

# THE AUTOBIOGRAPHY

OF

BARON CHŌKICHI KIKKAWA

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Ed. by

HIS SONS.

TOKYO, JAPAN.

1923.



1875  
Chauncy Hall School,  
Boston.



1883  
Harvard College,  
Boston.



1889  
Secretary of the Legation,  
Berlin.



A Few Years  
before  
His Death.

Reasons for writing } The reason for writing my auto-  
my Autobiography } biography is to let my children  
know what my thoughts and motives were, to warn  
them against my errors, and to let them profit by  
my experience. If I were certain of being able to live  
until all my children should reach the age of  
understanding, I would prefer to guide and advise  
them, and transmit my will by the living voice,  
but as that certainty is not granted to mortals, I am  
compelled to use this means to attain my object. I have  
thought of making a will and indeed have attempted  
it but I came to the conclusion that I was not  
gifted enough to foresee and provide for all contingencies,  
and that a will unwisely made might be worse than  
useless. I have therefore decided to write down the chief  
events of my life and incidentally make comments  
on them, setting down my motives and experience in  
each case, so that my children may, by studying my life,  
find a guide to theirs.

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in English } is that it is the easiest language  
for me to write in.

Necessary imperfect } As this writing is intended for no  
lens } eyes but those of my children, I shall  
not take pains to chose my language, to follow strict  
sequence of events, nor to keep a proper balance between  
the various parts.

My } I was born at Pencksan on the evening of the  
birth } 31<sup>st</sup> of the 12<sup>th</sup> month of the 6<sup>th</sup> year of A.D.

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# THE AUTOBIOGRAPHY

OF

Baron C. Kikkawa

**Reasons for writing my autobiography.**—The reason for writing my autobiography is to let my children know what my thoughts and motives were, to warn them against my errors, and to let them profit by my experience. If I were certain of being able to live until all my children should reach the age of understanding, I would prefer to guide and advise them, and transmit my will by the living voice, but as that certainty is not granted to mortals, I am compelled to use this means to attain my object. I have thought of making a will and indeed have attempted it, but I came to the conclusion that I was not gifted enough to foresee and provide for all contingencies, and that a will unwisely made might be worse than useless. I have therefore decided to write down the chief events of my life and incidentally make comments on



them, setting down my motives and experience in each case, so that my children may, by studying my life, find a guide to theirs.

**Reasons for writing in English.**—My reason for writing in English is that it is the easiest language for me to write in.

**Necessary imperfections.**—As this writing is intended for no eyes but those of my children, I shall not take pains to choose my language, to follow strict sequence of events, nor to keep a proper balance between the various parts.

**My birth.**—I was born at Senchōkan on the evening of the 24th of the 12th month of the 6th year\* of Ansei.

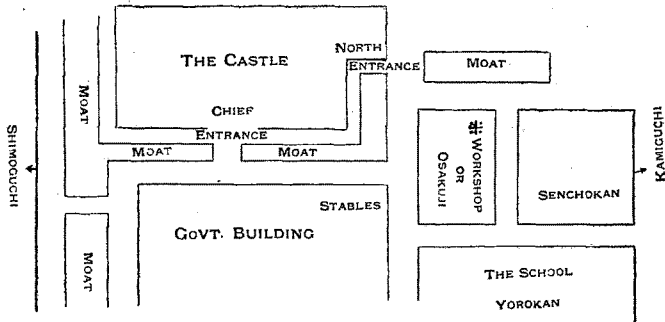
**State of society at the time of my birth.**—Although the arrival of Commodore Perry had aroused the country, and it was drifting on toward the great revolution, still in outward appearance, there reigned a profound peace; the government retained its ancient constitution and the society remained unchanged; the Emperor lived in Kyoto surrounded by his court, the Shōgun held his sway in Yedo, while all the feudal lords had their little world in their respective territories. The customs in the various feudal territories must have been very similar

\*January 16th, 1860. (Ed.)

to each other, the only difference being that the greater nobles and their retainers lived in a somewhat grander style than the little ones. Our territory of Iwakuni extended on the one side as far as Yanai, and on the other it was bounded by the river Oze, while toward inland it went some four ri among the mountains. The residence town was divided into two main divisions of Yokoyama and Nishimi with the Nishikigawa dividing them. Yokoyama was further subdivided into Shimoguchi and Kamiguchi, having the castle in the middle. Shimoguchi, the portion nearer the Kintai-bashi, was devoted to the residences of the Karō, the Chūrō and other families of higher rank, while Kamiguchi the other side contained, the residences of families, not of so high a rank nor so wealthy, but mostly connected in some way with ours by ties of blood-relationship. Thus it was probably intended to have near the castle families that could be most trusted in case of emergency, as well as to give such families certain honorable distinction in their place of abode. At Nishimi lived the families of middle and lower rank, and other divisions of minor importance such as Yorozyadani, Kawanishi, and Sengokubara were also, I believe occupied by the middle and lower classes. In villages scattered over various parts of the territory lived mostly farmers; the merchants were chiefly congregated in Nishimi and

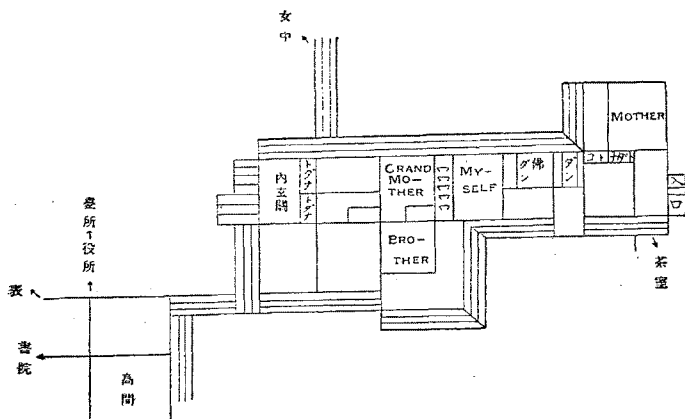
Yanai. Such in general was the disposition of the population.

**My surroundings.**—My father lived at castle or rather a house surrounded by a moat—Otaté (御館) it was called as distinguished from Oshiro—and held his little court; on the 1st day of the year and other ceremonial occasions the retainers came to pay their respects, just as people did to Shōgun or just as is done to the Sovereign now. The house stood where the Kikkō-shrine now does while across the street were the buildings where all the governmental business was carried on. A plan is appended :



(This plan is intended only to give a general idea and will be found to differ in detail from a good map of the neighborhood.) \*Workshop was where all the timber were kept and carpentry of all kinds done.

**My earliest infancy.**—I lived during the earliest years in the house in which I was born. My oldest brother and sister had died before I was born and so there were left only my brother and myself. The rooms we occupied were somewhat as follows :—



The persons attending on us consisted of the following :—

1. Women (certain number).
2. In our youngest years wet-nurses (I believe there were two for each of us).
3. Maids to the higher class of women attendants.
4. Head steward (man) who was responsible for household matters.

5. Men attendants (Probably about two came every day).
6. Boy companions (Probably about 3 or 4 came every day).
7. Keepers of records and accounts (2).
8. Two head cooks.
9. Servants of lower degree who went on messages, drew water, and did all sorts of manual labor.

I was told by my mother that the number of women was at one time eighteen, and the number of men and boys must have been about as many, so that we had between thirty and forty persons attending upon us. To be sure, the men and boys mostly came in daytime and only a few staid over night, but to make up for this the household physicians, of whom there were eight to ten, took turns at visiting us every evening. They came at 8 or 9 o'clock and made a business of feeling our pulse whether we were sick or not; they also examined the urine which was kept for their inspection, the amount discharged during the day being carefully noted in a book. The doctors were a jolly lot, and as it was seldom that their professional services were required, they joked and were made playthings of the younger portion of the opposite sex. Our food was carefully cooked by the headcooks above mentioned and the sample of it always

tasted by somebody to make sure that nothing injurious was contained therein. We were not allowed to eat much fresh fruit (in fact hardly any) so that sweets were much in vogue. This will show what unnecessary care was wasted upon the large number of attendants, the doctors, the choice of food—all according to the social and sanitary ideas of those times. We had a certain amount of exercise, but none of the rough plays of boyhood, and swimming that healthful of all exercises, was denied to us although our town had special facilities for it. Take it all in all this method of bringing us up failed to develop physical courage, endurance and self reliance which come from the proper and healthful exercise of our mental and physical functions. It might be added that the large number of attendants made it impossible for us to do anything for ourselves, almost everything was done for us except eating. I am inclined to believe that many of the old Daimyōs (altho' there are exceptions) are very unskilful with their hands for the reason that these faculties were not trained in their youth. It may be said that many of them are very good writers of Chinese characters, but I do not think that that fact disproves my assertion, for these old Daimyōs often spent much time in learning this polite accomplishment. Such is the evil consequence of not exercising and developing the faculties

given us, it is exactly the case of the parable of the talent and the good and wicked servant. If this is true of physical faculties, must it not also be true of the mind?

There was also another baneful influence brooding over us; being constantly surrounded by women, we were told all sorts of tales of hobgoblins, which left a strange impression on my mind, so that at this age, although I have no special fear of ghosts or goblins, I still should hesitate if I were told to spend night alone at the house where I was born.

*Morals.* **My principle of bringing up children.**

—From experiences above recounted I have come to the conclusion, that while observing all the rules of modern sanitation, the children should have proper healthful exercise, they should be taught to do everything themselves so that their physical and mental faculties should have the greatest possible amount of exercise and consequent development. I regret to note that timidity and want of endurance are among the characteristics of my children, and

**My desire.**—I desire that, after I am gone, my children should pay special attention to these points, and overcome *by self education* faults, which are theirs by nature or inheritance.

**My earliest recollections.**—In my earliest years

there are only very few things worth recording, one day passed like another, seasons followed each other, and the simple joys and childish sorrows were not any different from those common to all childhood. There are however two events that stand out prominently in my recollection, they are both fires,—the one the burning of the school house and other that of the workshop. Both buildings being so near Senchōkan, that I felt some sort of terror at the time.

**Attack of the Tokugawa forces on Chōshū.—**

At last came a time when some change passed over the eventless career of my life. The attack on Chōshū happened when I was six years (I always give the age complete years) of age; the enemy came as far as Ozegawa and cannonading was heard on the other side of Isegaoka. I fled with my mother as far as Kōchi, while my brother, altho' but ten years of age, remained behind, to be, I suppose, the rallying point of men and even boys who were left to fight. In my childish innocence I was all unconscious of what all this meant, but I faintly remember the confusion that attended our leaving and I remember that the women carried daggers, to be prepared for the worst. I believe that this scene instilled into my childish mind, tho' in ever so vague and round about way, that spirit of preparedness and calmness of spirit in the face of



danger—qualities acquired by those who are inured to danger—I do not, by any means, say that I acquired those qualities, I only wish to say that such events met with in the earliest years of childhood have rather a salutary effect than otherwise. When the danger was over we came back to town and I kept hearing, tho' but slightly understanding, of the fighting near Kyoto and in the north.

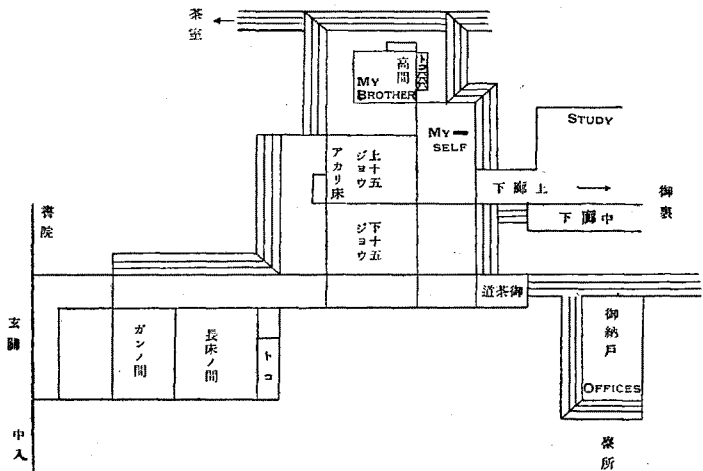
**The death of my father.**—When I was seven years old my father died. I was called to his bedside as he expired. I was so young that I scarcely understood what death meant, but I remember distinctly that mist came over my eyes, as he drew his last breath, and I felt somehow extremely lonely. Almost this last dying act of my father was to wave his thin, wasted arms (he could not speak) over my brother and myself who sat by his bedside. This act was interpreted for us by our elders to mean that we should not quarrel, but love and support each other, and on this I often thought and reflected in after years.

*Moral.*—In writing this I *desire* to recommend the same to my children; there are many of you; love each other, be support to one another; and tho' small differences may come between you, forgive each other, let not envy, jealousy, nor ill will come between you; if any one of

you should fall into misfortune, let others combine to assist him ; and, finally, if any one of you should be so unfortunate as to wander from the path of righteousness, let others combine to bring him back.

**My grand mother's death.**—My father's death occurred in March (old style) and in the winter of the same year, my grand mother died.

**We go to live in the castle.**—After my father's death my brother went to live in the castle and be the head person of our little principality. I followed soon after and so we were taken out of the hands of women and were attended to by men. The arrangement of the rooms at the castle was somewhat as follows :—



We had about three or four men attendants and about as many boy companions, but no women. At the offices were two or three chief officials and several clerks and accountants. These offices were not for transacting the public business of the principality but only for household affairs. The public offices were, as above noted in the buildings opposite; the Karōs, Chūrōs, and other officials who served in our father's time transacted all business; and reports were occasionally made to my brother and his approval sought, but I think he was too young to understand the meaning of those reports. There were also in our household the doctors and the tea-men (Osadō) whose duties were to make tea, arrange flowers, and to attend to ceremonial matters. I cannot make out just how many persons were employed. In the meanwhile the war had ceased and the great revolution was an accomplished fact.

**My passion for books and reading.**—It had become my custom at this time to have some one read to me when I went to sleep. The book read was the Taikōki. As soon as I was able to read, I developed a morbid passion for reading; I read all day long; I began to read as soon as I woke in the morning, I read while my hair was being done up (according to the fashion of those days), I grudged the time I had to spend in eating,

and went at my books as soon as my meals were over. It was not a mere liking for books, it was a morbid passion; but such were the imperfect ideas of hygienics in those days that nobody protested so far as I know. So I read day after day until I went through the voluminous contents of Sangokushi and began to devour Suikoden. Now those about me began to perceive, only too late, that my health was not satisfactory; so they tried to take me out into the open air: we took boat one day and went down the river; landing at a certain place, we climbed a hill, when I collapsed all of a sudden. I was carried back to Senchōkan and was tenderly nursed by mother through a long and perilous illness. I do not know what the illness was, but I suspect that it was a sort of typhoid fever. My habit of life may not have been the immediate cause of my sickness, but I firmly believe that the unhealthy mode of my life undermined my health and predisposed me to illness. I notice that Hideko has a tendency to stick to a thing too long, for instance writing diary while her hair is being done up, I have occasionally warned her. Fortunately modern education, and our mode of life prevents children from falling into the condition that I did, but if Hideko or any other of the children fall into this habit, I exhort them to throw away the books at once and take care of their health.

Do not forget that a sound mind can only dwell in a sound body.

**Effect of reading on my mind.**—I do not think that the contents of the books I read had any evil effect on my mind; I did not try to imitate the impossible adventures of the heroes of Suikoden nor the doings of Taikō. I remember, however, one thing that peculiarly impressed my mind, and that is a passage in Sangokushi in which it is stated that the character of Kanwu was to be kind and gentle to his inferiors, and bold and unyielding to his superiors. I thought this worth imitating, and I have all through my life had a contempt for those who cringed toward their superiors or were harsh toward their inferiors. On the whole I had the profit of knowing such history as those books could teach and becoming acquainted with the contents of books which are certainly famous works for popular reading.

**My studies.**—I studied at this time with our tutor (Shimo) Chinese classics and composition, I believe I read the whole of Rongo, and some of Gaishi, and occasionally composed Chinese poems. As these were a little beyond my power, I did not understand what I read.

**I go to live at Ozu.**—After my sickness I went to live at Ozu. I believe there were two reasons for this; the one was to benefit my health after my long

sickness; the other was to give me the advantage of living a simpler life than I could at the castle. Those that made this arrangement for me certainly acted very wisely, and I was greatly benefited thereby; there were still a goodly number of attendants, namely, my chief guardian (Kagawa Sekkō), one or two male attendants, one or two boy companions, one clerk, the inevitable doctor, and several cooks and minor servants; but my life was freer, I could go about without being looked at and bowed to by numerous persons, so that I had greater opportunity to exercise and also to see the life among the people. It was very unfortunate for my brother that, being the head of the family, he could not leave the castle; but he occasionally came to see me.

**My two journeys.**—It was about this time, although I can not recollect the exact dates, that I made two journeys, the one to Yamaguchi on a sort of official visit and the other to Yanai and neighborhood on pleasure. I made the journey to Yamaguchi in a grand style riding alternately on Kago and my diminutive Taishin pony, I had a large retinue and was treated like a little prince wherever I went. I was received by Prince Mōri at Yamaguchi and after having a sort of audience of all the family came back. The journey to Yanai I made either on horse-back or on foot and enjoyed it very much.

**My journey to Osaka.**—My next journey was to Osaka. I believe that these journeys were intended to prepare me for the greater flight to Tokyo. I went by the sea to Hyogo and then to Osaka. [I leave out the account of my journey thro' the Inland Sea, as I wish to give a fuller description of that sea in another place.]

**My journey to Tokyo.**—It was in the spring of the 3rd year of Meiji that I started out on the first great journey of my life—the birdling left its nest forever. My companion on this journey were as usual one chief guardian (Chō Schimbei), two men attendants (Kan Shōkichi, Inouye Tadaichi), one boy (Tanaka Teikichi) and a doctor (Utsunomiya).

**The Inland Sea.**—We set sail from Shinminato, where great many persons came to bid us good-bye. It took us, if I remember rightly, about two weeks to get to Hyogo (in those days the length of the journey was variable according to the wind). Our little junk could make but little progress when the wind was favorable, and when the wind was foul or not blowing or when the sea was too rough we had to put into a port and wait. At night too we could not travel. In those days there were many little ports of refuge with stone piers jutting out into the sea, forming a basin large enough to protect the junks from storm. One may see the remnants of

them now used as places of anchorage by the fishing boats, and small junks. Most of these miniature harbors was a port to some chief town of a principality, and as the principalities were a sort of semi-independent state, each port belonged, so to speak, to a different nationality. The local dialect, the customs, and the currency differed at every port. These peculiarities struck forcibly on my youthful mind; sometimes things displayed in a shop captivated my fancy, and sometimes a strange custom would arouse my curiosity. At sea we had a lazy, comfortable time of it drifting among the magic isles. As said above our progress was very slow even when the wind was right astern, and so when the wind fell and we were becalmed, the oars had to be used; and what are oars against a comparative big junk? It took hours to reach an objective that seemed to be right before our noses. On board the junk, we ate the meals prepared for us by the sailors, the fish was fresh and excellent, but the rice and tea tasted salt. The sea air whetted my young appetite, so that I relished everything. To sum up the voyage remains among the pleasantest recollections of my life.

**From Kobe to Yokohama.**—We reached Hyogo in due time and took the steamer from Kobe to Yokohama. She was an old wooden "Side-Wheeler," brought from

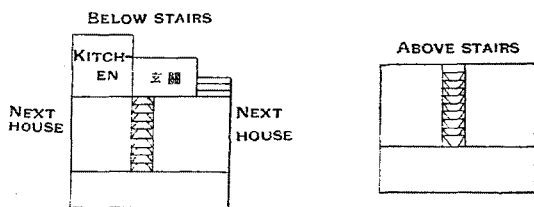


America, and was named the "Golden Age." If we saw her now, we would probably think a very old-fashioned, clumsy tub, but in those days she was the most up-to-date thing in existence, and it was the height of enlightenment to take the steamer instead of going over the Tōkaidō. Yokohama and Kobe were but lately opened, but I believe that neither the steamers nor the foreign settlements drew my attention in proportion to their strangeness to Japan, for everything was new and strange to my inexperienced eye, so that there was hardly any distinction between things domestic and things foreign. On this account, my first contact with foreigners did not affect my mind, as it would have done had I been older. After what I thought was rather a boisterous passage (altho' it may not have been so) we arrived at Yokohama.

**From Yokohama to Tokyo.**—The journey from Yokohama to Tokyo was made in a coach. Horse-drawn vehicles were only recently introduced, and none existed except the coaches running between Yokohama and Tokyo and a very few private carriages. The drivers were all or mostly foreigners.

**Arrival at Tokyo.**—At Tokyo, I lived in a Nagaya within the grounds of Chōshū-Yashiki. After the revolution, the Daimyōs made a present of their Yashiki to the Govt. and obtained instead new ones, the more powerful

ones getting of course the best locations. At this time the Chōshū-Yashiki was near Kanda-bashi just where the departments of Treasury and Interior now are, Satsuma had the grounds now occupied by the Government printing bureau, and Tosa was on the east side of Chōshū, the plan of the Nagaya allotted to us is as follows:—



Thus in a small house with the companions of the journey above mentioned, I began my new mode of life ; it was no longer the stately existence of a castle but of that of any ordinary native, and I believe that my chief guardian Chō took special pains to make me accustomed to this.

**A retrospect.**—Hitherto I had been a little prince surrounded by many attendants, tenderly cared for, everything done and thought for me, so that I was like a hot-house plant, unable to bear even the natural temperature of the air, much less to cope with the wind and storm. I therefore believe that both my mind and body failed to get their natural development.

**The School.**—Soon after coming to Tokyo, I began

to attend Kaisei-gakkō, at one time called Nankō. It was the seedling out of which grew the Imperial university. Now I began to make new friends, I met with boys who were my equals, not my inferiors, teachers who were my superiors, not attendants. All this change, however, came naturally to me; I rather enjoyed it, only I imagine that I was a little shy among my companions. The school was attended by the young men mostly of the Shizoku class, who wanted to get the progressive education and were ambitious to attain some official position later. I went as a Shizoku and under the assumed name of Iriye Jirō, things taught at the school were language (English, French, or German) and mathematics—I believe nothing else at that time. I soon evinced a natural aptitude for learning, and in a class in the English language, in which there were fifteen to twenty pupils, I stood about the third, altho' I was only ten years old and there were boys much older. I was promoted three classes, skipping over two intermediate classes, and still I kept nearly at the head; so I received as a reward a pencil from my teacher, and was awarded a book (Goodrich's History of England) from the school. They also bought a gold watch for me at home.

**My brother comes to Tokyo.**—I do not remember whether it was during the 3rd year of Meiji or the

following year, that my brother came to Tokyo, accompanied by his chief guardian (Shimo) three men attendants, a doctor, two boys, and an accountant. Now the Nagaya I occupied being too small, we obtained two or possibly three compartments of one Nagaya and had them connected. Here we lived a family of about fifteen or so, excluding the servants. My brother also attended Kaiseigakkō, so we attended the school, and went sight-seeing, and getting acquainted with the great world in general.

**Society of the time.**—As I recall those times, three things stand out prominently, namely the idea of change, the spirit of progress, and the power of the dominant clans. *Change.*—It was a period of transition; in outward appearance the city did not present so motley an appearance as it did later, but things were in a very unsettled state, after the violent upheaval of the revolution there seemed to be still half suppressed agitation under the surface, just as after a volcanic eruption the uncooled lava boils and seethes. Assassinations and attempted assassinations occasionally surprised the people. *Progress.*—Progress, blind progress, was the ruling idea with some people, “Bunmei Kaika” was the order of the day. It was the height of progressiveness to cut the hair, to do away with the two swords, everything foreign was imitated with great alacrity, and I suppose foreign customs and institu-

tions were studied by the more intelligent. The old and conservative persons looked askance at these new fangled notions, but, if I remember correctly, the general trend of thought was toward "Bunmei Kaika," and I was myself a follower of that banner. I was among the earliest to cut my hair and lay aside my two swords. *The dominant clans* were all powerful and had social intercourse among each other. Although I lived a simple life while I was attending the school, still I was occasionally invited, as a scion of one of the branch families of Chōshū, by Kido and Hirosawa and I believe was once presented to Prince Yōdō of Tosa.

**We move to the house on Awajichō.**—In the meantime my brother went back to Iwakuni and I accompanied him a part of the way, visiting Kamakura, Kanazawa, Yenoshima, etc. When my brother came to Tokyo again we moved into the house on Awajichō.

**I go to America.**—In the winter of the 4th year of Meiji the great Embassy was to make the tour of America and Europe, and many were the officials and students who wished to follow in the train. My guardians and elders again showed their boldness and wisdom in deciding to send me along with the party. The problem was a difficult one; the question of expense was a serious matter, but more serious still was the question of my

health, and it was a great responsibility for my elders to assume. Nothing but the prevailing spirit of progress could move them to this act; it was generally felt that there was a brilliant civilization beyond the sea, that things not yet dreamed of were to be studied and acquired, that sciences which could only be brought to us by the slow process of time could be learnt abroad at first hand, and that the road to future success lay in the study of foreign things; therefore the prize seemed to be worth great sacrifices and one was ready to risk perils and dangers in order to pluck the golden fruit. I did not consider such matters deeper, but eager to see new sights, I entered into the scheme with great zest. The companions chosen for me were Dr. Tsuchiya and Tanaka. One fine day we went to Yokohama and put up at an inn to wait for the sailing of the steamer; for the idea that ships were dependent on wind and tide was still so dominant, that we feared to be left behind if the ship should suddenly sail. Moreover the railroad was not yet opened and we could not travel on time. Our ship was the "America" of the Pacific Mail S. S. Co., a wooden side-wheeler which I believe was afterwards burnt in the bay of San Francisco. My chief guardian Chō came as far as the steamer to see me off, and it was the last that I saw of that kindly face, for he was dead when I next came back

to Japan. After a voyage of about 24 days we arrived at San Francisco. [I will not give an account of the voyage, for it has become historic.] The sight of the city from the sea with its tall buildings as well as the scenes on the street after landing amazed me. Our entire party which consisted of over one hundred persons was divided and stayed at three different hotels. The Ambassador and the higher officials were at the Grand Hotel, some were at the Lick, and we young men and boys were mostly quartered at the Oriental Hotel. From San Francisco we took the rail but such was the imperfect state of the Union Pacific R. R. at the time that we were snow-bound and compelled to stop three weeks at Salt Lake City. There we put up at a hotel with the high-sounding name of "American Hotel," which was kept by a Mormon assisted by his three wives and fifteen children. In due time we arrived at Chicago which had just suffered from the great fire. The party broke up here, the Embassy going to Washington and some going to New York and other cities. At first I was destined for England, but now we had been long on the way, our funds were entirely exhausted by the unexpected stay at Salt Lake City, and we hesitated to cross another ocean and be so much farther away from home. So by the advice of those better acquainted with foreign affairs, we went

to the city which was to become my second home, Boston. We joined the party of the present Marquis Kuroda's father which included Kaneko and Dan.

**Arrival in Boston.**—Arrived at Boston we went first to St. James's Hotel and then tried to get a suitable house to board in. I remember one cold winter's day, such a day as I had never before met with in Japan, we went out house hunting, led I believe by Mr. Homma Eichirō. I do not know it came about but somehow we had a letter of introduction from Consul Brooks of San Francisco to Mr. Wm. Brigham of Boston, and by Mr. Brigham's efforts we found a home in the family of Rev. Mr. Charles Nathaniel Folsome of Concord.

**A retrospect.**—Within the last year or two my life went thro' a most violent change: from the quiet of Iwakuni I issued forth and first tried my weak wings to soar as far as Osaka, there to take a greater flight to Tokyo, and then into the great, great world. It was a very bold act, especially for those days, but a wise one; it made my mind and body active and enterprising, it gave me experience, and it broadened my views.

**My life at Concord.**—Mr. Folsome's family consisted of his wife and one daughter who lived at home. He had besides one son and two daughters who were away. Mr. Folsome was a retired clergyman over sixty



years old, a type of old New Englander, he was a soul of goodness and piety, as was his whole family. I lived with this family from March to August of the year 1872 (if I remember correctly); these six months live very vividly in my mind mingled with pleasant recollection and many lessons and experiences that influenced my mind very much. To a child, days are always long and happy, it seemed especially so to me at Concord, the child's mind is receptive and the new things I saw and heard so impressed me that these brief days at Concord form a very important period of my life.

**My impressions derived from nature.**—We arrived at Concord when the snow was still on the ground, then the New England spring suddenly burst forth in all its freshness and beauty, the river, the pleasant Concord River, became navigable; then came the summer and we made excursions to the neighborhood. I occasionally went to Boston and it will give an idea how young I was when I say that it was a great delight for me to play with toy balloons.

**My studies.**—I read English beginning with Hilbard's fourth reader, I also studied Arithmetic, Grammar, Geography, and Composition. Such was the state of Education in Japan at that time that even grown up persons had no knowledge of Geography and sometimes of Arith-

metic; so Dr. Tsuchiya who was nearly 30 years old found those studies as new to him as to me. I did not keep up my Japanese, but thought it my duty to forget what little I knew of it—a duty which, I am sorry to say, I faithfully performed.

**The influence of my studies and surroundings.**—The regular mode of life with the Folsomes was a complete change from the slipshod sort of existence that I must have led in Japan. For instance I remember being asked once at what time I was accustomed to go to bed, I was at a loss what to answer, it had never occurred to me to fix the time for going to bed; I believe I went to bed when I felt sleepy or approximate when every body went to sleep by common consent. The idea of keeping hours was revelation to me. The purity of life, piousness, and kindness were characteristics that constantly impressed me in my intercourse with the members of the family. One day while reading one of the lessons in my reader the sacredness of *truth* came home to me with a remarkable force; I fear that up to that time, without intending to be malicious, I did not set so high a value on veracity, and secretiveness was another of my faults; but since then it has been my principle to tell the truth and to have no secret but such as were confided to me by others. I think I can now

say with a clear conscience that *regularity of hours, truth, openness, sincerity, keeping of promises* are virtues I have tried to cultivate all through my life, and whoever knows me will testify to the truth of my assertion.

*Moral.*—The qualities above described are not peculiar to Concord or New England, but are good anywhere. You will however find that some people are not so scrupulous and will rather call a person a simpleton, if he carries them out to extremity ; but I assure you my children that you will be no loser in the long run by adhering to them, I therefore earnestly *exhort* you.

1. Be regular in your habits.
2. Be truthful and sincere.
3. Have no secret (never do a thing which you are ashamed to tell others).
4. Keep promises (and others will trust you).
5. Be kind to others (and others will be kind to you).

**Religious influence of Concord.**—As stated Folsomes were a very religious family almost puritanical in their ideas. Every morning and at each meal prayers were offered ; on the Sabbath the house was as still as the house of death, the shutters were closed so that it was dark and gloomy within and all the family of course went to church ; we had only two meals on Sundays,

because no cooking was done, and I confess that it made me very hungry. I remember one Sunday I went out in the yard and was playing ball, when Mrs. Folsome, a most gentle and kindly person, ran out of the house and scolded me (the only time that she ever did so), I did not then understand the meaning of Sabbath and I was completely bewildered, but to her eyes my act was a most grievous sin, for all the family strictly observed the commandments of the Bible.

“—in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates.”

(Ex. xx.)

All this had a strong effect on my pliant mind but I never followed the strict ceremonies and rites of the religion, nor did I become a Christian, as I shall have occasion to show later on. I do not intend to influence my children's belief, in fact I cannot, for I have not yet been able to come to a definite conclusion myself, I leave to their conscience and to their study; but I wish to recommend to them to read the Bible, as they would read Rongo or any other good book that had stood the test of centuries.

**Schools in Boston.**—In September 1872, I left Concord with a sad heart, for I liked the Folsome family.

My object in going to Boston was to attend schools there and I think that it was a wise move.

The schools attended in Boston were,——

Rice Grammar School, September 1872 to June  
1875.

Chauncy Hall School, September 1875 to June  
1879.

The course of study was such as was prescribed for common schools at that time, and, as nearly as I can remember, was the following,——

At Rice School :

Reading ; Hillard's Franklin Fifth and Sixth  
Readers.

Writing.

Composition.

Arithmetic ; Eaton's Grammar School and Intel-  
lectual Arithmetics.

Grammar ; Kerl's.

Spelling.

History ; Anderson's United States, Worcester's  
England.

Geography ; Warren.

[There was also singing at the school, but I, with others of my countrymen who attend the school, obtained excuse on the ground that we had all we could do in

pursuing other studies. But in reality, we had in those days the old Japanese notion that singing was vulgar. It might be said *en passant* that I never learnt dancing, for I had the same sort of feeling on that subject.]

At Chauncy Hall School :

Reading ; Irving's Sketch Book, Scott's Lady of the Lake, Shakespeare's Plays.

Writing.

Composition.

Punctuation ; Wilson's.

Mathematics ; Arithmetic, Algebra, Plane and Solid Geometry, Trigonometry.

Spelling.

Physics ; Ganot's.

History ; Greece and Rome.

Geography ; Ancient and Modern.

Classics ; Latin and Greek.

Language ; German.

Literature ; Essays and Novels.

I thus obtained general education, common to American boys, and my mind must have been moulded accordingly. I did fairly well in my studies, for at Rice School I stood generally between 3rd to 7th in a class of about forty : and at Chauncy Hall I graduated "Summa cum laude" and received first gold medal for general excellence, third

gold medal for declamation, Thayer Association medal for English composition. I liked studies and worked conscientiously. Especially, during the year previous to entering Harvard, I generally went to bed at 11 and rose at 5. I do not think I took all the exercises I needed. I liked foot-ball very much and played it whenever I had an opportunity ; but I ought to have taken more walking exercises in the air. I believe that this want of exercise deterred me from becoming as robust as I should have.

**Families and boarding houses.**—I lived at first with the Dunham's on Springfield Street. It was not a regular boarding house, but there lodged at the same time, Miss Allison, a teacher in Rice School, her mother and sister, Kaneko, Dan, Tanaka, and at one time Dr. Tsuchiya. Here I did not have the benefit of family influence as I did at Concord, but came more under the influence of my older companions and of school-mates. There were, at that time, a number of Japanese, and we even had a Japanese club, but I associated very little with my countrymen, and forgot more and more our ways and language. I think it was in '73, that the Dunhams removed out of Boston, and we had to seek lodgings elsewhere. I then went with Tanaka to a regular boarding house at 293 Columbus Avenue, and later on lived with the Wheelers at 238 West Canton Street. I became

acquainted with this family, through my class mate Charlie Wheeler, a very bright boy, who generally stood at the head of the class in Rice School. I stayed with the Wheelers from 1874, or 75, till 1879, and their house became a home to me. I will not compare them with the Folsomes, for the Concord family was an exceptional family—a most perfect type of the pious, old New England home. The fact that I went to Concord when I was very young and when the American things were new to me, may have some weight in increasing my adoration of the Folsomes, but I believe to this day that my life has been made better and purer by them. Although the Wheelers may not come up to this exceptional ideal, still they were a very nice people and I always called Mrs. Wheeler mother Wheeler. It was through them that I became thoroughly acquainted with the American family life.

**Vacations.**—During the Summer vacations, I went to the following places:—

1873, Lynn; 1874, Mt. Desert; 1875, White Mountains; 1876, Trip to Japan; 1877 and 78, Hollis, New Hampshire, where Mr. Wheeler's brother owned a large farm; 1879, to Concord, to revisit the scenes of my early boyhood.

With the exception of my short visit to Japan, I never went outside of New England.



**Influence of Boston and New England.**—As young sapling is easily bent and shaped, so the mind of youth is most pliable. Livings as I did, between the ages of fourteen and nineteen, it is to be presumed that my character was moulded by my surroundings. I am not able to estimate accurately, what influence each particular man or event exercised over me, but I believe the general result obtained was somewhat as follows :—

1st: Spirit of Independence. Had I lived during those years in Japan, I would have been surrounded by so many attendants that I should not have learned to depend upon myself so much. I remember that one of my earliest resolutions was to get such an education as would enable me to earn my living. This I think forms a striking contrast to what my thought would have been in Japan, and indicates a healthy state of mind. I believe that in youth hardy independence is better than the thought of relying on others. I *recommend* my children to cultivate the spirit of independence so to prepare themselves as to be able to stand in the world without the aid of others. Although there is a difference between the independence of a nation and that of an individual, still that *word* independence repeated so often in America had no doubt a subtle influence on my mind ; the Independence Day, the Independence Centenary pounded into me the idea of independence.

2nd: The idea of Equality. Two great historic events that impressed my youthful mind were the war of Revolution and that of Secession. From the former I received, as above said, the idea of independence, and from the latter that of equality and humanity. I learned to be considerate toward my inferiors. I do not know how it will be in after years, but in Japan of to-day, we have the tendency of piling all the work on the shoulders of the humbler class. *I wish my children* to take this to their heart; Men are equal. The mere chance of birth does not make one man the inferior of another. If you wish to rise to high position in life you must do so by your own merit and effort. Learn also the *dignity* of labor. Whoever labors honestly should be revered, and whoever wastes his time in idleness and slothfulness deserves contempt.

3rd: Sense of Duty. This may have been an inherited character but was strengthened by the precepts of teachers at school and by reading.

4th: Regularity. The mode of life at school and in the family gave me a regularity of habit that I should probably never have acquired in Japan.

5th: Chastity and Sobriety. While I lived in America, I never drank any intoxicants, and in associating with the opposite sex, I held it my duty to observe the

strictest decorum. In Japan, force of custom would have obliged me to drink and to associate with disreputable women. It was, therefore, a great good fortune that I escaped these temptations and was able to keep my life and thoughts pure.

**What I lost by my American education.**—1st : I lost the elementary education of the Japanese language. I have not since had sufficient leisure to make up this lost opportunity, and this forms a great drawback in my social intercourse.

2nd : My habits and mode of thought became different from that of average Japanese. In this way I often find my ideas fundamentally opposed to those of my friends, and I thus lose sympathy with my surroundings.

3rd : I have few friends of youth. I sometimes miss the society of my school fellows, and the assistance that such friends may render me. I believe further that in not having gone into society much during my school days, I did not acquire early the worldly wisdom, that is often essential to success in life.

**Harvard.**—In June, 1879, I passed the entrance examination, and from October I entered Harvard. It was with a sense of joy, satisfaction, and pride that I occupied my rooms at 23 Mathews Building. I was the lord of my own rooms with all the furniture and began to live

an independent life, I was no longer a boy, but a young gentleman, associating with other young gentlemen.

Although the four years at Cambridge stand out vividly in my recollections as the brightest page in my life, I shall not dwell on all the incidents of that period, for the University life is common to all who have passed through that training. Suffice it to say that not only my studies, but the influence of scholastic surroundings, the communion with the best minds, and association with the best class of people, were calculated to give me the best education possible. The studies I pursued were rather of a desultory character including such subjects as History, Economics, International Law, Literature, Languages, &c. It was my misfortune that my inexperience was not compensated by my own good sense or the advice of others; but being left to my own whim, my energies were often misdirected.

However, the course at Harvard rounded out my education and formed a fit close to my career in America.

**Europe.** - In July, 1883, after my graduation from Harvard, I sailed for Europe. After travelling thro' England, Scotland, Holland, Germany, Switzerland, France and Italy, I took the Mail from Brindisi and arrived in Japan in December of the same year.

**The first months in Japan.** - Arrived in Japan, I

felt like a stranger in my native land. I could speak the language, but had almost forgotten to read it. I knew nothing of my country, except what I learned in my early boyhood. Yet I did not have to study the language and people as a foreigner. All I had to do was to get used to my surroundings. I of course took a journey to Iwakuni, returning to Tokyo after a brief absence. I then began to study Chinese classics and literature and so passed my days until the summer of 1884, when I was invited by Count Inouye to become a member of the Foreign Office (Count I. was then Minister of Foreign Affairs). I at first declined this offer, because I thought a position in the Foreign Office might oblige me to go abroad again, whereas I had already passed too many years away from home and knew too little of my own country. At this time my inclination lay more in the way of continuing my studies and living a scholarly life. Count Inouye, however, finally prevailed upon me to enter the Foreign Office, and he has since been my benefactor, adviser, and never failing friend. It was in the fall of the year (1884) that I finally entered on my official life. Count Inouye was just then on the point of starting on a tour through Yamaguchiken to establish schools, and I accompanied him. On our way back to Tokyo, we learned of the disturbances in the Korean capital and

of the attack on the Japanese Legation. Count Inouye hastened back to Tokyo and was soon again on his way to Korea whence I again accompanied him.

**The change in my mode of life.**—I suppose there is a time when every boy is rudely awakened from the dreams of his school life, and finds himself facing the great world before him. In my case the change was perhaps more sudden and bewildering than is the case with most young people,—

America and Japan,

Life of study and books and the life of the real world.

Such was the contrast. On looking back on those times, I doubt if I fully appreciated the change, the change was so sudden. I failed to realize that in entering this new career I had to dispense with my former habits, that it was quite impossible to keep regular hours as I did at schools, that I had to submit to the folly of passing many hours of waiting on the convenience of my superiors, as well as to the drudgery of office work when commanded. The change from the sober life of America to the frivolous life of society, from the earnest teachings of books to the shallow talk of the men of world was not altogether to my taste.

*Moral.*—My children, especially the boys, will some

day pass through a like experience. I advise them when such time comes to recognize the fact at once. Look the fact square in the face. Do not feel regret at the fact that you have to leave behind you a time of scholarly ease (that is if you are intending to enter on an active life), but plunge at once into your work whatever that may be. Do not be discouraged if you have to do work that seems beneath your position or ability; remember that in climbing a height you must begin at the lowest step; every one has to do that and you are no exception to the general rule. Take care at the same time *not* to be led into temptation; beware of bad friends; be industrious, keep your life sober, pure, honest. We have but one body and one life, and the follies of youth cannot be made good in later years.

**Book recommended.**—In starting on life I wish to recommend an excellent work entitled “Getting on in the World” by Mathews which you will find in my library.

**My life at the Foreign Office.**—After I overcame the first shock of the new life, I rather enjoyed my work at the Foreign Office, keeping myself fairly busy. Soon after Count Inouye’s return from Korea, the work on the revision of treaties was commenced, and I was placed on the Bureau of Revision. The negotiations un-

fortunately did not progress favourably and the conference was postponed "sine die." I then received an appointment to go as the 2nd Secretary of the Legation at Berlin. Viscount Aoki, then Vice Minister of Foreign Affairs, was very kind to me in this appointment and throughout my career in the Foreign Office.

In November 1886 I bade farewell to my mother, brother, and others and sailed from Yokohama. There were twenty-seven fellow passengers, including Marquis Saionji, going as Minister to Berlin, Marquis Tokugawa and Count Toda, going in the same capacity respectively to Rome and Vienna with their families and attendants, Mr. Fujita, attache at Vienna, Mr. Sufu, Councilor of Legation at Rome, Doctor Yamane and Eguchi, and others. We had a very pleasant voyage and arrived in due time at Marseilles.

**Rome.**—As Marquis Saionji had a mission to Rome, we went thither from Marseilles, had audience of the Pope (Leo XIII), and then went to Berlin.

**Arrival at Berlin.**—It was in the dead of winter when we reached Berlin. My chief duty was of course to attend the Legation; but as my knowledge of German was still very limited, in spite of the fact that I had studied in America, I took lessons in the language. I kept myself quite busy, rising before anyone was up and



going to my teacher, who was also an early riser. I also made it a point to study or read after retiring from the Legation, but as social functions occasionally kept me very late, it was sometimes midnight before I returned to my lodgings. In that case even I did not go to bed until I had finished the works I had allotted to myself for that day. Fortunately, however, my health was good and I did not feel any evil effects from my studies.

**Experiences in Berlin.**—I was at Berlin at a very interesting period, for that circle of famous men who formed the German Empire were still living. I had audience of the Emperor William, and saw Bismarck and Moltke. In 1888, known as the *Drei-Kaiser-Jahr*, the old Emperor William died, he was followed to the tomb by Emperor Frederick, and the present Kaiser came to the throne. In that same year Bismarck made his famous speech, making public the Triple Alliance. In that same year too the great controversy raged around the death-bed of the Emperor Frederick. Thus I had the opportunity of watching on the spot the events that occurred on the theatre of European politics; and I was also enabled to see the life of the European court and diplomatic society. Whether I made full and wise use of my opportunity is another question, I regret to say I did not.

**My inclination to study.**—My inclination rather

lay in the way of study. I imagined I could get the knowledge of German institutions from books and I read and I read. I used all my spare time in reading German books, which I but imperfectly understood and therefore could not fully digest. I finally grudged the time I had to give to my duties at the Legation and to the social call which my position entailed. So I resigned and went to Heidelberg (1890).

**At Heidelberg.**—There were various reasons that made me chose Heidelberg. The chief among them was the small number of my countrymen there. All the other university towns being then fairly crowded with Japanese students, I thought I would be disturbed in my studies by them. Another reason that made me chose Heidelberg was that I liked the town with its fascinating old castles, its picturesque situation, and English society. At Heidelberg I attended the lectures at the University and again I read and read, beguiling my leisure hours by taking walk among the pleasant hills or rowing on the river.

**The death of Shimo.**—While I was thus engaged, happy in the thought of having so much time to study, I received a telegram one night. It said "Shimo dead." Shimo was the man, who after the death of my father, took care of my brother and me, taught us, and faithfully

administered our household affairs. He was the only one in our household whom I knew well, and I trusted him implicitly. During the time that I was in Japan 1883-7, I paid but scant attention to my household affairs and knew nothing about it. Now that the one I trusted and thought of as a second father to me was dead, I felt that a great calamity had befallen me. I felt it my duty to return home and help my brother; so I at once made preparations and returned to Tokyo (1890).

**Comment.**—I thought it a duty as far as my household was concerned; but if I had still been in the Government service, the duty to my Government would have compelled me to remain in Germany, and our household affairs would have probably righted themselves in some way without me. I think it was want of patience to have resigned my position and that it was a mistake.

*Moral.*—Always consider well before you take a decisive step. Do not act on the impulse of the moment but ask the advice of your elders.

**After return to Japan.**—The first few months after my return to Japan were spent in visiting Yamaguchiken. Count Inouye was at that time staying at Onoda. He was there out of office and was employing his leisure in drafting the House-law (Kaken) for family of Prince Mōri. His idea was to have the family retire to Yamaguchi.

I fully concurred with him and entered into his project with my whole heart. I also drafted with the assistance of Moriwaki and others a House-law for our family. I might have at that time reentered the Foreign Office, but somehow I did not have the inclination. I entered, instead, the House of Peers. I was married in April 1892 and then all you children began to come. You know the rest of my history, so I will not take the trouble of telling it; but I shall ask you to examine with me the inner working of my mind, and rightly understand my views in various matters that I had to deal with during these latter years.

**The House law.**—I had advocated the idea of making House-law, before I went to Germany, that is five years before Count Inouye made the House-law for Prince Mōri's family. So it was not a new project for me.

**Country residence.**—My idea, like Count Inouye's, was to have the family have its seat of residence in the country, and to make a rule of succession, so as to prevent any future controversy in the matter.

The reasons, which, it seems to me, makes the residence (that is having the *seat* of residence) in the country, is the stability of the country life. In the city there is a constant change and movement of the population. Buildings are constantly being torn down to be

replaced by new ones. A person living on a place on one day is away on the next and the place thereof knows him no more ; neighbors scarcely know each other and can consequently have very little mutual respect or kindly feeling. In the country it is different ; there the same families live in the same residence for years, the same familiar object remains unchanged generation after generation ; so the people come to know each other, to have common joys and sorrows, pride and humiliation, and a common interest in their local welfare. Washington Irving well describes the stability of country life in the following passage.

“I mention this peaceful spot with all possible laud ; for it is in such little retired Dutch valleys, found here and there embosomed in the great state of New York, that population, manners, and customs remain fixed ; while the great torrent of migration and improvement, which is making such incessant changes in other parts of this restless country, sweeps by them unobserved. They are like those little nooks of still water which border a rapid stream ; where we may see the straw and bubble riding quietly at anchor, or slowly revolving in their mimic harbor, undisturbed by the rush of the passing current.” (The Legend of Sleepy Hollow.)

It is in such a quiet country place that the people have kindly feeling for each other and an ancient family having residence in such a place can hope to do some good to the society around it, and to be repaid by the respect of the neighbors.

I do not profess to know much of England from personal observation, but from what I have read and heard, I imagine that the ancient families living for centuries in the country are doing much good by being the natural leaders to whom the common people look for guidance and example. They are an ornament of the nation and are useful institution of the society, and in this way justify their *raison d'être*.

Unfortunately the great revolution in our country has driven the ancient families to the capital (perhaps fortunately in some respects), there to be engulfed and lost in the ever changing tide of popular wave. It is only in places like Yamato where the great owners of the forests have lived for generations as the natural leaders of the surrounding country, that one still finds the rural aristocracy in Japan. The revolution has changed the daimyōs but left unaffected the untitled aristocracy. My idea is that the ancient families should have their residence in the country, not simply for their own good and preservation, but for the sake of that order and stability which such institutions afford.

I must not, however, be understood to mean that I advocate the residence of the individual members of the family. All I desire to say is that the *residence* of the family should be in the country, that the head of the

family should live at least a part of the year there, so as to have common interest with the people ; but as to the younger members, let them by all means go out into the world and brave its dangers—not rot and stagnate in the country. Above are the reasons, which make the House-law provide for residence in the country.

**Succession.**—The next thing that I have to notice is the succession. In wealthy and ancient families, succession is apt to become a matter of controversy ; but we have no choice except to follow the law of the land and it has been as provided in the House-law. There may, however, be cases of doubt or possibility of evading the law. To illustrate my meaning by an example ; the eldest son may be an idiot, or the legal successor may be a girl. Under circumstances of this kind, there may arise doubt or temptation to evade the law. The House-law cannot provide for all such cases and the only way out is to appeal to the *conscience* of those concerned. I would here quote the words of Mencius,—

\* 萬乘之國弑<sup>ス</sup>其君<sup>ノ</sup>者。必千乘之家<sup>ヲ</sup>弑<sup>ス</sup>其君<sup>ノ</sup>者。必百乘之家。

\* “In the kingdom of ten thousand chariots, the murderer of his sovereign shall be *the chief* of a family of a thousand chariots. In a kingdom of a thousand chariots, the murderer of his prince shall be *the chief* of a family of a hundred chariots.” MENCIUS, P. 2 in The Chinese classics, 1861, Vol. II. [Ed.]

This means, I take it, that he who is close to a desired object has the temptation to evade the law or strain a point to compass his desires; and therefore such person should be careful not to be led into evil.

I would further quote the words of Mencius—

\* 爲人臣者。懷仁義以事其君。爲人子者。懷仁義以事其父。爲人弟者。懷仁義以事其兄。是君臣父子兄弟。去利懷仁義相接也。然而不王者。未之有也。

**Property.**—The third point that the House-law lays stress on is the property and its management. It says that the property belonging to the house (that is inherited from preceding generation) is not to be divided or to be disposed of by the will of the head of the family, but that property belonging exclusively to the head of the family may be freely disposed of by his will (Art. 24). This means that property belonging to the family should be kept compact and not scattered by

\* “Ministers will serve their sovereign, cherishing the principles of benevolence and righteousness; sons will serve their fathers, and younger brothers will serve their elder brothers, in the same way;—and so, sovereign and minister, father and son, elder brother and younger, abandoning *the thought of profit*, will cherish the principles of benevolence and righteousness, and carry on all their intercourse upon them. But never has *there* been such a state of *society*, without the State where it prevailed rising to imperial sway.” MENCIOUS, P. 306, in *The Chinese classics*, 1861, Vol. 11. [Ed.]



being divided among its various members. The head of the family who thus becomes the possessor of the whole property should not, however, use it (much less squander it) of his free will without consulting various advisers provided in the House-law ; because the property, though legally belonging to the head of the family, was inherited, not earned by him. Therefore it is his duty to use it wisely and well, not for his caprices. The property belonging exclusively to the head of the family, that is property earned by his own exertions may be freely used by him ; for it is well that the head of the family should earn property by his own exertions if he so may ; and then it is proper that he should do what he likes with his earnings. The principle here involved is that the head of the family should hold inherited property as his *sacred trust* to use it well ; but that he should not become a machine for keeping money, and should use whatever he earns by his own exertions, to his own amusement or profit.

The property is divided into three classes.

- (a) The first class fund.
- (b) The second class fund.
- (c) Reserve fund.

The reason for so dividing the property is to ensure its greater safety. Just as a castle is divided into various

enclosures, or a ship into several compartments, so that even if one part be destroyed or lost the rest may survive, our family property is divided so as to save one portion in case of the loss of another.

Of the three classes of property the first class is intended to be the most solid. Its function is not to seek large profit, but to remain secure. Therefore, no payments are to be made out of this property except the payments for taxes. So this property has nothing to do but be lazy, so to speak, and get fat. It was ..... in the 26th year of Meiji and this year (the 38th year) it has grown to ..... Out of this property a certain amount is to be laid aside as *insurance* against sudden losses of the property. The original idea contained in the House-law was to lay by a certain amount out of the profit of the 1st class fund, but in practice this has not been strictly adhered to, and when the insurance fund reached 1/10 of the 1st class property, this laying by was discontinued, and I think it well to have this ratio of one to ten always maintained.

The 2nd class fund is the most active of the three classes, for it has to pay the current expenses, salaries, all the expenses of social intercourse, all gifts and charities, and all miscellaneous expenses. Its function is therefore to get as large a profit as possible. Now large

profit and safety do not always go hand in hand, but the matter of safety should never be left out of mind and all speculation should be strictly avoided.

The reserve fund bears somewhat the same relation to the 2nd class fund, as does the insurance to the 1st class fund. The function of the reserve is to meet all unforeseen expenses of large amount, and to make good any losses that may occur. It should be kept in ready money or in form easily convertible to cash, so as to meet any emergency. The ratio of the reserve to the 2nd class fund should remain at 1 to 10.

These several classes of property are to be kept strictly apart, and if one class should be obliged to borrow ready money of another, such money should be scrupulously returned at the earliest convenience. This arrangement is rather complicated and troublesome, and it has been suggested that all kinds of property be given over in trust to the second class fund, receiving certain amount of interest on the money so entrusted. Now this arrangement has the merit of simplicity, and would be very beautiful if nothing happened; but that would be nullifying the fundamental principle of the division of property. You might as well pull down the walls of a castle, or level the mounds of a fortification on the grounds of convenience. It would be very well in times of peace,

but if anything happens, that convenience would be dearly purchased. Therefore *keep the several kinds of property strictly apart.*

**Relation to the family of Prince Mōri.**—Another and most important matter mentioned in the House-law is the relation between our family and that of Prince Mōri. The study of history will make this sufficiently clear, so that there is no necessity of going into details in this place, but I wish particularly to mention the fact that I owe great personal obligation to the late Prince Mōri (Chūai-kō) and that in his will he has made a special mention of me.

**General remarks on the House-law.**—The other points of the House-law speak for themselves, so I will not dwell on them. There has been a great stress laid on the management of property; but *men* are needed for successful management. First of all the head of the family, should be so qualified, and he should have men to assist him. The House-law has been criticized on account of the undue importance given to property and its management. I fully admit the justice of this criticism. Property is the means and not the end. The head of the family and its various members should be so educated and should have their characters so formed as to be able to discharge the duty which in their several positions

they may owe to the country and society. Here I wish to quote the words of wise men of antiquity at random:—

1. 曾子曰。吾聞諸夫子。孟莊子之孝也。其他可能也。其不改父之臣與父之政。是難能也 (論語)
2. 所謂故國者。非謂有喬木之謂也。有世臣之謂也 (孟子)
3. 夫聖人ノ人ヲ用キルハ。尙木ヲ用キルカ如シ。其長スル所ヲ取テ。其短キ所ヲ棄ツ
4. 國不<sub>レ</sub>以<sub>レ</sub>利爲<sub>レ</sub>利。以<sub>レ</sub>義爲<sub>レ</sub>利也 (大學)
5. 其人存<sub>スレバ</sub>。則其政學。其人亡<sub>スレバ</sub>。則其政息 (中庸)
6. 去<sub>レ</sub>讒遠<sub>レ</sub>色。賤<sub>レ</sub>貨貴<sub>レ</sub>德。所以勸<sub>レ</sub>賢也 (中庸)

1. "The philosopher Tsang said. 'I have heard this from our master:—the filial piety of Mán Chwang, in other matters, was what other men are competent to, but, as seen in his not changing the ministers of his father, nor his father's mode of government, it is difficult to be attained to.'" CONFUCIAN ANALECTS, p. 209, in The Chinese classics, 1861, Vol. I. [Ed.]

2. "When men speak 'of an ancient kingdom,' it is not meant thereby that it has lofty trees in it, but that it has ministers *sprung from families* which have been noted in it for generations." MENCIUS, p. 41, in The Chinese classics, 1861, Vol. II. [Ed.]

3. "The sage knows how to assign the respective tasks to various men, by making use of their merits and leaving off their demerits, just as the good carpenter does with his timbers." [Ed.]

4. "In a State *pecuniary* gain is not to be considered to be prosperity, but its prosperity *will* be found in righteousness." THE GREAT LEARNING, p. 244, in The Chinese classics, 1861, Vol. I. [Ed.]

5. "Let there be the men and the government will flourish; but without the men, their government decays and ceases." THE DOCTRINE OF THE MEAN, p. 269, in the Chinese classics, 1861, Vol. I. [Ed.]

6. "Discarding slanders, and keeping himself from the *seductions of beauty*; making light of riches, and giving honour to virtue;—this is the way for him to encourage men of worth and talents." THE DOCTRINE OF THE MEAN, p. 274, in the Chinese classics, 1861, Vol. I. [Ed.]

1 富興<sub>レ</sub>貴<sub>レ</sub>。是人<sub>レ</sub>之<sub>レ</sub>所<sub>レ</sub>欲<sub>ス</sub>也。不<sub>レ</sub>以<sub>レ</sub>其<sub>レ</sub>道<sub>レ</sub>得<sub>ス</sub>之<sub>レ</sub>。不<sub>レ</sub>處<sub>ス</sub>也。（論語）

2 不<sub>レ</sub>義<sub>レ</sub>而<sub>レ</sub>富<sub>レ</sub>且<sub>レ</sub>貴<sub>レ</sub>於<sub>レ</sub>我<sub>レ</sub>如<sub>レ</sub>浮<sub>レ</sub>雲<sub>一</sub>。（論語）

**House and individual.**—In making the House-law, the importance of the house is premised, and its perpetuation and prosperity desired. As far as I am concerned, my American education makes my inclinations rather individualistic, I am in sympathy with the man who said that he would rather be at the big end of a short pedigree than at the little end of a long one; when a gentleman once said to me that our family ought to buy the site of Umanoyama,<sup>3</sup> I replied that rather than buy such a site and perpetuate the land in our family, we should essay to perpetuate the *indomitable spirit* of Motoharu in our family, and try to repeat his *deeds* at all times.

Now between the extreme veneration of family and ancestors, and the individualistic tendencies which will

1. "Riches and honours are what men desire. If it cannot be obtained in the proper way, they should not be held." CONFUCIAN ANALECTS, p. 30 in The Chinese classics, 1861, Vol. I. [Ed.]

2. "Riches and honours acquired by unrighteousness are to me as a floating cloud." CONFUCIAN ANALECTS, p. 64, in The Chinese classics, 1861, Vol. I [Ed.]

3. Umanoyama is a hill in the province of Hōki where Motoharu, the great ancestor of the Kikkawa family, with a handful of soldiers, boldly faced the overwhelming army of Hideyoshi who ordered a retreat without offering a battle, making a way for the indomitable spirit of his enemy. [Ed.]

robably increase in the future. I think there is a happy mean that would respect our institutions without letting them degenerate into effeminate worship of the past, and this leads me to state my views on the families of *Sazoku* in Japan.

**The institution of family in Japan.**—It is commonly said that society in Japan is based on the family and not on the individual, and much stress has been laid on the advantages of such a state of things. Now without finding fault with the principle therein involved, I wish to ask if the institution of the family works well in practice. I take it that the value of such an institution consists in the tradition which should cause the descendants to emulate the virtues of their ancestors; in the dignity which should make the family an ornament of society and a representative of order and stability; and, finally, in the wealth, which should be used *wisely*. Now how many old families are there which fulfil these conditions? How many heads of families aspire to imitate the deeds and virtues of their ancestors? How many families can hold their social position with dignity? Are there not some descendants who are disgrace to their ancestors? How many houses of wealth use their wealth wisely, for the good of society?

I think the only justification for the possession of

rank and wealth by ancient families is that such position and wealth are used *worthily*. I think therefore that the heads of such families as well as their individual members should get such *education* and form such a *character* as to be worthy of their position. Every one is not gifted with talent or health to do great deeds and make a name in the world, but every one *can* be *honest* and *diligent* and develop his faculties to the highest point that they are capable of. There is *no excuse* for using one's opportunities in useless dissipation.

As to wealth, the only excuse for its possession is its wise use. Among the families of Kazoku, there are families of wealth and families of tradition. It is perfectly right for the families of wealth to make the acquisition of wealth their chief aim, because they obtained their position by wealth and it is their business to become rich; but for the families of tradition, wealth should be a secondary consideration. Of course money is a convenient possession, and property should be carefully administered, but wealth should be *the means, not the end*; it should be used for maintaining social position, for giving good education to the members of the family, and for doing public good. My intention is to place the property on a firm and safe basis, so that those who come after me may be able to use it for the purposes above referred to; they



will be able to do that on the interest derived from the property, and I solemnly enjoin on those who may have the charge of the property in after years, not to make acquisition of wealth their chief aim, but to maintain it safe in the position I leave it and use the interest *wisely*, of course increasing the property in a legitimate way.

\* 經國ノ大本ヲ天下萬世ニ樹立スルハ固ヨリ一生ノ能ク成就スル所ニ非ス

It should be borne in mind that whoever undertakes to lay the foundation of a great work cannot expect to live until it is completed and would only mar his work by trying to hasten. History and every day experience show that in national questions ambitions and desire for fame are great barriers to ultimate success. Whether family matters should be made a subject of serious consideration by noble minds or not, it is not for me to decide ; but granted that a family of old descent exists, whoever is charged with the responsibility of acting as the link between the past and the future has a sacred trust. He should remember that the fame of such a family was not won by him, that the property was bequeathed, not made by him ; he should further remember

\* "To lay the everlasting foundation of good government for a country is beyond the accomplishment of one man's life work." [Ed.]

that the social position and wealth retained and increased generation after generation may, if rightly used, do an immense amount of good to society. It would indeed be a narrow and selfish view if the position and wealth were to be used for one's own luxury or children's comfort ; but if they are used for noble works, the aim becomes also noble in pursuance.

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## 故男爵吉川重吉卿自叙傳

自叙傳を草する理由。　本書は予の經歷の一斑を記して予の思想及意志を明かにし、兒等をして予の失敗に省み、經驗に鑑みて、利益する所あらしめんが爲めに起草するものなり、若し予にして兒等が相當の年齢に成長し、予の言を會得するに至る迄、長命し得ること確實ならんには、躬から彼れ等を指導訓戒し、生ける聲を以て、予の意志を傳ふべけれども、こは生を享くる者の望むべからざる理なれば、已むを得ず予の目的を達せん爲めに斯る方法を採りしなり、嘗て遺言狀を作らんかとも考へ、實に之を認めしこともありしが、復考ふるに、前途不虞の事物に對し、先見の明もなく、又用意もなくして、下手に遺言狀を書かんは、啻に無

益なるのみならず、寧ろ有害なるべしと思ひ止まりたり、されば茲には予の生涯中の主なる事項を列記し、間々必要なる註釋を加へ、又各項に對する自己の意志實驗を附記し、以て兒等の之を熟讀して、指針となさしめんこととなせり

**英文にて記せる理由。** 英文を以て草せし所以は、只予に在りて尤も書き下し易き用語なるを以て、之を擇びたるに外ならず

**必然の不備。** 本書は兒等の爲めに記せるものにして、素より他見に供せんとするものに非ず、されば用語の撰擇にも敢て意を勞せず、必しも事の順序に拘泥せず、叙述の繁簡亦宜しきを得ざること言を俟たず

**出生。** 予は安政六年十二月二十四日（一八五九年）の夕、仙鳥館に於て瓜々の聲を擧げたり

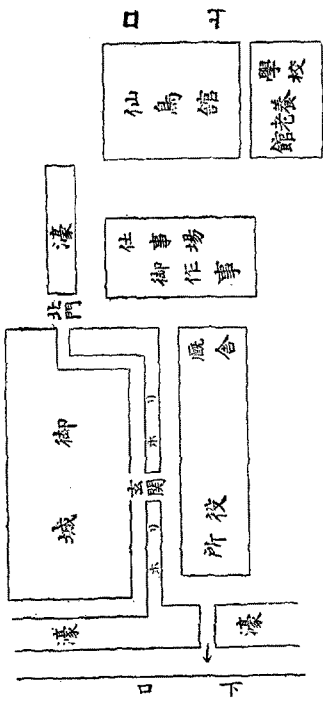
出生當時に於ける社會の狀態。米國水師提督「ペリー」の來航に由りて、大革新の氣運漸次蘊釀せられつつありし時勢なりしも、尙ほ其外觀は平和の氣象上下に滿ち、幕府は舊き國法を維持し、社會は何等の變態を見ず、天皇は其朝臣と共に京都に在はし、將軍は江戸に覇府を開きて其威權を把持し、封建三百諸侯は各其封土を有して互に小天地を形成せり、これ等各領土に於ける風習は概ね一樣にして、只大諸侯及之に隨從せる者は、その小なるものに比して稍威勢の盛なるものありしのみなり、吾が岩國領は、其封域西は柳井より東は小瀬川に限られ、北は山岳地を行くこと凡四里にして封疆に達す、城邑は錦川に由りて横山及錦見に分たれ、横山は更に下口及上口に小別せられ、居城は其中間に在り、錦帶橋に近き下口には、家老、中老其他高級藩士の家族之に住居し、上口

には身分は高からず又富有ならざれども、血縁に由りて多少われ等が姻戚に當れる者多く住居せり、そは城郭附近の地には、急變に際して特に信賴し得べき家士を居らしめ、又其邸宅の所在に由りて一種の名譽を表彰したるなり、錦見には中流及下級の家士の住宅あり、其他萬谷、川西及千石原等も亦然り、又封内の各所に散在せる各部落には、主に農民居住し、商賈は主に錦見及柳井に集合せり、以上は舊領に於ける戸口分布の状態なりとす

**予の寢境。** 父君は城中に在はせり、城と云はんより寧ろ外濠を以て圍繞せられたる邸宅御城と區別する爲め特に御館おたと稱せらるに住まはれ、茲に小宮殿を擁し居られたり、年頭其他の式日に際し、一藩の諸士此處に參賀すること、猶諸侯及麾下士の將軍家に、文武百官の宮

廷に對するに同じ、御館は今の吉香神社境域に在りて、道路を隔てて藩政を行ふ役所と相對せり、其略圖左の如し

此略圖は單に大體を示せるものにして、精細なる地圖に照さば異同あるを免れざるべし、御作事とあるは諸材木の置場及各種の工

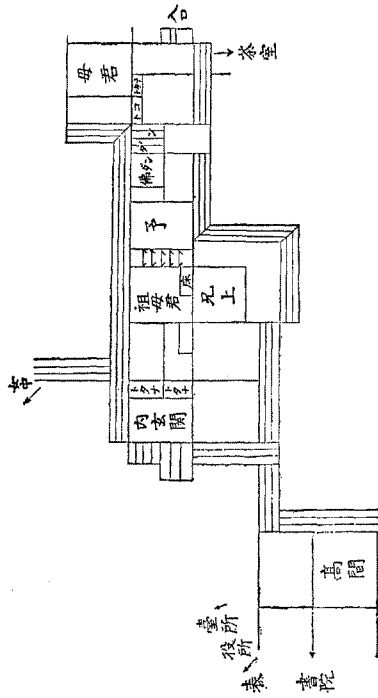


作場なり

予の幼少時。幼時は出生せし仙鳥館内に住居せり、長兄及姉君は予の出生前既に歿せられしを以て、同胞は次兄と予とのみ



なり、われ等が居室は概ね次の如し



婢  
四、家事を司とる家宰

當時われ等兄弟に侍  
從せし人員は

- 一、侍女（若干名）
- 二、幼時に於て乳母（われ等一人毎に二人宛の乳母ありしと記憶す）
- 三、侍女に附屬する下

五侍士(概ね二名宛交番出勤す)

六、侍童(概ね毎日三四名宛出勤す)

七書記及會計役二名

八、賄頭二名

九、雑役、水汲其他一切の勞役に従事する下男若干名

にして母君より聽く所に由れば、隨從使役せし婦人の數は一時十八名の多きに達し、又侍士及侍童の數は三四十名の間に在りしと云ふ、これ等の侍士侍童は概ね晝間の勤務にして、宿直する者は小數なりき、尙ほ之に加ふるに八名乃至十名の侍醫、交替にて毎夕八九時の間に來診し、予等が健康を診察する爲めに脈搏を檢し、又特に存置せる尿を檢して其量を精密に記帳せり侍醫は孰れも瓢逸なる漢にして、徒然なる儘能

く諸諺を弄し、若き婦人等に戯るること屢々なりき。又予等の食物は前記の賄頭に依りて鄭重に調理せられたる上にも、其無害なるを確むる爲め、侍者先づ之を毒味し、果物類は新鮮なるものすら概ね喫するを許されず、殆ど許されざりき、多く甘味を與へられたり、こは當時の習俗及衛生思想に基きしものなれども、斯かる多數の侍者、醫師及食物の選定等に、如何ばかり無益なる注意の費されしかを想見するに足らむ、運動は多少之を課せられしも、少年時代の活潑なる遊戯の如き、又は尤も體育に適し且つ我郷にては特に練習の便宜ありし水泳の如きは、固く禁止せられたり、斯くしてわれ等の受けし教育方法は、體力の旺盛より來るべき勇氣、耐忍力、獨立心を養成するに失敗せり、如何とならばこれ等の能力は、精神及肉體の機能を適宜に且つ健全に練

磨し得て、始めて獲らるべきものなればなり、加之多數の侍者の隨從せるが故に、殆んど喫飯以外には自力を以て用事を辨ずる機會なかりし状態なりき、念ふに舊時大名と稱せられし人々には、素より多少の除外例はあれども、手技に拙かりしもの多かるべし、これ全く其幼時より多く練習せざりし結果ならむ、時に書道に巧なる者ありしと聞けども、これは概ね習字に多くの時日を費したる結果として、單に此一事を以て予の推測は決して覆るべきものに非ざるべし、之を要するに天賦の能力を練磨發達せしめざりしことは、前述の如き惡結果を來し、恰も才智ある僕、善良なる僕及惡性なる僕の比喻に類するものと謂ふべし、(譯者按)るに舊約全書中の三僕(故事)の物語を引用せられたるものなり、(肉體)に就きてこの事果して眞實なりとせば精神に就ても豈に眞實ならざることあらんや

尙ほ此外予等に殃せし悪影響は、常に婦女子に擁せられしが故に、屢鬼神怪談の物語を聞かされしことなり、之が爲めに不思議の印象を永く脳裡に留め、今日に至りても敢て妖怪を恐るるに非ずと雖も、尙予が生れし家に於てすら、獨座して徹夜せよと云はれんは、聊躊躇せざるを得ざるなり

### 教訓 予が育兒の方針。

前述の經驗に鑑み且つ近代の衛生學上の理論に基き、兒等には其健康を促進するに足るべき適當なる運動を課し、自己の用辨は凡て自己に處置せしむる習慣を養成し、以て肉體及精神上の機能を充分練磨發達せしむべきなり、憾らくは兒等は小膽にして且つ忍耐力に乏しき欠點を有するものの如く思はる、由つて予の希望。として、予の去りし後も、爾等は特にここに留意し、その天

賦若くは遺傳性なる缺陷を、自己の修養を以て打破せんことを希ふなり

### 幼少時代の回想。

幼少時代には特に記載すべき事件極めて尠なし、平穩無事なる歲月は移り行き、春去り夏來り秋冬と坦々砥の如く過ぎ行くのみ、其間單純なる喜悅子供らしき悲哀は他の幼年輩のそれと敢て異なることなし、只特に記憶に存せるものは、二回の火災なり、一は學校の出火他は作事場の燒失なり、二つながら仙鳥館に近かりしかば、恐怖の念に襲はれたりき

### 徳川勢の防長征伐。

坦々たる予の生活に突如一大事變起り來れり、六歲(滿月)を以て計算す以下皆之に倣ふの夏、所謂長州征伐は始まれり、敵勢は既に小瀬川畔に寄せ來り、殷々たる砲聲は伊勢ヶ岡の彼方に響

き、予は母君と共に河内村迄逃れたり、兄上は僅か十歳の幼年なりしかど、特に城中に残留せられたり、そは將に戰地に踏止まらむとする丈夫は更なり、兒童に至る闔國の士氣を鼓舞せんが爲めなりしなるべし、其時予は猶幼少にして詳に事態を解すること能はざりしも、只避難に際して非常に混亂せる状態を目撃し、又婦女子等に至るまで萬一の變に備へんが爲に懷劍を携へ行きたることを僅に記憶するのみ、斯る光景は焦眉の危急に處する覺悟及沈著〓生死の間に出入せし人々の養成したる特性〓を、臍氣ながらも予の幼心に注入せりと信ず、但予はこれを以て直ちに此氣象を把捉し得たりとなすものに非ざれども、只幼時斯る事變に遭遇せしことは全く其經驗なき者よりは有益なる影響感化を受け得たるべしと做すものなり、其後戰亂熄み危難去るに及んで、

予等は歸館し、尋で京都附近及東北に於ける戰爭に就て、半解ながらも傳聞することありき

**父君の御逝去。** 七歳の春父君には世を去り給へり、予は御臨終に近き御病床に伴はれしが、幼少なる予は死の意味を充分解すること能はざりしも、御呼吸も苦しげに惱ませらるるを見ては、何にとなく眼の潤ひ來り深き寂寞悲痛の念に滿されたるを覺えき、聽て御言葉をかけさせ給ふ御力さへ失ひ給ひし父君には、その瘠せ衰へたる御手を以てわれ等兄弟を撫づるが如く爲し給へり、後に侍者よりこれぞ亡き父君のわれ等兄弟の互に争はず相愛し相扶けんことを誡め給ひしものなりと言ひ聞かせられたれば、予はその後常に此事を思ひ出でて深く戒しむる所ありき



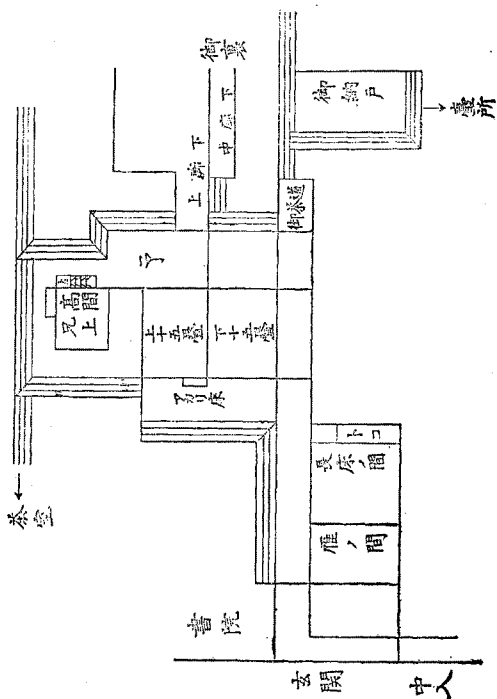
教訓。予はこれを記しつつ爾等の同じくこれを服膺せんことを望

む。や切なり、爾等兄妹の數は多し、されば特に相愛し相扶け、小異の生ずることあらんも互に寛容し、決して怨嗟嫉視せず、互に惡感情を抱くこと勿れ、若し爾等の中不幸に遭遇するものあらば、之を援助するに一致協力せよ、又その一人の邪路に迷ひ入るが如きことあらば、力を協せ之を匡正誘導するに努むべし。

祖母君の御死去。父君の歿し給ひしは陰曆三月なりしが、同じき歳の冬祖母君にも亦身まかり給へり。

本邸へ移居。父君の世を去り給ひし後、兄上は一藩の主君として本邸に入り、予も幾もなく之に移り、全く婦人の手を離れて男子のみを隨從せしむることとなれり、本邸に於ける居室概ね左の如し。

本邸に於て予等に隨從せしものは、四名の侍士及略ぼ同數の侍童にし



れ、家老中老及その他の諸役員等之を掌り、時々兄上に報告しその決裁

て一婦人を交へず、この外表向きには、三名の重役及數多の書記會計方あり、これ等の諸役員は藩政に關與せずして單に家事のみに執掌す藩政は前述の如く道路を隔てたる廳舎に於て行は

を仰げり、蓋兄上には御歳尙ほ若かりければ、多く之を了解せられざりしことなるべし。此外われ等には侍醫及茶道チャウドと稱せる點茶、生花及諸禮式を掌る輩附屬せり、侍者の總數は確かと記憶せず、斯る間に戰雲收まり維新の大業全く成れり

**讀書癖。** 此頃より何時とはなく、就寢の際侍者より稗史類を讀み聞かざるる習慣を作れり、讀み本は太閤記なりしが、後自から讀み得るに至りて遂に讀書狂とも言ふべき程に興味を覺へ、終日手より卷を釋てず、目覺むれば直ちに讀み、結髪の間にも讀み、食事の案内を受くるも怨めしく、終れば直ちに讀み續けたり、その欲望の甚しき、嗜好すると言はんより寧ろ耽溺せりと謂ふべき程なりき當時衛生上の智識乏しければ、何人も之を制止するものなかりし儘に、予は毎日讀み續け、終に浩漭

なる三國誌をも讀破し、水滸傳を繙き始めたり、其頃となりて侍者等は初めて予の健康の害はれしを看取し、既に後れたれども、努めて屋外に誘はんと試むるに至れり、一日予等は小船に乗じて錦川を下り、一小丘に登りしが、其途上終に卒倒して仙鳥館に連れ歸られ、久しく危険なる病床に臥し、母君の溫かき看護を受くることとなれり、病症は確と記憶せざれども、恐らくは腸壅扶斯の類なりしならん、依りて思ふに、日常の習慣は病の直接原因なりとは言ひ難きも、斯る習慣は尠くとも健康を害し病魔に冒され易き結果を誘ひしものなるべし、英子は結髪の間にも日記を認むるが如く、物に熱中し易き性癖あれば、屢々注意を加へ置きたることなり、幸に近時の教育及生活状態は斯る惡習に陥ることを防ぎ得べけんも、尙ほ爾等の恒に健康に留意せんことを望むなり、健全

なる精神は只健全なる身體に宿ることを決して忘るること勿れ

**讀書の及ぼせる影響。**　されど予はその讀たる稗史類の内容に由り

て、惡感化を受けたりしとは思はず、水滸傳に見はるる諸豪傑の不可能なる冒險や、豊太閤の事業を摸倣せんとは、幼な心にも思はざりき、されど只一事特に心を動かし今尙ほ記憶に存するは、三國誌に現はるる關羽の性格が、弱者に對し仁俠溫和にして、強者に對し豪膽不屈なることこれなり、予の生涯中常に強者の前に畏縮し、弱者に對して暴慢なる人を見る毎に、之を輕侮する念を起せしは蓋し此感化に由るものなるべし、之を要するに、讀書に由り得たる利益は、通俗の讀物として孰れも名著の内容を知り、また之に由りて多少歴史の事實を知りしことなるべし

修學。この頃予は吾か師(下連城)に就き漢籍及作文を學べり、その課程は論語全篇日本外史の幾分にして、亦詩作を試みたりしと記憶すれども、予の腦力には稍難きに過ぎ、充分其意義を理解すること能はざりき

尾津別邸へ移住。病氣平癒後、予は移りて尾津の別邸に居れり、これ

一は病後の保養、一は從來の城内居住よりも一層簡易なる生活を營まんが爲めなり、此移動は予の生活状態に多大なる裨益を齎らせしを以て、頗る賢明なる措置なりしと覺ゆ、但從者は尙ほ多數なるを免れず、主なる傅役(香川雪鴻)の外、二名の侍士同數の侍童一名の書記、必用なる侍醫及數名の賄夫、小使等なりき、されど從來よりも予の身體は自由と爲り、多數の者に圍繞せられ辭儀せらるることなくして容易に外出し得

たるを以て、大に運動の機會を得、又下情をも見聞する便宜を得たりき、當時兄上の家長として城中を去る能はざりしは實に一大不幸なりしも、時々予を訪問せられたりき

**二回の旅路。** 確かに年月を記憶せざれども、恐らくこの頃のことなりしと覺ゆ、始めて予は二回の旅程に上りぬ、その一は宗家毛利公に謁せんが爲め山口へ、その二は遊覽の爲め柳井及その附近へ赴けるなり、山口へは制規の鹵簿を整へ、途中或は予が愛馬タイシンと稱する小馬に乗り、或は駕籠を用ひ多數の從者を隨へ、到る所小公子の待遇を受け、山口に到りては毛利公の館に迎へられ、御一家の方々にも謁し、滞りなく儀禮を終りて歸途に就けり、柳井へは馬上若くは徒歩にて赴き、諸所を遊覽し非常に愉快に感じたりき

**大阪行。** 尋で予は大阪に赴けり、蓋し此等の旅行は他日更に飛躍して東京に赴くべき爲めの豫習なりしと信ず、海路兵庫に到りそれより大阪に赴き、幾もなく歸途に就けり(瀬戸内海航行の記事は別項に記すれば茲には畧す)

**東京遊學。** 明治三年(一八七〇年)の春生來初めての大旅行を試みたり、雖は方に永遠にその舊巢を辭し去ることと爲れり、隨伴者には常の如く主なる傅役長新兵衛、家從菅莊吉、井上唯一の二人、侍童田中貞吉及侍醫宇都宮正堅等なりき

**瀬戸内海。** 多數の見送りを受けて新港を船出し、是より兵庫迄確かに二週間の日時を要せしと記憶す(此頃の航海は風力次第にて時日に長短あるを免れざりき)われ等が乗れる小船は、順風なれば徐々に進航



すれども、若し逆風無風又は時化となれば直ちに附近の港に假泊して天候の回復を待ち、又夜間には碇泊して進まざりき、當時沿海諸所には風波の難を避くる爲め石堰を遠く海中に築きて船舶の碇泊に便ぜし多數の小港ありて、現時尙ほ多く其遺址を存し小船漁舟の碇泊に用ひられつつあり、是等の碇泊所は概ね各諸侯領邑の主要都會に通ずる港にして、其領邑は一種の半獨立國なれば、各港其所屬國を異にし、從て各々其方言、風俗、通貨等を異にせり、此奇異なる現象は痛く予の若き心を動かし、又其店頭に陳列せられたる商品は予の感興を惹き、或は其奇異なる風習は予の好奇心を高めしめたり、又海上にては風光明媚なる群島の間を縫ひつつ、徐ろに佳景の移り行くを眺め、氣裕かに心樂しきこと限りなし、前にも述べしが如く、われ等が進航は順風を得ても尙ほ遅

々たり、若し風落ちなば櫓を用ふ、されども稍大なる船に於ける力漕の効力果して若干ぞ、現に眼前に見ゆる港に達するにすら尙ほ數時間を要せし程なりき、船上にては水夫の調理する食事を喫す、魚類は新鮮にして美味なれども、飯及茶は鹹味あり、但海氣は予が幼き食慾を唆りて何物をも美味ならしめたり、要するに此航海は予が生涯中に於ける愉快なる回想の一たるを失はざるなり

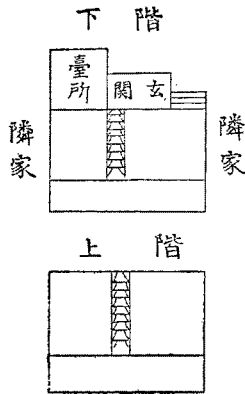
**神戸横濱間。** 航海日子を積んで、漸く神戸に著し横濱に向ふ、搭乘せし汽船は米國より購入せし古き木造外輪の構造にして、「ゴールドン、エージ」と稱せられ、今日より見れば不恰好極まる木盤なるべけれども、その當時に於ては最新式の汽船にして、東海道中の膝栗毛に代へて之に搭乘するは、文化の頂點たる觀ありき、横濱及神戸は最近の開港に係り、

尤も新奇なるものとして當時の人目を驚かせしものなれども、予には汽船も外人居留地も特に注意を喚起するに足らざりき、蓋し予の無經驗なる耳目には、看るもの聞くもの悉く珍奇ならざるはなく、其間内外の區別を附する餘裕なかりしを以てなり、されば予が外人との最初の接觸は、殆ど予が心を刺激するものなかりしも、年齒少し長けたらんは然らざりしならん、かくて紛々擾々たる航海事實然らざりしならんもを爲したりと覺へたる後、終に横濱に到着せり

**横濱東京間。**　横濱より東京に到る間は四輪馬車に乗れり、馬車は最近の輸入に係り、當時は横濱東京間を往復しつゝあるものと、他に極めて少數なる自用車あるのみにて、其馭者は概ね外人なりき

**東京着。**　東京著後長州藩邸構内に在る一長屋に入れり、維新の際諸

大名は、各々其邸第を返上し別に新邸を賜はりたるが、中にも勢力ある諸侯は概ね好位置を得たり、長州藩邸は神田橋に近く、現時の大藏、内務兩省の在る一區劃にして、薩州藩邸は今日の印刷局、土州藩邸は長州藩邸の東隣に在りき、予が住居せし長屋の構造次の如し



斯る狹隘なる住居に於て、前述の同行者と共に新生活を營み、堂々たる城中の生活より忽ち常人普通の生活に移りしことなれば、傅役長は予をして之に慣れしむるに苦心せしことなるべし

追懷。

此時まで予は一小公子として多數の侍者に擁せられ、懇到な

る看護を受け、日常の萬事悉く他人に由りて處辨せられたり、されば其  
狀恰も温室植物の自然の寒温にすら耐へ得ず、尙更風雨に向て戰ふこ  
と能はざるが如く、精神肉體の二ながら其自然の發達を遂ぐるに失敗  
せしものと信ぜざるを得ざりき

**開成校。** 東京著後幾もなくして開成學校——一時大學南校と稱せ  
られ終に今日の帝國大學に發達したるなり——に入學せり、此所にて  
は幾多の新友人を得たり、即ち同級生は孰れも同列者にして、決して之  
を侍童と見るを得ず、教師は悉く上長者にして、決して従者と目すべき  
に非ざりしなり、然れども斯かる境遇上の變化に對しては、極めて自然  
に馴致せられしを以て、予は寧ろこれを愉快に感ぜり、只予は同學中に  
伍して内氣なりしならんと想像せらるるのみ、學生は概ね士族の若き

子弟にして、高等なる新教育を受け、他日青雲の志を得んと欲するものみなれば、予も亦一士族として入學し、入江二郎と云ふ名稱を用ひたり、學科は語學(英、佛、獨)及數學のみなりき——當時未だ他の諸學科は發達せざりしと覺ゆ——予は入學後天稟に學才あることを證せり、十五名乃至二十名より成れる英語の學級中、僅に十歳の幼者にして年長なる同窓を抜き、常に第三位の成績を占め、中間に二學級を越ゑて三級を昇進し、而かも殆んど首席を占め得たり、これに由りて教師よりは鉛筆を、學校よりは、グツドリツチ氏の英國史を賞與せられ、兄上よりは金時計を惠まれたりき

**兄上の御上京。** 明治三四年の頃、確かに時日を記憶せず、兄上も師傅下連城及三名の侍者、一名の侍醫、二名の學友、一名の書記と共に上京せ

られたり、長屋は頗る狹隘を告げしかば、隣接せる長屋の二三を打ち貫きて、下僕等を除ける十五名の一家族は之に住居せり、兄上も開成校に入學せられたれば共に通學し、又所々を遊覽し、漸く外界の事情に通ずることを得るに至れり

**當時の世態。** 當時の世相を回想すれば、三大現象の特に顯著なりしことを記憶す、即ち變革の思想、進歩の精神、藩閥の勢力これなり。變革。時は恰も過渡時代に屬し、東京の外觀は未だ平穩の域に到らず、百般の事物猶混亂の状態にあり、維新大變動の後、其内面には尙ほ抑壓を反撥せんとして動搖擾亂の氣勢鬱勃たること、宛も火山爆發後冷却せざる熔岩の沸騰するが如く、暗殺若くはその企圖は時々天下の耳目を聳動せり。進歩。盲目なる急進は一部人士を支配せる思想に

して、文明開化なる語は時代を指揮する號令なりき、斷髮廢刀を斷行して泰西の文物を急速に模倣するは進歩の最高目標にして、歐米の風習制度は尤も優秀なる人々によりて學ばれたり、古老及守舊者中には、この新思想を斜視輕蔑せしもの尠からざりしも、予の記憶にして誤なくんば、思想界の風尙は所謂文明開化なる渦中に投ぜられ、予自からも亦その一謳歌者にして、尤も早く斷髮廢刀を決行せしもの一人なりき

藩閥。主なる藩閥は政界及社交上に偉大なる勢力を有し、相互に夤緣交際せり、予は一學生として簡易なる生活を營み居りしに拘はらず、尙ほ時々長州支族の一として木戸、廣澤二氏より招待を受け、或は土州侯にも招かれしことを記憶す

淡路町邸へ移轉。この間に兄上は歸郷せらるることとなりしかば、



予は途中まで同伴し、鎌倉、金澤、江ノ島等を巡覽せり、尋で兄上上京せらるるに及んで、淡路町の邸に引移りたり

**米國留學。** 明治四年(一八七一年)の冬、岩倉大使一行の歐米諸國巡遊のことあり、公務を帶べる者及學生等の之に隨伴せんとするもの頗る多數なりき、予の師傅及諸長老等も亦此好機を捉へ、予を此一行に托して、海外に留學せしめんとする大膽にして而かも賢明なる措置に出でたり、こは頗る決し難き問題にして、經費の支出も素より其重要なるもの一なりしが、就中尤も考慮を要すべきは、予の健康の果して之に適應するや否やに在り、長老、師傅等の之に對する責任は、頗る重大なるもの存せしと雖、當時を風靡せる進歩的精神は、彼等をして終に此舉に出でしむるに到れり、蓋し一たび大洋を越えて彼岸に赴かば、文明開化の華

は粲然として咲き亂れ、未だ夢想だにせざる文物學藝は之を見聞學習するに容易にして、夫の遅々として時のまに／＼輸入せられつつある我が新學術の如きは、之を一瞬時の間に修業し得らるべく、異日の立身成功を得る途は、一に海外の新智識を積むに在りと信ぜられ、其成果の大なる敢て犠牲を拂ふに値し、黄金の果實を摘み取らんには、又多少の危険を冒すを辭すべからずと思惟せられしなり、予は斯る事柄に就き深く考慮する所なく、只新奇なる世界を目撃せんが爲め熱心に此計畫に賛同せり、予の同行として選擇せられたる從者は、醫師土屋(靜軒)及田中(貞吉)兩名なり、某日われ等は好晴に乗じて横濱に至り、一旅館に滞在して汽船の出帆を待てり、こは汽船と雖も尙ほ風力潮流に支配せらるべしとの迷想より、若し順風に乗じて急に出帆することあらば、乗り遅

れんことを慮りしと、當時未だ鐵道開通せず、急速に旅行すること能はざりしを以てなり、吾れ等が乗船は、太平洋郵船會社の亞米利加丸にして木造外輪の構造なり、(後桑港内に於て燒失せしと記憶す)予の傅役長新兵衛は、船中まで見送り來りしが、是れ實にその親切なる顔を見るの最終にして、彼は予の歸朝前物故したりき

航海二十四日にして桑港に着せり、航海中の記事は昔日譚に屬すれば茲に畧す、先づ巍然たる建物の櫛比せる壯觀、尋で上陸後の市中の光景は、痛く予を驚喜せしめたり、百名を超ゑたる大使の一行は、三軒の旅館に分宿せり、大使及高級諸官は「グランドホテル」に、一部は「リツクホテル」に、而してわれ等青年及幼年者は多く「オリエンタルホテル」に止宿せり、尋で桑港より鐵道に乗じ「シカゴ」に向ふ、當時の「ユニオン、パシフィック」會

社の鐵道は頗る不完全なるを免れずして、途次大降雪の爲めに阻まれ、三週間を空しく「ソート、レッキ」市に淹留することとなり、名こそ嚴めしく、「アメリカン、ホテル」と稱せしも、「モルモン」宗信者が三人の妻女及十五人の子女と共に經營せる一旅館に投宿せり、夫より「シカゴ」に到着せし時は、恰も同市は大火災後なりき、此所にて大使の一行は分隊し、大使は「ワシントン」府に、其一部は「ニュー、ヨーク」及其他の都市に向へり、初め予は英國へ留學する豫定なりしが、今や旅程に日を重ね來りて、旅費は「ソート、レッキ」市不慮の滞在に稍欠乏を告げ、且つ再び太洋を横斷して、更に遠く故國の空を離れんは頗る躊躇せられたり、仍て外國事情に通ぜる同行者の意見に従ひ、遂に予が第二の故郷とも云ふべき「ポストン」に赴くに決し、現黒田侯爵の先代及其同行者なる金子、團諸氏と行を共

にせり

「ポストン着。

「ポストン」着後、セント、ゼームス、ホテル」に旅装を解ける

吾等は、直ちに寄寓すべき適當なる家を搜索するを要せり、嚴冬の某日、故國にては嘗て經驗せざる寒氣を冒して、本間英一郎氏の案内にて寄宿の搜索に出懸けぬ、偶々桑港領事「ブルークス」氏より此市の「ウキリヤム、ブリガム」氏宛の紹介狀を有せしかば、先づ同氏を訪ひ氏の盡力に依り、「コンコード」市の「チャイルス、ナザニール、フオルサム」氏の家庭に寄寓することとなれり

回顧。

茲に予は過去一二年の間に於て急劇なる大變化に遭逢せり、

即ち岩國に於ける平靜なる境遇を離れ、先づ幼弱なる羽翼を振つて大阪に飛び、更に東京に翔り、今や遂に太平洋を越ゑて一躍大々世界へ出

で來れり、是實に大膽なる行爲にして、當時に於て特に然りしと雖、今より之を追想すれば、尤も賢明なる企圖なりしと謂はざるべからず、其心身を練磨し、進取の氣象を涵養し、夥多の經驗を得、見聞を該博ならしめたるは、實に此舉の賚なりと爲さざるべからず

「**コンコード**」に於ける生活。 「**フオルサム**」氏の家庭は、氏と妻女及一人

の娘より成り、外に息一人、女二人あれど皆出でて他郷に在り、「**フオルサム**」氏は老齡既に六十餘退隱せる宣教師にして古代の「**ニユー・イングラ**」ンド人の典型とも謂ふべく、其家庭は實に擧つて善良及信仰の權化なりき、予は記憶にして誤なくんば、明治五年（一八七二年）の三月より八月迄、此家庭に同居せしが、この半歳の時日は、今尙ほ余の心裡に尤も鮮明に印象せられ、其愉快なる追想の中には、數多の教訓と有益なる經驗と

を含めり、凡そ幼少時代は追憶新に且つ幸福を感じずるものなるが、予の「コンコード」に於ける思ひ出は特に然りとす、顧ふに小兒の心は受容の力強きものなれば、其生活の短時日なりしにも拘はらず、此地に於て見聞せし新事物は、深く予を感動せしめたるにより、予の生涯中に於て尤も重要な時期なりしと謂ふべし

**自然より受けたる印象。** 予の「コンコード」に到着せし頃は、積雪尙ほ

地上に在りしが、忽にして「ニュー・イングランド」の春光瀲々として和煦の氣天地に滿ち山野の春粧、日に新に、浚々たる「コンコード」の川は航行し得るに至れり、幾もなく春去り夏來り、予は或は近郊に散策を試み、或は「ポストン」府に遊び、愉快なる日月を送れり、當時予が好んで玩具の風船を弄びしことを語らば予の如何に幼少なりしかを想像し得らるべ

し

**學事。**「コンコルド」滯在中、語學として「ヒルバルト」第四讀本より講讀し、外に算術、文典、地理及作文を學べり、この頃日本に於ける智識の程度は頗る低く、成人と雖、地理學、時としては數學の智識をも有せざりしことなれば、齡既に三十に達せる土屋も、これ等の諸學科に就きては予と共に新學生たるを免れざりき、予は漸次日本語を忘却せり、蓋し新教育を受くるに方りては、寧ろ未熟なる母國の智識を忘失するを義務の如く感じたれば、不幸にして遂に之を忠實に實行する結果とはなりぬ

**學問及四圍の影響。**「フオルサム」氏の家庭に於ける規律ある生活状態は、日本の不規律なるそれと全然趣を異にせり、例へば予は從來何時に就寢するの習慣なりしやと尋ねられ、大にその答に窮せしことを記



憶す、如何とならば予は嘗て就床の時間を定めしことなく、只睡氣を催せし時、若くは諸人の寢室に赴くと同時に臥床するを例とせしを以てなり、斯くて時間を正確に恪守する習慣を養成せられしは、予に在りて一種の大革新なりき、又清淨なる生活、敬虔なる信仰及深厚なる親切心の涵養は、この家族との同棲に由りて受けたる感化のうち特記すべきものなり、某日予は教科書の一章を読み、始めて誠實てふことの神聖なる美德たるを深く心に感ぜしことありき、直言すれば予は此時まで敢て悪意には非ざれども、虚偽の惡むべき行爲たることを深く心せざりしを以て、始めて痛く自己の過失を覺り、爾來眞實を語り、且つ特に他人より依頼せられたる事柄以外に、秘密を有せざることを主義と爲すに至れり、予は重ねて斷言せん、時間○の○確○守○誠○實○公○明○眞○摯○及○約○束○を○確○守○す

る。ことは予の一生を通じて遵奉努力したる所にして、予を知れる者の必ず此言の眞實なるを首肯すべしと信ず

訓戒。これ等の諸徳は「コンコード」又は「ニユー、イングラント」に於てのみ特に尊重すべきものに非ず、何れの國いづれの時を問はず、美德として各人の恪守すべきものたるや言を俟ず、爾等は往々これ等の美德を極端に遵守する者を嗤笑し、却て迂者と呼ぶ不謹慎漢あるを目撃することあるべし、されど予は斷じて言はん、これ等の美德を涵養恪守するは、長き歲月の間に於て毫も失敗損失あるべきものに非ざること、故に予は汝等に左の美德を養成せんことを訓戒す

一、規律ある習慣を作れ

二、誠實にして眞摯なれ

三、秘密を有すること勿れ(決して他に語るを耻づるが如き行爲をなす勿れ)

四、約束を守れ(然らば他も爾等を信ぜん)

五、他人に親切なれ(然らば他も爾等に親切ならん)

「**コンコード**」に於ける**宗教上の感化**。 前述の如く、「**フォルサム**」氏の家

庭は、殆んど清教徒の信仰に近き嚴格なる宗教的家庭なりき、毎朝及毎食事には必ず全家族に由りて熱心なる祈禱捧げられ、安息日なる日曜日には、家中は恰も死の如く靜肅に、室内の暗黒陰鬱と爲るにも拘はらず凡ての窓牖は閉鎖せられ、無論全家族は教會に出席するを例とせり、又この日には凡て料理を廢するを以て、予等は僅かに二食を喫するのみにして、爲めに空腹を感ぜしこと屢々なりき、某日曜日のことなり

き、予は庭上に出でて投球を爲しつつありしに、平素尤も溫和親切なる「フオルサム」夫人は、家中より走り出でて予を痛く叱責し遊戯を禁止せり、斯く叱責せられしは此時のみに限れり、素より安息日の意義を解せざりし予は、充分此叱責の意を解せず當惑せざるを得ざりしが、夫人は予の行爲を最も悲むべき罪惡なりと認めしなり、そは此家族の聖書に記せる次の神命を畏み嚴守しつつありしを以てなり

此日(安息日)に於て爾等は勞役に従ふこと勿れ、爾のみならず、爾の男子も、爾の女子も、亦爾の下男も、爾の下婢も、尙ほ爾の家畜も、將た又爾の門内に在る旅人も(舊約全書第二卷第二十章)

斯の如きは尙ほ幼稚純正なる予の腦裡に強き感化を及ぼせし所なるも、予は進んで嚴格なる宗教上の儀式典禮を遵奉せざりしを以て、後日

にも明白なるが如く、遂に基督教信者とは爲らざりき、予は今爾等の信仰に就き干渉せんとするものに非ず、率直に言へば予は未だ確固たる宗教上の歸趣を把握せざるを以て、斯の如きは之を爾等の意思と修養とに委ねんと欲するものなれども、只爾等が論語若くは數世紀間良書と確認せられたるものを讀むと同じく聖書を一讀せんことを獎むるものなり

「ポストンに於ける學校。」 フォルサム氏の家族に深く親睦したる予は、明治五年(一八七二年)九月悲しき別れを惜しみつつ、「コンコード」を去つて「ポストン」に赴けり、そは正規の學校に入學するを一層賢明なる措置なりと思ひたればなり、「ポストン」にて入學せし學校は

「ライス、グランマー」學校へ明治五年(一八七二年)九月より同八年(一八

七五年六月迄在學

「チヨンシト、ホール」學校へ同八年（一八七五年）九月より同十二年（一八七九年）六月迄在學

此二校に於ける學科は當時一般に普通學として課せられたるものにして、予の記憶に存するもの凡そ左の如し

「ライス、グランマー」學校

讀方 「ヒラード」氏「フランクリン」第五第六讀本

書方

作文

算術 「イトトン」氏「グランマー、スクートル、エンド、インテレクチュアル、アリスメチック」

文典 「ケールス」氏

綴方

歴史 「アンデルソン」氏合衆國史、「ウースタ」氏英國史

地理 「ウァーレン」氏

尙ほ此外に唱歌をも課せられしが、予は同學の同胞と共に、他の諸學科を専心勉強すべしと云ふ口實の下に、之を免除せられたり、蓋し其眞意は、日本守舊の考にて、當時予等は唱歌を甚だ野卑なる行爲と考へ、之を嫌惡せしに外ならざりしなり、之と同じき理由を以て、遂に舞踏をも爲せざりせり。

「チヨンシー、ホール」學校

讀方 「アービング」氏「スケッチ、ブック」スコット」氏湖上の美人、沙翁

劇曲、

書方

作文

句讀法 「ウイルソン」氏

數學 算術、代數、平面及立體幾何、三角法

綴方

物理 「ガノー」氏

歷史 希臘、羅馬

地理 古代及現代

古典 拉丁、希臘

外國語 獨逸



文學 論文及小説類

是の如くにして米國兒童の受くべき一般普通教育を學習したれば、思想も自ら其影響を受けたることなるべし

予は頗る學課に勤勉し、ライス、グランマー學校在學中は、常に全員四十人中三位乃至七位の席次を上下する成績を得、チョンシー、ホール學校に於ては、優等生として卒業し、成績全般に對し第一等金牌を、デク<sub>フ</sub>ラ<sub>メ</sub>イ<sub>シ</sub>ョ<sub>ン</sub>に於て第三等金牌を、英作文に於て、ティヤ<sub>ィ</sub>協會の賞牌を得たり、予は衷心より勉強を好み、恒に孜孜として倦むことを知らざりき、特に、ハィヅアー<sub>ド</sub>大學へ進入する前年に於ては、毎日十一時に就寢、五時に起床するを常とせり、これが爲め或は健康上必要なる運動を缺ぎしが如く、蹴鞠は頗る之を好み、機會ある毎に試みしも、體育に尤も有益なる野外散

歩を行ふこと能はず、運動の不足は本來強壯なるべき體質の發達を阻碍せしことありしなるべし

「ボストン」に於ける寄寓及下宿。 「ボストン」に於て予は最初「スプリング、フィールド」街なる「ダンハム」氏の家に寄寓せり、この家は普通の下宿に非りしも「ライス」小學校教師「アリソン」嬢及其の母と妹、金子、團の諸氏并に田中、土屋等と同宿せり、故に「コンコード」に於けるが加く家庭的感化を受くる便宜なかりしも、年長なる同宿者及學校に於ける友人より多くの利益を得たり、一時此地には同胞の遊學するもの稍多數にして、日本人俱樂部さへ設けられたりしが、予はこれ等の人々と多く交際せざりしを以て益々故國の風習及言語を忘失せり

尋で明治六年（一八七三年）と記憶す、「ダンハム」氏は「ボストン」より他に移

轉したるを以て、田中と共に他の宿舍を搜索し、「コロンバス」街二九三番地に於ける普通の下宿をトし、後西「カントン」街二三八番地なる「ホキーラー」氏の家に移れり、こは「ライス」小學校同級生に「チャーレス、ホキーラー」とて頗る伶俐にして常に首席を占め居る一學友を通じて、この家族と相知り遂に寄寓するに至りしなり、明治七年（一八七四年）若くはその翌年より同十二年（七九年）迄同家に在りて、恰も我が家の如き親しみを有するに至れり、予は茲にこの家庭と「フォルサム」氏の家庭とを比較せざるべし、何となれば後者は深き信仰心を有する「ニュー、イングラント」舊家庭の完全なる典型にして、一の異例なる家族と目すべきものなればなり、加之予の先づ「コンコード」に赴きてその幼少なる眼に初めて米國の新事物を觀たりしことは、或は「フォルサム」氏に對する尊敬の念を

一層過大ならしめしやも知らざれども、尙ほ今日に於てすら予の性格は此家族の力に由りて一層純良に洗練せられしことを信ずるものなり、「ホキーラー」氏の家庭はこの稀有なる理想的家庭と比較し難きも、氏も亦頗る好人物にして、予は常に其夫人を母と呼びぬ、予はこれ等の家に寄寓して米國に於ける家庭生活の一般を知悉することを得たりき

**夏季休暇。** 夏季休暇は常に旅行を試み次の地方に赴けり、即ち明治

六年（一八七三年）には、「リン」に赴き、翌七年（七四年）には、「マウント、デザート」を攀ぢ、同八年（七五年）には、「ホワイト、マウンテン」へ登り、翌九年（七六年）には日本へ歸省し、同十年十一月（七七年及七八年）には、「ニウハンブシャー」なる「ホリス」に遊ぶ、此地には、「ホキーラー」氏同胞所有の大なる耕作地あり、同十二年（七九年）には、「コンコード」に赴きて幼少時代の光景を追懐し

ぬ、斯くて日本に歸省したる以外、嘗て「ニュート、イングランド」州以外に出たることなかりき。

「ポストン」及「ニュート、イングランド」に於ける感化。少年の心は尤も柔軟にして恰も若き苗木の容易に之を撓はめ形つくるを得るが如し、されば予の十四歳より十九歳に至る永き生活に於て、四周の感化のその性格上に影響せしこと亦想像するに難からざるなり、今にして明確に、何の事件、如何なる人物に由りて、如何なる感化を受けしかを斷言するは、素より困難なりと雖、予の信ずる所に由れば一般の感化概ね次の如し。

一、自主獨立の精神。若し予にして海外に留學することなく、尙ほ數年間日本に在らしめなば、依然多數の侍者に圍繞せられて、その心身

を練磨する機會を失せしことなるべし、海外留學を決行せし一理由は、自活の途を得るに必要な教育を受けんとするに在れば、此一事既に、依然日本に留りしとは大なる相違を來し、明かに精神の健全なる状態に在りしことを示せるものなり、予は信ず青年時代に於ては、困難なる獨立の他を依頼せんとする思想に優れること萬々なるを、兒等よ、予は爾等が自主獨立の精神を養成し、異日他の援助を借らずして、社會に自立するに充分なる修養を積まむことを切望す、國民の獨立と個人のそれとは、其間多少の相違あるべしと雖、米國に於て屢々繰り廻さるる獨立なる語は、常に予の心耳に響き、獨立紀念日、獨立百年祭の如きは、予に獨立の觀念を鼓吹したること少からざりき

二、平等の思想、予の若き心を感動せしめたる史上の二大事實は、獨

立戦争及南北戦争とす、前者よりは既述の如く自主獨立の精神を鼓吹せられ、後者よりは平等及人道の思想を得たり、即ち予は劣者を勞はり、弱者を憐むことを學べり、これ等の氣風の消長如何は豫想し難きも、現時の我國に於て、凡て重荷を弱者の双肩に擔はしむる風潮あるを看るは、頗る遺憾とする所なり、予は吳れくも人類は凡て平等なりといふ觀念を、爾等の固く心中に藏せんことを望むものなり、偶然の生れ出は決して人間の貴賤優劣を定むるものに非ざれば、爾等若し地位の向上を望まば、己れの價值と己れの努力とに由りて之を獲るに努めよ、又労働の神聖なることを知るべし、正直に労働すれば、何人も必らず尊敬せらるべく、怠慢にして不精ならば、何人も當さに輕侮せらるべきなり

三、義務の觀念、こは予が遺傳的性格の一なるべしと雖學窓に於ける教化及讀書より得たる感化とに由りて、一層充實することを得たりき

四、規律的習慣、學校及家庭に於ける生活状態は、予に秩序あり規律ある習慣を養成せり、斯の如きは恐らく日本に於ては受け得ざりし所なるべし

五、純潔及制慾、予は米國留學中、嘗て飲酒せず、又異性に近接することなくして嚴正なる禮節を遵守するを以て自己の責任と爲せり、日本に於ては習俗の力は予をして飲酒し、或は賤しき婦人に接近するを避け得ざらしめしなるべし、予は幸運にも斯る誘惑を脱し、その生活及思想を純潔に維持することを得たりき



米國教育に於て喪失せしもの。一、日本語に關する初歩教育の全部

を忘失せり、其後充分之を恢復する餘裕を有せず、且この缺陷は社交上大なる不利益を來せり

二、習慣及思想上に於て普通多數の同胞と往々相違を來せり、斯くて屢々思想の根柢上友人等と疎隔する場合を生じ、爲めにその同情を失ふることありき

三、予は殆ど幼年時代の友を有せず、且學友との交誼を温むる機會を屢々失し、爲にこれ等諸友より得らるべき援助を失へり、加之學校時代に多く社交を爲さざりし結果、世故に早く熟達する機會を失せり、斯る才能も實社會の成功には屢々必要なるものなればなり

「ハーヴァード」。明治十二年（一八七九年）六月「ハーヴァード」大學の入

學試験に合格し、十月より入學することとなり、非常なる歡喜満足と矜誇に充されつつ、「マツシユ」館の二十三號室を占領せり、今は必要なる家具の完備せる一室の主人となり、全く獨立生活を營み、且つ既に一青年に非ずして若き紳士として他の紳士と交際するに至れり

「ハーヴァード」大學に於ける四ヶ年間は、予の生涯中尤も光輝ある時代なるが如く、其追想は常に予の腦裏に新なりと雖、其間に遭遇せし事物は、大學教育を受けし者の均しく經驗する所と同一なるべければ、茲には敢て特記せざるべし、但予に在りては、嘗に大學の學藝のみならず、其學風より受けし影響、及尤も善良なる思想上の感化、并に優良なる階級に屬せる人士との交際より受けし利益は、最上の教育を予に附與せしものなりと計上することを得べし、予の修めし課程は、寧ろ散漫にして、

歴史、經濟、國際法、文學、語學等を含めり、而して予の不幸と爲すは、自己の無經驗を熟慮又は他人の忠言に由りて補足すること能はずして、只管己れの欲する儘に行動し、往々精力を徒費せしことなり、されど「ハーヴアード」の課程は、予に教育の基礎を築き上げ、米國留學の結局を告げしめしものなり

**歐羅巴漫遊。** 明治十六年（一八八三年）七月、大學卒業後、歐羅巴に航し、英吉利、蘇格蘭、和蘭、獨逸、瑞西、佛蘭西及伊太利を遊歴せし後、ブリッヂツシユ<sup>ル</sup>より乗船同年十二月歸朝せり

**歸朝當初。** 十數年間を外國に過して歸朝せる予は、自己の生國に於て、恰も外人の如き感を抱きたり、邦語は纔かに語り得しも殆んど之を讀むことを忘却し、又幼時に見聞學習せしものの以外は、全く故國の事

物を辨ぜざりき、去迎外人の如く國語風俗を更めて研究すべきにもあらざれば、只管周圍の事情に習熟せんことを勉めたりき、岩國にも歸省し、再度上京後は専ら漢文、國文の學習を始め、明治十七年（一八八四年）の夏まで之を繼續せり、會々時の外務卿井上伯より、外務省に出仕せよとの勸告を受けたり、されども多年外國に在りて母國に關する智識を欠ける予は尙ほ暫らく一學生として研學の途に進まんと欲するの念強く、之を受諾せば再び海外に赴かざるべからざるを以て、最初は之を辭退せり、されど井上伯の熱心に説諭せらるるに及んで謝するに辭なく、遂に就職を肯ぜり、爾來伯は予の保護者、忠言者として終生渝るとなき知己なりき、斯くて予の公生涯に入りしは明治十七年（一八八四年）の暮なりしが、此時會々井上伯は學校建設の爲め山口縣下遊説の途に上ら

んとせしを以て、予も之に同行し、歸京の途次、朝鮮京城に於て事變勃發し、我が公使館襲撃せられたる警報に接し、井上伯は急遽上京、尋で朝鮮に赴かるることとなり予は復た之に同行せり

### 生活状態の一變。

青年時代には誰しもその長き學校生活の夢より喚び起され、廣大複雑なる實社會を眼前に展觀する一時機あるべし、予に在りては、此變化實に急激にして多數青年等の經驗よりは其當惑の念特に大なるものありき、即ち米國より日本へ歸り、直に學究讀書の生活より實社會へ移りしことなれば、今より此期間を回想して變化の實相を了得せしや否やを疑はざるを得ず、其變化の實に急劇なりしを以て、予は新生涯に入ると共に時間を恪守する習慣は全然打破せられ、上長官の便宜の爲めに茫然數時間を空費するの愚や、又その指揮に依り

營々刀筆の雜務に従事せざるべからざること等には全然想到せざる所なりき、要するに米國に於ける嚴肅なる生活より輕浮なる實社會の生活に、懇篤なる書籍の教訓より淺薄なる俗人の談話に轉じたる變化は、共に予の趣味に適せざりき

**教訓。** 爾等特に男兒等は、將來に於て一たび斯る境遇を経験すべきなり、されば予は爾等に勸告せん、斯る境遇に際會せば、直ちに事物の實相を把握し、事情の委曲表裏を明察せよ、爾等が後に殘し來りし氣樂なる學生生活を、回想して悲觀することなく、(若し爾等社會に活動せんと欲せば)直ちに其業務の如何に拘らず之に没頭すべし、假令自己の地位若くは業務、能力に比して下劣なりと思はるる場合にも、決して失望すること勿れ、高きに攀るには尤も低きより始めざるべからざること

牢記せよ、諸人は皆この徑路を履み來りしものにして、爾等のみ獨り此一般的約束の外に出づること能はざればなり、又これと共に誘惑に陥らざる様心懸くべし、惡友に注意せよ、勤勉なれ、眞面目なれ、純潔なれ、正直なれ、吾等は只一個の肉體と生命とを有するのみ、青年時代の非行は晩年に於て決して挽回し得べきものに非ざるなり

**推奨すべき書籍。** 爾等の實生活に出立せんとするに方り、參考として予の推奨せんと欲する良書は、予の藏書中に獲らるべき「マッセウスの」ゲチング、オン、イン、ザ、ウオールドなり

**外務省に於ける閱歷** 新生活に入り最初の衝動に打ち克たる後は、寧ろ愉快に執務し、進んで劇務中に身を投ぜり、幾もなく井上伯の朝鮮より歸來せらるるや、條約改正の談判開始せられ、予は同局の一員とし

て其事務に鞅掌せり、然るに不幸にも談判は遂に不成功に歸し、協議は延期せられたるを以て、予は伯林公使館二等書記官として赴任すべく、辭令を受けぬ、當時外務次官たりし青木子爵は、此任命に就き又外交官時代を通じて非常なる好意を予に寄せられたりき

明治十九年(一八八六年)十一月、予は母君、兄上及その他に別れを告げ、横濱を解纜して赴任の途に上れり、同船者は同胞二十有七名に達し、就中伯林駐劄公使として赴任せらるる西園寺侯、羅馬及維也納に公使として其家族及従者と共に赴任せらるる徳川侯、戸田伯、維也納公使館書記生藤田氏、羅馬公使館參事官周布氏、其他山根醫士、江口氏等一行中に在りてわれ等は頗る愉快なる航海を續け、マルセイユに到着せり

羅馬。西園寺侯は伯林赴任の途次、羅馬に使命を有せしを以て、マル



セイユ」より同所に赴き、予も同行し法王「レオ」第十三世に謁見を畢りて伯林に向へり

**伯林到着。** 伯林に到着せしは其歳の晩冬なりき、余の主なる任務は、公使館に出勤執務するに在りしが、米國に於て學習せし獨逸語の智識未だ充分ならざることを感ぜしを以て、公務の餘暇語學の研究を始めたり、されば頗る多忙なるを免れざりしも、予は何人よりも夙に起きて、教師の宅に通ひ、幸に早起の習慣ある教師は、懇に予を教授せり、此外寸暇を惜んで勉學し、公使館より退出後も絶えず讀書するを例とせしが、屢々公務又は社交上の關係より退廳時間の非常に後ることあるを免れず、時には夜半に及ぶことすらありしも、斯る場合にも、予は必らず其日の課程を履修するを常とし、之を終らざる前には決して就寢せざ

ることとせり、幸に予の健康状態は良好にして、斯る勉學より何等惡結果を惹き起さざりき。

伯林に於ける經驗。 予の伯林に滞在せる期間は、尤も興味ありし時

代にして、獨逸帝國の建設者として史上に著名なる人士は尙ほ生存せり、予は「ウキリアム」皇帝に謁見し、宰相「ビスマルク」、將軍「モルトケ」にも會見せり、「三皇帝の年」として知らるる一八八八年（明治二十一年）に於て、「ウキリアム」皇帝は崩御し、相踵で「フレデリック」皇帝その後を追ひ、現皇帝乃ち登極せり、「ビスマルク」の三國同盟締結を發表せし有名なる演説を試みしも、又「フレデリック」皇帝の死の床に於ける大論争の起りしも、同年のことなりき、斯く歐大陸政治舞臺に起れる活劇を其實地に於て目撃するの好機會を得たるのみならず、此外歐洲の宮廷生活及外交界の

實情をも窺知することを得たりき、されど予が此好機を充分賢明に利用せしや否やは疑問にして、寧ろその然らざりしことを悔ゆるものなり

**學究的性癖。**　當時、予の嗜好は、實務よりも寧ろ學事に傾き、書籍を通じて獨逸の制度に關する智識を修得し能ふべしと思惟し、熱心に涉獵し、分陰を惜み、寸暇を偷んで大に讀書に従事せり、されど憾らくは、之を完全に讀破する力なく、従つて充分咀嚼すること能はざりしを以て、公使館に於ける執務時間及職務に伴ひて社交に費す時間を惜むに至り、終に明治二十三年（一八九〇年）職を抛て、「ハイデルベルヒ」に赴けり

「**ハイデルベルヒ**」に於て。　予が研學の場所として、「ハイデルベルヒ」大學を選択せしは數個の理由に基けり、就中その主なるものは、其地に同

胞の遊學せるもの小數なりしことこれなり、他の大學所在地には、既に日本留學生群集せしを以て、彼等の爲めに研學を妨碍せられんことを慮りしに由る、又他の一理由は、此地には古來有名なる舊城址市中に屹立し、風光明媚にして畫けるが如く、且つ英人多く住居せる等の事由、予を誘ひたるなり、此地に於て予は大學に聽講し再び讀書の人となり、餘暇あれば絶景なる丘陵の上を逍遙し、或は流れ清き「ライン」に船を泛べて、心目を慰めたりき

**下連城の死去。** 研學の爲め充分なる餘裕を得て、幸福なる學窓に孜孜勉強しつつありしに、一夜故國より電報を受取れり、其文に下死去すと云へり、下は父君の逝き給ひし後、専ら兄上及予を輔導し、吾等を誨へ、又忠實に家事を主宰せしものにして、予の尤も能く知り、尤も信用せし

者なり、明治十六年（一八八三年）より同二十年（八七年）迄、母國に在りし間、予は多少家事に關係せしことありしと雖、素より何事をも辨へしにあらず、然るに今茲に尤も信任し第二の父と目せし彼の訃報を接受しては、大に驚歎し一大打撃の方に我が家門に落下せしもの如く感じたれば、予は直ちに歸國し、兄上を補佐する責任ありと思惟し、急遽其準備を了り、東京に歸著せり（明治二十三年一八九〇年）

評註。予は素より家事に關係するを責任の一なりと信じ、毫も之を辭するの意なしと雖、若曩に公職を辭することなからんには、依然獨逸國に在留するを餘儀なくせられ、家事の善後策に就ては、必ずしも予の歸朝を俟たずして、他に處理せらるるの途ありしなるべし、されば予の官途を去りしは、畢竟忍耐の乏しかりしものにして失策なりしと謂は

ざるべからず

教訓。何事を斷行するにも常に熟慮するを要す、瞬間の刺戟衝動に

由りて進退することなく、能く先輩の忠告を聽くべし

歸朝後。歸朝後の數ヶ月間は、山口縣下に住せり、是時井上伯は小野

田に在りて、その閑散なる地位に在りしを利用し、毛利公爵家の爲めに家憲の制定に従事せられたり、伯の考案は同家家族を山口縣下に退住せしめんと云ふに在りて、予と意見全く合致せしを以て、予は全力を盡して伯の計畫に助力せり、予も亦森脇退藏及其他と共に予が家の爲めに家憲を制定せり、此時復た外務省に再勤することを勧誘せられしも、何となく心進まざりしを以て之を辭し、その代りに貴族院に入れり、明治二十五年（一八九二年）四月結婚し、爾等は順次出生せしなり、此後に於

ける予の經歷に就ては爾等の知悉する所なれば、之を語るの勞を執らざるべし、但茲には予の胸底に存する考慮を語りて、爾等と共に之を考究し、且予が晩年に處置せし數多の事件に關する意見を、正確に知らしむるに止めんと欲す

**家憲に就て。** 予は獨逸に赴任する前より、家憲制定の意思を抱懷せり、故に此計畫は、井上伯の毛利公爵家憲を制定せられし時に比して五年早く、予に在りては敢て新奇なるものに非ず

**郷里に於ける住居。** 之に關する予の意見は、井上伯と同じく、家族は郷里に其本邸を置くべきことに定め、又將來に於ける紛紜を防遏する爲め、相續の法則を制定せり

本邸所在地を郷里に卜する理由は、田野に於ける生活の安定鞏固なる

に在り、都會に於ては、其變動實に不休にして、人口は絶えず移動集散し、家屋は絶えず破却新築せられ、某日某所に住せる某人は、翌日他所に轉し、其地、其人と永く縁を絶ち、隣人も殆ど相知らざるの有様なるを以て、互に相敬し、相愛するの温情なし、郷里に於ては、全く其趣を異にし、同一の住民等は、幾年間同一家屋に住し、耳目に慣れたる同一の事物は、歴世相變ずる所なければ、住民は互に相識の關係を有し、禍福、吉凶、榮辱を共にし、地方の安寧、平和に關しては、共同の利害觀念を有す、ワシントン、アイピングは、次なる辭句を以て、田野生活の安定を敘述せり

予は此平和なる樂境を記述するに極力讚辭を以てせんとす、そは廣大なる「ニュー・ヨーク」州中の此所彼所に伏在せる幽境和蘭溪谷にあつては、住民も風俗習慣も不變の儘靜かに保存せられつつあればな



り、即ち他の熱鬧なる地方に不斷の變動を惹起しつつある移民或は改良の大激浪も、此所の住民の目には觸ることなくして過ぎ去ればなり、その様恰も急流に縁とられたる澱の小なる一隅の如く、これに浮べる藁屑水泡は、錨卸して靜かに淀み、或は流れ行く水の奔湍に擾さることなく、この奇しき港内を徐かに旋回せるを見るなり（ス

リービ、ホロー物語）

斯の如き平靜なる田野にては、住民相互に懇切の情を有す、故に若し由緒古き名家の斯る地方に居を定めんには、之を圍繞せる社會に對して善事を行ひ、又その住民等の尊敬をも贏ち得ることを望み得べし。予は英國を視察して其國情を熟知すと云ふにはあらねど、予が讀書に因り、又は傳聞せし所を以てすれば、彼國の舊名家は、數世紀間に亘り、田

野に住してその住民より、恰も嚮導若くは師表として尊信せられ、求めずして指導者の地位を保ちつつ幾多の善事を爲しつつあるなり、即ち彼等は國家の儀表又は社會に必要な機關として、其存在の意義を徹底せしめつつあるなり、不幸にして我國は維新變動の際、舊名家を驅つて都市に集合せしめ(他の見地より見れば幸ならんも)以て變轉の激浪中に投入迷没せしめたり、只大和の如き土地に於ては數代連綿せる大山林の所有主ありて、其周圍の地方に對し、自から指導者の地位に立ち、現時尙ほその地方の貴族の如く、認められつつあるものあり、蓋し維新の政變は、大名を廢止せしも、これ等無爵の貴族に觸ることなかりしを以てなるべし、予の意見は舊名家たるものは、須らく自家の幸福及永續の爲めのみならず、亦斯る制度の齎らすべき社會の秩序安定を維持

するが爲めに、郷里に其本邸をトすべきものなりと信ずるなり

予は家族の各個人にまで凡て田野に於て生活を營むべしと云ふに非ず、予の意は、家族の本據の郷里に在らんことを希ふものにして、家長には少くとも年内の一部を其地に居住し、住民と利害休戚を共にせんことを望むも、他の年少者には、必らず外界に出てて世路の艱難と勇敢に戦ふべく、決して田野に蟄居して、朽果ること勿らんを希ふものなり、以上は家憲に居住地を郷里と定めし理由なり

**相續に就て。**次に注意を要するは、相續の規定なり、蓋し富有にして

由緒深き舊家に於ては、相續は殊に紛紜を招き易し、こは素より國法の定むる所に遵ふこと言を俟たず、家憲に於ても之に基きて規定せり、然れども將來疑義を生じ、若くは便宜法規に據る能はざることなきにし

もあらざるべし、例せば長男の不幸にして無能力者たる時、若くは法定相續者の女子たる場合の如きは、疑義或は法規を曲げんの議起り易かるべし、家憲に於ては、斯る種類の場合を想定して之が適法を規定し置くを得ざれば、此種の問題の解決方法としては事件に關係ある者の良心に訴ふる外なしとす、孟子の言に曰く

萬乘之國弑其君者、必千乘之家、千乘之國弑其君者、必百乘之家

と思ふに、此意望ましき事物に接近する人々は、そを得んが爲に、法則を潜り、法文を曲解するの罪惡に陥り易しと云ふにあらん、局に當る者は深く警戒を加へざるべからず、尙ほ孟子の言を左に引用すべし

爲人臣者、懷仁義以事其君、爲人子者、懷仁義以事其父、爲人弟者、懷仁義以事其兄、是君臣父子兄弟、去利懷仁義相接也、然而不王者、未之有也

資産に就て。家憲に於て尤も重きを置きたる第三の要點は、資産及其管理に關するものなり、即家に屬する資産(前代より繼承せる)は、家長の意思を以て分割し、若くは自由に處理すべからず、但家長の私有に屬する資産は、素より自由に處分し得ることを規定せり、(第二十四條)此意家に屬する資産は、要約堅實に保管し、家族に分割して消散せしめざらんとするに在り、即ち全資産の所有者たる家長と雖、家憲に定められたる各種の協議者と協定を經るに非ずんば、決して自己の意思を以て自由之を使用(況んや之を浪費するに於てをや)するを許されざるなり、何となれば、資産は法律上に於てこそ家長の所有に歸すれども、自己の力を以て蓄積し得たるものに非ずして、前主より相續したるものなればなり、故に家長は此資産を賢明に處置し、且善用するの義務を有し、決

して氣儘に之を使用すべからざるなり、之に反して家長の專有に屬する資産、即ち自己の努力を以て收得せしものは、素より之を自由に使用し得べし、如何とならば、家長が自己の努力を以て資産を收得するは、素より善事にして、其所得を自己の好む所に使用するは、毫も容喙すべき所に非ざればなり、之を要するに、家憲に定むる所の主眼は、家長は世襲の資産を善用するといふ神聖なる信託を受けたるものとして、之を保管せざるべからずといふに在り、然りと雖單に資産保全の機械たれといふに非ず、又自己の努力を以て得たるものは、娛樂若くは利益の爲めに使用するは、毫も妨げざるなり

資産は之を三種に分つ、第一基本金、第二基本金、及豫備基金これなり、資産を三種に分ち置く理由は、之が保全を確實ならしめんが爲めなり、恰

も城廓の本丸、二丸、三丸と區劃せられ、又船艙に數多の區分を設け、假令その一區劃に破壊若くは損害あるも、直ちに他に打撃を來さしめざるが如く、吾が家の資産も、一部の損失を全部に及ぼさしめざるが爲めなり、就中第一基本金は、最も確實にすべきものなり、此基本金の機能は、之に由りて大なる利潤を生ぜしむることを目的とせずして、寧ろ鞏固に之を保管するに在り、されば納税以外に屬する費途に消費せられざるものにして、言はゞ無能にして爲すことなく、年と共に肥滿すべき性質たり、本基金は明治二十六年に於て〇〇なりしが、本年(明治三十八年)には〇〇に増加せり、而して此資金に損失を來すべき急變に對する保險として、其一部を割きて積立る筈なり、元來家憲にては、第一基本金より生ずる利金若干額を積立る豫定なりしが、實際に於て此法は嚴行せら

れずして、保險基金が第一基本金の一割に達せる後は、此積立は中止せられたれば爾後も常にこの一と十との比例を維持することとせば可なるべしと信ず

第二基本金は、三基金中尤も活用すべき性質を有し、經常費、俸給、交際費、其他、慈善、寄附及雜費を支辨するものなり、故に其機能を充分に發揮せしめ大なる利益を生ぜしむるを要す、但利得と安全とは往々兩立し難きことあるを以て、常に安全の條件に留意し、苟も投機に類することを絶對に禁止すべし

豫備基金は、第二基本金に對して、恰も第一基本金の保險金に於ける如き關係に在り、此資金の機能は、臨時に多額の支出を要する場合に補充し、又は損失ありし場合の填補に充當するものなり、故に此資金は、急速



の支辨に備ふる爲め、現金若くは容易に現金に交換し得べきものを以て貯蓄するを要す、而して豫備金の第二基本金に對する比例は、一割と定め置くべし

以上三種の資金は、其區分を明確に保管せざるべからず、若しその一資金中より他に現金を流用する必要生じたる場合は、嚴重に、且最も急速に辨償し置くを要す、或は此分置の方法を複雑にして不便なりと做し、寧ろ資産の第一、第三種を第二基本金中に委托し、之より生ずる利子の分配を受くるを得策なりと論ずるものもあらん、然り此方法は頗る單簡にして、事件の發生せざる限りは便法なるべし、然れども此方法は、初めより資金を分置するを必要と見做さず、分置法の精神を無視したるものと謂はざるべからず、人は容易に便宜なりといふ見地より、城壁を

も打ち毀ち、要塞の高地をも削平し得べし、これ平和に際しては非常に便宜なりと雖、一朝異變發生せんか、其便宜は非常の高價を以て贖はれざるべからず、されば資産の各種は、嚴密に區分し置かざるべからざるなり。

**毛利公爵家との關係。** 家憲中他の重要な事項は、公爵毛利家に對する關係なり、歴史を閲すれば、此意義自から明瞭なるを以て茲には之を詳説せざるべし、但予自身は、前公爵(忠愛公)に非常なる恩眷を蒙りしこと、及公の遺書中、特に予が事に言及せられたることを、茲に特記し置くものなり。

**家憲に就ての概評。** 家憲に定めたる他の諸點は、其意義自ら明かなれば茲に喋々せざるべし、家産の管理に關しては尤も重きを置きたり。

と雖、これが運用の妙は所謂人に在り、家長は此資性能力あるを要し、又補佐の人物を要すべし、嘗て家憲を評する人あり其家産及運用に關する規則を重要視し嚴に過きたりと評せり、予も此評語を認容せざるに非ず、資産は固より手段にして目的に非らず、家長及他の諸家族は、各其國家及社會に對して負ふ所の責任を盡すに充分なる教育を受け、其性格を陶冶せざるべからず、茲に予は思出すまゝ先哲の金言を記すべし

曾子曰、吾聞諸夫子、孟莊子之孝也、其他可能也、其不改父之臣與父之政、是難能也、（論語）

所謂故國者、非謂有喬木之謂也、有世臣之謂也、（孟子）

夫レ聖人ノ人ヲ用フルハ、尙木ヲ用フルガ如シ、其長ズル所ヲ取テ、其短キ所ヲ棄ツ

國不以利爲利、以義爲利也（大學）

其人存、則其政舉、其人亡、則其政息（中庸）

去讒、遠色、賤貨、而貴德、所以勸賢也（中庸）

富與貴、是人之所欲也、不以其道得之、不處也（論語）

不義而富且貴、於我如浮雲（論語）

家及個人。家憲を制定するに方り、家の重要なることを前提とし、其

永續及繁榮を希望し置きたり、而して予は米國の教育を受けし結果、或は個人主義の思想に傾かんことを願慮すと雖、嘗て某人が、予は舊家の末流に齷齪たらんよりは、寧ろ新系統の「大家たらんことを望む」と云へるに對して、密かに感を同うするものなり、又嘗て某紳士は、吉川家に於て、馬山の地を購得すべきことを予に勸告せしが、これに對し、斯る士

地を購ひ之を世襲せんよりは、寧ろ元春公豪爽不屈の大精神を家庭に世襲して、不斷常住彼の事業を繰り返さんことに努力すべしと答へたりき

家及祖先に對する極端なる崇拜と、將來に勢力を得べき個人主義との間に於て、予は自から之に處すべき良法あるべきを信ぜんとす、即ち家族主義を遵奉せしむると共に、徒に過去の事物に屈從して卑怯なる崇拜に墮落せしめざることを是なり、これ予が次に日本に於ける華族の族制に對する意見を託せんとする所以なり

**日本の華族制度に就て。** 普通我國の社會組織の基礎は、家族制度に存し個人主義に非ずと稱せられ、喋々其利益を主張する者あり、而して此意見の根柢を爲す主義に何等誤謬背理のことなしとして、予の問は

むと欲する所は、華族制度の精神が現實如何に活動しつつありやといふことなり、予を以て之を見るに、此制度の價値は、第一、祖先の遺徳功業子孫を感奮興起せしむるに足るべき其家の傳説歴史に存し、第二、其華族が社會の儀表として、又其秩序及安定の代表者たるに足るべき品格、威嚴を有するにあり、第三、社會の爲めに善用せらるべき其富力にあり、此三者に於て始めて華族制度の價値を認め得べきものなりと信ず、而して現時これ等の條件を具備せる舊家、名家果して幾何ありや、又家主の幾人が祖先の遺徳、功業を紹述しつつありや、所謂品格威嚴の社會上の地位に負かざる幾何の華族ありや、名家の子孫にして、其祖先の名を汚辱せざるものなきや、富有なる華族にして、其富力を國家社會の爲に善用しつつあるもの幾何ありや、予は信ず、舊名家をして其榮爵及富力

を享有せしむる正當なる理由は、一に其の地位及富力を有用に用ふるに在て存すと、故に斯る華族の家長及家族の各個人は、彼等の身分を辱しめざる教育を受け、品性を陶冶せざるべからず、固より人は悉く大事業を成就し、偉名を世界に馳するに足る才能と健康とを付與せらるべきものにあらざるも、誠實に勤勉に、天賦の才能を十分に發輝せんことは、何人も之を能く爲し得べきなり、無益の道樂に其地位、機會を濫用するは、何人にも容赦せらるべきものに非ざるなり

蓋し富に關しては之を所有する唯一の口實は、克く之を善用するにあるのみ、華族諸家の中には、或は富力を以て榮爵を得たるもあり、又由緒を以て之を得たるもあり、而して富豪の家に在りては富の利殖を其主なる目的となすは固より其所なり、何となれば彼等は其富力を以て、地

位を贏ち得たるものにして、利殖は實に彼れ等の業務なればなり、由緒を以て著はるゝ家は則ち然らず、富は第二の條件たるべし、勿論金錢は便宜の所有物にして、資産の運用には相當の注意を要すと雖、要するに富は手段にして目的に非ず、故に富は家族各個人に有用なる教育を施し、又公共的善事を爲すに使用せられ、之を以て其社會上の地位を維持すべきものなり、予の計畫は、資産を一個の堅固にして安全なる基礎に置き、予の後を承くる者をして、上述の目的に之を使用せしめんとするに在り、彼等は資産より生ずる利金を以て之を行ひ得べし、予は茲に將來資産を管理する者に嚴重に申し渡し置くべし、富の取得を以て主なる目的となすことなく、只予か定めたる方法を以て、之を鞏固に保管し、其利金を善用すべし、勿論正當なる方法に由て資産の増殖をも計るべし



經國ノ大本ヲ天下萬世ニ樹立スルハ、固ヨリ一生ノ能ク成就スル所ニ非ズ

大事業の基礎を樹立せんと欲する者は、之か完成の曉まで天壽を豫期し得ざるより、動もすれば之を急激に成功せんと焦慮することあり、是れ深く念頭に記憶し戒慎せざるべからず、又史上及日常の實驗よりするも、國家の問題に於て野心若くは名譽心に驅るるは、往々其成功に大妨碍を來すことあり、抑一家族に關する事件が偉人の考究を要するものなりや否やは、余の斷定せんと欲する所に非ざるも、既に舊名家の一族存在するとせば、其過去及將來の連鎖として努力すべき責任を有する者は、神聖なる信託を受けたる者なりと謂はざるべからず、彼は其家の名譽は自己の獲得せしものに非ず、其資産も亦自己に由りて作られ

たるものに非ざることを深く記憶せざるべからず、且つ其世々保全し増殖したる社會上の地位及富力は、之を善用すれば社會に莫大なる貢獻を爲すものなることを牢記するを要す、若し此地位及富力を、自己の奢侈若くは兒孫等の安逸に使用せんとする者あらば、其識見は偏狹にして私利に殉する者と謂はざるべからず、之に反して崇高なる事業に使用せば、其目的も亦従つて崇高なること、固より言を待たざるなり



# 年譜略

安政六年(一八五九)

一 歲

十二月二十四日 舊岩國藩主贈從三位駿河守吉川經幹第三子ト

シテ周防岩國仙鳥館ニ生ル

文久三年(一八六三)

五 歲

五月 經幹宗藩主毛利敬親名代トシテ上京王事ニ周旋ス

八月 堺町御門ノ變アリ、經幹三條實美等七卿ニ從ヒ國ニ還ル

九月 毛利敬親ノ猶子ト爲ル

元治元年(一八六四)

六 歲

八月 先是京師禁門ノ變アリ、經幹宗藩ノ依囑ヲ承ケ上國應接

ノ事ニ膺ル

慶應二年(一八六六)

八 歳

六月 四境ノ役、兵亂ヲ封内河内福城寺ニ避ク、七月歸館ス

十月 始テ藩費ニ入ル

是 歳 藩費養老館(正月)藩工廠(十月)焼失

九 歳

慶應三年(一八六七)

三月 經幹病篤シ、藩政ヲ次子經健ニ委ネ、重臣山田府生、塩谷鼎

助(後處)三須文輔(後成懋)大草終吉、下徳太郎(後連城)玉乃東平(後

世履)二宮元輔ニ藩政輔佐諸子教養ヲ依囑ス

六月 本城ニ徙ル

十二月 王政復古

是歲 傳下連城ニ就キ漢籍ヲ學フ、又好テ三國史水滸傳等ヲ讀

ム、病ニ罹リ癒後尾津別邸ニ徙ル

明治元年(一八六八)

十歲

四月 經幹駿河守ニ任シ從五位下ニ叙ス

十一月 大阪ニ赴ク

十二月 經幹致仕、經健家督ヲ承ク

明治二年(一八六九)

十一歲

正月 經健駿河守ニ任シ從五位下ニ叙ス

三月 經幹卒去

六月 永世祿五千石ヲ經健ニ賜フ

藩籍奉還、經健岩國藩知事ニ任ス

十一月 山口ニ赴ク

明治三年(一八七〇)

十二歳

四月 東京ニ遊學ス、開成校ニ入り入江二郎ト稱ス

明治四年(一八七一)

十三歳

七月 廢藩置縣

十一月 特命全權大使岩倉具視等歐米視察ノ一行ニ從テ米國ニ

留學ス、十二日横濱解纜、土屋靜軒田中貞吉隨行ス

十二月六日 桑港ニ着ス

明治五年(一八七二)

十四歳

「ポストン」府ニ着ス、尋テ「コンコルト」市「チャイレス」ナザニ  
「ル・フォオルサム」氏ノ邸ニ寄寓ス

九月 「コンコイト」ヲ去リ「ポストン」ニ徙ル、「ライス・グランマー」學校ニ入ル

明治八年（一八七五）

十七歳

七月 「ライス・グランマー」學校卒業

九月 「チヨンシィ・ホール」學校へ入學

明治九年（一八七六）

十八歳

「チヨンシィ・ホール」學校在學

六月 歸朝、九月再ヒ「ポストン」ニ遊フ

明治十二年（一八七九）

二十一歳

七月 「チヨンシィ・ホール」學校卒業、第一等金牌、第三等金牌、テ

「ヤ」協會賞牌ヲ受ク



九月 「ハーヴァード」大學ニ入學

明治十六年(一八八三)

二十五歲

六月 「ハーヴァード」大學卒業、「バチヤライ」ヲ「ブ・アイツ」ノ稱號ヲ

受ク

七月 「ポストン」ヲ發シ英、蘭、獨、瑞、西、佛、伊等諸國ヲ歴遊ス

十二月 歸朝、爾後和漢學ヲ研鑽ス

明治十七年(一八八四)

二十六歲

九月 外務省御用掛仰付ラル、公信局ニ勤務ス

十一月 公爵毛利元昭外務卿井上馨等ト共ニ山口縣下ノ學事ヲ

視察ス、尋テ防長教育會成リ其評議員ニ推サル

十二月 朝鮮甲申ノ變、特派全權大使井上馨ニ隨行シ京城ニ赴ク

明治十八年(一八八五)

二十七歲

一月 朝鮮國王殿下ニ謁ス、尋テ歸朝參内酒饌ヲ賜フ

三月 條約改正掛仰付ラル

五月 外務省使用電信符號編纂掛兼務仰付ラル、十二月編纂成

リ褒詞ヲ受ク

九月 貿易ニ關スル事項取調主務仰付ラル

明治十九年(一八八六)

二十八歲

三月 交際官試補ニ任シ高等官六等ニ叙ス

四月 翻譯局勤務ヲ命ス

外務省參事官ヲ兼任ス

七月 正八位ニ叙ス

明治二十年(一八八七)

二十九歲

八

三月 願ニ依リ本官並ニ兼官ヲ免ス

四月 公使館書記官ニ任シ奏任言四等ニ叙ス

八月 條約改正掛ヲ免ス

伯林公使館在勤仰付ラル

九月 特命全權公使西園寺公望伯林赴任ノ途次羅馬派遣ニ依

リ隨行ヲ命ス

十一月 羅馬ニ着シ法王「レオ」第十三世ニ謁見ス

十二月 伯林ニ着任ス

明治二十二年(一八八九)

三十一歲

十一月 研學ニ志シ公使館書記官ヲ辭ス

明治二十三年(一八九〇)

三十二歲

一月 獨逸帝國ヨリ勳四等赤鷲章ヲ贈ラル

伯林ヲ去ツテ「ハイデルベルヒ」大學ニ遊フ

十二月 家令下連城ノ訃ニ接シ家政輔佐ノ爲メ獨逸ヲ發シ歸朝

ス

明治二十四年(一八九一)

三十三歲

十一月 分家ヲ創立ス先考ノ勳功ニ依リ特ニ男爵ヲ授ケラレ從

五位ニ叙メ

明治二十五年(一八九二)

三十四歲

四月 子爵加藤泰秋女壽賀子ヲ娶ル

明治二十六年(一八九三)

三十五歲

三月 子爵吉川家ノ爲ニ家憲ヲ作ル

六月 防長教育會商議員ニ推サル

貴族院議員補缺選舉ニ當選ス

七月 長女英子生ル

九月 研究会ニ入會ス

明治二十七年(一八九四)

三十六歲

六月 研究会常置員ニ選ハル

十一月 長男元光生ル

是歲 私立日本法律學校講師ヲ依囑セラレ國際法ヲ講ス

明治二十八年(一八九五)

三十七歲

六月 研究会幹事ニ選ハル

七月 全權大使井上馨ニ從ヒ朝鮮ニ赴キ各地ヲ視察シ九月歸

京ス

明治三十年一八九七

三十九歲

七月 正五位ニ叙ス

貴族院議員ニ當選ス

明治三十一年一八九八

四十歲

十月 侯爵小村壽太郎子爵金子堅太郎男爵目賀田種太郎等ト

謀リ「ハーヴァート」俱樂部ヲ創立ス、爾後會長若クハ幹事トシ

テ専ラ會務ニ執掌ス

十一月 研究會常置員ニ選ハル

明治三十二年一八九九

四十一歲

四月 議院建築調査會委員仰付ラル

明治三十三年一九〇〇

四十二歲

九月 北清事變各國傷病兵慰問ノ爲メ華族總代トシテ廣島吳

及ヒ長崎ニ赴ク

明治三十四年一九〇一

四十三歲

五月 伯爵正親町實正子爵岡部長職ト共ニ清國ニ赴キ各地ヲ

視察ス

明治三十五年一九〇二

四十四歲

一月 私立玖珂郡教育會總裁ニ推サル

三月 東邦協會評議員ニ推サル

四月 防長教育會評議員兼主事ニ推サル

明治三十六年(一九〇三)

四十五歲

二月 次男重國生ル

四月 研究會常務員ニ選ハレ大正四年十一月マテ在任ス

六月 從四位ニ叙ス

明治三十七年(一九〇四)

四十六歲

四月 華族會館幹事ニ推選セラレ

七月 貴族院議員ニ當選ス

明治三十九年(一九〇六)

四十八歲

三月 歐米視察ノ途ニ上リ米、英、佛、獨、澳、土、希、伊、瑞諸國ヲ經テ十

二月 歸朝ス

四月 明治三十七八年事件ノ功ニ依リ勳四等ニ叙シ旭日小綬



章ヲ賜フ

明治四十一年一九〇八

五十歲

四月 協同會幹事ニ選ハル

九月 文部省教科用圖書調査委員會委員仰付ラル

明治四十二年一九〇九

五十一歲

一月 長男元光出テ、宗家子爵吉川經健ノ養嗣ト爲ル

三月 華族會館常任幹事ニ選ハル

六月 宗家主經健薨ス

十一月 國史調査所ヲ設ケ英文ヲ以テ日本封建時代史ノ起稿ニ

着手シ、爾後研鑽執筆孜孜懈ラス薨去ノ際ニ及フ

明治四十三年一九一〇

五十二歲

八月 大日本蠶糸會副會頭ニ推選セララル

明治四十四年(一九一二)

五十三歲

三月 華族會館常任幹事ヲ辭ス、幹事故ノ如シ

七月 正四位ニ叙ス

貴族院議員ニ當選ス

九月 政務調査所ヲ設ク

大正元年(一九一二)

五十四歲

一月 第二十八議會豫算副委員長ニ選ハル

七月 歸一協會評議員ニ選ハル

八月 文部省教科用圖書調査委員會委員ヲ辭ス

十月 華族會館常任幹事ニ選ハル

岩國保勝會總裁ニ推サル

大正二年(一九一三)

五十五歲

二月 第三十議會豫算副委員長ニ選ハル

九月 先是子爵金子堅太郎男爵目賀田種太郎等ト謀リ「ハトヴ  
アート」大學ニ日本文明講座開設ノ議ヲ起シ專ラ其成立ニ幹  
旋ス、是月開講スルニ至ル

十一月 宗秩寮審議官仰付ラル

大正三年(一九一四)

五十六歲

一月 第三十一議會豫算副委員長ニ選ハル

五月 第三十二議會豫算副委員長ニ選ハル

六月 南清印度ヲ視察ス

大正四年(一九一五)

五十七歲

第三十三議會豫算副委員長ニ選ハル

九月 第三十四議會豫算副委員長ニ選ハル

十二月 第三十五議會豫算副委員長ニ選ハル

三月 帝國蠶糸株式會社成リ相談役ニ推サル

南洋協會副會頭ニ推サル

四月 大日本蠶糸會ヨリ一等有功章ヲ贈ラル

先是腎臟炎ヲ病ム是月大磯別邸ニ入り靜養ス

五月 第三十六議會豫算委員長ニ選ハル

十一月 病勢稍進ム

十二月二十七日 病遽ニ革マル

兩陛下ヨリ御使ヲ以テ御菓子一折ヲ賜フ

特旨ヲ以テ位一級ヲ進メ從三位ニ叙シ、勳三等ニ叙シ瑞  
寶章ヲ授ケラル

薨去越テ三十日谷中塋域ニ葬ル