

not in dead earnest, facing the reality of life. "They are lukewarm, and neither hot nor cold, therefore they are apt to be spewed out of His mouth." And what are the characteristics of such lives? They are barrenness and fruitlessness. Yes, a life of monotony is a life of failure, it is against the law of nature. Master, therefore, the secret of the Rhythm of Life, and be a man of rhythmical habits. Live the life of tensions and relaxations. If you do anything at all, do it earnestly and positively, and not half heartedly or dreamingly. If you want to save yourselves from bodily weaknesses or mental defects, or to convey the healing power of body and soul to your friends, then wrestle with the evil powers of error first in your own minds, and gain the victory over fear and doubt. The true mastering of truth will give you freedom and the strength of faith and conviction, which will amply fill your want. If you wish to give a drink to the thirsty and food to the hungry, drink deep yourselves first of the Love of God and eat the Bread of Life. Repent daily and crucify yourselves hourly, so that you may live daily renewed and resurrected lives, to give life and light to the world. Or if you are to sail among the swiftest fleets on life's solemn sea, or journey up the mountains steep and high, give up yourselves — body, soul, and all your possessions, — wholly and entirely for your absolute aims of life; and prepare to rock on the highest billows, and laugh at the storms you meet. Then you can become a rare and gifted musicians, playing this grand and sublime music of life, nobly and beautifully, in concert with other sacred music which has been going on from eternity, and will go on to eternity.

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Beginning doubtfully and far away,  
First lets His fingers wander as they list,  
And builds a bridge from Dream land for His lay:  
Then, as the touch of His loved instrument  
Gives hope fervor, nearer draws His theme."

Buddha and Confucius, the two great contemporaries, and a little later, Socrates, Plato, Aristotle, Alexander, etc. made a great swell of music. Within the succeeding few centuries, with Jesus and Paul, together with many other Grecian and Roman leaders, the music of the world reached its highest pitch and *fortissimo*. After this great swelling, there came a period of relapse for more than a thousand years with only a few heroes, Mahomet was one of them; and this period continued till,

"First guessed by faint auroral flushes sent,  
Along the wavering vista of His dream "

Dante, Raphael, M. Angelo, Shakespeare, Newton, Washington, Kant, Goethe, Beethoven, Darwin, etc. made another *crescendo* during the last five or six centuries.

And now the worly is aspiring towards another culmination. What is the rhythm, the beat, that nations and societies, as organizations, and men and women, as individuals, are striving to beat? For what are they ever accumulating their powers and energies intensely? It is the elevation of the level of the human race, for which they are laboring so hard. The universal music of life may be considered individually, socially, and religiously. As woman, from the simplicity, intensity and purity of her nature, the devotedness, self-forgetfulness, tenderness and earnestness of her character, as well as her rather quiet and peaceful situation in society, represents a greater potentiality in this religious music of the spiritual world, Stanley Hall considers her even "at the top of the human curve, from which the higher superman of the future is to evolve." If so, what a great responsibility is upon her! Can she, will she concentrate her whole being into this one focus of her heaven sent Mission, unfold her genius by rythmical living, fight the true hard fight for the object of her life, and add one more stroke, the most important, the vital beat, to the music of the evolution of life?

Such is the plan and scheme of the universe, and such are the music and musicians of eternity. And you, my readers, what would you play? Remember, there are hundreds of thousands of people, who drum on the piano or handle the violin or other musical instruments, but there are a very few, who are musicians in the highest sense of the term, musicians, who grasping fully the principles and art of music give it life. Truly, how many, oh, how many persons are there, who are living monotonous, plaintive lives, only because they are not earnest enough,

at which pleasure in the technique of the art entirely vanishes, and in the moment of inspiration, he becomes the instrument through which music flows. Such, also, are the beats and pulses of the music of our spiritual progress. And if one would be a gifted musician in this field of the ideal world also, let him beat such beats strongly and surely, regularly and melodiously.

Not only in the process of character building do we find the principle of rhythm controlling, but in the deeds of man and in the art of living also; and the crisis, the highest pitch of struggle, is the necessary condition for upward steps. A man may be troubled on every side, perplexed and persecuted, and not be able to find the way out for a while. But in such desperate struggles within the prison walls of his environment, power and strength are nurtured, and when the angel comes to roll the stone away from the sepulchre, a new energy, a new adaptation, a new expansion will come out of it. Indeed, struggles and starvation, the hard fight for existence or for the performance of a deed, eliminate the weak and defective; and new variations are developed. Thus life, fighting for life, lifts one up towards a sublimation, one can not foresee.

When St. Paul said "I die daily," he had been testing the bitterness of the cup of "tribulation, anguish, persecution, famine, hunger and thirst, nakedness, peril, and sword," daily and hourly; but he had come through the jaws of Death as more than a conqueror saying, "but though our outward man is decaying, yet our inward man is renewed day by day." What a wonderful music of human life! For this daily renewal, the resurrection from sin and death, and for his great work of evangelization of the Gospel of Christ over the three continents, he, the great Apostle, was daily crucified. Again the life, especially the crucifixion of Christ; Oh! what a tremendous and sublime music! Out of this grand strain, the deadly fight, resurrected the spiritual, the ideal Christ; who trampling fear and anxiety, the apparent failure of his work, and the hard heartedness of his disciples under his feet, said "Fear not, I have overcome the world": and he has been filling the world with the noble music of Love ever since.

Thus while each human being is playing his or her individual music of life; ere has been going on continuously from the beginning of man and society, a mightier and more important social music. Epoch after epoch, camps, kingdoms, empires, republics, democracies, etc. have been producing heroes and heroines, men of great genius, and leaders of society, according to the demands of the times, and they have played the magnificent music of human history. When Moses and Homer struck their solitary chords at the intervals of several hundred years,

"Over His keys the musing Organist,

The world, yea, dare to grasp the universe!"

But even this sovereign power, this Herculean energy, will become deteriorated through the lack of activities performed in correct modes and the failure of the circulating fluid. Human life may, thus, more fairly be measured by heart throbs than by the number of years.

Health and vigor, dexterity, beauty and grace all depend upon the rhythmical actions of these vital organs. Therefore we must pay special attention to their workings, as the skillful pianist will always be careful of the strings of his instrument. Should any one of them be weak or out of tune, he must first of all strengthen or correct it by special exercises and treatment. And when all are attuned, then, he can show his best musical talent by keeping them in harmony and regulating their rhythm. In the case of the human body, he can perform this by correct and healthy bodily movements, various kinds of exercises, the cold bath, deep breathing etc. As music has its pulses and beats, so must his body have some new exercises, newly formed habits, and new expressions, then his music will grow young.

In the process of building up human character and personality, rhythmical stress and tension is more important than in physical life, I should say. It is human nature to seek some ideals to realize, some goals to attain, as they severally appear the highest and best to the eyes of the seekers. In order to reach the goal, man fights and struggles against opposing powers. Nothing less than attaining the "object of his pursuit will satisfy him. Here comes the stress, the tension. For this purpose, his feeling, his intellect, and will, yea, his whole soul, strength and might should be concentrated upon this one object, or focus. None of the opposing powers and detracting forces should be allowed to interfere with this concentration.

In the process of mental activity as well as in speech, art, music, and human deeds, there occasionally occur those critical times, when concentration is so intense and the conscious inhibition and self-control so great that not a sound, a motion, not even the breath itself, is allowed to escape. But why is this stress, this tension so necessary? It is necessary for progress. It is the process of moving a step higher. It is the narrow gate, through which alone one can reach the state of ecstasy, joy, rapture, peace, yes the moment of attaining perfection. Just so the chrysalis uses all its might in order to break the strong prison wall of its cocoon, before it comes out as a free and beautiful butterfly. This is the way, in which many sinners are converted and regenerated. Such is the force and heat of faith, that heals the sick. An athlete, sometimes, awakens suddenly to an understanding of the fine points of the game and to a real enjoyment of it. In the same way, a musician may suddenly reach a point

## THE RHYTHM OF LIFE

Rhythm is the most important rule of life and activity. It is not only the fundamental principle of growth, but it is growth itself. It is such a union of force and time in the musical succession of sounds, as makes the variation of force correspond with the measure of time. Again, it is the recurrence of accents, stress, the harmony and concentration of powers. It is shown in the periods of the progress of the Universe. And time is a part of a period of eternity.

Day and night, the seasons of the year, and the life and activities, which struggle for existence in those periodical cyclic or spiral movements of evolution, are also nature's rhythm. This rhythmical law, also, governs man's physical and spiritual life. Will he, then, apply this principle to the art of his every day living, in order to make his life a grand music? Let us consider for a moment and study how best he may succeed in this line of art.

In the human body, rhythm is based upon the periodic recurrence of motor adjustments in the organization.

"The smooth, soft air with pulse-like waves,  
Flows murmuring through its hidden caves,  
Whose streams of brightening purple rush,  
Fired with a new and livelier blush,  
While all their burden of decay  
The ebbing current steals away,  
And red with Nature's flame they start  
From the warm fountains of the heart."

These wonderful hidden caves, the lungs, and the ever quivering and never tiring throbbing slave, the heart, are the motors of the human rhythm. But suppose, their actions were to be checked or hindered by some physical or psychical cause, the muscles, the ruddy mass, the seat of strength, the source of labor's sturdy activity, will be enfeebled and enervated; the skillful fingers, that make the softest music, the hands, that tell by their touch of love, would become clumsy, awkward, and benumbed. And the brain?

"The Lord over all, the brain, thought's mighty vassal,  
Sits, like a despot ruling by his will;  
A thousand messengers await his nod  
To bear his mandates with the lightning's speed.  
Within this convoluted maze what powers,  
What energies, what aspirations dwell,  
And from their narrow cell reach forth to shake

If all the East and the West really come to their senses and do their own part to prepare for the International Peace, the Ideal kingdom will come. See! the new Internationalism is coming quietly, like the kingdom of Heaven, and is rapidly welding the world into an economic unit, a financial and commercial amalgamation of the nations. This new Internationalism, financial, industrial, and commercial, is merging all islands into a fortunate group, and converting the continents into Edens. Oh! hear, oh! hear the Angels sing:

Peace on the earth and Good will to men.

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disregarding the interests of others. Therefore, in order to save man and nation from utter selfishness and their ultimate ruin the balance of powers must be kept. It is not only necessary to keep balance of power to control the strong, but in order to secure peace and good will we must share good with others individually as well as nationally. To protect the commerce and manufactories of one's own country solely, at the cost of other nations, is vicious.

The Open Door principle is but another way of expressing the balance of power; for while making for peace—as the balance of power does—it means simply equal opportunity, just as balance of powers means equal independence of powers.

Who talks of war between the United States and Japan? The United States, to my mind, is a wonderful nation, a peculiarly ordained nation, a chosen vessel of God, having been reserved for more than two centuries for the performance of a grand work of humanity, on the stage of the world, in the 20th century. She has not only awakened Young Japan already, but demonstrated her wonderful power of assimilating such enormous numbers of immigrants from different nationalities every year. Now what shall be the mission of such a wonderful nation in this epoch of international intercourse? Old peoples always hate new comers, and some foolish individuals might be misled and would talk of the yellow race, and national prejudice would be hungry for war; but all those are only heated fancies. Judging from the history and the present situation of the United States, will it not be the mission of that wonderful nation to enlarge her heart by throwing away all the traditional, religious and racial prejudices and giving up all ungenerous ambitions, to welcome and work with her younger sister, Japan, for the sake of the balance of power on the coasts of the Pacific, and be with her the enlightened international peacemaker?

Japan, too, ought to leave off all selfish, isolating tendencies and that narrow sense of patriotism, and become more sociable. Share good with others and never be too self-absorbed. If a nation should permanently reject reciprocity, it would fall far behind.

Remember, all men are of the same blood, we are all members of the grand Organization, and we are universally brothers. Therefore, let us act as such and be loyal and true hearted wherever we are and whatever we do. In serving others truly, for humanity, they can become true patriots, true Japanese. To become great and to be brave and ardent in order to keep the balance of power of the world and to bring peace and prosperity to all the nations, is the true Japanese spirit, and to die for the sake of the Universal good and peace and brotherhood is the true sense of *Yamatodamashii*.

each in its own way, ranging themselves with the one side or the other. So long as these two powers stand thus one against the other, as they do now, concentrating their strength in the North Sea, they can not be represented in great force elsewhere until the one or the other has a surplus of ships. How far the grouping of powers by alliances may modify this condition of things in Europe, hereafter, and may release some part of the aggregate European naval force no one can tell. And truly European power is a very difficult question. But at any rate the countries mentioned are keeping peace amongst themselves at present.

The development of the European family of nations, after an elapse of four hundred years, now encounters however, the development of a fresh conception of balance of power; that is the balance of power between the East and the West. In 1895, France, Germany and Russia compelled Japan to retrocede the Liaotung peninsula with Port Arthur, to China for the sake of peace in the Far East. The late war between Japan and Russia signalized the inception of the idea still more; for in it a member of the European family was overthrown by an Eastern nation.

Now Manchuria has become not only a common point of contact in China between Japan and Russia, but a spot of clashing interest, and political antagonism and watchfulness among western powers. Thus here too they are trying to keep the balance of power.

On the other hand, the United States and Japan are the only two great Pacific nations whose navies have coast lines on that Ocean put under their care. And each stands in her special sphere of interests, less directly effected by other nations than if there were, as of old, an unchallenged naval supremacy in Europe. When Japan first entered into an alliance with Great Britain in 1902, the latter had such a supremacy that she could then have spared substantial assistance in the Far East if needed, yet have maintained her superiority elsewhere. But now the balance of naval power in Europe compels the retention of the British and German fleets in the North Sea; therefore Japan and the United States, if they would, may represent on the Pacific a balance of power, which is the best security for international peace.

Though the life-giving blood circulates all through the brain, awakening every part of it to life and activity, the parts are still in such a condition as to be not yet quite harmoniously working for the whole as a common ideal or object, controlling the functions to work harmoniously with each other for a supreme end; for the sake of international peace.

One may kill his fellow man in order to get more to eat, or he may work together with him in order to get more to eat, or he may cooperate with society in order to get immensely greater returns in security to life and in happiness. No man can secure his own interests best by wholly



the 19th century, existed. Indeed, Caesar's ambition was to be the master of the world. But while Rome was extending her empire, and while her wealth was increasing enormously through plunder and slaves, the decay of the old Roman virtue became apparent in the rising tendency toward luxury and extravagance which displayed itself in homes, villas, pleasure gardens, dress, food, and drink, in hosts of slaves, and bands of musicians and dancing girls at the times of banquets. The Romans owed much, both of their greatness and of their ultimate decline, to the supreme value they put upon wealth.

The world is an organism which, like the human brain, consists of the great hemispheres, the Oriental and Occidental, the East and the West. So long as the fresh blood is circulating properly and evenly through all parts of the body, the whole system remains healthy, but as soon as it begins to coagulate and become stagnant, some complaint or other will follow in consequence. The histories of the rise, prosperity, fall, decay, war and peace of nations are but the tales of vigor or the illness of the system. What then could the splendors and corruptions of Egypt, Persia, Greece, and Rome, mean? They meant activities in certain parts of the brain, caused either by some stimuli, or by some accumulated blood. So for a while, the activities might be brilliant and even dazzling, yet as they are maintained at the cost of other parts, or at least not by the well balanced powers of the whole system this abnormal state of things could not last long; and eventually general corruption must needs result.

Hitherto the history of the world, has almost been the history of the west. Only the half of the brain, so to speak, was active and the other half was benumbed and paralyzed for many centuries past. To be sure, there had been occasionally awakenings among Orientals, but the poor diseased East, the Eastern hemisphere, could not bear it, and again fell into an unconscious almost fatal sleep which lasted till very recently, when Japan was aroused by the knock, at her sea-gate, of America, her first friend and leader.

Experience had already taught the peoples of Europe the importance of keeping the balance of power amongst themselves, so that the different organs of the system could work without disturbances caused by others. Though the antagonism between Germany and Great Britain has sprung from historical antecedents, and the rivalry between the two great nations is a natural outcome of the state of affairs, and can never be abolished; yet this rivalry does not involve any necessity of war. Suffice it to say that by means of strenuous armaments, the two countries equalise their strength and make themselves invulnerable in their own bounds. To this balance of power other European states contribute,

ple now; what has become of the majestic power that once accomplished so much against the forces of nature? Why so prosperous once and yet so entirely wiped out now? So one asks and the echo from one of the desolate old tombs answers: "Egypt was an isolated nation, afraid of the sea, and with no commerce or trade with any other race; while her people were not of military cast. What is contrary to the fundamental principle of love and harmony cannot exist long. The Egyptian nation, having contributed to the cause of civilization, what had been ordained for her to perform, faded away and disappeared from the world's stage!"

Where is the most powerful and rich king of Persia now, the great king, as the Greeks used to call him? Where are the immense wealth and proud kingdoms of great Cyrus and Darius now?

The history of Greece, though a history of but a small part of the world for only a century and half, — between the battle of Marathon 490 B.C. and the triumph of Philip of Macedon 338 B.C. — covers one of the most important and interesting periods in the annals of mankind. In those days in the Orient, the only government to be found was despotic. There was an absolute lord, and there was a mass of subjects or slaves, but no people in modern sense. With the Greek Commonwealth "the political and intellectual life of the world began," and the Greek states gave the world an illustration of democracy "the government of the people, for the people, by the people." In this atmosphere of freedom, the Grecian genius put forth its richest blossoms of literature and art. This was the age of grand dramatic composition, and of the greatest works of architecture and sculpture, oratory and philosophy of the era; for political liberty means intellectual liberty. More great geniuses appeared during this comparatively brief period than in any other country or during any other period. But why, oh, why had their sun of brilliant success to decline and vanish in so short a time, to reappear no more? It was jealousy of other Greek cities against the greatness of Athens, or rather an "irrepressible conflict between democracy and oligarchy," which occasioned the Peloponnesian war, a war which dealt a death-blow to the Grecian civilization.

How was it with Rome? Rome was not built in a day; nor was the Empire of Rome destroyed in a day. The Romans brought many blessings to the world. The wealth, poured into Rome by the conquest of Carthage, of Greece, and of the East and the large revenue derived from heavy taxes collected from the provinces, enabled the Romans to carry out a great system of public works. Throughout Italy, spread military roads which remain to this day, and in Rome itself magnificent public buildings were erected; the city was sewered, and the streets were paved. The most active commercial life that the world had ever seen prior to

society to which he belongs, and makes him seek to be satisfied in communion with the spirit of the Universe. If each individual were entirely new and unparalleled, no code of law could be discoverable, no general principle could be laid down. But "men are created alike," the great experiences are common to each person, and they are able to appreciate the lives of others. Yes, no matter to what race they may belong, what color of complexion they may wear, all men are like-minded, and are of the same blood. The Universal human brotherhood is the first principle of human life.

The long process of evolution, struggling and pursuing, still moves quietly, but increasingly toward its unknown accomplishment. In this long process, two functions are performed, namely; Development and Destruction. When the old order of things becomes so conventional and immobile that society can no longer make any advance, destruction becomes inevitable for the coming of a new and higher order. Peace, harmony and equilibrium are lost sight of for a while; revolution and disaster takes their places. But in this state of anarchy and darkness, in this chaotic condition, a new era will be born, and a greater organization, a more complex society will be formed; just as a new Sun, a new society, a new earth will be born in the whirlpool of the nebulous rotation. And the cycle of civilization will never be racing on the same track, but will ever be moving upward surely and steadily. Development and progress is the first principle of the Universe.

Now let us see how nations of old grew up, flourished, were cut down and withered. Look at Egypt! When all the nations of antiquity — the Hindoos, Persians, Jews, Greeks, and Romans — were still in a savage state 3500 years before Christ, Egyptians had known for a long time some useful arts of civilization. Pharaoh, the king of Egypt, the son of the Sun-god and his incarnation on earth, had absolute power over men, and was the semi-god who, by beating their bare shoulders with the branches of palms, made the docile, good natured Egyptians do the most marvellous work all by hand, which appears really wonderful to the eyes of the modern people. The Pyramids, pylones, colossuses, sphinxes, and obelisks, so massive, compact, and immense; the old statues, so impressive for their life-likeness and freshness; paintings, though still ignorant of coloring designs, their very solid colors still fresh and bright till this day 5000 years after; and their literature and hieroglyphics as well as their several occupations — such as agriculture, stockraising, manufacturing of arms, jewels, glass, pottery, weaving of linen and wool, embroidery etc.— as are seen painted on the walls of the tombs; all these tell of the dreams of this ancient, mystic people, "the most religious of all men" as Herodotus said. But where are these peo-

## THE BALANCE OF POWER BETWEEN THE EAST AND THE WEST

To solve the riddle of the Universe, Science said that it was a machine, an eternal cycle, ever circling and never having its objects and life. When this could no longer satisfy the hearts of men, Biology stepped out and declared that it was a living machine, a growing organism having the cosmic life and evolution! Then again, the modern Psychology acknowledges the essence of the Universe or Consciousness; while Sociology says that Reality is Spiritual relations, namely the true Organism. Then from the simplest microscopic insignificance up to the most complicated and highly developed being, the masterpiece of the Creation, we find, in each and all, the same plan of organization. Not only that, but these individuals, grouping themselves together, form bigger organizations, societies, and nations; and the nations on the earth, in their turn, organize themselves into a greater system: while on the other hand, the planet, the earth, is one of the members of the organic family, called Solar system, which again is only a part of the Universe. The individuals in human society, most of the time, are parted physically by inches, feet, miles, hemisphere, or by thousands of millions of miles as in the cases of the heavenly bodies; while the individuals of a sponge are separated only by cell-walls. In the case of a microscopic phenomena, its individuals are relatively as far apart as the different individuals who make up human society. What difference is there, then, in their complexities and organizations? The Universe is a grand Organism, having its functions to perform and its objects to accomplish.

What shall then be the ideal type of this grand Organism, toward which the whole is moving? Should it be a type of uniqueness, unlikeness, isolation or of unsharing consciousness? No, on the contrary, it should be of a type in which individuals become more and more an organic expression of the social whole. It is the ability to bring to a focus the widest range of social forces; it is the extension and enlargement of individuals. It is the bringing together of the separate feelings, welding thoughts into a greater combination, embracing all of God and Life.

But on the other hand, this whole, this infinite Organization, is reflected in each and all individuals. Man is a microcosm, the image of God. This reflection of the whole, the likeness of one individual to all others in fundamental elements is the factor which enables man to be educated, to efficiently perform his functions as an organic part of

of hope, may perform prodigious feat. In friendship and love in trying to produce a similar will, a similar intention of spirit, he will feel great satisfaction himself, and will procure what we may call healthy, inspiring, invigorating atmosphere; in such environment alone can a nation or an individual attain its true development. Perceiving the same intention and suggestion in every line and color, in every rock and wave, when he is struck with the sense of profound beauty, perfect harmony, and restful peace, yea when he realizes: "God had not made some beautiful things, but beauty is the creator of Universe," he may express his profound feelings and emotions in art and literature.

Now my young friends, this is the high time for your development. Do not be hindered by any mechanical formula or defects of education on the one hand, and do not be influenced by the necessities of life on the other; but choose your aim quite independent of them and be your own masters; be not afraid of your opportunities, but try to be ready to seize them as they come, and become resourceful and efficient men. Then you can adjust yourself with ease to your environments, and you may find your own position enjoyable. Doubt it not.

"Tis as easy now for the heart to be true,  
As for grass to be green or skies to be blue."

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strange defect of the present education to ignore the great importance, yea the fundamental necessity for a youth to choose the ideals and purposes of his life, of their own value, and to let him direct and control his whole being by mere base ambition or the question of bread. This is not the way to develop a Genius.

Now, what should be the ultimate aims of man, which is such an important and vital question to him? Just as there are so many grades of human life, so there are so many kinds of purposes; such as Pleasure, Happiness, Satisfaction, etc. Among several kinds of pleasures even, one pleasure may stand higher than another, may be more valuable than the other. That is to say, that we refer even our pleasure to a scale of values which itself can not be determined merely by the pleasurable nature alone. But our true aims ought to realize their absolute value without reference to pleasure, or pleasure and advantages together. Our aims should be valuable in themselves, and consider the fulfillment as the true value, without asking whether they are pleasurable or not. True Happiness is the unity of our inner life, it has its true place among the aesthetic value. It means the perfect beauty of the state of our soul. Happiness, as a complete unity of the inner world, thus corresponds to love and friendship and peace as the complete unity of the human manifold. To strive for pleasure is no ideal goal, for it is a partial satisfaction, oft times gained even at the expense of others; but to endeavour for the realization of love and happiness, which aims at the unity and harmony of the whole, is a human aim of absolute value. The value of satisfaction can be experienced when one ideal has been realized.

We all do acknowledge the logical value of truth, the aesthetic value of beauty, the volitional value of goodness, the progressive value of aspiration toward perfection, and the religious or the absolute value of all embracing life. Such are some of the various aims of human life.

If our enlightened and enthusiastic sovereign Will inspired by the holy ideals of absolute value, and aspiring toward the highest pitch of perfection, act in the true unity in itself, in beautiful harmony and peace with its environment, and in perfect accordance and love with the Will of the Universe, then there will be the true Unfoldment of Genius; and the realization of them in every day life, the true Value of the aims.

Our lives become valuable only when we can realize those aims of life. If a student studies under such an ideal condition, his mind will be easily harmonized and his personality unfolded. With the well assimilated knowledge of nature, he can reconcile with her, instead of fighting against her; he can disclose the intimate connection between all things that have life; he can knit close every healthy bond by which they are already connected. Because he loves his work, he, in advance, being full

not. No enthusiasm for, or no absorption by lofty, sublime sentiments or some noble cause could be dreamed of in their cold, dry, sapless minds. Genius will find them too neglected and desolate to do miracles.

3. There is another kind of life, which is self compelled — not spontaneous. His actions may be performed even in a manner somewhat distasteful to him — as to conduct himself properly and nobly in the conflict of love and duty etc., — because it will lead him to some end which he has freely chosen. If such a person is to be governed by high and noble ideals, how painful must be the effort at first to inhibit base desires, and how fierce the struggles to overcome opposing powers to maintain the unity of his soul as well as that of his environment, in whatever situation of life he may be, under whatever circumstances he may strive, the brilliant light of his Genius will relieve against “Cimmerian darkness.” For such a person, every highest is but a stepping stone to the still higher. The more he converts hard actions to glad, spontaneous activity the more free will he be to press on in obedience to a still loftier call of duty; and perhaps this process will extend to eternity, and then he may sing his triumphant song with joyful heart.

“Whom, neither the shape of danger could dismay,  
Nor dream of tender happiness betray,  
Who, doomed to walk in company with pain,  
Turned the necessity into glorious gain.”

What are the difference then between a Genius and an ordinary man? Wherein lies the secret of the wonderful power of Genius? The only difference is, in the former, there is always a strong well trained will, the habitual centre of his personality, which controls all the tendencies, desires, habits etc., — the heritage of the forefathers — and keep them in order, in their proper positions. It will not allow any disturbances in its realm, and oft will inhibit some opposing forces, — though they may be harmless themselves — in order to let certain powers to concentrate for certain purposes; and subjugate the lower desires by the higher and the small self by the greater Self. Thus it can maintain a tranquil yet progressive state of his soul and that of his relation to outer world. On the other hand, in the case of common man, the force of various latent tendencies etc., are too strong for the weak will to control, and there is always a state of an Anarchy; no harmony, no enthusiasm, no concentration. Indeed, whether or not there should be such an authority in the inner world of a person makes the world of difference in effect. And then the secret of the wonderful power of Genius is the fact that he has the aim, the purpose, the ideal of life, toward which the ardent desire, the dynamic force of the iron will strives to attain. It is a

irregularly changing.

“Every clod feels a stir of might,  
And instinct within it that reaches and towers,  
And groping blindly above it for light,  
Climbs to a soul, in grass and flowers.”

So there is in the human subconsciousness too, a spontaneous, uprushing activity, — the tendency, the desire, the enthusiasm, that would not be allayed till it can be satisfied in the realization of its ideal. This fervent zeal, devouring earnestness, overwhelming love, self-forgetting concentration is Genius, which enables man to achieve wonders and which, to be active, must be unfolded by the wise assistance of education. Voltaire writes of his tragedy *Catilina*; “Five acts in a week! I know that this sounds ridiculous; but if men could guess what enthusiasm can do — how a poet in spite of himself, idolising his subject, devoured by his genius, can accomplish in a few days task, for which without that genius a year would not be suffice — their astonishment might be less than it must be now.” Again, the biographer of Lowell says of “*The Vision of Sir Launfal*,” his masterpiece: “This noble poem was composed in a kind of fury, substantially as it now appears, in the space of about forty-eight hours, during which the poet scarcely ate or slept. It was almost an unprovisation, and its effect upon the reader is like that of the outburst of an inspired singer.”

There are the experiences of burning Enthusiasm and wonderful Concentration of great men. But from the lowest of human life to the highest, there are several grades and types of man. Let me enumerate some of them.

1. There is one type of life, in which the person's action may be spontaneous and uncompelled; the action itself is attraction to him. The force of life, physical or moral, flows out naturally into joyous expression with no compulsion, neither subjectively nor objectively; in other words, he is living a life of impulse, being led only by his natural low desires and instinct, avoiding all the lines of resistance, no matter whether thus he will be led astray or not, for really he has no object of his life and pursuit. He might be joyous, active, and sometimes energetic too, but we can never tell when or what wind will blow him to what corner. This is not the likely type of life, in which the unified latent powers, the Genius will exhibit its wonders.

2. Again, there are those, who will act always in response to the will of other persons, public opinions, or the advantages or necessities of life, without having the will, ideals or aims of their own to govern and control their actions. Such lives would be mere lifeless machines or a drudging slavish existence, whether they knowingly lead such lives or



understand well, that no amount of education can endow them with the germ of Genius. That is impossible. But it is the sphere and the most important duty of education to unfold and develop those inborn powers. Now, how to best perform this important duty, the unfolding of mental powers, is the next question.

This potentiality, this single but manifold spirit, being applied to the manifold world, has become the racial, the tribal, the sexual, as well as the individual tendencies or aptitudes. We find that there is unity in human life, and that there are fundamental elements which are common to all mankind. But on the other hand, let it be remembered that there is not a greater fallacy than to say "All man are created equal." It is true that human life is a unity, that one is like all, but it is equally true that each person is in some measure unlike any other, that ever was or ever will be. If the elements are simple and universal, the form, they take, is unique in each individual. Indeed, this principle holds of all life. No two leaves upon a tree are identical; no two animals with the same ancestry are just alike. The element of variation, the unexplained basis of evolution, appear in every life. In human life, however, this law reaches its highest expression. No two persons have just the same heredity, environment, experience; we must struggle with the same problem, but there is infinite variety in the forms they take. The same old elements are used over and over again, yet each life is born as freshly out of the old as if no such life has ever been in all the ages mankind has come through. Life is original in every expression and the problems, we must meet, are as if they had never been tried before.

Accordingly, there are two things which education must aim at.

1. In general, it must aim at the full development of man's latent powers and the complete unfoldment of his rational personality. And it must give him a weapon of defence against nature, a protection against her threat of overwhelming force, in order to make him the master of nature and her a willing servant.

2. In a more narrow sense, it must aim at giving a special training for the special calling of each individual. Because man is unique, therefore, his life mission must be unique, none other can perform his duty instead of him. Therefore, he must be prepared to fulfill it himself. Hence, the individual, professional training is indispensable. Thus education, seeking to mold personality has to deal not only with law-abiding material, with certain elements common to all life, but with an element of the untried and incalculable, resulting from the unique character of each personality. Hence education must be both a science and an art, and teaching like living is an art, to be learned only in practice involving the constant adjustment of one personality to others

subserve the supraliminal stream of thought. In the subconscious world of an individual, or of a nation, there are accumulated and inherited qualities, which have survived the struggle for existence for hundreds and indeed thousands of years. To be sure, there still remain vicious traits or savage propensities as the sad heritage from our animal ancestors, yet having withstood the testing fire for centuries, it is nevertheless the best we have to-day, as an individual or as a race or as man-kind. Yes, of all creatures, man has gone the furthest both in differentiation and in integration; he has called into activity the greatest number of those faculties which lay potential in the primal germ, — and he has established over those faculties the strongest central control. The process still continues. Civilization adds to the complexity of his faculties; education helps him to their unfoldment.

These accumulated and latent powers or faculties in the subliminal consciousness, have the tendency to uprush spontaneously and unexpectedly, whenever the circumstances are favorable, and thus win for themselves the admiration of mankind. A man, or a nation, we say, outdoes himself, or itself in great emergencies. Look at what a small nation, Japan, had done for herself, at the critical time of war with a great Empire, Russia, and made the whole world stand amazed. A man, whose house is on fire, often manifests a strength and ability, never suspected of him before, in order to save his children and property from ruin. On such occasions, a subliminal uprush, an emergence of hidden faculty, takes command of the man, and guides his action at the moment when his being is deeply stirred. Indeed, we are the owners of all these, because the potentiality of humanity is wrapped in each individual, just as a thousand forests lie hidden in one acorn. Therefore, the question is not whether one has the power or not, but the only question is of time and environment. Give one enough time, and opportunities appropriate, then all what man has done, one can also do.

"I am the owner of the sphere,  
Of the seven stars and solar year,  
Of Caesar's hand, and Plato's brain,  
Of Lord Christ's heart and Shakespear's strain."

says Emerson.

One of the two important things in education, therefore, is to make the youths to know, to believe, yea, to realize the truth that their powers are not to be obtained by human art, but that they themselves are precious treasure house of inherited capacities and latent faculties, come down to them from the indefinite past; and that thus they all have within them inborn germs. Another thing for them is to find "the keys that open the solid doors within whose vaults those powers sleep." But let them

## THE UNFOLDMENT OF GENIUS

“Of all the gods, I only know the keys,  
That ope the solid doors within whose vaults  
His thunders sleep.”

What is Genius so much admired, and in one way or another so much coveted by each and all of us? The word Genius or Genii is used in more than one sense. According to an ancient classical pagan belief, it is the guardian god or an attendant spirit, allotted to every person at his or her birth, to govern his or her fortune, and to determine his or her character, and finally to conduct him or her out of the world. Carlyle speaks of his guiding Genius (the Demon), being inspired by which he had to go forth to meet his destiny. It has been described as two spirits, good and evil Genii, representing opposite extremes, by whom every person is supposed to be attended throughout his or her life. The Pythagoreans were of the same opinion, believing in the existence of two Genii, the good and evil in every person. Plutarch also says, “Men have their evil genius who disturbs them with fears, and distresses their virtues.”

In the case of a nation, of an age etc., Genius is the prevalent feeling, opinion, sentiment or taste, distinctive character or spirit, language, law, or institution. It is the postulated methodic personification of something immaterial (e.g. of a virtue, a custom, or an institution) especially those that are portrayed in painting or sculpture.

Again, it means natural ability or capacity or the quality of mind, special endowments, which fit a man for his peculiar work. It also means a native intellectual power of an exalted type such as is attributed to those who are esteemed as the greatest in any department of art, speculation, or practice; instinctive and extraordinary capacity for imaginative creation, original thoughts, invention, or discoveries, derived from inspiration. Such are historical views of Genius or Genii. When a man, being inspired, or endowed with a certain spirit, did sometimes, what he had never supposed nor had ever dreamed of himself able to do before, it was quite natural for ancient mystics, and superstitious people to consider Genius as a kind of spirit or god, working in the human hearts. But modern psychology suggests that Genius should rather be regarded as a power of utilising a wider range of faculties than other men, faculties which are to some degree innate in all—a power of appropriating the results of subliminal mentation to

oppressed and all, great and small, could be free and prosperous, free to act and contribute the best that they have to the general good, and prosperous each in her own sphere?

Japan, dost thou realize this perilous time and thy equally perilous situation, and the weighty responsibility upon thy young shoulders? Because Japan has not so much of religious prejudices and narrow sectarian ideas as her Western sisters, her mind is unfettered and she is calm and more content, very optimistic and good-natured. This sense of religious freedom has given her a peculiar power to assimilate and unify the principles of religion and philosophy, from the days of old Bushido, Yamato-damashii, which has been so much praised and sung of as the flower of the Feudalism, is the spirit, the refined, crystallized essence of Buddhism, Confucianism, and Shintoism, which in Japan, in her peculiar way she has digested, assimilated and formed into a new system, new Faith, peculiarly characterized by the peculiar nature of the Japanese people. The peculiarly-tinged rectitude, courage, benevolence, politeness, the sense of honor, loyalty, self-control, etc., are the fruits of this peculiar spirit. Later on, when Christianity was brought in, it was also readily Japanized. Thus, for the past 25 centuries, Japan has been in such a peculiar environment; and though so old, yet so young, has been doing her peculiar work.

If there be any place, where the great unification of all the religions, without tradition, sectarianism, and controversies, could be accomplished, I say, if any nation be appointed for this mighty mission in the coming age, Japan would be that nation, and the Japanese would be the Chosen people, peculiarly trained for the mission. This is the part the world needs, and that Japan has to play. Will she play? "If thou altogether holdest thy peace at this time, then shall relief and deliverance arise from another place, but thou and thy father's house shall perish."

Awake, Japan, awake; shake off thy superstition and ignorance, thy narrow-mindedness and isolating, selfish ambitions, and listen to this heaven-sent call. Try to discern the signs of the things coming and make up thy mind to meet the need of the times, and to obey the Voice. Offer thyself upon the altar of Humanity; and with thy long trained and carefully nurtured volition, self-sacrificing spirit, simplicity, calm, stoic composure, and spiritual force, peculiar to thy self play thy part, in unison, so that the time will speedily come when the heaven and earth will be filled with the sweet music of brotherly love and universal peace.

"The way....is infallible for all ages and true in all places."

"Not my will, but thine, be done!"

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and the metaphysical, self-denying and conservative civilization of the East. The United States and Japan may be respectively considered as the suitable representatives of each. If those two tendencies were allowed to run to their extremities, then there would appear a huge monster of luxury, sensuality, tyranny, money-worship on the one hand, and a lean, proud, self-abnegating, unpractical, metaphysical ghost on the other. But both will have to perish. Where are Egypt, Assyria, Greece, and Rome now? While men are extravagant, vicious, and think they can build the tower of Babel, there a power steps in, that will limit the arrogance of raging passions and furious elements and says, "So far shalt thou go, and no farther." Who are they that they should dare to bite and break the chains of Nature? Extravagant ambitions must be replaced by reasonable claims, and the nations have to make a common cause against them. On the other hand, in the present condition of society, however daring, proud and disdainful a nation may be, none can stand isolately, carrying her head in the cloud, and paying no attention to the relation of things. Slow death from want of nourishment will be the natural result to such a nation.

If, however, the active, vital, progressive, personal qualities of the West, bequeathed from the Greek and Roman civilization baptized with the Christian spirit, and the calm, serene, daring, conservative, absolute tendencies of the East, could be harmonized, and right relations between them could be obtained, then like "A sound mind in a sound body," health and prosperity will be the condition of nations the world over. But where shall these two streams meet? The westward motion of the Occidental civilization, now advancing toward the Pacific coast, will soon be crossing the Ocean. From the physical situation, would it be too hasty and sanguine to judge that the long chain of the Japanese islands, the seam of the two hemispheres, so to speak, will be the future stage, where the sacred music of universal peace, harmonizing all the peculiarities and characteristics of different nations would be played?

Japan stood for Korea and China in time of war, and the Oriental world has been saved from darkness and slavery. So now, if she could stand firmly in the mist of the industrial and economic interests and hold her position in good friendly relations with other nations, and play her part justly in this grand concert, then the whole world would be safe from the fearful, sweeping, tyrannical powers of mammon. If crushed, who knows what discord would break out? Now, Great Powers of the world, is this not the time for thee to lay aside the aggressive and invading arms, and to extend thine ever ready helping hands to the small and weak, "noblesse oblige," not for her sake alone, but for thine own sake, yea for the sake of universal peace and progress, so that none should be

war — huge ships, good ports, big guns, military supplies, well trained soldiers and sailors, etc. — of the whole world, is ¥74,000,000,000 even in the times of peace. The very first use of man's latest achievement, the airship, is also for military use. Human society the world over, thus seems to be stirred up for war and conflict. But this commotion is only for a greater union, for the cause of peace. "In times of peace prepare to maintain it," says Admiral George Dewey. To maintain peace means that a nation must be so well prepared for war that it can compel others to keep peace not only with that nation but with all other nations too. But the interweaving of relations will become so great in the future, that even to merely mobilize an army would be too costly to attempt. Therefore, having had such an enthusiastic preparation for war, war will gradually become an impossibility. And merely from financial or sociological point of view, to say nothing of the spiritual, the reign of peace will be one of the things coming in the future age.

2. *Spiritual field.* — But the spiritual direction of human affairs is the most important problem. The basis of the commercial movement, that is the consolidation of all mankind and all human interest into one vast organization, must be the universal brotherhood of religion. And such organization shall be a Federation or society or state, wherein all men will be on an equality, and the interest of one shall be the interest of all.

Man's essential nature is love. Man is love. Humanity is our greatest word. The Faith of this new religion will be neither racial nor tribal. And its priest will strive to improve the social and industrial conditions, and to move the world toward universal peace and brotherhood. Why has the religion of to-day lost influence on the common life? Why is there so much talk of religious indifference? Because, they do not square with the facts of life, much less do they interpret life, as I have mentioned before. The universal ideal, Humanity, should embrace, regulate and control both the secular and religious interests of mankind, being at once commercial and ecclesiastical. "Humanity is Divinity viewed from below. Divinity is Humanity viewed from above." This consolidation of all human interests both material and spiritual, the universal brotherhood of man is one of the things coming in the coming age.

### THE MISSION OF JAPAN

Where shall Japan stand and what part will she have to play in this coming age, is our next question.

Hitherto, there have been two great branches of civilization in the world, which like the body and soul of a human being, are producing two very striking aspects of development, namely, the scientific, materialistic, individualistic, and progressive civilization of the West,

1. Economic Field.
2. Spiritual Field.

*1. Economic field.* — One of the most conspicuous marks of the era of industrialism is the coming of a period of abundance and universal prosperity. A great consolidation is the common ideal of to-day. Small industries can not stand alone, they either have to be absorbed by the larger ones or must utterly fail and disappear. To combine interests and enterprises, competition and conflict are most objectionable. Therefore, wherever competition has hitherto existed and its harmful results have been experienced, now under the transforming influence of this ideal and impulse, it is going out and monopolies, which are opposed to competition, are coming in. Look at the social condition of the United States, and the amount of her wealth. With her, the system of monopoly and trust has been most extensively developed. Add to this fact another, that she has the command of inexhaustible natural resources, and excellent ability to appropriate those natural forces, and to control her environment, that country has now accumulated a money wealth of \$125,000,000,000.

Monopoly is not tyranny by any means. Though bigness is the notion of the day — the size of steam vessels, the height of buildings, the length of railway trains, and the like, and even the dimension of men's own greatness is thus measured; — yet no selfish, arbitrary ambitions are allowed to prevail. For how can peace and equilibrium be maintained, if such spirit were allowed to predominate? Comprehensive alliances make large relationships, making conflicts between small groups impossible and resulting in more thoughtful actions among the parties.

The questions of revenue, taxation, the regulation of industrial operation, transportation, freight rate, corporate powers, tariffs, commercial treaties, foreign markets, labor questions and whatever other questions the Government may take up, all are aiming at the gaining world-wide power, by protecting and enlarging the respective national "sphere of influence." "He must make anything that anybody, anywhere and everywhere can buy," is one ideal of the commercial world. One, who organizes industry, therefore, and works out an industrial system will gain power. Yes, the trust of trusts, the world-wide monopoly will be one of the things coming in the future age.

But on the other hand, to what end do the nations of to-day the world over, concentrate the physical, intellectual and financial powers of their peoples? To prepare for War. "Readiness for war is," to General Lee, "the essence of nationality, and ability in it, the supreme measure of the health of nation." The annual expenditure for the implements of

of man, and contribute each and all of their best toward this Common End, this will really be the new Motor, the new Life, the new Sun of the world. What the world wants now is not complexity and multiplicity of thoughts and ideas, but concentration, simplicity of faith. And being thus complemented and supplemented, each religion or philosophy will not only be revived but will regain the lost influence and shine out in its own characteristic splendor.

How easy to talk of the Utopia postulate, yet oh! how hard it appears to bring it about. The hostile forces seem far too strong for the harmonizing and unifying power. Ignorance is the power of darkness. "The aim of knowledge," says Hegel, "is to divert the objective world of its strangeness, and to make us at home in it." Take off strangeness, narrowness, and prejudices from our eyes through the light of knowledge, then we may see clearly what good there is in others, and be mutually helped.

Now, brethren, this is one of the things coming in the next age. Do you not hear the far distant rolling sound of that mighty motion? Now listen and hear the voice of Nada, the "Soundless Sound." Let us make up our minds and endeavour to prepare for the coming of the Kingdom of Peace, where the Spirit—"the Spirit of Altruism which brought us out of the Land of Selfishness, out of the House of Want, and out of the Bondage of Mammon of Unrighteousness,"—will reign forever.

### THE UNIVERSAL IDEAL

Raphael, when asked how he painted such wonderful pictures, said, "I dream dreams and see visions, and then paint the dreams and visions." As the ideals and thoughts of man characterize him and his activities, so the public sentiments of a society, the common opinions of a state, or the general ideals of a nation will give peculiarities to the society or the nation. What are the visions, then, that the present society is seeing, which will characterize the coming age? What are the dreams? The vision, the dream, the universal ideal of human society is peace, brotherly love. Men are tired of the savageness and the unprofitableness of war and conflict of all kinds. The world-wide movement of international peace is one of the striking signs of the awakening of human conscience and wisdom. Now, let us see how this universal ideal may be made an actuality in different branches of society, and judge what will be the things coming in the future age, when universal peace and human brotherhood, our new ideal, will control the hearts of men.

In our complicated social system with its commercial, political, economic, religious subjects, there are two main fields of operation for human activities.



vitality is to admix new elements, to supplement each other peculiar wants. In others words, a unification of religions is the vital question.

In the last forty years, the development of the science of religion and the progress made by psychology and psychic researches, have been the most striking features of human society. Religious men are, everywhere, laying aside old prejudices and narrow theological ideas, and working toward the unification of religions. It is the immanence of God, with whom we have to do, which is the all-pervading living principle and which underlies all religions.

While there is a strange phenomenon that the religion ceases to be the centre of things, and the great river of thought and action is passing by; down in the depth of the heart of society, there has already begun a huge motion of waves toward a certain centre. Yes, a mighty religious movement, though still not clearly visible, but none the less real, is that mankind in the exercises of its new-found intellect, freedom, is sweeping rapidly forward to a great unification or universal brotherhood, which shall embrace and blend all shades of religious opinions into one harmonious system. This is not an impossibility.

Look at Christianity and Buddhism, the two representative and widely different religions of the world; even they are approaching to each other. While the Oriental world has received the great influence of Christianity from the West, the "Light of Asia" also has enlightened, none the less, the hearts of the civilized people of the West. Philosophy and psychology to-day, tending toward Volitionalism, but whence comes this idea? Was it first spoken by Schopenhauer? Yes, in the West, but before him, we find the same idea in Buddhism. The origin of the idea of immanence of God in the New Theology is found also in the teachings of Buddha. Again, that spiritualism, so much spoken of now-a-days, and which forms a centre of interest for psychical researches, is a product of the same religion. The gift of scientific products and material civilization from the West has, thus, been amply returned by the East with its spiritual fruits.

Now, what is the greatest centre, toward which this mighty movement is advancing? It is the Infinite, the Spirit, the un-caused Cause of all existence. It is the God of Love, of Truth, of Life, and of Christianity. It is the Divine Life, the Will of Whole, the Unity of Self and myself of Buddhism. It is the Infinite, the Absolute, the Reality of Philosophy. It is the Way of Heaven of Confucianism. Yes, this God is life, activity, creation, progression, and evolution. If the Christian, the Buddhist, the Confucianist, the Monist, the Dualist, the Pluralist, the Rationalist, the Institutional, the Volitionalist and whatever "ist" could be united in one and the same broad view of God and the welfare

## THE COMING WORLD

This is a great era of unsettlement. We are unsettled, we are restless, we are longing for something unknown. Great thinkers and leaders are doing their uttermost to discover the best scheme for their countries, yet the exhaustion of ideas and principles is everywhere felt. We seek in the heavens for a sign, but find only darkness there, and the silence gives no omen. Alas! the central sun, the life-giving source, seems to have become totally eclipsed. Indeed, we are standing on the verge, or precipice of a tremendous transitional era. We can not yet foresee where changes should occur, where a new era should be born, where a new earth and a new heaven should appear. But this darkness is the darkness before the dawn. Lo! the morning seems to dawn and we can, faintly yet surely, discern some signs of promise. Now, let us lift our eyes and look far and wide, so that we may not miss even a single sign

### THE UNIVERSAL RELIGION

Do you say that the darkness in the spiritual world is yet too impenetrable for us to make out any signs there? Somehow the modern mind has come to distrust the popular theology of all churches of Christendom. There is a strange want of harmony between the ordinary views of life and the conventional religious beliefs. So is Buddhism with the Buddhist people. Old customs and morality have also lost their authority upon human hearts. On the other hand, 50 years ago, it was imagined that if society were run by the scientists, it would become perfect. But pure materialism has since collapsed. "Probably no defender of philosophical materialism could be found to-day among scientists of first rank." To destroy traditional, dogmatic, religious superstitions, science has done its valuable duty, but there is a limit for it to control society, and further it could not proceed. Thus science, philosophy, morality, even religions proper, have now apparently lost their hold. What does this mean? It means that they have already exhausted their resources and thus lost their spiritual energy to progress with the world and meet the newly arisen requirements of modern social life. If they are to stand thus independent of each other, but bound by dogmatic statements and dead forms, inherited from the past, then they are doomed. The world will not listen to them; and they have no message and no life to give it. Can they recover what they have lost? If they can, how? The only way for them to revive and regain the power and true

we experience when first we realize our object at the moment of attaining perfection. By such inspirations alone, we can form faith, which moves the mountain, or the will which always will discover the ways to achievement. Let the people try to experience the joys of this hard mental labour; when they should succeed, they would be amply rewarded.

If their frail physical constitutions annoy them, when they thus want to concentrate their whole beings and do the hard mental work, let them remember what Plato said, "the good soul improves the body." Health and disease are the results respectively of a regular or an irregular relation between the body and the mind. Once the harmony between them is obtained, the illness will disappear. But on the other hand, by proper care and bodily exercise, the blood, which is the fountain of life, can be purified. The pure blood greatly invigorates and strengthens the human system.

Now my young friends, and the future successors of Japan, if you can sever yourselves from the opposing forces, and free yourselves from all those bondages: — the bondages of the hereditary bad customs, selfishness, sensuality, confused ideas, low imaginations and weak bodies, etc., — then for the first time you will experience the strength of your will, the habitual centre of your personal energy. The free unconstrained activities of your genius and your noble personality will shine out. In short, you will become a changed, or what we call the converted man. You will be your own master, controlling your physical, intellectual, and spiritual faculties, which are now your well trained obedient servants, ready to serve at your beck and call. Reaching this point, you will find nothing too hard, or impossible to accomplish. Read your books, your living eyes will discern the truth between the lines. Study nature, behind the colors and forms, you will perceive the ineffable something, which the bards adore. To master science, philosophy or whatever subjects that may come to your way, is no longer a hard task. Becoming thus inspired by the ardent love of truth, nothing can prevent you from your enthusiastic exploitation. Fear and anxiety have already fled; for have you not awakened to the fullness of the power of the omnipotent, which is even within you? Thus and thus only, you can wear, in the midst of the fiercest struggle for a noble life, the crown of victory, and reign over your own dominion.

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whole soul.

Because of the bad habits of cramming and swallowing knowledge unmastered, are their minds not in a chaotic state? If so, let them begin from the beginning to rearrange their crammed up materials. Let them find in their mental fields, the centre of interest, around which they may arrange categorically the knowledge already acquired but not experimented upon, for future use. When the mental fields are in such an order and harmony, then the new life will burst forth, and it will become the centre of a new personality. The processes of mental digestion and assimilation will, then, be vigorously performed and rapid growth of the mind will become just as natural as in the case of a plant growing on a fertile field, after a warm spring shower.

Different individuals present differences in their ability toward harmonizing and unifying their thoughts. The great organizing genius is a man of concentration, habitually with vast fields of mental vision, in which a whole programme of future operations appears dotted out at once, the rays of foresight shooting far ahead into definite directions of advance. Without such magnificent, inclusive foresight of a topic, men are apt to stumble along, feeling their way, as it were, from point to point, and often stopping entirely.

In our present changing stage of society, it is inevitable for us to have many-fold tendencies and currents of thoughts striving and struggling for existence and power. While the progressive and dynamic tendencies are revolting against the formal and conventional; the Sociological and Empirical principles are fighting against Individualism, both broad and narrow, eccentric and moderate.

As to philosophy or religion, it is more complicated and subtle. No one denies, now-a-days, the panting of the soul after, and the thirsting for the Living Principle: yet every body knows that at the present situation of things, it can not be satisfied with the simple faith of mere Christianity, Buddhism, Confucianism; or pure materialism or spiritualism. In order to adapt one's self to the transforming and complicated society, one must have unprejudiced broad views and the ability to philosophize all the "isms"; and form opinions, principles, faith, convictions of his own. And this can be accomplished only by deep thinking, meditation, and intense concentration of the entire mental energy.

The work will be, at the beginning, very slow, tedious, and difficult, consisting as it does, in building up, piece by piece, a new set of intellectual, moral and spiritual habits. But there are always certain critical points here, at which the movement forward seems much more rapid and easy, just as in any practical accomplishment, and proceeds apparently by jerks and starts. We can never forget the joy and pleasure,

when Latin was taught with a little Greek.”

Yes, we too must change our basis of education; but before that we have to change the attitude of our student class. My young friends, you are even now labouring hard under your taskmasters. But are you comforting your weary hearts with the dreams of your glorious future, through the influence of your good family connection or through that of your friends, so that you may become cozily settled with a comfortable salary, besides your wife’s dowry, and with no worry nor anxiety for ups and downs of life? Woe unto you then! You are dreaming evil dreams. Do you not know that a single vacancy often attracts hundreds of applicants? Many of the poor applicants go on waiting till doom’s day. How many, Oh! how many young promising lives have been thus wasted by waiting! But what else can they do? They are powerless. They had been trained only for this, and not for making themselves independent and resourceful men, able to cope with the difficulties of life. Wake up my young friends, rise and free yourselves from those fearful powers of your soul murder habit. Determine to create independent position for and by yourselves. Be men of initiative, of strength of will, and with the habit of relying on self alone. Develop the powers in you, and cultivate your faculties so that you may adapt yourselves to the ever progressing environments, and gain control over your circumstances.

## 2. *Emancipation of young hearts.*

The strength of character and enthusiasm of a person is manifested only when the power and energy of his or her whole soul is concentrated and focused at certain points such as noble and high ideals, etc. No diffused and discordant feelings, ideas and sentiments can ever produce burning zeal, overwhelming energy or initiative genius.

Now, let me ask, are our students, both men and women, looking their future career squarely in the face; I say, are they achieving and pursuing the objects of their labour with free, pure, undivided hearts? Do they concentrate their minds so intensely that there is no room in their heads for any worry, fear, or anxiety of apparent obstacles in their way? Do not some unworthy affections, some anger, some evil habits vex them in their leisure hours, so that their mind’s attention is distracted and scattered? Why are there so many complaints about weak bodies and weak will? If our young generation is irritated and disturbed day and night, without the power on their part to protect themselves, this is indeed a slow but sure process of mental suicide. Nothing great can come out of such a people. They must, before all, be emancipated from all those illusions of their hearts. Let their higher activities drive out and exhaust their lower activities. Let them harmonize their feelings, so that the melody of Love may always be attuned and inspire the

instead of being developed and cultivated, those mental faculties of our young people are so destroyed, by cramming and parrot-like learning of all sorts of fragmental knowledge, whether or not they understand or feel any interest in them, that the mental appetite and digestion and power to take real nourishment for their minds become lost to them.

Relying principally on the State for their rise in the world, in the eyes of the Japanese youths there are only the government and the public schools. In order to gain admittance into those schools or to enter on an official career, however, examinations are the only gateway. So from youth up, the children of Japan are subject to burdens placed on them by task masters. That is to say, neither the schools nor the State can take in all candidates (who are ever multiplying in number) and have to select a few out of many. So the greater the increase in the number of candidates, the larger is the number of subjects added to the programmes of examination, in order to increase their difficulty. Thus we have come to have programmes of encyclopaedic variety and extent, which no human intelligence could possibly master thoroughly all alone.

How can the poor students pass those ordeals but by cramming and learning parrot-like all and every subject on which they are to be examined? What else can we expect from the graduates, trained under such circumstances, but that they know how to skim the surface of things? To swallow the greatest possible amount of superficial and ill-digested knowledge, only for the purpose of passing examinations, is their sole aim. And to impart, in as little time as possible, the fragmental knowledge on the programme, thus required, is the teacher's work. What is there to be called an education in all this? How can those who call themselves educators, possibly arouse their pupil's interest in their work? Such is the way in which our young generation is acquiring their most precious, indeed, indispensable knowledge, for their future career, at the cost, I may say, of their personality; yes, at the price of such powers as assimilation, reflection, observation, imagination, etc. This unsatisfactory state of things reminds me of a French humorist's remark: "You say that you have never gone to school and yet you are such an idiot."

But the ordeals of the student class do not stop here: there are the difficult classics, Chinese and Japanese, as well as modern foreign languages, which are of entirely different construction from their own, and which weigh heavily as inevitable burdens upon the shoulders of Japanese youths. The German Emperor said, "Down with Latin composition, say I; it is in our way, and makes us waste our time;.....We must change the base of our education, that base which is centuries old. It is the same old basis which did duty in mediaeval monastic education,

## THE ATTITUDE OF SELF-CULTURE

The sudden advance of natural science in modern times has brought on a new situation in human society. The world has launched on a career of everlasting progress which cannot be stopped. It is our privilege to live in such an age of tremendous movement forward and upward, provided that we adapt ourselves to the dynamic force of evolution and survive the struggle.

In order to adapt ourselves, as a nation, to the present environments, there are many fundamental problems to be studied, and reforms effected. One of the most important and urgent subjects in this connection, is the system of education, or rather the attitude of the young people of Japan toward their education or culture.

The intense desire for knowledge, the strong capacity for activity, and the faculty of keen observation, which are the sources of personal and spiritual powers, are abundantly found in the children; but as a rule, at the close of school or college days, all those fine qualities disappear. They often refuse to be transformed into actual knowledge or interest. Instead of living a life intense and struggling, the young people stop and lead only a calm and jog-trot kind of existence. Yet society hardly realizes the fact, and repeats the old habit, the type of the young being also the replica of the past — no progress, no spontaneous activity, no originality. Our present embarrassed situation is, therefore, due to the collision between the old system of education and the newly arisen requirements of modern social life.

Now let us look into the causes of these difficulties and try to remove them as best we may. It seems to me there are two chief causes, namely:

1. Soul murder.
2. Mental suicide.

One is the suppression from without of the sources of personal and spiritual power in young persons; and the other the cowardly self-suggestions and weakening tendencies within, which depress all their noble, daring spirit, and finally kill them. Let me dwell on these points somewhat.

1. *The environment in which the young generation of Japan is growing.*

Why does not the present School produce more enthusiastic, independent, self-relying young men; men fit to shift for themselves in the face of all kinds of difficulties and emergencies, and succeed in turning out more practical and energetic men than they are doing now? Because,

the 'Cherry and Maple' Association, whose members will keep up the spirit and principles of the institution." Now every effort made for helping this University, as for instance the gift of Mr. Morimura, his self-sacrificing spirit, his love of the country, shall energize the "Cherry and Maple" Association itself, and will live on and on through the Association even after Mr. Morimura's death. You are all members of this living body, the "Cherry and Maple" Association. Through your united efforts, the aims and principles of the institution will be carried out. This is my trust, my faith.

It is, however, no easy task to accomplish the aim of the University, the aim of education. It means the renovation of our customs, usages, traditional spirit, with thousand years' history behind them. I told Mr. Morimura the other day, that our nation would never be destroyed by outside disasters, however great, but that we might possibly be destroyed by the enemy within ourselves. It will be a task, this regeneration of the nation, more difficult than taking Port Arther. And this is your task. Be strong, be faithful, bear this heavy responsibility and try to walk with erect mien.

(“KATEI SHUHO” No. 14) December 31, 1904



added Mr. Morimura's former gift of 30,000 *yen*, thus bringing up the total permanent fund to 93,600 *yen*.

I am in hopes to get about 20,000 *yen* more in the near future, so that we shall probably be in possession of a permanent fund of over 100,000 *yen* before long.

I must in this connection try to impress upon you, students, of one thing, namely, that these various contributions were all accompanied by the heart and soul of each contributor. To give money for public benefit is no unmeaning thing. It means the gift of a soul. It means the offering of a spirit. I would have you take this lesson most deeply to heart. Before I conclude my remarks I must further call your attention to two or three things.

In the first place, I want to call your attention to the fact that the principles of our University are being gradually realized in actual facts. Our University aims at keeping itself in close touch with the home, the community and the nation. Among the organization committee there are statesmen, business men, officials, etc. These various classes of persons have worked together, not only by giving money but by giving heart and soul, in order to build up the University to its present scope and standard. You may see from this one fact that the University exists not for the sake of itself, but for the sake of the home, the community and the nation. Realize, therefore, your responsibility to the home, the community and the nation.

In the second place, we must try to become animated with unselfish consecrated spirit. To love the University, to love the nation, to be filled with self-sacrificing spirit — let these be your aim. Just consider, we have among our chief supporters Count Okuma, President of the Progressive party, Marquis Saionji, President of the Constitutional party, Mr. Kubota, Minister of State for Education, Baron Shibusawa, a foremost business man in the country and others of different professions. They differ in opinion, in politics, in station and in rank, but in their work for our University they act as one man. It shows they leave behind their private interests and opinions, when they meet to consult together on matters connected with the University. Be yourselves filled with the same self-sacrificing noble spirit.

In the third place, I want to impress upon you the greatness of your responsibility. Mr. Morimura said to me one day: —“I approve your scheme of establishing the department of pedagogy, but you are a mortal man, and if you should die, would not your principles be forgotten when other take your place?” I said to him: —“Even should I live on thirty or fifty years more, I could not by my solitary effort carry out the object of the University to completion. The real responsibility rests with

that he gave 500 *yen* on the spot.

I might multiply examples and tell you of the deep interest shown by other friends of the University, if I had time to do so. I can not, however, omit the case of Baron Utsumi, Minister of Home Affairs till about a year ago. Baron Utsumi, you remember, resigned his office on account of ill-health, and he is quite an invalid now, suffering from a lung disease. When I called on him a short time ago at his home in the city, I found him in a room with two or three fire braziers. In entering the room I found the air was close and consequently bad for his disease. When I pointed this fact to him, he said he knew it would be more comfortable if he used stoves, but that, in view of the thousands of our countrymen being almost daily killed and wounded, he preferred to dispense with stoves and some other comforts.

Now this Baron Utsumi, when I told him of the magnificent gift from Mr. Morimura, was most deeply touched, and said he would, if he were well, call on Mr. Morimura to thank him for the gift. Here is the Baron's letter to me with the promise of a five hundred *yen* gift; let me read the letter to you: —

“My dear Mr. Naruse:

“I am most deeply impressed with the magnificent gift to your University from the Morimura Homei-kai, for establishing the department of pedagogy. It seems to me that to carry into execution such a far-reaching scheme of education in the midst of the present great national emergency, is a thing to be congratulated not only for the sake of the University but also for the sake of the nation. It is a thing worth to be long remembered as a glorious event, adding to the Empire's glory. I pray you to make renewed and increased efforts to carry into realization the great underlying principles of the University, so as to satisfy the expectations of the benefactor (Mr. Morimura), thus at the same time contributing to the progress of the nation. I wish myself to make a small contribution of 500 *yen*, as a token of my congratulation for your great success. I would most gladly have come to attend the meeting of the Organization Committee and thank Mr. Morimura personally, if my health permitted my doing so. I regret very much I must satisfy myself with troubling you to convey these sentiments to Mr. Morimura as well as to the other members of the committee.

“I remain yours faithfully,

“BARON UTSUMI.”

Such then is the story connected with the raising of 61,600 *yen* for the permanent fund of the University. Then you remember there is 2,000 *yen* granted by Her Majesty the Empress. This 2,000 is deposited in the First Bank where the interest is accumulating. To these must be

Treasurer of the Organization Committee.

Both the Count and the Baron were greatly pleased, and on their initiative it was decided to convene a joint meeting of the building and education committees. At this meeting were present Count Okuma, Marquis Saionji, Baron Shibusawa, Mr. Saburosuke Mitsui, Mr. Iken Kojima, Mrs. Asako Hirooka, Mr. Shozaburo Dogura. In view of Mr. Morimura's gift, they unanimously came to the decision that they ought to raise among themselves, with the help of other supporters of the University, a much needed permanent fund. And as a result of this decision, notwithstanding the financial stress owing to the war, the sum of 61,600 *yen*, was raised in one week's time. Besides, I expect some twenty thousand *yen* more will come in in the near future. Now, ladies and gentlemen, the worth of these sums of money not only consist in their material value, but also in their moral worth. For these benefactors all gave their heart and soul besides their money.

In this connection I may mention the names of the chief benefactors with the amount given in each case; namely, Baron Shibusawa (present gift 5,000 *yen*, formerly 3,000 *yen*, together 8,000 *yen*), Marquis Saionji (present gift 500 *yen* formerly 500 *yen*, together 1,000 *yen*), Count Okuma (present gift 1,000 *yen*, formerly 2,000 *yen*, together 3,000 *yen*), Mr. Iken Kojima (present gift 300 *yen*, formerly 300 *yen*, together 600 *yen*), Mrs. Hirooka (present gift 3,000 *yen*, formerly 5,000 *yen*, together 8,000), Viscount Okabe (present gift 1,000 *yen*, formerly 500 *yen*, together 1,500 *yen*), Viscountess Okabe (present gift 200 *yen*, formerly 300 *yen*, together 500 *yen*), Mr. T. Yoshimura (present gift 1,000 *yen*, formerly 500 *yen*, together 1,500 *yen*), Mr. T. Yamamoto (present gift 500 *yen*, formerly 1,000 *yen*, together 1,500 *yen*), Mrs. Yamamoto (300 *yen*), Marquis Hosokawa (1,000 *yen*), Mr. K. Hattori (present gift 500 *yen*, formerly 500 *yen*, together 1,000 *yen*), Mr. K. Sumitomo (5,000 *yen*, formerly 10,000 *yen*, together 15,000 *yen*), Prince Iwakura (present gift 1,000 *yen*, formerly 1,000 *yen*, together 2,000 *yen*), Mr. K. Murai (present gift 3,000 *yen*, formerly 5,000 *yen*, together 8,000 *yen*), Baron Y. Iwasaki (present gift 10,000 *yen*, formerly 10,000 *yen*, together 20,000 *yen*), Baron H. Iwasaki, besides 50,000 *yen* already given, has promised to make another substantial gift in the near future, Baron Date (present gift 1,000 *yen*, formerly 500 *yen*, together 1,500 *yen*), Mr. J. Furukawa (present gift 5,000 *yen*, formerly 3,500 *yen*, together 8,500 *yen*). Besides all these there is another gift of 15,000 *yen*, whose contributor desires to remain unknown. There is also present with us to-day an English gentleman, Mr. Davies, who came to visit the University when the last meeting of the committee was taking place, and was so much impressed with the enthusiasm shown by the members present

contributed in aid of your university having from the first been in sympathy with the principles of your school, have come to think that in view of the great national emergency confronting us, our desire to serve the nation can be no better carried out than by contributing our fund in order to extend the scope and efficiency of woman's education. Deeply impressed also with the Emperor's Rescript granted to the Minister of Education, we have decided as a part of our service to the nation to contribute our fund for the establishment of the normal college in your University according to the scheme you have kindly shown us. The fund amounts to 55,000 *yen*, as may be seen from the list attached to this letter. We should feel gratified if this fund could partly meet the expenditure needed in establishing and equipping that institution.

"We are Your most humble servants.

"ICHIZAYEMON	MORIMURA.
"ISAMU	MORIMURA.
"MAGOBEL	OKURA.
"YASUKATA	MURAL.
"RYOICHIRO	ARAI.
"JITSUYEI	HIROSE.
"GISABURO	NAGAI.
"KOYATA	MOROKUZU."

Such is the history of this fifty-five thousand *yen*, given to us for establishing department of pedagogy, which will include a Normal College to which there will also be attached an Elementary School and Kindergarten. It is our intention to devote 50,000 *yen* for buildings and 5,000 *yen* for apparatus. Now Mr. Morimura's gifts to our university altogether amount to 90,000 *yen*, including besides the present 55,000 *yen*, his first gift of 30,000 *yen* as well as lands, books, &c.

Now 90,000 *yen* is not a large sum when placed besides some of the great gifts in America and elsewhere. But it is the largest gift ever made in this country for a school, and I may say that in my judgement it corresponds in its moral worth to a gift of millions so ordinarily made in the United States and elsewhere.

Besides, Mr. Morimura gave us, together with this large sum, his very heart and very soul. When I called on him the day after I received this letter, I was much struck by his humility, for he said: "This small gift of mine gives me much comfort when I think that thus I have sowed a seed, like a grain of millet, which shall long benefit the country; I shall be able now to die in peace." "I must thank you," he added, "for helping me to have this joy in my heart."

After this it was my pleasant task to communicate the glad news to Count Okuma and Baron Shibusawa, respectively the Chairman and

generously? The gentleman who in fact led the way is Mr. Ichizayemon Morimura, a member of the Organization Committee of the University. It was, I believe, a little before last Summer, that I called on Mr. Morimura at his home in Kobikicho. After I had finished talking with him on a subject concerning which I wanted to get his advice, he on his part wished to get my advice on a subject which seemed to concern him most seriously.

He said there was an association to commemorate his brother and son both deceased, and that this association, called the "Homei-kai," had some property. Now this property, it was Mr. Morimura's desire to spend for public benefit, in memory of his brother and son, who if they lived now would probably have done some service to the country. And it was also his desire that I should advise him as to the most useful way of spending that fund. I felt that a heavy responsibility was laid on me, and one day last Summer I carefully thought over the matter, taking strenuous care not to be swayed by my personal prepossessions or my special interest. At last I thought I got an inspiration, when I elaborated my scheme, which receiving the approval of Mr. Morimura became a concrete fact as you see to-day. When I had elaborated my scheme, for fear lest I might be in error through my personal prepossessions, I showed it to Count Okuma, Baron Shibusawa, Mr. Kubota, Minister of Education, Mr. Saburosuke Mitsui, Baron Iwasaki and others. They were all deeply impressed with Mr. Morimura's noble decision and thoroughly approved my scheme, whose leading principles were sketched in my article in a recent number of the University Magazine, under the heading "The Second Re-Generation and the Evils in Our Existing Educational System."

At this stage Marquis Saionji returned from his trip to China, — the Marquis you remember takes the deepest interest in this university. Marquis Saionji also thoroughly approved my plan, going so far as to say that the scheme I presented to his consideration was based on the most advanced and latest ideas among educationalists in Europe and America, and that if those ideas were carried into practice through Mr. Morimura's generosity, it will show that we can in some cases march in the front rank of the world's progress. After I had received the approval of these eminent personages, I finally laid my scheme before Mr. Morimura. Mr. Morimura on his part showed my scheme to the members of the "Homei-kai." And they all approving the scheme, I was favoured with the following letter:

"MR. JINZO NARUSE,

President of the Japan Women's University.

"Sir: We, members of the Morimura Homei-kai, while we have already

## PRESIDENT NARUSE'S SPEECH

Your Excellencies, Ladies and Gentlemen:

Let me thank you all for attending this function to-day, coming many of you so far and in this most inclement weather. With your most valuable assistance this institution has thus far made a rapid growth, but thus far it has been in the initiatory stage. But to-day we are met together to celebrate the formation and legal establishment of the board of directors, the trustees to whose hands all management and funds hitherto in the hand of the organization committee will be after this transferred. This is why I have invited you — your Excellences, ladies and gentlemen of the Organization Committee, gentlemen connected with newspapers and magazines who have thus far helped me, the faculty and staff of this University and you students — I wish with the help of you all to-day to celebrate this happy occasion.

Let me explain more clearly for the benefit of some of the younger students, what I mean by saying that the University has now entered on a new stage of existence. Hitherto the University was under the care of the Organization Committee, henceforth it will be under the care of the Trustees, the board of directors, who will be legalized under the operation of our Civil Code. Further, when the movement for the establishment of this University was first started, it was our first intention to begin the work of teaching when the fund collected should have reached 300,000 *yen*. As a matter of fact, however, the University was opened before the fund reached 300,000 *yen*. The money we had succeeded in raising up till two weeks ago barely amounted to 190,000 *yen*. But during the last two weeks the sum amounting to 120,000 *yen* was given us, thus bringing up the total amount of contributions to 310,000 *yen*. And as some more will probably be given us in the near future, I believe we shall be able to carry out our first intention of spending about 220,000 *yen* in lands, buildings and apparatus, and of keeping about 100,000 *yen* as permanent fund. I must tell you yet of one more thing.

In view of the great heroic time we now live in, we want to start a new department of this University, which we hope will permanently benefit our country. The more I think of this thing, the more am I impressed with the fact that it is a most wonderful thing to secure this result in the midst of the great war we are engaged in and the great drain it entails on the national economy.

What was the motive which led these benefactors to contribute so



# 英文論文



## 解 説

本巻、成瀬仁藏著作集第二巻には、明治三十四年（一九〇一年）四月の日本女子大學校開校時より、明治四十五年（一九二二年）三月までの成瀬仁藏の著作、講演、書簡などを主としておさめた。この期間は成瀬仁藏四十二才より五十三才までにあたり、同時にその創設にかゝる日本女子大學校は女子教育機関としての基礎固めが行なわれた。

この明治末期の十年間は、日本社会にとつても大きな激動の時期であった。日清戦争後、日本をめぐる国際状況は樂觀出来ない状態であり、いづれ始まるであろう日露対戦を予想して、政府は「臥薪嘗胆、富国強兵」を強調し、戦後経営にのり出していた。それは国をあげての官民一体の態勢づくりであり、この中で女子教育も新しい位置づけを得た。明治三十二年、高等女学校令が始めて公布され、良妻賢母主義が女子教育の基本方針となり、以後、天皇制下における家族国家観の成立と相まって、国家の基礎となる「家」を支えるものとして女子教育政策が展開していった。高等女学校は男子の中学校に相当するにも拘らず知的教育が軽視され、反面、家事・裁縫・礼法などの実用的教科が修身的、しつけの要素を伴いながら、より多くの時間をふりあてられていた。更に日露戦争後は、明治四十年の高等女学校令の改正によって年限の短縮・裁縫時間の増加などが計られ、同四十三年の大改正によって、実科高等女学校という家政科系の科目をより大幅にとり入れた女学校を発足させた。これらの改正の背後には日露戦争の勝利によって、国家的教育体制の整備がなされ、初等教育六年の義務化、更に就学率、進学率の上昇をみたことがあげられようが、同時に女子教育に対する良妻賢母主義教育の徹底化が計られたことは指摘するまでもない。しかし日露戦争後は帝国主義国家としての財政の膨張があり、経済界は不振をつづけ、国民生活のあらゆる面に影響と圧迫をもたら

していたので、明治時代を通じて礎き上げて来た繁栄への幻想や大国主義とは異つた面を露出させてきていた。教育の現場では、教育の墮性化、形骸化がみられ、女子教育においても「女学生の墮落」がしばしば問題となつた。明治四十一年、醇風美俗を奨励し、国運の発展を望んだ成申詔書が出されたのも、このような状況に対処した故である。

以上のような明治後期の女子教育の状況の中で創設された日本女子大学校は、当然、国の内外において注目をあつめ、且つ毀誉褒貶はなほだしいものがあり、不用論、時期早尚論が真向からあびせられることもあつた。しかし成瀬仁藏はこの状況に熱情をもつて立ち向い、創立運動中にかゝげた「人として、婦人として、国民として」女子教育を行ふという基本理念を日本女子大学校の中で、様々な試みの下に、具体化していった。それは一教育機関をこえて、日本の女子教育の向上、ひいては日本の教育の発展を意図したものと見えよう。そこには成瀬の長い女子教育の経験と、アメリカを中心とする教育研究の成果が生かされていった。このような実績を積みあげつゝ、女子の高等教育に對する賛同者の輪をひろげることに努力し、例えば明治二十九年より従来学内評議委員間における女子教育研究会、毎月会を拡大し、在京教育者、諸女子校々長ばかりでなく、政治家、実業家などを含めた三十余名による研究会としたり、北陸、関西、中国等への講演旅行を行つたりしている。勿論、明治末期の国内状況は順調に女子高等教育を伸展させ得るものではなく、日本女子大学校も含めて女子の専門学校は入学者数の停滞、不振をみせており、本校でも明治四十五年四月、国文学科の一時募集停止にふみ切らざるを得なかつたのが実状であつた。

本書は始めに単行本及びそれに準ずる論稿二点をあげ、以後は年度別にほゞ時期を追う形で所収した。書簡及び英文は第一巻と同様別掲とした。なお書簡は成瀬仁藏著作集第一巻出版後、第一巻に収めるべきものが、多量に見つかつたので、日本女子大学創立以前にさかのぼつて、これらを併せて集載した。

以下目次に従って解説する。

○『進歩と教育』明治四十四年十一月刊、菊版 二七六頁 實業之日本社

本書はこの期の唯一の単行本であり、その出版に至るまで、諸種の形で発表したものを編纂し、一書として出版したものである。従つて後の方に掲載した諸論と重複する部分が多い。しかしそれらも適宜、けづつたり、書き替へられたりしている場合が多く、本書によつて当期の成瀬仁藏の思想をまとめて知ることが出来るので重複をきらずに掲載した。

本書出版の年の春、日本女子大学校は創立十周年を迎え式典をあげたが、女子高等教育に対する一般の理解はまだ浅く、文部大臣の祝辞に辛辣な批判がみられるといった状況であつた。(『日本女子大学校四拾年史』一六〇頁) このような社会の現状の中で、日本の教育の向上を求め、女子教育の重要性を強調した本書は大きな啓蒙的役割を果たしていたと思われる。大正六年六月再版されている。

○女子教育 明治四十年十二月 開國五十年史發行所『開國五十年史』上卷所収

『開國五十年史』は上・下巻、二千頁に及ぶ大冊で刊行の理由はその例言に次のように書かれている。

本史の目的は我國現代に於ける進歩發達の源委、曲折及び其經過、變遷の跡を詳述し、以て殊文異域の海外に普く此特質ある曠古の事歴を知悉せしめんとするに在り。故に當初英文及び漢文を以て撰修したりしかど、其内容は凡そ孰れも新日本の建設、發展に關與せる諸名家が、各自ら經營盡瘁せる特殊の方面に就いて記述せるものを以て、亦汎く本邦に行はれしめんことを欲し、茲に邦文に成れるものを刊行せり。

いはゞ、開国以後の日本近代国家としての展開を、その掌に当った人々自身によって語らせるものであった。日清・日露の両大戦によって、国際的地位は向上し、近代日本の発展の現状を国内外に知らしめる必要性が生じていたのであり、特に日露戦争後の国内状況からいえば、開国五十年記念という劃期をとらえ、開国以後の日本近代化の歩みの顕彰を計ったといえよう。

上巻の執筆者は次の人々である。

開国五十年史論	大隈 重信
徳川慶喜公回顧録	同右
帝國憲法制定の由來	伊藤 博文
開國事歴	島田 三郎
明治の外交	副島 種臣
帝國財政	松方 正義
陸軍史	山縣 有朋
海軍史	山本 權兵衛
政黨史	浮田 和民
法制史略	富井 政章
法制一斑	鳩山和夫・阪本三郎
自治制度	清水 澄

警察制度

大浦 兼武

監獄誌

小河滋次郎・留岡幸助

交通及通信

前島 密

遞信事業

田 健次郎

鐵道誌

井上 勝

海運業

近藤 廉平

本邦教育史要

大隈 重信

明治教育史要

西園寺公望

教育瑣談

田中 不二麻呂

高等教育

加藤 弘之

民間教育

浮田 和民

商業教育

天野爲之・鹽澤昌貞

女子教育

成瀬 仁藏

歐洲學術傳來史

大槻 如電

説 解

この「女子教育」の論文において、成瀬は我国の女子教育の歴史を回顧し、特に近代以降の女子教育の向上に高い評価を与えている。しかし欧米の女子教育の實際が宣教師を通し、プロテスタント系の学校教育を通して、さまざまに日本によい刺戟を与えて来たことをみとめつゝも、教育は我国の實狀―過去及び現在に至る―にふさわしいものでなければならぬとし、日本には日本の女子教育があるべきことを強調している。なお、本論文及び次の「女子の教

育」は第一巻に収めた「女子教育」と同様、執筆者が別にあつたとも考えられるが、現在のところ明かでない。

○女子の教育 明治四十二年十月、大日本家政学会『家庭の栞 婦人文庫』所収 同会発行

同書の題目は「教育の巻」となっているが、掲載にあたって「女子の教育」とした。菊版、一六九〇頁の大冊である。編者の自序によれば

(前略) 我が國今や交を歐米諸國に訂し、世界文明諸國と相對峙し、相馳駢せざるべからざる位置に立てり。従つて一刻も國民の安眠を許さず。此の際に於ける我が國の婦人は、其の責任更に重大を加へたるものといはざるを得ず。これ一國の風俗、道義、體力等の増進は、多く之を家庭の力に待たざるべからず。而して家庭の良否如何は、一に繋つて主婦の双肩に在るが故也。實に強健なる國民は強健なる母體によりて造らるべく、青少年の風儀の振肅は善良なる家庭によりて期せらるべし。我が國運の消長が、我國の家庭と婦人の如何に關すること知者を待つて後知るべきにあらざる也。

客歲我が 至上陛下は、戊申詔書を下し、我が國民の嚮ふ所を示し給へり。吾人は此の聖詔に対し、如何にして奉公の聖意を致すべきか、思ふに國民各々其の業務を勉勵し、修身齊家の實を擧ぐるは、これ乃ち聖旨に副ふ所以に非ずや。果して然らば、我が國の家庭と婦人は、更に一層其の重任を負擔せることを自覺せざるべからず。(下略)

とあり、戊申詔書の發布を必要とするような日本の状況に対して、国運増進の一助として婦人の教養を高め、「家庭」の健全化を計るべく編纂したものである。なお当期は、出版事業が盛んな時期に当り、大部なものが出版される傾向と同時に、科学技術の専門書や実用書がかなり出ており、従つて家庭向の百科全書の類もよく売れ、本書はその縮冊

版といふべきものであった。

目次は次の通りである。

第一類 家庭の巻  
東京帝國文科大学教授  
正四位 文學博士

第二類 娘の巻  
前學習院教授

第三類 結婚の巻  
東京衛生試驗所長  
東京顯微鏡院長 醫學博士

第四類 主婦の巻  
日本女子大學校教師

第五類 産前産後の巻  
醫學博士

第六類 育兒の巻  
東京小兒科病院院長  
江東病院院長 醫學博士

第七類 教育の巻  
日本女子大學校長

第八類 禮法の巻  
實踐女學校校長 從三位

第九類 道德の巻  
文學博士

第十類 媪の巻  
三輪田高等女學校校長

第十一類 文章の巻  
日本女子大學校  
教師 文學士

第十二類 裁縫の巻

和服の部  
東京裁縫女學校校長

洋服の部  
實踐女學校裁縫科主任  
女子美術學校教師

第十三類 茶の湯の巻  
貴族院議員 子爵

第十四類 生花の巻  
學習院女學部講師

井上哲次郎

安井哲子

遠山椿吉

松浦政泰

吾妻勝剛

瀨川昌耆

成瀬仁藏

下田歌子

遠藤隆吉

三輪田眞佐子

鹽井正男

渡邊 滋

伊澤みね子

松平直敬

山下寅吉

第十五類 音楽の巻

前東京音楽學校教授  
東京音楽院長

天谷 秀

第十六類 料理の巻

大日本割烹學會會長

石井泰次郎

第十七類 手藝の巻

刺繡科

共立女子職業學校教師

平木平八

編物科

〃

豊原繁尾子

造花科

〃

金子支江子

成瀬仁藏の所論は、幼児期の教育より学校教育修了後の問題にいたるまで、いはば女子の生涯教育について語っており、婦人の教育の向上は世界の趨勢の赴くところとしてその理想論を述べているが、諸家の論や家庭生活の手引などを単に収集羅列したこの冊子では、異色の論となっている。

○日本女子大學校創設期（一九〇一・二年度）二十五項

ここには明治三十四年四月から同三十六年三月までの諸論稿をおさめた。明治三十四年四月廿日、高等学校入学者、二八八名、大学部入学者、二一二名を含む、千三百名の来会者を前に行つた「日本女子大學校開校の辭」をはじめ、二十五項に及ぶ。この二年間は校舎の増築をはじめとして学内の整備に慌しく、短期間に校内の様子が次々に変わるという状況であつた。同時に創立期の熱気は各方面にみられ、明治・大正期に東都の呼物の一つとなつた運動会なども始められている。運動会は体育教育の重視の一つの表れでもあつた。

成瀬の論稿に流れているものは強烈なナショナルリズムである。しかしそれは「偉大なる」國民を期待するナショナルリズムであり、その國民の「モデル」たるべきものとしての自覚を学生に求めた。従つて、自己育成の方法、自立へ



の禁めを基礎として社会的要求に応じ得る卒業後の展望を如何にして得るかが熱心にとかれ、組織としてもそのような校風を樹立するよう努力している。

なお、「女子と教育」には「上」、「女子教育雑感」には「一」の符号が附されていたが、その後に続くものはないので、符号は削除した。従って内容は中斷の形となっている。

○明治三十六年度（一九〇三年度）七項

日本女子大學校も創立後二年を経過し、教育機関としての組織化が計られ、新しい試みも制度化に向った。教育環境の整備や教育実践に主力が注がれた故であろうか、この年は比較的発表されたものは少ない。

四月より予科制度をおき、又、本校との連絡校として同志社女學校、廣島女學校、三輪田女學校、梅花女學校を定め、無試験入学者を入れることとなった。五月には学内の実状を知らしめる為に「學報」第一号を発行した。「時弊を論じて女生諸子に告ぐ」はその創刊号に所載された論文である。当時全国から集っていた寮生の中には夏季休暇中にも帰らず寮に止っているものがあつたが、その間自ら、寮は研究寮、修養寮の色彩を帯びるに至り、夏季寮が、そして寮自体が校風を形成する重要なファクターとなつていった。

また、第一回の卒業生となるものを中心として、卒業後の同窓会組織についての検討がはじめられ、桜楓会の名称を定め、十二月二十日、桜楓会大会を開催、仮規約の発表を行った。翌三十七年一月八日、会長となつた成瀬仁藏より桜楓会の理想、使命を表した桜楓樹（口絵参照）が示され、その活動のあり方の基礎が定まつた。この第一回の卒業生を出すにあつて「自奮自修」「自治自制」（「第一回卒業生に告ぐ」の言葉）が強調され、奨励された。

この間、明治三十六年三月に出た専門学校令に準拠するため、諸準備をととのえ、同三十七年三月一日認可をうけ

た。

○明治三十七年度（一九〇四年度）二十三項

この年は日本女子大學校にとって第二の誕生の年でもあった。専門学校組織となつて新年度を迎えたが、森村豊明會の大きな助力によって、新しく教育学部を設置することと共に、日本女子大學校財団法人の組織化が計られた。翌年五月二十七日財団法人の法的手続を終了し、財政的基礎も一応固まるに至つた。

一学内では第一回の卒業生百二十名を送り、研究科が設置され、麻生正藏学監が欧米へ女子教育の視察の為出發した。各学部の中に研究会が生まれ、体育會、牧畜會、園芸會の活動がみられた。この年二月、勃發した日露戦争に対しては、赤十字社を通じての綑帶製作や義勇艦隊建設の為めの帝国海事協會への寄附活動が行なわれた。

桜楓會は発會式をあげ、「家庭週報」を發刊（六月二十五日）、家庭部、教育部、社会部にわかれて研究活動を行い、商業・銀行・牧畜・園芸・新聞などの實際活動を展開した。

この期の論稿には「我國の教育に於ける一大缺點」或は「第二維新を論じて我國教育の宿弊に及ぶ」などがあり、日本における教育の現状について鋭い批判が述べられ、女子教育育成を力づく強調したことが注目される。

なお、「經濟的品性の必要」の前書は次のようにある。

第一回卒業生の出づるとともに、わが櫻楓會に於てはその事業の一つとしてわが校に實業部を設置せんことを企てたり。されどかゝることは未だわが國女子に習はざることとなれば、注意の上にも注意して起さざれば、實業を益せんとして却つて實業の妨げをなすことなきにあらずとなし、この道には經驗も深く、且つはこの校の上にはたゞならぬ親しみある森村市左衛門氏を顧問として、凡て指導を仰ぐこととせり。一日氏の櫻楓會員を訪はれ

たるを幸、或はわれ等の疑問をとひ、或は有益なる經驗談を伺ひぬ。左の一篇はその席上に於て、成瀬校長の述べられたるものなり。

○明治三十八年度（一九〇五年度）二十八項

この年度は財団法人の組織化もされたことであり、教育学部、図書館・附属小学校、幼稚園、桜楓館の新築で校内は活気にあふれていた。

成瀬仁藏の諸論も、旧態依然たる女子高等教育無用論に対応すると共に、日本女子大学校の教育を核として「円満なる教育」という全人教育を目的として自学自習、実力養成の教育を進めた。この年度はこうした教育をうけた卒業生の社会的な活動への参加を促す力づよい期待が述べられており、且つ、そのよりどころの場となる新しい家庭観（「家庭の意義」他）及びその活動の源泉たる精神的態度（「精神的生命」他）について説く処が多い。

なお、「自然と教育」は同一内容で「婦女新聞」二七五、二七六に掲載されている。

○明治三十九年度（一九〇六年度）二十二項

この年度より教育学部・小学校・幼稚園が設置されたが、滞米中の教育研究を参考として、知的偏重でない、実物教育・手工教育をとり入れた教育法が採用された。又軽井沢三泉寮が三井三郎助の寄附により開寮、校地の拡張と寮舎の新築なども行われた。この年、日本女子大学校の教育実績にもとづいて、毎月会が再組織された。前述の様に毎月会は女子教育に関心ある人々を多く集め、不振に陥ろうとする女子教育の向上を計る為の企画でもあった。『日本女子大学校四拾年史』によれば、この時の参加者は次のような人々であった。「校長成瀬仁藏、學監麻生正藏、總理

解

大臣西園寺侯、文部大臣牧野伸顯、大隈伯爵、岡部子爵、久保田讓、兒島惟謙、森村市左衛門、村井吉兵衛、女子高等師範學校主事篠田利英、府立第一高女校長伊藤貞勝、同第二高女校長林吾一、明治女學校學監福迫龜太郎、日本女學校學監山根勇藏、香蘭女學校校長橋政太郎、女子高等實習女學校山脇房子、同舎監久芳周子、日本橋女學校長田中正尾子、女子英學塾長津田梅子、成女學校學監嘉悅孝子、實踐女學校副校長青木文藏、東京女學館長西田敬正、三輪田女學校教頭三輪田元道、高等師範學校長嘉納治五郎、同教授下田次郎、早稻田大學學監高田早苗、慶應大學長鎌田榮吉、帝國大學教授文學博士井上哲次郎、同元良勇次郎、同松本亦太郎、同理學博士長井長義、湯本武比古、戸川安宅、文部省視學官中川謙二郎、文部省普通學務局長心得野尻精一、總理大臣祕書官山下芳太郎、横井時雄、大岡育造。」すなわち、単に教育家ばかりでなく、学者、政治家、実業家などその幅はひろく、日本女子大學校の女子教育における位置を知ることができるが、この会を通じて女子教育の必要性に対して広く意見を聞き、又理解を深め、女子教育を振興しようとしたのであり、その熱心のほどをうかがうことが出来る。以後、翌四十年に二回、四十二年に一回、四十三年に三回、四十四年に二回と開催されている。毎回様々な問題がとりあげられたが「女子高等教育と人口問題」「女子の結婚年齢について」「家族制度と個人主義との調和」「女子の人格教育と高等専門教育」「女子高等教育の程度」「官立と私立學校の關係」等がその主なるものであった。成瀬仁藏は「女子高等教育に對する意見」を二回にわたって述べている。このような女子大學校教育に對して皇室或いは宮家關係者等の関心が高まり、來校の機会も多く、それを記念して翌年四月記念誌「三つの泉」が出てゐる。

この時期の最も長期にわたった学生に對する講演に「印象と發表」がある。日本の婦人の最たる欠点として、「発表」能力の欠除をあげ、その育成について語ったものである。なお「三泉寮の開寮兼閉寮式に於て」は談の大略である。

○明治四十年度（一九〇七年度）十五項

この年四月、国文学部を改称して文学部とし、寮舎五棟の増築、香雪化学館の建設などがはじめられたが、むしろこの時点からしばらくは、各学部、各機関の充実、教授法の改案など、内容の革新を計る方向に向った。国文学部を文学部としたのもその一であり、人文史講座がその中心におかれた。当時他に人文史を講ずる処なく斬新な学科の一つであった。

「国力の荒廢を如何にかすべき」においてのべられた教育の荒廢への指摘は、とりもなおさず日本女子大學校の教育向上のためのばねであり、この間、知的研究の充実、主体的態度の確立などがくりかえし強調されている。

この年、前掲の「女子教育」（『開國五十年史』所収）も書かれているが、桜楓会から、『講演集第一』（菊版四七八頁）が出され、これまでの講演を二十七項掲載して発行した。本書のはしがきは次のように記されている。

成瀬先生は女子教育に従事し給ふ事、二十有餘年、至誠ただ國家の前途を憂へて、日夜心身を碎かる。世は維新の大業に社會の事々物々凡て面目を更らたにしたるに際し、獨り依然として女子は昔時の天地に眠れるを慨嘆し、これを醒し、起たしめずしては、いかでか國家永遠の進軍を期するべきと。乃ち日本女子大學校の講堂に於ける實踐倫理を始め、其の他の講演は規定の課程を授けんとあらず、また字義の解釋、學說の傳授にもあらずして、言々これ汲みて以てわれ等が生命の泉となすべし。先生は決してわが講堂を閉鎖するを喜ばれず以て片時も早く女子の覺醒せん事を待たる。ただ先生の一身、薰陶に、經營に、内外に亘り寸暇あるなし。わが櫻楓會は之れを遺憾とするや久し。先生の志ある所に添ふは、畢竟櫻楓會の使命なり。是に於てか文辭を借りて、之れを發表する事の、最

も女子に適當にして、又比較的誤解を傳ふるのを憂ひなく、且つ先生の宿志を不滅にするの道なるべきを信じ、講演集刊行の必要を思ふ事切なりき。

恰もよし、日本女子大學校及び櫻楓會に、緣故淺からざる廣岡淺子刀自、久しく繁劇の間に奮闘せられ、齡既に耳順に近うして、事業稍その緒につかんとす。即ち今夏始めて輕井澤に閑散の境を得て靜かに過去の經驗に照し、世道人心の指導誘掖の重んずべき事を痛切に感ぜられる。依て成瀬先生の講演を編集し、自ら資を投じて之を上梓せん事を思ひ立たる。われ等はその好意を感謝し、即刻、誰れ、彼れの古き筆記を筐底にあさり、文詞を補綴し或は既刊の日本女子大學校學報、家庭週報、櫻楓會會報等より拔萃し、其の原稿は積んで尺餘に及べり。然るに悲しい哉、理解は人格の程度に比例す。われ等の幼稚する頭腦を通じて記せるもの、一つとして先生の眞意を完全にあらはせるものなきを恐る。悉く校閲を乞はんか、さらぬも乏しきを憂ふる先生の時の奪ふをいかにせん。此に於てか尺餘の原稿中より、更にその骨子に於ては誤りなきを信ずるもののみを選び、此處に第一稿として發刊するに至れり。

此の篇を分ちて、或日の演説、時代の教育問題に對する主張、日本女子大學校教育主義の一端、家庭問題及び雜の五項としたるが、之悉く日本女子大學校主義の一端を發表したる外ならず。たゞ見易からんが爲、講演の種類によつて、聊か分類を試みたる迄なり。

終りに一言加へんと欲す、この編纂を企つるや、專念、之に當るの人なく、一方に職務を負へるものが、寸暇を割きて從事せるもの、字句の洗練と、全篇の統一を缺ける點あるを、敢て看過するの止なきに至れり。なほ、分類の必要上、講演は頗るその順序に前後したり。附記せる目次を参照せられんことを。

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或日の演目（六種）

時代の教育問題に對する主張（五種）

日本女子大學校教育主義の一端（一一種）

家庭問題（二種）

雑の部（三種）

なお、「世界漫遊の結論」はこの年六月下旬から十一月十一日まで欧米漫遊の旅に出た三井三郎助（当時本校監事）、同夫人らの日本女子大學校豊明館における帰朝歓迎会（同十五日）の席上で述べられたものである。

○明治四十一年度（一九〇八年度） 十七項

日露戦後、資本主義經濟の展開の中で、国民の間でひろがっていった個人主義的な快樂主義、官能主義は奢侈的傾向をつよめ、一方社会主義思想も台頭のきざしをみせた。政府が十月、戊申詔書を發布し、国民教化のよりどころとしたのもその対応策であった。高等教育を受けようとする女子も浮華輕兆の快樂の一端を荷うものとみられ、小松原英太郎文部大臣は地方長官に對する訓諭の中で、女子高等教育無用論と解せられる發言をし、女子教育は反動的な兆をみせてきた。この文部大臣の發言には成瀬校長自身が出向いてその真意を正したことが、「天長の佳節に際して戊申の詔勅の御趣意を仰ぐ」にみえているが、要請に応じて十一月五日、日本女子大學校を訪問した際の文部大臣の訓示は略、同様のものではあったという。（『日本女子大學校四拾年史』一四九頁）

女子教育に對する世論の厳しい批判の中で、この年度、成瀬が強調したことの一つに、前年度来しばしば言及して

来た大学拡張がある。成瀬の大学拡張は単に知的教育のみではなく、時に応じて経済的必要や、精神教育に及ぶものであり、学校と家庭と社会の有機的な関係の中に大学をおいたものである。このような教育を実践にうつす構想は豊かであるが、先づ婦人図書館の整備、女子大学講義録の発行からはじめられた。特に後者は桜楓会内に日本女子大学通信教育會を設置し、九月十六日、都下の新聞、雑誌関係者を招いて計画を発表した。この時の席上の談話が「女子大學講義紹介の辭」である。講義録は翌年四月第一冊が発行され、明治四十四年三月、第一期が完了したが、その間、入会申込者六七六二名に及んだ。同時に機関誌「家庭」も発行された。

第二に特徴的なことは一般世論に対応する意味でも、日本婦人の模範たるべき理想の人格の養成と専門教育の充実を意図している点である。「教育の目的は学問に自由を与えることだ」とも述べ、思想的にも経済的にも眞の自由をもった知的な婦人が生まれることによって、日本の将来も開けていくと期待している。

言うまでもなく、桜楓会員に対してはその具体像や実践の範となるべく奨励することが大であった。

「大學擴張」は婦女新聞四三三〇四三五号と四三七〇四三八号にほぼ同じものが掲載された。

○明治四十二年度（一九〇九年度） 十五項

前年度と同様、自立自修の教育奨励と大学拡張についての論稿を中心に展開し、より積極的な社会活動が奨励されているように思われる。前掲の「女子の教育」（教育の巻）が『婦人文庫』に所載されたのもその一端である。

○明治四十三年度（一九一〇年度） 十二項

「我が教育界を襲ひたる大反動と女子教育の前途」などにみられるように、女子教育は厳しい状況の中におかれてい



たが、これはあくまでも一時的な過渡状況という認識の下にこの難関の中で、努力せられた。この年教育学部家政科第一部、第二部の卒業生は家事科中等教育免許が取得出来ることとなり、後の師範家政学の前身となった。又この四月から井上秀を中心として家政学部の刷新が計られた。井上秀は本学第一回の卒業生であり、明治四十一年五月、成瀬仁藏の要請によって、ニューヨークのコロンビア大学の家政科に入学し、アメリカの諸州及び英国の諸学校家政学の動向を視察して、この春帰朝したばかりであった。

一方、この七月より英文雑誌「THE LIFE」が英語の学習と共に、広く世界思潮に接するを得るとの目的で刊行された。第三号からは「THE LIFE AND LIGHT」と改題され、成瀬仁藏、新渡部稲造、浮田和民を主幹とし、英文科出身の上代たのが編輯事務に当って警醒社より発行された。始めは月刊、後に隔月刊で第六号（明治四十四年七月・八月号）まで続いた。巻頭に主幹諸氏の論説が掲げられ、世界思潮・宗教・道徳・社会・教育・家庭・文芸・美術・人物スケッチなど、海外各誌からのさまざまな記事が引用されて掲載された。これらにのった成瀬の英文論説は印刷の都合上、本書の後の方にまとめてある。

なほ、この年、著作集第一巻に収めた「MODERN PAUL IN JAPAN」（一八九三年、於米国出版）を警醒社より英文のまま復刻した。

女子教育の発展を願って、この八月には北越に講演旅行が計画された。同行は澁澤榮一、森村市左衛門等であり、越後の柏崎から新潟・加茂・新津・高田・長岡・上諏訪・長野などをへて帰京した。（北越における女子教育奨励の巡回講演」参照）、この時の講演内容は翌明治四十四年五月、『女子教育問題』として塘茂太郎編、菊版七二頁の小冊として精美堂より出版された。緒言及び目次は次の通りである。

明治四十三年盛夏の候、日本女子大學校評議員にして財務委員なる澁澤男爵、森村市左衛門の兩氏は、成瀬同校長と共に女子高等教育を奨勵せんがため、八月四日東京を出發し、新潟長野の各地を巡歴して講演を試み、同じく十日歸京せられたり。時恰かも三伏の炎暑人は皆山間に暑を避け、海邊に涼を趁ひ、優游休養に餘念なきに、古稀を超えたる老軀を提げ、二週の間南船北馬の勞を厭はれざりしは、畢竟其所信に忠實なるの致す所なりとは云へ、眞に國家の前途を憂ふる赤誠の逆れるに由らざんばならず。宜なり致る處豫想の外の盛會を見て、人心を感動せしめたることの深甚なるや。余幸にして一行に随ひ親しく其狀況を目睹し、感激禁ぜざるものあり。歸來其筆記を集めて此小冊子を編み、以て同好の士に頒つと云ふ。

(明治四十四年初夏 日本女子大學校幹事 塘茂太郎)

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商業道德と女子教育

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### 第二編 於長野縣講演

國民教育と實業家

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商工業發展の基本

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男爵 澁澤榮一君

まだ女子教育に対する理解が充分でなく、まして高等教育は無用であると考えている地域への啓蒙的な活動であつたといえよう。

○明治四十四年度（一九一一年度） 九項

此の年、創立十周年を迎え、四月廿日廿一日と記念式を挙行するとともに、祝賀会を催し、五月には大阪、京都、神戸、岡山で女子大學校創立十年報告会が催された。一行には澁澤榮一、森村市左衛門、大隈重信らが加はり、応援した。

同時に『日本女子大學校の過去現在及び將來』（菊版二百余頁）の記念出版がなされた。

目次の概略は次の通りである。なお、口絵の学校全図はこの書に附されたものである。

第一篇 過去の閃光

第一章 設立の由來

第二章 設立の準備

第三章 設立の趣旨

第四章 設立當時の狀況及び其後の發展

第二篇 現在の一瞥

第一章 本校教育の主義及び方法

第三章 評議員及び教職員

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第五章 入學退學及び休學の規定

第六章 寮の組織目的及び寮規

第七章 在學費用

第八章 設備

第九章 生徒の自己教育

第十章 櫻楓會の現状

第三篇 將來の希望

第一章 希望の三方面

第二章 第一方面の希望

第三章 第二方面の希望

秋には前掲の『進歩と教育』も出版された。この年の論稿も、婦人の覚醒と行動とに期待するものが多い。

### ○書簡

(一)万寿枝夫人宛書簡、渡米して間もなくの書簡であり、京都府上京十一組日比砂門町十一番地、河村貫藏氣付となっている。河村家は夫人の親戚に当る。この春、夫人は入院手術（病名不明）をうけ、病気がちであった。「他之助」は夫人の弟、服部他之助のこと。服部他之助は文久三年一月生、京都同志社に学び、明治十七年～同二十二年まで米国で植物学を専攻し、同志社教授、農商務省技官をへて、學習院・日本女子大學校教授となった。義弟でもあり、成瀬仁藏のよき理解者、協力者となられた。「加藤馨之助夫人」は新潟の人で、成瀬仁藏の教子で、当時京都にあり、夫人の看護によくあたられた方である。治療費その他については、前神醇一他多くの人々の助力を得られ

たが、一方で帰京をうながす人々もあった。夫人については本著作集第一巻参照

(二) 麻生正藏宛書簡、始めの二通は白木姓であり、渡米前のものと思われる。(2)の書簡の難田千壽は新潟女學校を経て、東京女子師範學校を卒業、日本女子大學校の教鞭をとり、明治四十一年死亡、同年度の「捧げられたる生涯」「生命の帰趨」はその死をいたんでの成瀬の講演である。(3)より(25)までは、日本女子大學校創立運動中の書簡かと考えられる。麻生正藏と一体となって当時の政界、財界の人々を説得しながら、設立運動に情熱を傾けられた経緯がよく表われている。(4)は『女子教育』の出版に関するもの。(26)より(29)までは日本女子大學校創立以後。学内の動きの他、「女學雜誌」に関する記事などがみえる。麻生正藏については本著作集第一巻参照

(三) 土倉庄三郎宛書簡、土倉庄三郎は奈良県吉野郡川上村の旧家に天保十一年生れ、家業の植林事業を發展させ、同時に公共事業にも力をつくした。一方、自由民権運動や教育事業に理解を示した。成瀬仁藏との関係はその子女を梅花女學校に入学させたことから始まり、日本女子大學校の創立に廣岡淺子と共にその財政的責務を負った。本書簡はその間のものと思われる。以後、日本女子大學校の評議員をつとめた。大正六年七月、危篤の電報に接し、成瀬仁藏は吉野に飛び、葬儀に弔詞を捧げた。(土倉祥子『評伝土倉庄三郎』参照)

(四) 玉木直子宛書簡、玉木直子は新潟市三条に生れ、新潟女學校、梅花女學校、日本女子大學校(家政學部)と成瀬仁藏の董育をうけ、明治三十七年第一回の卒業生となった。附属高等女學校で教鞭をとり、家政學部の料理を担当し、同時に寮監をつとめた。明治四十一年以降は寮監を辞して本学教授の側ら校長宅の家政管理者として万端事にあたった。収載の書簡によって、日常の成瀬の一面を知ることができよう。(桂花会編『玉木直子先生』参照)

(五) 堂本松枝宛書簡、麻生正藏の甥(兄の子)麻生朝治のことを依頼したもの。朝治はアメリカで森村組に勤務した。堂本松枝については不明。

(六)井上雅二宛書簡、足立雅二は兵庫県水上郡菅原村の旧家に明治九年に生れ、早稻田専門學校を卒業、姻戚関係でもあった井上秀と明治二十八年結婚、明治四十一年韓国にわたり、韓国併合前の政府の出先機関で働いた。その間の書簡である。上海東亜同文会気付宛である。日本の貿易発展の為海外で働き、大正十三年代議士、終戦時の鈴木貫太郎内閣の顧問ともなった。

(七)井上秀宛書簡、兵庫県水上郡船城村に、明治八年に生まれた。京都府立第一高女卒業後、足立雅二と結婚した。日本女子大學校(家政學部)第一回の卒業生として、明治三十七年卒業後すぐ教鞭をとり、桜楓会幹事長となる。明治四十一年五月より同四十三年三月まで米國で家政学、教育学、社会学、経済学などを学んで帰朝した。その当時の書簡である。家政学部建設に力をつくし、昭和六年、第四代の校長に就任した。(『日本女子大學校四拾年史』)

『日本女子大學學園史二』『井上秀先生』など参照)

(八)佐々栄子宛書簡、明治四十二年、家政学部第五回卒業生、後、富田性となる。

(九)富山貞子宛書簡、明治四十二年、教育学部第六回卒業生、後、船津姓となる。『成瀬先生追懷錄』に所載の船津イ「永久の感化」には卒業時、「吾嘗終日不食終夜不寝、以思無益不如學也 己酉 泉山誌」の句を写真の裏に書いて渡されたことが記されている。

(十)上代たの宛書簡、鳥取県大原郡春殖村に明治十九年に生る。明治四十三年日本女子大學校(英文学部)第七回卒業生、卒業後、英文学部予科の教授となり、あわせて前に触れたように英文雜誌“LIFE AND LIGHT”の編輯主任となる。その頃の書簡である。以後、米國及び英国に留学、英文学を専攻、英文学部長などを経て、昭和三十一年第六代の学長に就任した。(『上代たの先生米寿記念英米文学論集』など参照)

以上明治年間の在学時代或いは卒業後の学生に対する書簡は、成瀬仁藏の教育者としての温情あふるゝ一面をみる  
ことが出来る。当時の日本女子大学校の卒業生はエリート中のエリートであり、選ばれた婦人達として成瀬の期待  
も大であつたろうが、そこには、こまやかな子弟の交流がみられる。

○ PRESIDENT NARUSE'S SPEECH (明治三十七年)

専門学校組織となつた事情と森村氏を中核とする多くの人々の助力について述べ、家庭と社会と国家の密接な関連  
の中に日本女子大学校が存在していることを自覚すべきことが述べられている。

○ THE ATTITUDE OF SELF-CULTURE (明治四十三年)

自己開発の必要性について力説されているが、それはまさに変わりつゝある社会を認識し、自己の生涯教育に返つる  
ものとして述べられている。

○ THE COMING WORLD (明治四十四年)

望ましく社会について述べたもの。宗教のあり方への批判、日本と西洋の比較などについて言及している。

○ THE UNFOLDMENT OF GENIUS (明治四十四年)

人間の本質的なもの、霊的なものを開発する必要性に教育について論じたもの。

○ THE BALANCE OF POWER BETWEEN THE EAST AND THE WEST (明治四十四年)

西洋と東洋との勢力の均衡について述べ、国際的平和統一について言及したもの。

○ THE RHYTHM OF LIFE (明治四十四年)

人間生活における、或いは人生におけるリズムの重要性について述べたもの。

(追記) 本巻も道喜美代学長はじめ委員会の諸先生方の御協力と御励ましを得てここに発刊することを得た。厚く感謝申し上げる次第である。しかし、残念なことは、著作集委員会顧問であられた西原慶一先生が昨年十月十九日逝去され、本巻を御目につけられなかったことである。先生には第一巻以来、様々な角度から御助言をいただいております、その温い御励ましに深謝の他はなかつた。先生の御温顔を偲びつゝ御冥福をお祈りしたい。

日本女子大学女子教育研究所員の真橋美智子さん、非常勤の国吉瑤子さんを中心として、松平慶子さん、三宅ゆかりさんの諸姉にも校正その他多大の協力をしていただいた。第一巻にひきつづき、大日本印刷株式会社に印刷を御願したが、担当の佐伯安江氏には特に御世話になった。こゝに記して厚く御礼申し上げます。

(中 崑 邦 記)

昭和五十一年一月



# 日本女子大学創立七十周年記念出版分科会

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