学友会報

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神代高等学校学友会友説編集
式業卒回五第祝奉

御引立
奉願候
市田写真館

市田印刷所

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丁二町元市戸神

番206番 長話電
The “Oliver” Typewriters.
No. 3 and 5.
君諭生業未問五第途
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第五回卒業生を送る

数々の星霜を一窓の下に過ごせし者、 EVEN の感慨なさを得むや、
惟ふに四年の歳月は決して短からしもせず、其の間諸兄の積み重ねる学業の苦心は遂に諸兄ををして今日
入らむ所、諸兄の前進希望の重荷を肩し、何ぞその手を送る所、ならざるも邦家の為め將て本校の為め希望して止まずる也．
The Way Ahead.

(Translation of Preface to the Souvenir Album.)

Oh, joy, to-day! In paths of learning high
Four years have sped, and we with glory leave.
Ah, grief to-day! For now the time has come
From honored guides, and friends to separate.
Heart knits to heart by daily ties, these friends,
A hundred strong, go forth with highest hopes.
Since to this house of learning first we came,
Spring winds have wafted over Fuku;
The fragrance of the blooming trees of plum;
And autumn rains have blown the crimson leaves,
And cast them in the stream of Hita.
Thus in a dream four years have quickly passed;
And during all these fleeting days and months,
Had not our teachers pointed East and West,
And shown our way, and taken hands to lead
Us out as fitted men into the world;
How could we then have pushed
To their proper end,—ropeade of flowers fair?
All during all these days and months of toil,
And trouble too, how could we then have pushed
Into fair learning’s grove and plucked our wreaths,
But for the help and spurring on of friends?

Remembering all kind deeds and graciousness
Of those that taught, with love and favoring aid.
Of friends, joy we together and rejoice.

But think! To meet is but to separate.
From those who as our fathers taught, we part,
And from the school who as a mother nursed,
A thousand miles apart we take our ways,—
How sad our lot! Upon the sea we launch,
Rough waves we cleave, and mount up to the sky;
For this, as rudder and as guide, we take
Wisdöm and virtue that our teachers gave.
All different the various roads before,
And yet but one alone the upward way,
And one alone our principle of right,
From days of old, the honor of our land.
Was sung, and now her deeds of martial fame
Are sounded forth, and known the wide world through.
How high her hope, and pleasing too the task
To never dim this ever-growing fame;
And, more than this, to make for our fair land
Prosperity to smile and plenty reign.

Boating this book alone is strengthening staff
To help us to our goal, the past still lives.
‘Neath moonlit skies and on the flowery morns
Heart speaks to heart once more, and prays the while
For peace and welfare of the friends of old.
O Guides, we part! May you have peace;
O Friends, we part! May you be kept!
宇宙の原理と人間の学理

論}

宇宙の原...

学の確立と考察するものにして、例へは仏教の教義からは、学の確立は、宇宙の原理が人間の学理に導く重要な一環である。

仏教の原理によると、宇宙は無常、無我、無観の三法に従って、絶対の真理を追求する。この原理は、人間の学理を説く際、非常に重要である。

仏教の原理によれば、人間は、生じた瞬間に死を象徴するものであり、仏教の原理は、この観点から人間の学理を説くことができる。

仏教の原理によると、人間の学理は、自己の存在を認識し、自己を理解するための手段である。しかしながら、この観点から人間の学理を説くと、仏教の原理に従うことが必要である。

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機六十四第四報会友学

灌頂の学問は、ある道に対する学問の第一段階におけるものであり、それについても、それを通じて次の段階に入ることは、学問の目的を達成するための手順である。灌頂の学問は、灌頂の段階において学問を追求し、灌頂の段階において学問を学ぶことを目的としている。灌頂の学問は、灌頂の段階における学問の目的である。

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観念を高める。この場合、資源の過度に膨らむ、農業の苦労や、金融市場の不安定、あるいは資源の過剰な供給など、害も多い。

【後半】

日本の経済は、資本主義の基本原理として、市場での価値を追求し、経済成長を果たす。しかし、この経済成長は、増大する不平等や環境破壊をもたらすため、批判の声が挙がる。最近では、持続可能な経済成長の必要性が強調されている。
カイゼルの論
井上正之助

【第一義部】

「捕鼠生存法に何を答えて？」

君がその後に請け合の何言に至らしてかすれ

『捕鼠生存法』の貫面目

关于『捕鼠生存法』的问答

【第二義部】

「何を答えて？」

君がその後に請け合いの言に至らしてかすれ

『捕鼠生存法』の貫面目

关于『捕鼠生存法』的问答

【第三義部】

「何を答えて？」

君がその後に請け合いの言に至らしてかすれ

『捕鼠生存法』の貫面目

关于『捕鼠生存法』的问答

【第四義部】

「何を答えて？」

君がその後に請け合いの言に至らしてかすれ

『捕鼠生存法』の貫面目

关于『捕鼠生存法』的问答

【第五義部】

「何を答えて？」

君がその後に請け合いの言に至らしてかすれ

『捕鼠生存法』の貫面目

关于『捕鼠生存法』的问答
此間の大橋が客宿の役割を果たし、かつての旅館が営業している。彼が客を誘い、旅館を紹介する。

「旅館は、津村さんが運営している。君もぜひ、訪れてみてね。」

「君が、津村さんと一緒によく話すうち、旅館の雰囲気もよくわかるよ。」

「君が、津村さんが運営している。君もぜひ、訪れてみてね。」

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「君が、津村さんが運営している。君もぜひ、訪れてみ
第五四条案記念特約委員

何卒御簡許して願います。
学友会

講座

総論界の諸見を送る

藤原茂造

在校難論者を軽に従従

彼等は過去を表現し現在を駆逐する傾向にある。総論界の諸見を送る講座を計画し、それにより総論界の実態を更に明し、彼等の活動を抑制する努力を図ることを私たちは企図している。
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業卒御祝

店 紙 洋 和

店 紙 上 井

目丁七通町元市戸神
（九八三一話電）

業卒御祝

特別店

洋酒食料品販売

堂

夏季時支洋酒類特

別廉價發賣可仕候

神戸市加納町二一丁目

特殊 店

洋酒食料品販売

堂

前門流高

式業卒回五第祝
sea, a thing highly desirable for a native of the nation such as we are.

Nothing can equal the pleasure of sailing. Just let your imagination fly over to yonder sea, and picture yourself seated on board a sailing yacht ploughing her way through the waves at a fine rate. Who could then regard the boat only as a number of planks fastened together with nails, having pieces of canvas spread on a pole? To me, every sailing vessel, from a full-rigged ship flying over the main down to a model yacht which a child sails on a pond, seems to be a thing of life with taste and fancy of her own. Again, could you remain unimpressed by the exquisite charm of sailing when the yacht skims over the blue expanse of water, now sailing closehauled or running with a beam wind and then shooting forth with the wind on the quarter or flying right before the wind—all these movements she performs in accordance with the action of your hands, one of which is grasping the tiller and the other holding the sheets?

As mentioned in the preceding sentence, a yacht can sail not only before the wind but also against it, that is, on a line which forms an acute angle (often as acute as forty-five degrees) with the direction from which the wind blows. This she does through the influence of the keel or centerboard and by a proper trimming of the sails. If you want to go to a place which lies windward, you have only to sail a zig-zag course in this way. So you see that you can go anywhere with the wind coming from any point of the compass.

To a person without the least knowledge of sailing, this sport might be suggestive of accidents. A yacht sailing against a heavy wind, heeling to a considerable angle with lee-gunwales awash, may well look a picture of danger. Sailing is not, however, such a dangerous sport. The cause of capsize is usually negligence on the part of the sailor in steering or in keeping the sheets in hand. With proper care you can sail as safely in a high wind as in a light breeze. Moreover, the art of sailing is not difficult to master. A few sails will suffice to give you a general idea regarding the art.

I have the pleasure of introducing to you a type of yacht, called the Katuné type, which was invented by Mr. S. Takahashi, Kagoshima, who studied naval architecture in the Tokyo Imperial University. Yachts of this type are of various lengths: 9 footer, 10 footer, 12 footer, 16 footer, etc. The characteristic features of this kind of yacht are: cheapness, strong construction and sufficient sailing efficiency. A trip across the Bay of Tokyo was tried with several nine-footers of this type and it was a success. I had an opportunity to sail a nine-footer and found it very handy to manage.

An expert yachtsman said, “Boat sailing is a most fascinating pursuit, and when a man has once taken to it he is, if circumstances permit, a sailor to the end of his days.” Those who have experience in sailing will not think this statement an exaggeration. If you do not, well, go sailing in the next yachting season and see if this charming sport does not leave an indelible impression upon you.
by the appearance of the books to think that they are sailed only for beginners. They contain much material suited for the most casual reader, and there are others, but it is true that the problem of how to train the will and how to cultivate the feelings.

Think on the one thing, and in order to keep them before you in a practical way, I would mention one thing that I have often thought a lot. This is that by reading the newspapers, you will not be able to think, or to know, or to do anything else. You must find some way of using which you get through this study. It is unnatural to keep taking in without giving out, and the only result of doing so is to seem an intellectual Great Salt Lake, or a spiritual Dead Sea. It is easy enough to consult authorities in English when you have an essay to write, or a speech to make, or a class to teach, and in your postgraduate course, as in the Tokyo Higher Commercial School, and in the High School of Life, you should welcome every opportunity for making yourself a spring rather than a great lake. Give out as well as take in. Talk about what you read in English, and then, you will be encouraged not only to read more but also to read with more care.

Boat-Sailing.

R. Iwama.

During my school life which will come to an end the very day this appears in print, it has been one of my pleasures to watch, from the courtyard of our school, the fine scenery of the Bay of Osaka sprinkled with hundreds of sailing vessels—some running before the wind and others heaving to with their masts being thus worn into warts and webs upon the calm stretch of water. As some friends of mine know, I am an ardent lover of sailing. Any picture of a sailing craft, be it ever the roughest drawing, is sure to be a delight to me; and though I may not possess such a vessel myself, I can imagine it as an anchor or a block never fails to be an object of interest to me.

It is a matter of regret that sailing has not yet become a popular sport in our country. With the majority of them, sailing seems to be regarded merely as an art belonging to the sailor's calling; the idea of it as a sport is not prevalent. I am inclined to think that sailing should occupy a prominent place in our national sports, not only because it is a manly and healthy kind of pastime, but also because it would make us familiar with water, more particularly with the

8 The above is the substance of two lectures given to the graduating class in February. There was no time to discuss the text of the lecture. Attention was called to the Tokyo Teachers' Magazine, published by the Prefectural Board of Education, Tokyo, as a possible help in this direction. But a few Translations Magazine is much needed. If you can find nothing to translate, try the method of double translation, in which the reference is made in the February number of the above mentioned magazine.
speaking and writing in English.

As to the first two divisions it is not necessary now to speak. Ability to read aloud and to write letters are, however, experiences in which I can naturally grow out of ability to understand written and spoken signs and to make oneself understood through these signs.

With regard to conversation in English, I will not specitate about the acquirement of this, it will depend upon the circumstances in which you are placed, as you cannot—or at least, you will not—really converse in English unless you have an Englishman or an American to practice with.

The opportunity to talk to a person in general, makes for success; but opportunities to read and to write, you can make and you must do so if you desire not only to go forward, but even not to forget. It is a universal law. Use what you have and lose what you have. The strength of the body is kept up by exercise; and knowledge is kept from vanishing by use.

Let us first consider the use of our knowledge through reading. Habit is a stream which is formed by many little drops, and the habit of reading a foreign language is formed best—or perhaps only—by reading a little every day. If we determine to read a little daily, it is much easier to do so through use of a newspaper than by reading a book. A newspaper is a new paper, it is timely and therefore of interest; and, above all other advantages, it determines for you something to read, saying when it comes to your hand, Read me, and read me now.

There are of course thorns with this rose, but you can pick the rose in spite of them if you will. The daily paper in English is too large, too many, too expensive; it contains so much that it is hard to choose what to read and much of it must be laid aside as useless. These are great difficulties. The English column in so many Japanese dailies is evidence of a whole column for daily English reading, but unfortunately it is quite inadequate, as yet, to satisfy the demand. The time will come when the column, or fraction of a column, will expand into what the ordinary reader of English needs, but that time has not yet come. As things are, I should say, Read a daily newspaper, either in English or in your own language. The weekly edition of the Chronicle or of the Times, set apart a certain position for each day of the week, and let you a imagination help you to turn it back into the daily paper from which it grew. As to the question what parts of a paper to read, I will not speak, but I will say that you can choose for yourself. In general, I should say Begin with the short news notes, read the Review of Trade and Commerce which appears every Tuesday in the Japan Chronicle, and then read translations from Japanese papers. Remember this: in the case of translations, the English may be somewhat like the Japanese in the daily papers which we have so often found occasion to criticize in our translation of these papers. The microscopes will however detect a flaw in anything except in a work of God, and, for practical purposes the daily papers are quite good enough for your use.

I should recommend the Japan Times, if you are going to take a daily, and the weekly edition of the Japan Chronicle, if you take a weekly. Some take the weekly edition of the London Times, or some other English weekly which, as I have just said, you will find that such papers are comparatively little read. They are too old when they come to your table, and much of the matter that they contain is altogether alien to your interests.

"What magazine shall I read? is a question often asked. The magazine stands between the paper and the book; and, in reply, I should first inquire whether, after reading a paper and a book, you have any time left for a magazine. But the magazine attracts through its pictures, and in the case of special magazines gives useful information. You may read a magazine treating of your specialty; or, among general ones, you might try the English Review. English Review is good enough with. It contains a great variety of short articles and has the further advantage of being cheap, as Maruzen supplies it for 30 sen a month. Another way of getting the benefit of the magazine reading is to read some of the reprints which appear in the Japan Times, the editor of which choose from among the great mass of material that is suitable to Japanese readers. One way of doing this is by the library of Dr. Nitobe and others, the publication of a monthly called Life and Light containing reprints and original articles on ethics, sociology, religion, etc. There is need of several such magazines, dealing with other interest
employment as he did at one time, but instead he now sees his eyes on some big institutions—big banks or big commercial houses where he can be more secure and perhaps better paid too. He thinks that he is safer under a big tree as our old proverb says. He is more to save money and not be avaricious and sick to feed any less than his English brother. Indeed he requires a touch of adventurous spirit quite as much. I do not hesitate to advise him not to look for a job in the big institutions, where the division of labour is carried out to the great degree and where the general survey of the office work is almost impossible. Where there is a job assigned to a each department he may be retained there for ages if not for life, and he would find himself quite a stranger outside of his department. But in smaller institutions where so many people are not employed, every member is required to know every detail of the whole undertaking. He can obtain a good bird’s-eye view of the business in its entirety. These smaller institutions are really good training schools for young men just out of the colleges. Their apprenticeship should be required.

Among foreign critics of this country and their people some are so biased as to spare no pains in painting us in the darkest possible hues. They say that we are the people with all forms of vices and none of virtues. Such criticisms are quite exaggerated and from criticisms any of course quite exasperating to any one with the sense of decency. I am not of the same frame of mind as those who always try to rebuff all forms of criticism both true and untrue and think that they can be dispelled by doing so. I think we ought to welcome all forms of criticisms that are made honestly and even to be thankful for sincere criticisms if these were a trace of truth in them. If there were any shortcomings on our part, then let us be aware of it and try to mend it before it is too late. No, it is never too late to mend. Better late than never!

Of course at such an age as is adopted by Mr. Labhote in painting modern Japan, is not only hard and ill-bred, but there is a trace of it in my heart. Therefore I should not think it unreasonable if you ever come forward to refute the misrepresentations of the cynical critic. But if you ever propose to become in that category when our commercial morality that has been carried on with so much heat in some local papers as well as in some foreign papers and magazines, I should ask you not to waste your energy in such a matter but to conserve that energy for more sensible task of raising the standard of our commercial morality to an irreprehensible degree; for we are obliged to admit that the standard is far from being very high, and if there is anything to be controverted at all, it would be only the question of degree. Anyhow it is your bounden duty to make that standard as high as you can in the world, so that all the adverse criticisms on the subject would die of themselves. Now young men, your destiny is clearly marked out, and if you cannot reach it by your energy and exactions, what is the use of maintaining an institution like your’s at an enormous expense and trouble? I therefore demand of you all to be in your posts that are assigned to you and exert yourselves for the sake of the reputation of your fatherland. Now young men, the requirements of the world are varied and diversified, and the fields that await your exploitation are far and wide. Your prospect is bright, if your work is hard! It is only by your uncomplaining will that you can exert both men and women under very adverse conditions and it is only by the force of your character that you can make yourselves the master of the situation. So “Speak not in numerous murmurers. Life is not an empty dream.”

I am afraid I have taken too much of your time. May I ask for little more of your indulgence, so that I could give you some account of my personal reminiscences which may not be interesting to you altogether. I always think that the elder ones would fare better by giving out their personal reminiscences, which cannot fail to be very interesting, than by allowing themselves to the thankless task of discussing the principles of our capitalist system or anything already fossilized, in which role they can only be comical. I think by being less ambitious they can be much wiser.

Well, gentlemen, this is your English speaking meeting. You would naturally be interested to hear of the same attempts made in my young days to encourage English speaking among the students of the Tokyo University, where the cradle of the present Imperial University. I think it was on the 9th or 10th of August of the year 1907 that a spacious lecture hall was built in the compound of the university then situated in Hiroshibashi Dori. It was partly for the purpose of encouraging English speaking among the students, as was also for preparing them for the more ambitious art of oratory, which was then almost unknown in this country. The prime mover of the scheme was Mr. Myonogu, a lawyer living in the suburbs, not out of Harvard University. While I was intensely of the Japanese nationalism, he was none less the admirer of the American institution, of which he was a spoiled child in a certain sense. His American education naturally inspired him with that “go shoshin” which is so characteristic of American method. He was the man in the university who raised the cry of Japan for Japanese in the first time and it was this cry that paved the way for the educational autonomy in the university, which had been up to that time subjected to the undue influence of foreign elements. During the short time that he was the professor in the university he had to fight many a battle in his own faction. The task was too overwhelming for the young man who had very little experience of the world, although he was full of energy and alertness.

Poor fellow, he lost his reason at last and killed himself. But there were only a few men who should long be remembered by the students as well as the faculty of the university.

On the occasion of the opening ceremony of the lecture hall it was arranged to have speeches made by the professors and foreign gentlemen connected with the university. The day was looked forward by all concerned with greatest hope and anxiety, because it was the first attempt of the kind ever made. From among the men who was just out of England, had the honour of being selected to deliver an address in English. I do not remember the theme of his speech but he prefaced it by declaring that if he failed to catch his audience by his maiden speech like Mr. Diarabol, he would look for near future when he would be able to attract their attention like the great English statesman. He was much applauded apparently for his innocuous aspiration. Mr. Fujita is now the President in one of the Courts of Appeal, but I have not heard his great speech either in English or Japanese. Perhaps his mind is now too much absorbed in the serious question whether to permit him to indulge in his old hobby!

The next speaker on that occasion was Dr. Yatsue, a professor of botany in the university. The subject of his address was “Darwin and his Origin of Species.” His speech was an admirable attempt but when he incidentally referred to Christianity it brought Rev. Dr. Vonder on his feet to protest against the tone of the argument. He declared that two religions of Jesus Christ and the one of Jesus (teacher) justified of the public platform. Dr. Vonder had not a few sympathizers because in those days a large number of foreign professors were revered gentlemen. Dr. Vonder is still remembered for his vehement vindication of Christianity, while the main point of his address was buried in the excitement of the hour. Among the audience there was late Sir Harry Parks with his confidants of the Diplomatic Corps. Of course he was quite in agreement with the speech of Prof. Yatsue, but whether he lodged a protest at our foreign office or not I do not know. Mind you in those days anything could form the subject of protest at the foreign office, but then we had no Consul Komura at the helm. Who is now steering his ship in the troubled waters of Tariff questions? Prof. Yatsue was a man of literary talent of no mean order, which was evinced in many of his essays which he had prepared while in Yale University. Poor fellow, he was drowned while he was bathing in the Bay of Kamakura some years ago and his elegant speeches are no more to be heard! The speech of the evening was made by Prof. David Murray, the Administrative and Educational Department at that time. The subject of his address was “the Importance of Education.” His was a most graceful performance. He said among other things that ignorance was the cause of crime, and the cause of misery. Really I wonder if he was not aware of the fact that knowledge is also a cause of crime as it is a cause of misery, if not properly applied. Dr. Murray was responsible in a large measure for the expansion of education which has no doubt raised our national prestige, but if he were still alive to observe its outcome, he would not fail to discover that the expansion of general education is not of unmixed good. Look at the increase of educated transients who could take or would not obtain employments simply because they have ever been educated. They think that manual labour is below their dignity and incompatible with their aspirations. Oh! what cases for these vain and conceited fellows! Indeed they might be happier if they had not had that amount of education which only serves to make them vain and conceited. We are all in the Vanity Fair, and most of us cannot escape the weakness of aspiring to play either the role of
do well by finishing their course before they attain the age of 24 years. 

I have incidentally touched the marriage question — the question which you have so often to face and solve. As I said before, by entering upon a nuptial engagement, you incur thereby a great responsibility only towards your wives and children but also towards the society of which you are members. Therefore you must think twice before you come to any definite conclusion. If you ever yield to your passion of the moment you would have to suffer to experience all your life.

An early marriage is much to be avoided especially when one is not sure of the means to support his wife and bring up his offspring.

I have been a witness in many cases of young husbands dying without providing for their wives and children, who are thrust upon the charities of their friends and relatives. It is a shame that men of education should find themselves in this category unless the other cause than imprudent early marriage. I say they have no right to throw their sole support upon shoulders of their friends and relatives and much less upon the society of which they are a member.

Now turn to some other subject. When you enter upon business life, the most that you have to do every day is letter writing. This letter writing is quite an art as poetry itself. You should always distill the letters which are just to the point. By writing appropriate letters you can not only expedite your object in view, but you can also avoid mistakes and misunderstandings which might arise.

For this reason, good men of business are always very particular in their correspondence. If it is regrettable to fall short of what must necessarily be said, it is equally iniquitous to say too much. Overdoing is to be avoided in this art as in any other art. As to how much should be said it is to be dictated by common sense and shrewdness. Do not pretend that I have any aptitude for letter writing, but I can say this much that I was rather fortunate in having very good masters both in the English and to Japanese correspondence.

My father was an expert letter writer, and it was by penning his letters which he used to write me since I was a boy of 14 years old, that I was enabled to get the secret of Japanese correspondence. I still keep handles of his letters, which I value as the treasure of my house. In English correspondence I had a most able master in late Mr. James L. Bowes, who was at one time our Honorary Consul in Liverpool, where he was known as Japanese Bowes, from the fact that he used to take great interest in all things Japanese. In England he was the first collector of the Japanese arts. His love of the arts soon developed itself into his love of the Japanese people. He was a merchant, and was always delighted to talk to his Japanese friends in his office for any length of time. I myself spent once six months in his office, where I was shown all dispatches received and sent out every morning.

Mr. Bowes even took the trouble of explaining to me all the relations and bearings to the question at issue. In short I was allowed an opportunity to study one and all that were going on in his office. This man was a splendid letter writer, by whose side I had to listen to all that he had to dictate to his clerks every morning, and this practical lesson could not fail to infuse into my youthful mind some idea of English correspondence.

Whenever I have an occasion to refer to this man Bowes, I cannot help digressing a great deal; because I do not believe in saying that he was my greatest friend in the world, while he entertained the same feeling towards my humble self. Yes he was always kind to me. He never refused anything that I had to ask of him. Again he was a most straight forward man that I have ever known. He used to say that even in hard times he was satisfied because he could sleep well. In his idea one who acted against his conscience could not possibly sleep well.

Mr. Bowes was a broker and an honest broker. At one time he was involved in a libel suit, when he was asked by Sir Charles Knels (afterwards Lord Chief Justice of England) the counsel on the defendant’s side, as to among what brokers he classified himself. Mr. Bowes promptly answered that he classified himself among honest brokers in contradiction to dishonest brokers, whom he did not hesitate to expose to the public. He made his case on some technical ground, but he was ever generous to Sir Charles for giving him an opportunity of declaring himself to be an honest broker. Quite an eccentric man was he!

Mr. Bowes was always against taking double brokerages in commissions, that is to say taking it both from the buyer and the seller. In case the seller paid a brokerage Mr. Bowes made it a strict rule to declare in the bill of sale the amount so received from the seller and to reduce pro rata the amount which he had to receive from the buyer. With him nothing was to be done underhand. That was his system of doing business. I wonder if the moral standard of all English men of business is ever quite so high as our Mr. Bowes.

At one time there was in England several Japanese parties representing different public companies at home. They were sent out for the purpose of contracting the purchase of machines in England. When Mr. Bowes discovered that not a few of them received and large commissions offered by the machine makers, he was not only indignant but also vexed, because he had always thought that such a corruption was quite inapproachable with the noble race whom he so dearly loved.

He did his utmost to warn against the evil that must follow if not checked in time. He thought it would bring about general discredit of the Japanese people in the eye of the world. Because the commission is offered, therefore it is taken, and if it is to receive an illicit commission it is equally bad to offer it; but we must remember that two black dots do not make one white. Mr. Bowes must have foreseen that situation and has since been made against our commercial morality.

As I have said Mr. Bowes was a first rate letter writer. Many of his letters of course impressed me as works of art. I have a particular recollection of one of his latest letters to his correspondent, which instance, which is still vivid in my mind. It was his letter to a firm in Huddersfield. The firm was trying to shirk its obligation to pay some damages for the wrong they had done towards one of Mr. Bowes’ clients. Mr. Bowes did not press his claim against the firm, which was not disposed to pay, he sought to explain the injustice that was being done. However he abruptly stopped in the middle of his note with the two words “because well”, leaving the firm to arrive at its own inference. If the writer had gone farther than he did, he would probably have been overdone, but by stopping with “because well,” he saved the face of the dishonest firm, which had no alternative but to pay the damage with many apologies. You see how a delicate subject is to be approached in letter writing.

Not only in letter writing but also in general correspondences there was always a very delicate line. I shall give you a few instances which impressed me as very instructive. One day Mr. Bowes took me to a friend of his, who was an atomist in the market of our town. With him nothing was to be done underhand. That was his system of doing business. I wonder if the moral standard of all English men of business is ever quite so high as our Mr. Bowes.

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part even with random notes, so long as they are dressed in English form. If anything had ever been expected of me, I should have never consented to trespass on your patience to-day. Nor do I think that I am well qualified even for the simple task of giving out my random notes in the English language. Let me tell you that my study of the English language was not entirely neglected, too many years have intervened between then and now. Indeed I have not practised my English for over a generation, and it naturally has got quite rusty, if I have not entirely forgotten it. Therefore errors in grammar and syntax are matters of course. I know no English friends who would kindly come to my assistance. Thus I am not by any means well equipped in coming to you, and you must make every allowance in my favour. Further, it has always been my lot to delight in the security of solitude and silence and I have never made an attempt at silver eloquence. No, I have never spoken in my public enter in the English language or in my mother tongue, except at dinners where innocent wine and harmless discourses are generally expected to pervade through the speeches. But on the occasion like this you of course expect more than I am able to say. It would be a mystery if I coued not in this maiden speech of mine! Perhaps at my age I need not be bashful but I could afford to be quite at some even in the task in which I am not accustomed. You shall enter upon our business with all my might.

Well, gentlemen—you are now in the happiest period of your life. You think that such a life like yours is more than worth living. You are not only the pride of mankind and a splendid example of progress, but your friends and relatives are all proud to have you. You score a victory at every step—have half a ball or half a race. You are the lions of the day. You come before as proud as victors in the Olym-
pic. You don't know or care to know what awaits you to morrow. You soon drop to sleep like a tranquil lake at the bosom of its mother. And like a top you sleep till the next morning finds you as fresh as ever. No unwholesome question ever enters into your virgin head. Grumble you of course for the gravel in your bed, but perhaps, but greatest latitude is always allowed you even when there is no ground for grumbling! Indeed, you have caused some philosopher to define a man as a grumbling animal. But these innocent days are numbered with you and I therefore enjoin you with that American post to enjoy your youth, for it is not always May.

I presume that most of you are dependent on your parents or brothers. There is no necessity for you to work for your bread for the present. You are spoiled children in a certain sense. You are not conscious that the future—very near future will find you in a struggle for existence. You will have soon to awake from your wild dreams and prepare yourselves for the battle of the day, before it is too late. When you come to face the world with all your dreams taken off, as all of you do sooner or later, you will find it not quite so charitable as you have sometimes imagined. The woes and anxieties which you have to experience are often too great and varied that unless you are of herculean strength you would find it too confusing to bear in your tender shoulders. Disappointment and disgust may compromise all your youthful aspirations! You don't know how many men of great promise are driven to desperation lost to time and space to hide their broken hearts well, when the question of bread earning comes in, you would for the first time perceive that such an empty honour as commerce is a mere trifle. Indeed, all your dreams and hopes of a rich income—I say modest income, because it would be still a long way to wealth and fortune which you have constantly pictured to yourselves in your wild dreams! Mind you it is not a fancy treat that makes you work but the thought that makes a man a wrong. You can be a gentleman without ever tasting caviar from fashionable restaurants. You can be respectable without smoking Havana cigars or Egyptian cigarettes. Nay, even a man without a penny has a right to regulate according to your income. In short, unless you learn the wisdom of making your dress according to your cloth, you would find yourself a burden rather than a help which is disproportionately to your very existence. If by your imprudence you sink into the bottoms of the unfathomable sea of debt and obligation, you would never be able to rise to the surface again! But remember, this is not a guidance that you can look the whole world in the face like the village smith of Longfellows. Yes, like the village smith you should trust to the muscles of your brawny arms which can overcome the hardships of existence. But if you are so shortsighted that you depart from the path that is clearly marked out for your guidance, and give way to your
Hon. Kiniichi Kawakami delivered the following address on Feb. 9, 1911, before the Foreign Language Society. It is given in full on account of its great interest and its valuable advice, to say nothing of the excellent language used as the medium for conveying the thoughts.

Mr. Chairman and Gentlemen:

You have done me a great honour by asking me to address you here today. For this honour I can never thank you too much. But I cannot really understand what has induced you to extend this honour to me, to whom it is not due. There are many people who are more fit than myself to fill the role. I may perhaps tell you what has induced me to accept the honour, which I must confess, I do not deserve.

While I am conscious the weight of years is telling upon me as it does upon all human kind sooner or later, I am most anxious to prolong my life to its utmost natural boundary and also to be always young or at least not to get aged. I do not send emissaries into the four corners of the world in search of super-natural medicine like the Chinese Emperor of the old; because before the Great Wall was half finished, the barbarians were close at the door! But I betake myself to the judicious use of Bulgarian Sour Milk, which is said to play an important part in the prolongation of human life. Prof. Meschnikoff, who is the great authority on this scientific diet, places the utmost natural boundary of human life at 120 years, which is less than Count Okuma’s by 5 years. I do not know by what means the Count strives to reach the boundary, but anyhow he is always energy itself, and there is no reason why he would not live his 125 years! Well, if we were all to live to the great age of 120 or 125 years, the population of the world would increase by leaps and bounds and there would be every chance for the theory of Malthus to revive and then a necessity would arise for the modification of our social institutions!

Well, let us not be over-imaginative, but look things always from the practical point of view. I say “practical point” purposely, for you, the student of Commercial College must try to be practical under all circumstances. Yes, from the very time one is born into this world, he is fated to die some day and there is no use for struggling against this fate. But while our life lasts, let it be a life full of energy, for a life devoid of energy is not much more than death itself. Modern physicists often speak of conservation of energy, because it is the essence of life in all its forms. Possibly I may have wasted much of my energy in one way and another, but I am anxious to conserve little that is left in me. This energy cannot be better conserved than by associating myself with young people, in whose company I can naturally think and act like them. Now gentlemen, you have so kindly invited me to be among you who are all young men of the day, full of hope and energy. You have given me an opportunity to think and act like yourselves. How could I afford to miss this heaven-sent opportunity on the simple ground that I do not deserve the honour you have done me? Yes I should like to be among you often—very often and exchange our views so that both the young and the old may benefit each other! However you would deceive yourselves if you ever thought that I would or could give you any high-toned lectures such as you are accustomed to hear from professors of universities etc. I must tell you at once that I am neither a politician nor a financier, much less a philosopher. I may be a jack of all trades but master of none. I make no claim for profound learning. I hope I can at least be practical by talking commonplace subjects in commonplace form.

Now I am your new acquaintance—quite new. I may therefore just as well declare to you what I am really. I do not belong to that group of learned men, with whom knowledge is more precious than bread itself. But with me bread stands foremost in the programme—the question how to earn bread plentifully and honestly. In this respect I do not think that you would entertain much different opinion. Now let me frankly declare to you that I am a gentleman at large, but a gentleman at large is not like a tiger at large, which is always a cause of great consternation, as we read in Chinese history. I am as gentle as a lamb and you can safely put my neck if you are so disposed! But you must always know that a gentleman at large is a free lance, as it were, and he can say anything he likes so long as he does not interfere with other people’s business. Nor is he to be interfered with, for he is independent.

I understand the object of this meeting is the encouragement of English knowledge among the students of the College, and I could fill my
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