

## A Brief Personal History of Dr. Inazo Nitobe (August 8, 1862 ~ October 16, 1933)

Born in 1862 in Morioka, Iwate, Japan. Doctor of Laws, Doctor of Agriculture. In 1883, Nitobe was admitted to Tokyo Imperial University, and the following year traveled to the United States to study economics at Johns Hopkins University for three years. In 1887 he went to Germany where he studied agricultural management, agricultural economics, the history of agriculture, etc. at Bonn and Berlin universities, and completed his doctoral degree at Halle University in 1890. He married an American woman in 1891 and returned to Japan to take up a professorship at Sapporo Agricultural College. In 1900 he published *Bushido: the Soul of Japan in the U.S.* Since Japan and its people were attracting a great deal of public attention, especially after the country's victories in the Sino-Japanese War of 1894-5 and the Russo-Japanese War of 1904-5, the book became a bestseller and has been translated into many foreign languages. Subsequent to its publication, Nitobe was appointed technical advisor to the Japanese colonial government in Taiwan, headmaster of the First Higher School, professor at Tokyo Imperial University, and president of the Tokyo Women's Christian University.

From 1920 until 1926 he served as an Under-Secretary General at the League of Nations. In 1922 he became a founding director of the International Committee on Intellectual Cooperation, the forerunner of UNESCO, and invited world renowned scholars, including the French philosopher, Henri Bergson, the Polish-born French physicist, Madam Curie, the German-born physicist, Albert Einstein, the Australian-born British classicist, Gilbert Murray, and the French poet, Paul Valéry, to serve on the committee.

Nitobe died in Canada in 1933 at the age of 72.

A Tribute from Inazo Nitobe, LL.D., D.Agr. to Chikuro Hiroike, LL.D. at the time of publication of *A Treatise on Moral Science: A First Attempt at Establishing Moralogy as a New Science*

## An Appreciation

Here before me lies in manuscript form a remarkable book, full of inspiring thoughts and of profound erudition. It is evidently the work of a master-mind, and we are proud that the author is our countryman, well-known among us for his previous contributions to our knowledge in diverse fields—particularly in those pertaining to jurisprudence, ethics, and national psychology.

Dr. Chikuro Hiroike has had a varied career, doing credit, wherever he went, both to the posts he occupied and to his character and ability as man, educator and scholar. For the last few years, due to the precarious state of his health, he has been debarred from taking an active part in the living issues of the day; but the country — and the world — have perhaps gained more by his enforced retirement than might have been realized from his participation in any one particular localized work.

It is indeed astonishing how a man suffering from nervous break-down and ordered by his physician to go from seaside to mountains and from mountains to bathing resorts in search of congenial environment, could have studied as much as, or more than, could one in robust health and of most studious habit in the recesses of a well-stocked library. But it is not only the author's industry and learning that I admire so highly; rather the discretion and judgment he shows in selecting and utilizing the vast amount of materials placed at his command in the writings of jurists, sociologists, philosophers and historians. True to an old saying that "the reader's eyes pierce the pages," Dr. Hiroike's keen perception penetrates volumes upon volumes, both ancient and modern, Eastern and Western,



A Tribute from Dr. Inazo Nitobe

and from them all he garners information and gleans ideas that go to confirm or verify the thesis he undertakes to demonstrate.

From widely different angles he views Life and teaches that Life's chief aim consists in moral perfection. The end of all human activity lies there. Economy and politics are but means to elevate him in his moral capacity. Science contributes to the same end. Religion serves the identical object.

Dr. Hiroike shows the affinities between the different schools of ethics and apparently hostile systems of faith. To him "Supreme Morality"—the final attainment of the cultivation of the moral sentiments—is one and absolute. Whatever variance different schools and sects may show in details and non-essentials, they all unite in the last analysis. They culminate in the grand synthesis which is the elevation of character. It is this ultimate goal that he establishes.

As we wade through the labyrinthine paths of reasoning, some of which are quite thorny and wind in dark valleys, we are gradually led toward the light, the universal and all-embracing principle, in which are solved the contradictions in the teachings of sages, the doctrines of religionists, the ideals of poets and the theories of scientists. We are brought face to face with a harmonious whole.

Dealing with universals and abstractions, our Author, patriot that he is, never loses sight of those fundamental factors of human interest, which make for the peace and welfare of the race at large. With special attention have I followed his argument against Imperialism and for World Peace.

The question of Imperialism is usually treated from an economic point of view, that of Peace from a political. Neither of these viewpoints must be ignored; but as long as our eyes are fastened exclusively to these aspects of the questions, we shall never be able to arrive at any satisfactory conclusion about them. The moral is the higher vantage ground from which these and other questions that vex mankind at present must be attacked. Dr. Hiroike does this like a brave soldier and a far-seeing statesman. And he does more.

Too often does it happen that individuals, wrapt in the large and impersonal problems that encompass the earth, are apt to neglect the cultivation of their own spiritual nature. In the Author's all-comprehensive scheme, an ample and timely warning is given to such, lest weak

mortals in their search for world conquest lose their own soul. "Supreme Morality" demands of every individual, be he never so high or never so low, sacrifice of ambition—and gives him in return inward contentment, nobility of character and all the elements of happiness.

Not satisfied with demonstrating by writing, the ultimate principle of human conduct and the secret of man's happiness, Dr. Hiroike is bent upon putting into practice what he lectures and preaches. He would apply the conclusions of his Science to the ethical renovation of society. He is actually evolving the project of a school for the training of men for the propagation of the ideas he has so diligently, clearly and beautifully expressed in his "Treatise on Moral Science, the First Attempt at Establishing Moralogy as a New Science."

Karuizawa,  
Sept. 6th, 1928.



Inazo Nitobe, LL.D., D.Agr.  
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