北斗会報 二十二 号

北氷洋探検談

山口造酒譲

北氷洋探検談

北氷洋探検談

北氷洋探検談

北氷洋探検談

北氷洋探検談

北氷洋探検談

北氷洋探検談

北氷洋探検談

北氷洋探検談

北氷洋探検談

北氷洋探検談

北氷洋探検談
号 七 十 二

報 会 友 學

只至つ小さい若者及び草花を見たり、「グリーンランドは全地真自にして大なる水の塚と云ふべき者なり、海岸は暗黑なる断崖にして、處々に渦流の山よりも流れ海に注ぐを観たり。七年八月に達せしに忽ち水塊の為めに妨げられ、著る舟は水にて取囲まれたり、為のに八日間は全く一處に止むに過ぎなかったり、水の厚さ八尺もあらんが、此水を取除きに至るには積もる積もる雪を段々積もって、遂に縦ばしば大なる海嘯を生じて山に立ち上げられ、其後水塊融解され、海は非常に大きく四ヶ月待ち申し心しろば、入江に入れて岸上海に家を造らりしは、家を造らし後に我等は探検隊の先立つに乗せんとごばに伴ひたる為めに海営を引き上げたり、水塊海中に落下せし為めに海営を引き上げたれは、家の中にありし燃料食料品等を洗ぎ去れども、為めに二年間に厳寒の地に在りしに燃料を用むすして日を送らりし。此近辺の海岸に住する者はエスキモ、を中には八尺乃至二尺大なるものを也、又其長はイリミ方至三英里に至るものあり、訳の如き大水塊の突然海嘯に雲中を奮い上るに當っては大なる海嘯を引き起すなり、我等の造りし家は水面を抜くことを僅に四十尺の上にある、其内には燃料及び他の食料品を入れ置きしに、一月兩十日を隔てぬと云ふ如き歳月を経ると云ふべき者なり。
の如き次第ならば大抵十五よりも二十位迄の外は数へ難し、千と呼ばふ数を言はんに違はずなくも白の語を繰り返せしやるを得ぬ。食物は豊富あり、海豹等の如き引き肉にて、海中又は岸上にて捕獲し家に引りつけて剖して析はし、衣服は素皮にて製せしものにて、下着は家又は魚の皮にて紡ぎしやり、人間は至って清らかにて蒸気は無く甚だ健康に適し、故に土人は病ふることを知らず、風邪に生じも罹る者無し、人の死するは歳数に依り老を死に至る者にして、健康に適し、故に土人は病ふことを知らず、人の死するは歳数に依り老を死に至る者にして、健康に適し、故に土人は病ふことを知らず、人の死するは歳数に依り老を死に至る者にして、健康に適し、故に土人は病ふことを知らず、人の死するは歳数に依り老を死に至る者にして、健康に適し、故に土人は病ふことを知らず、人の死するは歳数に依り老を死に至る者にして、健康に適し、故に土人は病ふことを知らず、人の死するは歳数に依り老を死に至る者にして、健康に適し、故に土人は病ふことを知らず、人の死するは歳数に依り老を死に至る者にして、健康に適し、故に土人は病ふことを知らず、人の死するは歳数に依り老を死に至る者にして、健康に適し、故に土人は病ふことを知らず、人の死するは歳数に依り老を死に至る者にして、健康に適し、故に土人は病ふことを知らず。
中なるれば我等は皆黒色の眼鏡を掛け、太陽の反射を避けたり、平野の中へうれししく時間に水八尺もあし、二ヶ月後白熱する傾向を生み、日中流れ出す川を断崖を見たり、山より流れ出る川を眺め、雪から開くように見せ、山と云ひに、左に非して草花を見たり、異の想をなさり、アリケン・ランドにおいては草花は見られず、見に寄らぬ、左に非して草花を見たり、会友学報

第十七号

寒気の為に殆んど死せずとし、花は一面に白さして雪に覆じて、寒気の為に殆んど死せずとし、花は一面に白さして雪に覆じて、寒気の為に殆んど死せずとし、花は一面に白さして雪に覆じて、寒気の為に殆…”
明治四十四年二月一日は何たる徳日ぞや、三月の二十六日から四月の二十日迄学校は休となった。卒業論文を書くに当たっては、学校の設備が整っておらず、学生に手厚く支えられた。しかし、卒業論文を書くには、費用が必要であり、学生たちは多量の努力を払った。
中村

大正７年秋（新学年）に発刊された《報時》は、当時の人々に大きな影響を与えました。この記事は、大正時代の社会状況を反映し、読者に深く感銘をもたらしました。
号

第二報

会友

学

題

なし

東京

六

川

此所は日本銀行国庫局の一室、時は未暗なるとき、雰囲気としては連日晴れの所、試験を実行、論文を提出、成績の分

らなるときな。

年月某日、書のホンのがしとった場所に

がある教授があり、S教授が師事して居

る東京高商の某先生に、S教授が師事して居る東京高商の某先生に、T教授が師事して居る東京高商の某先生に、S教授が師事して居る東京高商の某先生に、T教授が師事して居る東京高商の某先生に、T教授が師事して居る東京高商の某先生に、T教授が師事して居る東京高商の某先生に、T教授が師事して居る東京高商の某先生に、T教授が師事して居る東京高商の某先生に、T教授が師事して居る東京高商の某先生に、T教授が師事して居る東京高商の某先生に、T教授が師事して居る東京高商の某先生に、T教授が師事して居る東京高商の某先生に、T教授が師事して居る東京高商の某先生に、T教授が師事して居る東京高商の某先生に、T教授が師事して居る東京高商の某先生に、T教授が師事して居る東京高商の某先生に、T教授が師事して居る東京高商の某先生に、T教授が師事して居る東京高商の某先生に、T教授が師事して居る東京高商の某先生に、T教授が師事して居る東京高商の某先生に、T教授が師事して居る東京高商の某先生

と行場の所を、読書の手順に沿って居る所。

読書の手順に沿って居る所。

読書の手順に沿って居る所。

読書の手順に沿って居る所。
端艇帆走に就て

端艇帆走とは、帆走艇を操縦するための技術。海運が進展した頃、帆走船は重要な役割を果たし、技術を束ねたのが端艇帆走だった。

端艇帆走は、帆走船を操縦するための技術。海上での航行に欠かせない技術であり、特に帆走船の操縦技術は極めて重要だった。

端艇帆走は、帆走船を操縦するための技術。海上での航行に欠かせない技術であり、特に帆走船の操縦技術は極めて重要だった。

端艇帆走は、帆走船を操縦するための技術。海上での航行に欠かせない技術であり、特に帆走船の操縦技術は極めて重要だった。

端艇帆走は、帆走船を操縦するための技術。海上での航行に欠かせない技術であり、特に帆走船の操縦技術は極めて重要だった。
ある学科の研究である。大学の商業学部において、日本語を母国語にし、英語を第二言語にしている。特に、日本語圏と西欧諸国との相互理解を深めるために、大学においては日本語と英語の両方の言語を用いて授業を行っている。この研究が目的である。
学友会規則改正

今回本会規則中左の通り改正せり

第一條

本会之目的

第二條

本会之役員

第三條

本会之組織

第四條

本会之規則

第五條

本会之財務

第六條

本会之記録

第七條

本会之決議

第八條

本会之解散

第九條

本会之議事

第十條

本会之修繕

第十一條

本会之公告

第十二條

本会之修訂

第十三條

本会之經費

第十四條

本会之會計

第十五條

本会之附則

本会之役員

第十六条

本会之規則

第十七条

本会之財務

第十八条

本会之議事

第十九条

本会之決議

第二十条

本会之修繕

第二十一条

本会之公告

第二十二条

本会之修訂

第二十三条

本会之經費

第二十四条

本会之會計

第二十五条

本会之附則

本会之役員

第二十六条

本会之規則

第二十七条

本会之財務

第二十八条

本会之議事

第二十九条

本会之決議

第三十条

本会之修繕

第三十一条

本会之公告

第三十二条

本会之修訂

第三十三条

本会之經費

第三十四条

本会之會計

第三十五条

本会之附則
<table>
<thead>
<tr>
<th>收入科目</th>
<th>金额（日元）</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>支出科目</th>
<th>金额（日元）</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>期末余额</th>
<th>金额（日元）</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

说明：
- 本年度收入：
- 本年度支出：
- 期末余额：
任務は母なるにありて結論して増を降る。構想を得、論旨を有りて、内容を弁を示りて、豊富。不懸のため登場の後を際し、て勢のねきを如く、至らて遺憾である。

今少し態度に注意すれば、聴者を在る元気を養う。故に後日の大成を期せらるべきべし。

一隅、外周の逆境を順境に連絡し、一言、君も一両の雄辯家なるを失はす。只や、善哉。誇張に富みて、逝くに至るは玉に瑕が、聴者望に自愛せる。

彼が日本民族の発展に適している所で、大阪民族と、津村教授と、想いしめる。強いて見失ふべし。なら、尉、単調に、過去の、ある。

彼を思うたゆえに、何分あの通りの掲示だ。大阪の雰囲を集め、広く書いているのだろう。両者の結果を、平野を見通してある。所、古登報、真実、球庭は、誰でも思うべきだろう。何と？選手は、何と？選手達、無指導、好通の結つい業を、皆も歓然、平野から見ることで、所、この業を、馬鹿にしないことから意見を述べて、今でも。

無意味に、流暢なる論を生じて、南米は、見略れる巨人である。移住民のエデンでないか。

大阪府立

中島、片山、三木、松浦、原田、中島、片山、三木、松浦、原田、中島、片山、三木、松浦、原田、中島、片山、三木、松浦、原田、中島、片山、三木、松浦、原田、中島、片山、三木、松浦、原田、中島、片山、三木、松浦、原田、中島、片山、三木、松浦、原田、中島、片山、三木、松浦、原田、中島、片山、三木、松浦、原田、中島、片山、三木、松浦、原田、中島、片山、三木、松浦、原田、中島、片山、三木、松浦、原田、中島、片山、三木、松浦、原田。
この是と云ふほほの事もない。柳田組は打って居たらがどうも思ふ様にはいかぬ
易々と優遇した。敵が二ゲームとったのが張石と三洋の左利の後衛を、中々味なかった向
夫が上手と一寸からかなったが三四度
打ち合ふと段々差が出た。僕は威
心したね。いや、こちらじゃないいた向夫
自由自在に打球を打つんだから、選手中で
自由自在に打球を打つんだろう、木村はどうしたの
tか少し許しきったのだろう、木村はどうしたの
後世恐るべしを言つて云つた人もあつ
たから、五つとってノーミスと云ふのだ
かやくも誰が、木村どうしたの
から素晴らしいものだ、先生近来中々進歩
たね、ほんと痛みに苦しんだよ
先鋒は鶴田組と山崎組と云ふ競撃だ、
将棋は赤も青もが فالか思つた位だ、所が君
の通り積本組何の事はない細々組よ
で敗さられたら、猜疑を生んじて居る所
ない様で、髪はツマらないミスをやる
の通りで、衰気になって打つる中
島組も反へて木組の乘る所となって
對一で負してしまった。柳田がい、まあ
そうですね、あまり常なかったよ、山
樹は一寸錫やかな所もあったが、矢張り
力の差ででも云ふのだね。
fields electricity opens. It lights our cities; it turns our mighty engines. We know the effect of this agency, but who knows what the agency is. We know its name, but what is the power? I allude to this only to show that there is a vast domain yet awaiting the many generations that are to sail upon the infinite sea of knowledge. There is much to be learned in the science of government; much indeed. There are many things to be discovered in the field of industry and commerce; in fact as far as we have lived, and as many centuries as there are back of us, we have only fairly begun to live.

It has not been many years since Commodore Perry knocked at the gates of Japan for admittance, your ancestors acting according to their best knowledge at that time, rose and barred the doors of Japan in a very special degree against the outside-world. Commodore Perry, the great naval officer, the great patriot, the consummate diplomat, succeeded where others had failed. Japan then opened her doors to America and to other great powers, and from that time to this Japan has gone forward winning great victories. In her civilization the world has come to know Japan and Japan has come to know the world, as your ancestors did not know it.

It is not my purpose, my friends, to detain you much longer. I find that honors are not quite evenly balanced between us. There are two of us speaking. When one gets weary the other takes his place, but you have no rest whatever. I shall perhaps not have an opportunity of speaking to the people of Japan again before I leave the country, as I sail for Korea the day after to-morrow, I cannot leave you and I cannot leave Japan without expressing with all the power at my command my appreciation of the hearty welcome that has greeted me everywhere. There has been a fervor in it that has touched me most profoundly, I understand full well that it is not personal to me, but that it is a manner of expression of your regard for my country. It is especially gratifying to me to find in America and in Japan the prevalence of such profound regard for each other. American likes Japan and Japan likes America. It has always been so; I know of no hour in any day in the past when America has ever forfeited the good opinion of Japan, and I know of no time when Japan has not entertained for America sincere respect and hearty good will. Wherever I have gone through the Empire during my few weeks visit, all too short, I have found the stars and stripes and the banner of Japan holding sweet communion with each other. They have been exhibited on all proper occasions, side by side, as a visible expression of the close and cordial relations which exist between these two great powers. I am more familiar with the history of that banner (pointing to the American flag) than with any other. It may be interesting to you young men that I should briefly interpret it. The blue field upon which these stars rest is emblematic of fidelity, of stability, of permanence. The blue field was cut out of the mighty firmament which bends above us. When the flag was made there were but thirteen States. Each of these stars represents a State, a colony, and when a banner was to be selected for the army, thirteen stars were placed upon the blue field representing, as I have said, each State. There are thirteen stripes. The white is typical of the purity of the national power. There is no stain of dishonor upon that flag. The red typifies the blood that the fathers and their sons shed to make the flag the banner of a great, noble, self respecting, Christian land.

It is well to inculcate the national spirit among young men. Love your country and your country's institutions and endeavor to make them always better. Japan and America have each a future, each a determination to carry out. I have faith to believe that we in accomplishing our national determinations in America and you in accomplishing yours in Japan, shall together do it with the fullest possible respect for the other. No good, I believe, can come to America, that will not be gratifying news to Japan, and I know that no good fortune can come to the great people of Japan without being welcomed by America. I hope that the young men of Japan and the young men of America will see to it as their fathers have done before them that they maintain cordial relations between these two great powers. In leaving you my friends, I leave you with this hope that you may go on fitting yourselves in the fullest degree for the responsibilities soon to be rested upon you, and that you may each enjoy in the fullest degree the highest honor which comes as the fruit of noble and splendid efforts.
matter if you have the wisdom of Solomon if you do not know how to apply it to the accomplishment of good ends. The world gets on through the wedded harmony of hand and mind. The hand is the messenger of the mind. One fault of education in some countries, of course not in Japan, is that those who are educated seem to feel that they are to get on by their wits, or in some happy-go-lucky way, and they fail to take hold of the great practical affairs of life as they should. (After the interpreter had given the above, Mr. Fairbanks said: “It sounds to me as if the interpreter is making a pretty good speech. I almost think he is making his own speech instead mine.”)

I have said that it is essential in educating the mind to educate the hand; to make the mind and the hand co-operate. That is to say, to make education practical in its effect. It is not enough, however, to educate the mind. It is not enough to educate the hand, or the practical side. It is necessary to do something more than that to make the perfect man or the perfect woman. It is not enough to accomplish these things. More is to be done, and better is to be done. It is necessary to inculcate sound principles of morality, without which there can be neither individual nor national progress. Unless we lay broad and firm the foundations of sound moral principles, we can accomplish little for ourselves, and but little for those about us, for our country and the world. Take out of the human existence of any great nation the principles of morality, and then the individual and the nation will soon begin to retrograde. Progress is arrested. It is necessary for every man who would accomplish anything in this world for himself or others, that he have high ideals, high principles of personal conduct, and that he be true to those principles from beginning to end. No young man who does not win the confidence of himself and of those about him can get on. We get on as we have confidence in ourselves. We get on as others have confidence in us. You will find in the great struggle of life, and it is in a degree a struggle from the beginning to the end, that those who accomplish most are those who possess in the fullest degree the confidence of others. We are none of us absolutely independent, and it is a wise providence that makes it so, for the man that is self-satisfied, or the woman, loses touch and sympathy with their fellows about them, the man who thinks only of himself and of his own personal interests, is not fit to live, and in fact, I have thought that dying would better become him. It is a part of education in its broadest and best sense that we should be taught our mutual dependence. There is nothing sweeter in this world than the spirit of mutual help and sympathy. We were put into this world in order that we might accomplish the most for ourselves and our fellow men, for our country and for the world.

What a splendid opportunity the young man of to-day have! No such opportunity was ever enjoyed by the young men of the past. Knowledge is expanding; it is not closing the doors to new discoveries of science, but opening the doors to greater achievements, and greater discoveries. We know but little, no matter how wise we think ourselves to be, but we know much more than those who in the centuries past laid the foundation of the knowledge we possess. The young men who do me the honor of their presence this afternoon are wiser than the philosophers who studied in the academic groves, than Galileo who first looked through his tall telescope and saw new beauties in the heavens above. With what rapture he must have gazed upon the visions in the skies, upon which no mortal had ever before looked, but today the young men of the great universities may look through their telescopes far beyond what that instrument saw, far, far beyond.

Our ancestors knew nothing of the use of electricity. There are those here who may remember that time. (My venerable friend there,—I meant to say my venerable looking but youthful friend. His hair may be touched with the frosts of winter, but his heart is as young as the spring time).

It has only been a few years since the electric telegraph was invented; that instrument which has woven together all nations of the world. We supposed that when the electric telegraph was an actual fact and its flashes encircled the globe, that electricity had reached its limit, but it was only yesterday I think, that I saw a wireless telegraph station. It looked to me like a liberty pole in America. A few wires extended from its top to the ground. It looked to me of little service to humanity, yet through it your men of state and commerce, men and women in their social relations, communicate with those thousands of miles across the trackless Pacific to similar stations beyond. When I came across to Japan, several hundred miles away from the Pacific coast, that coast so dear to me had long before disappeared from view, and no shore raised its welcome outline before me. There we were but a speck upon the apparently boundless ocean, the sky above and the sea beneath. I sent from that spot, hundreds of miles to the coast of America, words of greeting to my friends. I received from Honolulu welcoming words through the same subtle agency, when hundreds of miles from the shore. Who knows what the subtle power was that accomplished this, an accomplishment which in the days of superstition would have caused people to fall upon their knees before this apparently supernatural agency. Who knows the power there is for the genius of young and coming Japan, and for the young men of genius everywhere. This is only one of the
Speech by the Honorable Charles W. Fairbanks.

(Applause) It is perfectly evident that the young men of Japan are soon to be heard from. I thank you for this very hearty greeting which you have given to me this afternoon. I have come here at some considerable inconvenience to spend a short time with you, and during that brief time to make some observations. I thought I was going to miss you. When 3 o'clock came, I found myself still at the hotel, and it occurred to me that while I was waiting there, you were waiting here for me, and that, as there were more waiting here than I had, I better come here and fulfill the promise made.

A few days ago I received an invitation from some of the good people here to deliver an address to the student bodies, and also at a later hour to address the churches. I suggested to my friends that I wished they would so combine their forces that I might be permitted to address them all at the same time. The fact is that since I have come to Japan, I have seen that Japan is becoming very much Americanized and Anglicized, for speeches have been demanded of me at all hours of the day and almost all hours of the night, and I thought that when I came to Kobe that I could perhaps satisfy the people with one speech only. (I perceive my friends the shorthand reporters in Kobe. I cannot escape from them anywhere. They are liable to be found in the New Jerusalem.)

I only regret that I can speak in but one tongue, and that many of you cannot understand what I say (Laughter). The joke is on me. Again more evidence that you are becoming Americanized, for I see perfectly well that you understand the tongue which is my mother tongue, and which is very dear to me. You exemplify an obvious truth, that is that the present generation, or the coming generation, is in advance of the generation that preceded it. I am a part of this generation myself, a little in advance of you in age I know, but I know one language only and it is obvious that you know two.

My visit to Japan has been made for the purpose of enabling me to learn something of old Japan, and something of new Japan. I have seen old Japan as she is to be found in her monuments of the past; and as she is to be found in some of the evidences of municipal development. I have found new Japan. (A voice: You are speaking at such length as to be hard on the interpreter.) If I have been hard on the interpreter only, I am fortunate indeed.

While as I said, I came to see old Japan and new Japan, and have seen something of both, I have also had the privilege of seeing further than this. I have been permitted to look upon the future Japan. Do you know where the future of Japan is to be found? I will tell you. It is to be found in the schools, colleges and universities. You young gentlemen here this afternoon and others of your fellows throughout the great Empire of Japan will in a few years assume all the duties and responsibilities of citizens of the New Japan. The responsibility of the Government will rest upon your shoulders. The responsibility of industry and commerce will be in your hands. In short what the future of Japan is to be is in a large measure wrapped up in your minds, your hearts, and your consciences. If Japan is to be great,—and I believe she will be,—it will be because the young men feel the great responsibilities which are in their hands. If she is to be a power for good at home, and a beneficent influence abroad, it will depend upon you young men and others like you from one end of the Empire to the other. It is a grave responsibility.

In all of the years of Japan's history which lie back of this, there has been no period so important for her as the present one. In fact, for all nations everywhere, there has never been in the past any period so important as the present one, because the present age has the advantage of the accumulated wisdom of all the ages.

Knowledge is said to be power, and it is the only power that sends nations forward in the accomplishment of their God given destinies. That power is given by the schools, the colleges and the universities, and it is important for young men and young women. There are a few young women here this afternoon,—and all who are here are young,—but there are not so many as I have met in other student bodies I have addressed, for I have addressed among the students nearly as many young women as young men. I only regret that the young women students of Kobe are not here this afternoon, still I don't know where we should put them if they were here; yet while I am not privileged to address them, Mrs. Fairbanks is.

It is important that these schools should not merely train the intellect, train the minds of the students, but it is also essential that they should make young men practical, teach them how to utilize to the best advantage their intellects. If schools were to merely teach history, science, philosophy, business, etc., without teaching how the knowledge thus acquired could be turned to practical account, they would fail miserably in the accomplishment of their highest and best purposes. It does not