110

Dancing の益は to soften and refine the manners and more us more and more sollicitors, as well as better able, to minister to the enjoyment of those around us.

男女或ハ夫婦共ニ運動スルの要

上ニ続く、But it is not only had policy, as a moral amusement, to further amusements that separate the sexes, but it is selfish in man to select those that cannot be enjoyed in common, especially when we consider how fatally the want of exercise preys upon (or on)\* the beauty, and ever upon the health, of our fair countrywomen, robbing there, in most instances, of half their charms before they 111

have reached the meridian of life. They need to participate in all the amusements of man.

\* ( ) 内は成瀬による挿入

**躍の益 Home dancing**

112

If we were more in the habit of obtaining both exercise and enjoyments, daily, from the dance, around the family hearth, I have no doubt it would make us all happier and better, more graceful in our manners, more elastic in our spirits, more temperate in our habits, more attached to our homes and kindred, and far more cheerful and healthy, particularly if we would pursue the amusement as much as our climate would allow, in the open air, as it is enjoyed in the South of Europe.

It is not mere kind and affectionate intercourse between kindred, around the family hearth, that awakens those strong local and family attachments, that make the scenes and friends of our childhood particularly dear to us. Home and friends are remembered more by the common enjoyments, or even common sorrows, that have been participated in and shared by the family, than by all other things put together. Devotion, study, amusements, any thing that is pursued in common by old and young, around the family altar, is productive of strong home feeling. (真正のスキートホームを造るニ此真理は大切なり 学校ニも大切なり。)

We see it evidenced very strongly, now and then, in the strong home feeling that is exhibited in families where the parents make it a point to make home the happiest place for their children for amusements; and not only ...

米国の家ニ至り其幸福及小兒ニ home feeling ある家は其両親活快にして小兒と真ニ遊戯スルの内なり。

Whether common joys or common sorrows, create association, that, whether joyous or painful, are still dear to them, and binds them together with cords of love that neither time nor distance can entirely rend asunder. 東洋の弊風不道德は男女交際、男女の Dancing 等を見て益する点ありや。

Dancing ... to soften, polish, and refine the manners; to give grace, ease, and elasticity to the movements of the body. 116

Theater/Drama/芝居

芝居ハ勸善懲悪の功能アリ吾が日本ニ於テ芝居ニ於テ悪風を養成セシコト甚ダ多きも亦、忠信、孝悌、即ち五倫の途を人々（無学ナルモノニモ）ニ教へ込人心を真ニ導き義ニ勇ましめしこと大なり。

○画戯は幻灯を以テ人ヲ教訓スル甚大なり影ニアラズ画ニあらざる活き人間其事を演ズルニ於テは其感觉如何。芝居ト画ト演説ト其目的ハ同じ。

○社会改良ト Amusement の関係

117

社会ニ行ハスル悪ヲ止メサセントスルハ人力の得て及ブ処ニアラズ。人に其よりも善きものを示し之ニ導き之を為さしむる様ニ為スコトハ能スベシ。禁酒、禁煙、娼妓其他何々ハ出来ヌ為ルナト責ルヨリ実ニより愉快ナル、有益ナル Amusements を為せ。と積極的ニ働キ可し。即ち吾は人ニ為スルナトハ言ハス之を為せと言フナリ。

There is no other one amusement that exerts so wide an influence as that; so, too, there is no other one amusement that is so universally discountenanced by the Christian church. Yet the drama had a religious origin. In its earliest history, it is found employed by the ancient Grecians, in their secret religious assemblies, in illustrating their mythological fables. Indeed, the sentiments and spirit of drama are observable in the religious rites and ceremonies of all the ancient nations and tribes with whose history we have been made acquainted; but remained for Grecians to reduce it to science, and to give it laws. They first raised it from mere pantomimic action, dancing and waving the arms, and posturizing, as used by man in a rude state, and extended its scope until under the influence of those dramatic martyrs, Aeschylus, Sophocles, and Euripides, it took its place as the leading 118 119

intellectual amusement among that great and refined people.

We find the drama, among the Romans, employed, also, at an early age, in illustrating their religious fables, and in conducting their religious ceremonies.

But the modern, as well as the ancient drama had, also, a religious origin. We 120  
find the first rude effort to give it system and laws in the mysteries and miracles of  
the middle ages. Those were dramatic representations of a religious character, in  
which the ecclesiastics of that day were the authors and performers. Those dramas  
took their name from the character and design of those performances, which were  
to illustrate the mysterious doctrine of Christianity, and give a lively picture of its 121  
wonderful miracles wrought by its Founder and his apostles. These exhibitions  
came into vogue in the twelfth century, and from that time became very popular  
as a religious diversion, exercise, and amusement. at public festival, and on great  
and solemn occasions. Some of those performances lasted several days and were  
sometime intended to illustrate whole ages of scripture history. The Corpus  
Christi, the famous Coventry mystery, beginning with the creation, and ends with 122  
the judgment day. (See church history of Fisher and Caurgt 其他)

The mysteries and the miracles were succeeded by the moralities. The latter, like  
the former, were rude dramatic performances, conducted, generally by the lower  
orders of the clergy. The entertainments were more didactic in their character than  
former, consisting of moral discourses and dialogues between such characters as  
Hope, Faith, Charity, love, and other of the Christian graces, personified, while the 123  
subordinate parts of the play, designed to give point and force to the first, and to  
amuse the audience, were carried on by Satan and his imps, under the cognomen  
of Jealousy, Pride, Gluttony, Lust, Envy, Hate, and their brethren, the other evil  
passions.

The moralities of the Middle Ages at length ripened into what has been called  
the masque, or the masquerade, a more elegant and imaginative effort of the

dramatic art than any thing that had preceded it in Northern Europe. It became a fashionable amusement, in England, in the sixteenth century, being represented on the stage by the first persons at court, with music, and dancing, dialogue, costume, and scenery, while at the same time French drama was undergoing a series of changes, sometimes improving, and sometimes deteriorating, until about the beginning of the sixteenth century, when it began to assume its present form, under the influence of Jodelle, a dramatic writer, and a disciple of the Greek dramatists. Racine, Moliere, and Voltaire, in France, and Shakespeare, Jonson, and Beaumont and Fletcher, in England, at length, by their unequalled, but sometimes misdirected, genius, placed the drama on its present foundation. 124 125

In tracing the history of the drama, we find it, like every thing else that has a natural origin, keeping pace with man's improvement.

素より芝居も他でもものる如く屢々 licentious and demoralizing したると雖トモ全体より言へば之を用キたる nations を instructing and elevating シテラルニ相違ナイ。又 intellectual culture and improvement のみあり。 126

The condition of England, France, Germany, and that of our own country (America)\*, among the modern nations, and Greece and Rome among the ancient, furnish the best commentary on the influence of the Drama.

\* ( ) 内は成瀬による挿入

If the modern drama, in the beginning of the sixteenth century, was so licentious that even the civil authorities interfered, and closed the theaters, and imprisoned the actors, it must not be forgotten what was then the state of society. If history can be relied upon, the drama could then scarcely "hold the mirror up to nature", as then exhibited in the lives of the people, not omitting the ecclesiastics, without revealing a state of society so corrupt as to make their exhibitions objectionable. Hence, when we say that the theatre was then corrupt, we only say that it was not 127



behind the times.

### Drama 二敵対

128

The Protestants adopted and cherished that hostility

余の経験ニ芝居ハ食より益ありしこと多し。大ニ忠、義、勇、等を奨励せり。

### Dancing and Singing of All Kinds of Animals

鳥、獸、其他之動物を觀察し視、或ハ歌ヒ或は躍りて実ニ樂しげ多くの時を用  
るニあらずや是れ実自然の instinct 也。人間も之を行フは自然也神の聖旨なり。

### System of Amusements

System, system, system, is the great law of progress. If amusements are worth 129  
having at all, they are worth having upon system. And still young are indebted  
almost entirely to amusements for their social cultivation and physical training.  
The great agencies in the cultivation of man are mental, moral, religious, social,  
and physical culture.

We have our school; these are for intellectual culture. We have churches and  
Sabbath schools; these are for religious culture. Where is there any direct 130  
provision for the social culture and physical training of the young?

My object here will be to present the subject of systematic family amusements to  
the parents, as a duty they owe both to themselves and their children.

吾日本親子遊戯して樂む家幾何あるや。

The greatest object, with parents, should be to make home the happiest place for  
their children. To that end, how important is it that the family circle should be 131  
enlivened with innocent, cheerful, and agreeable amusements! home を happiest  
place と為さざれば如何ニ父母の感化を予ふるを得んや如何に外界の  
temptation を防ぐを得んや。

Children must and will have amusements; and if they do not find them at home, they will be quite sure to seek them elsewhere. (善き Amusement を得されば 悪き Amusements を求むべし。) A countless number of youth are ruined in that way. “Where there is a will, there is a way.” 132

Swiss, Germany and America 等にては小児の為ニ Amusements を provide して其 company を作り大に教育余暇を為す。

In some of the Swiss cantons, and in many parts of Germany, an admirable system exists, in relation to providing social acquaintances for the young, of both sexes, which is worth of general imitation. Parents there make it a rule to provide a circle of acquaintances for their children at an early age, suited to their station in life; 133 and the children meet, at stated periods, at the houses of the several members of the circle, with or without their parents, as the latter may see fit, for the purpose of mutual enjoyment. In this way, the parents secure to themselves the selection of their children’s social companions, as well as the control of their amusements. In the circles, the parents of the children plan their amusements as they do 134 their studies and oversee them in the same manner, and in that way make those diversions bear a very important part in their education.

幼稚園は各 family に設ることとなす可し。Public 幼稚園は貧民之為及各 Home の模範と為ス可シ。

#### At home among friends

As a general rule, we should seek our social enjoyments among our own friends and kindred. This is the natural source from which to expect it. But little real 135 enjoyment can be expected from those who are strangers to our fretting, hopes, purpose, and desires and who consequently have no sympathies in common with us. Such intercourse must always be cold, constrained and heartless. 両親は小児の為に善き Social companionship を造り Home に於て十分の Amusement

を予ること必要なり殊に temptation 多き幼中其他ニ就ては殊ニ注意ス可きなり。然らざれば両親の感化小児ニ及ばず。

But when we consider that health, happiness, morals, taste, refinements, all depend, in a great measure, upon system, order, plan, and regularity, in the employments of our leisure hours, it cannot fail to interest us in so worthy an object. 136

Treats of the importance of having amusements frequent, and without parade or expense.

遊戯を初むると夜をふかし、時間を取り。又乱れ。又不経済といふものあり是れ其宜を得ざるの罪なり。 137

There are two objections that are often urged against amusements, and with a good deal force. It is said that they are apt to be pursued at unreasonable hours, and that they lead to irregular and expensive habits. Under our present system of enjoying amusements, they are subject to both of those objections. But those faults arise from the false light in which amusements are viewed, and the wrong mode of enjoying them. Where amusements are looked upon a part of every days enjoyment, just as sleep, labor, food, and devotion are, there is no difficulty in that respect. In those countries where the twilight of the evening is considered just as much set apart for recreation and social enjoyment as the other parts of the day are for those other duties that have been named, they seldom degenerate into scenes of dissipation or extravagance. And there is no more reason to expect it than that a man who labors, and sleeps, and worships every day, should over-indulge himself in those particulars. But our opportunities for social enjoyment are so seldom, that the temptation to prolong them to a late hour is not to be wondered at. That only shows that the appetite for amusement is like this natural appetite, if it is denied 138 139

its reasonable gratification at one time, it will gorge itself to repletion at another, when opportunity offers.

### 夕方（晩）の楽

140

夕方より休ニ入るの時なり

心を慰め気を和スニは一日の苦勞を散し其夜の安眠休息の用途ある可きなり。夜眠られぬは夜ニ入て又精神を激勵するニ由るなり。故晩方ニ必ず Amusement の時を得可きなり

Longfellow の詩 “The day is done”, を読むべし。参考スベシ。

### Dancing room of College

バアーサ女大学ニは Dancing room ありて女生徒踏舞ストイフ。其他にもあり。

### 吾国現状ト楽ニトの関係

実ニ今日吾が社会たるや世界万国激烈の競争中ニ株立独行する社会  
是狂波濫精の中間にして此吾敵国外患を凌ぎ ----- 即ち経国之時代也  
故人心犯世ス。之が為め極端ニ去せ或ハ精神病トナリ。或ハ人を害スルニ  
至り、或ハ ----- 故ニ之を愈スニ Amusement の必要あり。

141

### Happiness and joy

(Bushnell)(John XV. II)

Happiness, according to the original use of the term, is that which happens, or comes to one by a hap; that is, by outward befalling, or favorable condition. Some good is conceived, out of the soul, which comes to it as a happy visitation, stirring with receiver a pleasant excitement.

It is what money yields, or will buy; dress, equipage, fashion, luxuries of the table; 142

or it is settlement in life, independent, love, applause, admiration, honor, glory, or the most conventional and public benefits of rank, political standing, victory, power.

All these stir a delight in the soul, which is not of the soul, or its quality, but from without – Latin word “fortune”.

The radical idea then of joy is this; that the soul is in such order and beautiful harmony, has such springs of life opened in its own blessed virtues, that it pours forth a sovereign joy from within. It is not the bliss of condition, but of character. 143

There is, in this, a well-spring of triumphant, sovereign good, and the soul is able thus to pour out rivers of joy into the deserts of outward extward experience.

Mr. Coleridge speaks of his own folly, with regret, because he was caught by the temptations of fortune and now endures the bitter penalty.

“Fancy made me dreams of happiness;

For hope grew round me like the twining vine,

And fruits and foliage, not my own, seemed mine.”

真正之喜は己の内より湧出ズルモノ也。

之を基礎として Amusement を取る可し。

#### The Temptation from Amusements

The Hos, an Judean hid tribe, have, as we are informed by Colonel Dolton, every year a great feast in January, “When the granaries are full of grain, and the people, 144

to use their own expression, full of devilry. They have a strange notion that at this period, men and women are so over-charged with vicious propensities, that it is absolutely necessary for the safety of the person to let off steam by allowing

for a time full bent to the passions. The festival, therefore, becomes a saturnalia, during which servants forget their duty to their masters, children their reverence for parents, men and women their respect for women, and women all notions 145

of modesty, delicacy, and gentleness.” Men and women become almost like

animals in the indulgence of their amorous propensities, and the utmost liberty is given to the girls.

人の罪は消極より消ス可らず積極よりす可し。為せ dancing girl の話

Main の或処ニテ一人の娘ハ其親より話ダンシンの先生又音楽の教師なる家の娘也更生クリスチヤンタレト欲し或牧師ニ行き何乎自らニ適當なる善き事をクリストの為ニ為す心戻ニ何がよきやと相談す

牧師答へて曰く

証の日の第一ニ可為事ハダンシント止める事也

146

之が為其娘ハ躓けり人は善き事ニ心を寄せる時ハ悪事は自然止め得る也広く人を導かんとして倒す事あり謹まざる可らず。

米国現今の芝居ニ付き

(一) 之は上流社会の交際の為なりし故舞台の両側ニ箱之如きものハ家族之楽しむものなりし今は中以上の行く処となれり

(二) デンジャーはモラルニアラズインテリトナリ即チ教育を欠く者ニ理想のものを作るニあり之れ改良の元なり

(三) actors のデンジャーは自社会よりハナレルコト也

プロフヘシヨ、ロンドンのバンク頭と役者の咄の例十年間互ニ其他社会を知らず

147

(四) 今日上流社会の芝居ニ行かざるは一ハ家庭の談話を樂むニ至り又夕飲之をそきニ因ヌといふ或は七時より初リ三時間もかゝるといふ。



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