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一金

二十元
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石

译时志程海内

明

28/9 1911
清译院
事



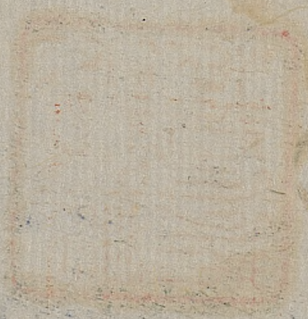
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得たり依テ此等ノ者ニ對シ志百年忠実
紀念トシテ銀盃壹個宛ヲ授與シ表
彰ヲ致シヨシタ

右ハ私ガ美知シテ居ル事柄ト又自身ガ小作人ニ對
スル实例ヲ即話致シタル事デアリコトス

明治四十四年九月十日

○地主小作人間、關係ハ數百年來篤義
 的親愛的ノ範圍中ニアリシモ、近來世運
 ノ發達ト共ニ追々人情ノ浮薄ニ流レシト
 ス。傾向ナキニアラス。深ク戒ムベキヲ、信シマス
 加斯ク、如キ憂フベキトノ生ズルハ近代土地
 ヲ買入レタル新地主ガ計算上ヨリ割出し
 理屈的ニ小作ニ接スル者モナキニアラザン矣
 予基因スルカト思ヒマス

○私ハ本年二月ニ於テ小作人三百九十五人中
 百年以上一ノ缺矣ナリ忠實ニ地主ニ接シ
 且ツ其家庭モ日滿シテ一般社會ニ對
 シテモ忠實ナル者ヲ選拔セシニ拾六名ヲ

朱搗キノ手傳ビラズ又雪ガ積ル其雪除ケ
 ノ手傳ヒニ来ル其雪即々親方ハ酒飯ヲ饗良
 シテ其勞ヲ慰ムラ例トス故ニ農村ノ地主ト
 小作ハ極メテ親密ニシテ隨ツテ冠婚葬
 祭ニ相互ニ往復シテ殆ト親族ノ如シ
 ○小作人即チ子方ガ親方ノ家ニ幾度米ヲ納
 ムモ其米ノ請取証ヲ請ホスルコトナラ唯親方
 ノ帳簿ヲ信ジテ其儘納メテ歸ル親方モ
 又自身ノ帳簿ニ丁重記載スルハ夫レモテ足
 レリトシテ更ニ怪マザン習慣ナリ万一相違アルハ
 何時ニテモ帳簿ヲ子方ニ見セテ引キ直ス
 一ニシテ居リマス

貸付ケモノ石數ヲ返納セシムルコトニ致シテ置キマス

○地主ト小作ハ親子ノ如シ故ニ地主ヲ呼ビテ親方

ト稱シ小作ヲ呼ビテ子方ト稱シ別ニ契約書等

ノモノナラ相互親密ニシテ小作人ハ常ニ親方ノ

家ニ来ルハ必ず飲食シテ歸ルガ例デアリマシテ殆

ト家族的組織ト云フ有様デアリマス

○小作人即チ子方ハ年首年末寒暑ノ伺ヒト

シテ親方ノ家ニ各自作ノ大小豆人參午芫芳又

ハ玉子其他ノ音信物ヲ持ツテ参リマス地主

ナル親方ハ是レニ酬ユルニ酒飯ヲ御食スル例ニ成

ツテ居リマス

○親方ノ家ニ米搗キカアレハ子方が替ルル来リテ

○小作地ニ對スル入付米ノ定メ方ハ凡ソ平年作ノ收穫
高ニ對シ半額ヲ標準トシテ小作入付米ヲ定メ置

キマス

○今テヨリ百年前迄始メテ一家ヲ轉^建テ小作人トナル者

ニ對シテハ相當ノ小作地ヲ貸与シ而シテ初年ノ收

ヲ獲物ハ其儘悉皆貸与シ無利子五ヶ年賦ニテ

翌年ヨリ納入スルコトニ致シ創立ノ小作人ニ對シ慈

愛的獎勵的ニ其家計上ニ便宜ヲ与ヘヨシ

カ百年以後ハ止ムヲ得ザル場合ノ外ハ廢シヨシ

又併シ小作人ノ額ヒニ因リテハ新^舊小作ニ

拘ハラス其年收穫高ノ幾部ヲ無利子ニテ

貸付ケ翌年ニ至リ市價ノ高下ニ拘ラズ其

關係薄ク唯ダ仲小作^ルニ、都市ニ居住
スル地主人多ク此例ニ由ル

~~...~~ 組織 ... 地主 ... 仲

~~...~~ 仲 ... 自由 ... 仲

~~...~~ 仲 ... 自由 ... 仲

~~...~~ 仲 ... 自由 ... 仲

~~...~~ 仲 ... 自由 ... 仲

~~...~~ 仲 ... 自由 ... 仲

今茲ニ親愛的組織ヲ成セル私小作關係ヲ申上

ゲマス私ノ家ニテ式百年來地主小作關係ニ異動ナク

今日マデ繼續シ来リレ習慣ヲ尤ニ申述ハテ即参考ノ

一ニ供シタイト存ゾマス

九ノ二類ニ分レテ居リマス

第一農村的組織

ハ地主が直接ニ小作人ニ土

地ヲ貸付ケ直接ニ其小作人ヨリ貸地料ヲ取立

ツルモガ普通ノ取扱ヒ方デアリマシニ真普通ノ内

ニ二種アリ一ハ親愛的貸地デアリ一ハ契約的

貸地デアリマスが我新潟縣下ノ大部分ハ此ノ

二種ノ關係ヲ成立シテ居リマス

第二都市的又ハ華族的組織

ハ地主が各部

落毎ノ持地中五十名ナリ百名ナリノ小作人中

ニ仲小作ト唱ル支配人ヲ置キ其者が代表

シテ地主ニ對スル一切ノ事柄ヲ辨ズルモノナリ故ニ

實際ニ農業ニ従事スル小作人ト地主トノ間ニハ

An account of Mr. Takahashi's visit
to Niigata, Japan, written by him
for S. S. West (Sept. 1911)

新潟縣三島郡來迎寺村高橋九郎

此度大英國ノロンドン大學教授シドニーエブ博士
同令夫人が社會政策ヲ視察トシテ來朝ノ途次
斯ル僻地ノ農村ニ尊來アリシハ空前ノコトニテ私
ニ取リマシテハ多大ノ光榮トシテ歡迎スル次第デアリマス
扱テ仰問ヒニナリマス 我新潟縣ノ地主小作人ノ關係
ニ就キマシテハ各地各部落ニ由リマシテ多少ノ差異ハ
アリマスが先ヅ大体ニ於テハ殆ト同様ノ關係ニテツテ
居リマス 今私が自身小作ニ對スル關係ヲ申述フル
前ニ我新潟縣下ニ行ハル慣例ノ大畧ヨリ申上げ
マスが先ヅ地主小作人ノ組織關係が大別シテ凡ソ

general impression of Japan by S.W.

in Vol. 30 of BW ms. diary to which
SW and BW both contributed.

n.p. mid. fols. 17.

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THE LONDON SCHOOL OF ECONOMICS AND POLITICAL SCIENCE.
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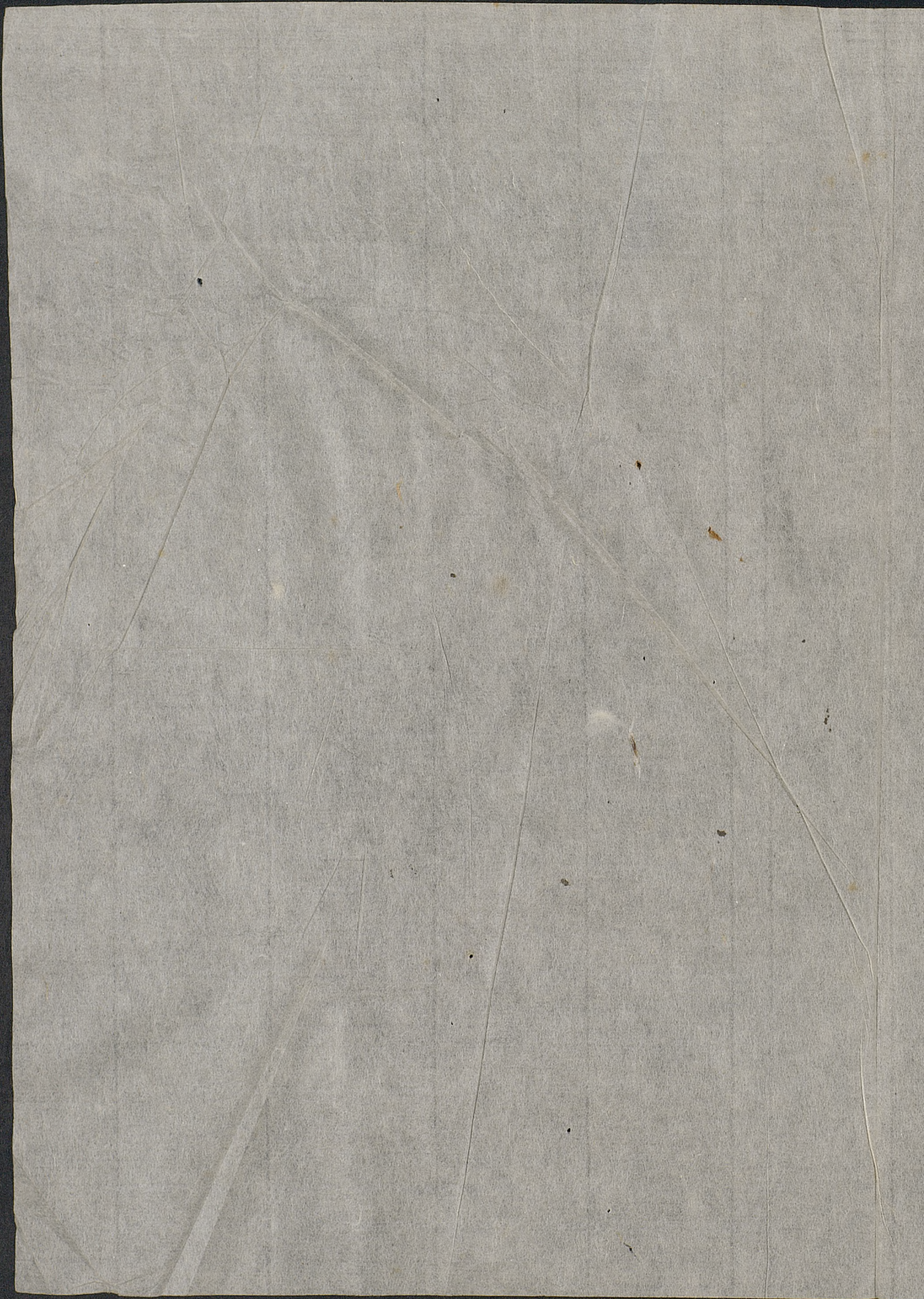
Not full impression - Only greeting from afar
 Who could fully express this wonderful country
 Japan is wonderful in its mountains seldom mentioned
 in England - wonderful in its forest of Cryptomeria
 wonderful in its plant surface, onto which the
 mountains rise so abruptly, & which are so
 surprisingly rich in rice & mulberry, & bean
 & mulberry, there are in fact the
 old ways - wonderful in the charm of its
 rural or domestic life

We can never forget our two days walk from
 Nikko to Kayama, over mountain passes
 rising up to 7000 feet above sea level to the
 top with semi-tropical vegetation shows to
 European eyes, through silent forest of
 monumental Cryptomeria; past rushing
 rivers & silent lakes & rattling waterfalls
 & open endless fields of rice & mulberry & maize
 & buckwheat & bean & mulberry, each a
 few miles higher or lower than the adjacent
 one to give the irregularity; along narrow
 paths crisscrossing the immense valley
 all swarming with laborers ~~each~~ each
 with its own individuality, but resembling
 so much one to another that it is as to be seen
 at the end of the day to have been destroyed
 only by its unrememberable name

Temple
 & Shrine
 & other
 monuments
 in forest

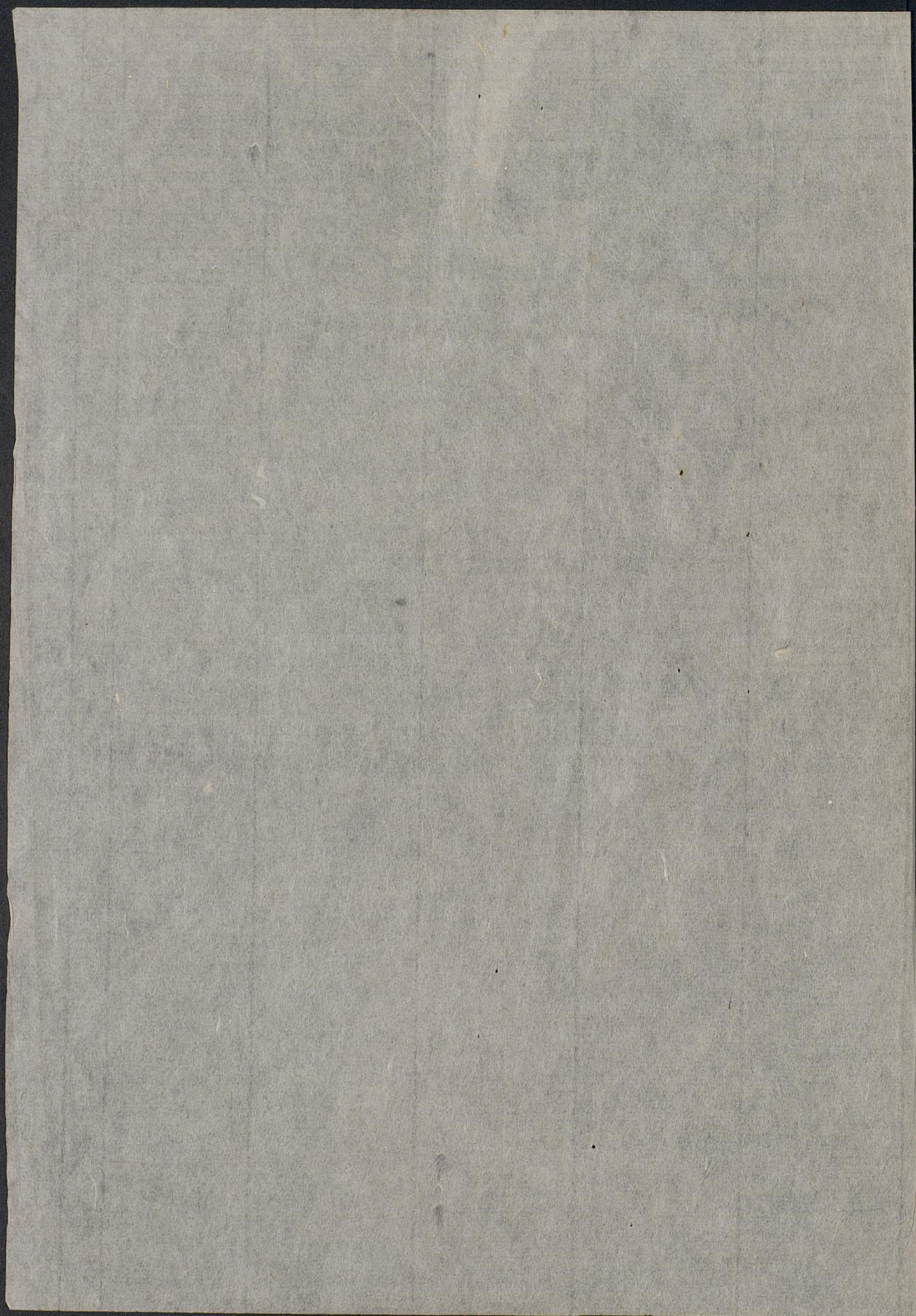
We have found travelling in Japan unexpected
 easy, pleasant & unspoiled & never ending
 use of prices ~~so~~ cheap. To begin with the

To anyone weary of the completely artificial
 Western industrialism we can imagine no holiday
 so charming & so restful as a walking tour in deep
 away from the path & from the very few urban
 places in which there are some slowish country



Country is so completely civilized that one
goes everywhere in the most lonely forest
or in the worst slum of the great cities
without the slightest fear of molestation
by man or beast. And it is a land of
travelling. Everywhere there are great
concentrations of pilgrims, traders, student
holiday-makers, and the more so that
there is abundance of provision for
all the travellers' wants. The common
people are everywhere friendly & courteous,
and the officials & rich men eager to be
friendly to the wandering Englishmen
so that it does not need any special
introduction to make travelling pleasant
and travelling first class has cost us (including
meals) under 25/- a day each.

But the matter is to blame who through
Shyama or modesty or their respect provide
travellers abundantly with pilgrims, & give in
the form of letters of introduction to all sorts
of people. Such letters are easy to get, they
are almost always effensively couched in
presentation; & they open up an altogether
new range of interest in travel. By means
of the introductions that we brought or
obtained, we have lived to entirely among
Japanese statesmen, officials, professors,
bankers, students & business men that we
have had practically no time to make
an acquaintance of the foreign residents.



But such a method of travelling requires an ^{affluent}
interpreter, & we were fortunate enough
to engage even before leaving the steamer
on the recommendation of friends, a
man of education & refinement, with (3)
whom we have constantly travelled, & to 491
whom in our two months' intercourse
we have become personally much
attached. By his aid we have been
able to have many interesting
conversations & even to carry on
intellectual discussion on
every conceivable subject from
economics to art, from Buddhist
philosophy to agriculture, from
religion to politics.

Japan at this moment presents to the
observer two different aspects,
agriculture & manufactures, the
country & the town, the old & the new.
Nothing could be more charming than the
family system organization of agriculture
in rural Japan. The million of families
cultivating the by hand labor their
highly & numerous patches of rice & other
crops; ~~10000~~ each holding hardly ever
more than is cultivable by the members
of the family, & that a mere wage class of
agricultural laborers is unknown; the rural
often owning as well as cultivating; or if not
themselves own, holding upon terms fixed
of tenure at a rent usually of half the rice

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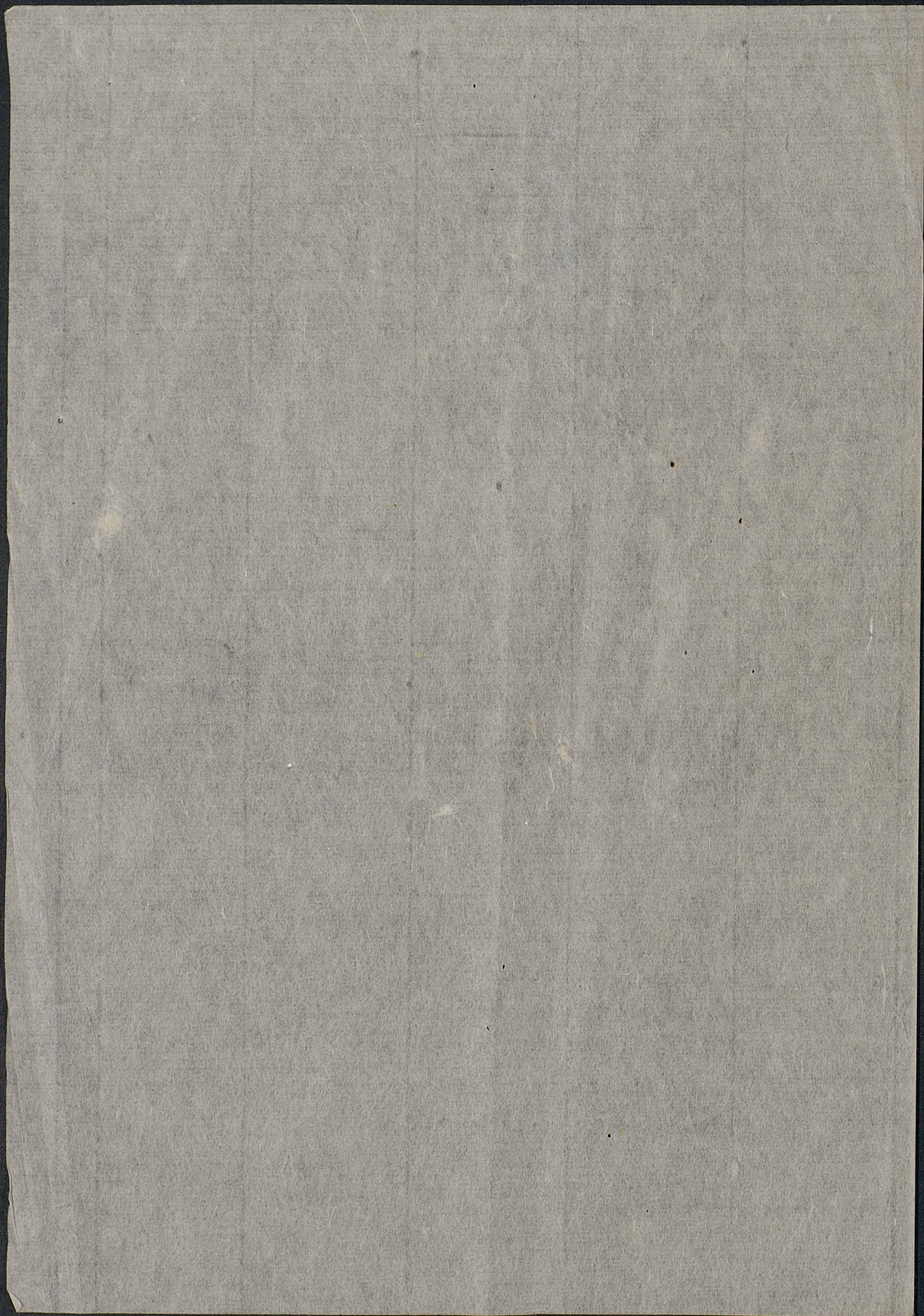
Crop, and the landlords, whose such
class having many tenants occupying
a sort of patriarchal position
toward their villages, supervising
& directing the village affairs with
kindly benevolence, not having in
return a rent so much of their
proportionate moiety as the state of
the harvest allow

And alongside these millions of peasant
cultivators stand the millions of petty
retailer & handicraftsmen to be
found in every Japanese village, almost
by every Japanese road. ~~It~~ is more than
any country that we have seen the land of
the petite culture & the petty industry
in the world. ~~More~~ other country than there be, we
suppose so large a proportion of the
population working on their own lands
or for their own profit, living in their
own houses, worshipping at their own
family shrines, possessing their own
instruments of production, and using
~~their~~ their own produce for their
own maintenance. This a wonderful
example of the proprietorship state, which
M. H. de Villars finds so attractive, &
which certainly presents in Japanese
most alluring aspects

Rural
Japan

their
own
master

and the
family
as the
economic
unit

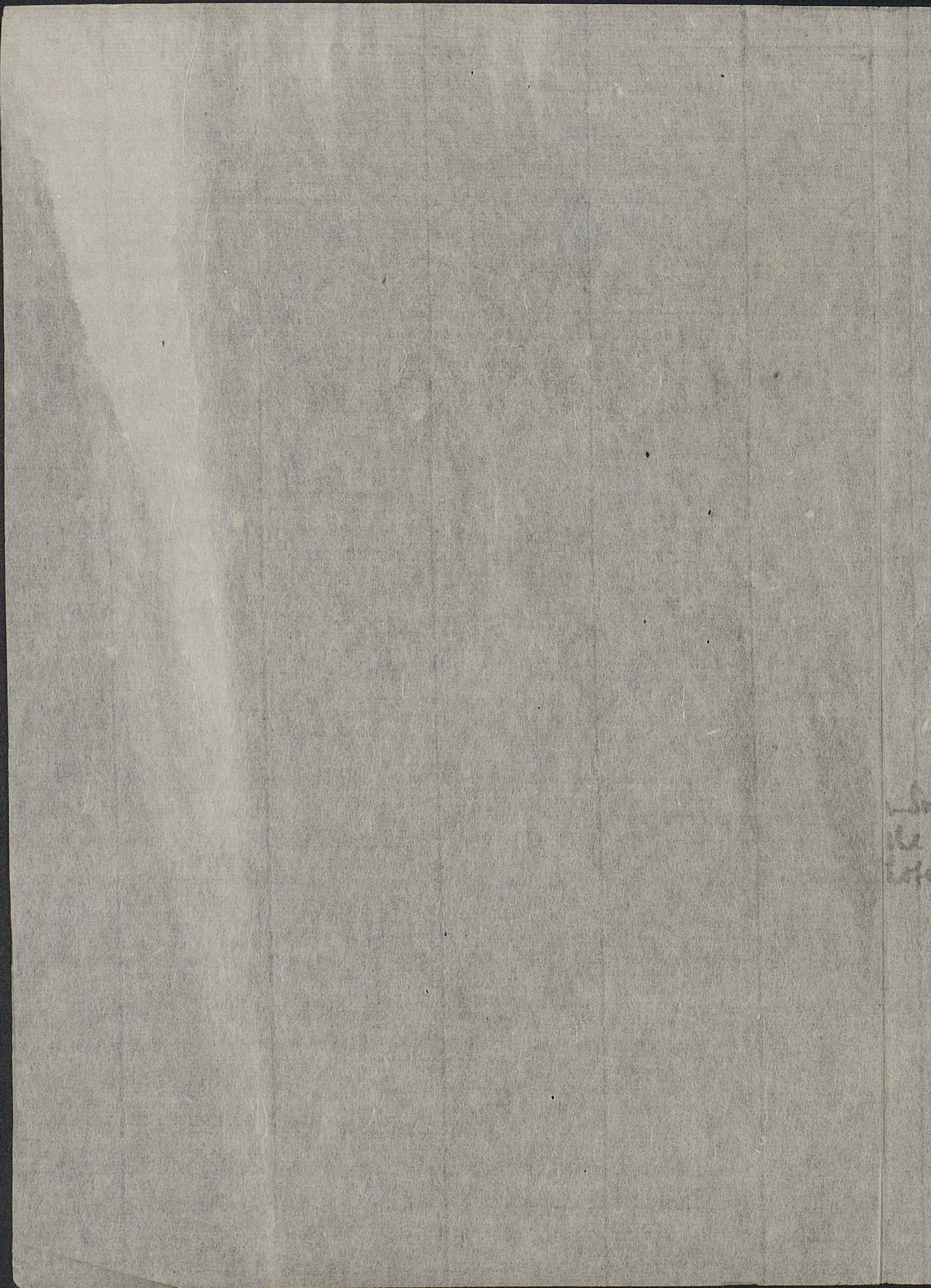


Whether ever an agricultural system could ever
 in the twentieth century anywhere be established
 and so - whether even in Japan it can long
 be maintained in face of competitive industrialism
 - we cannot now discuss. But it is interesting
 to notice certain concomitants of such a
 state of the property, such as is presented
 by rural Japan. It is in the first place
 incompatible in a ^{state} of the size of twentieth
 Century States, possessing the large
 enterprises of twentieth Century Civilization
 with anything like Political Democracy.
 These millions of petty cultivators, retailers,
 & handicraftsmen, from morning till night
 absorbed in the incessant detail of their
 own affairs, are incapable of managing
 anything transcending the family & the
 village. Enterprises of a wider scope, such
 as the railway, or the organization of an
 educational system from the Kindergarten
 to the University, ^{these must} inevitably become the
 sphere of an expert bureaucracy.

If the State
 is to succeed
 in this, it
 must be
 controlled
 by a small
 élite
 - or the
 great
 masses
 of the
 people
 will be
 ruined.

If in this
 we have
 a
 present
 and
 a
 future
 of
 the
 world
 is
 at
 stake
 then
 we
 must
 be
 prepared
 to
 face
 the
 worst
 of
 all
 possibilities.

It is not merely the ^{disturbance} ~~interference~~ personal bond
 demanded by the fields & crafts of these petty
 peasants and retailers that incapacitates
 them from comprehending public affairs
 of a wider scope. As with the indoor
 domestic servant and the working mother
 of a family, their work is never done.
 There is no separation between the time
 that they give to earning their living & that
 which they are free to devote to other
 interests. From waking to sleeping, their
 attention is almost incessantly

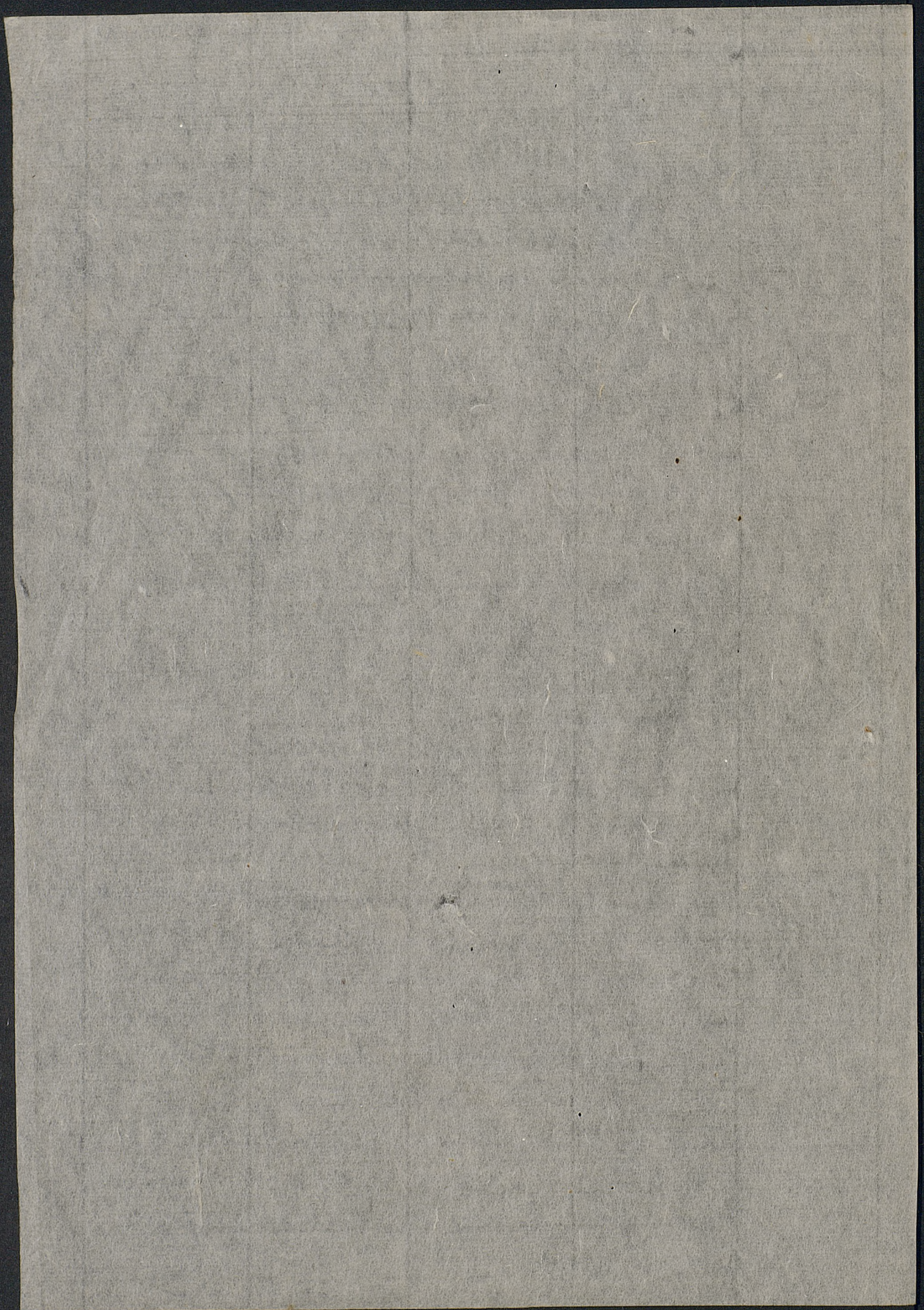


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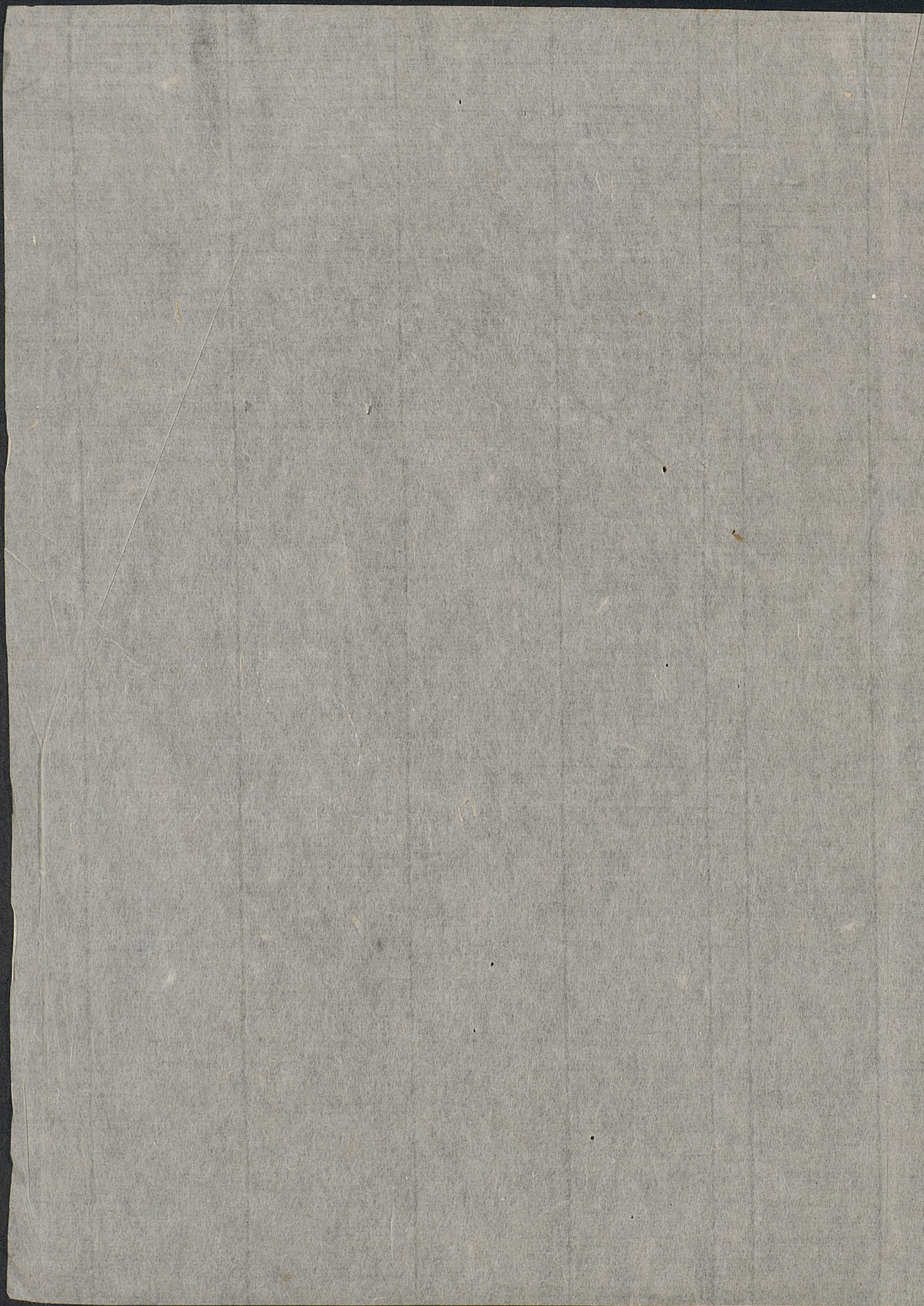
taken up with the incessantly absorbing details of their own family existence & in a community exclusively composed of peasants and petty craftsmen, there are to be railways, a postal system, telegraphs & telephones, a national conservation of rivers, and system of main roads, ~~and a system of roads~~ ~~and the universities~~ & all development of education above the village school — not to speak of international relations, the army & the navy — these must inevitably be managed, without any effective popular control, by an expert bureaucracy. This at any rate is our inference from rural Japan

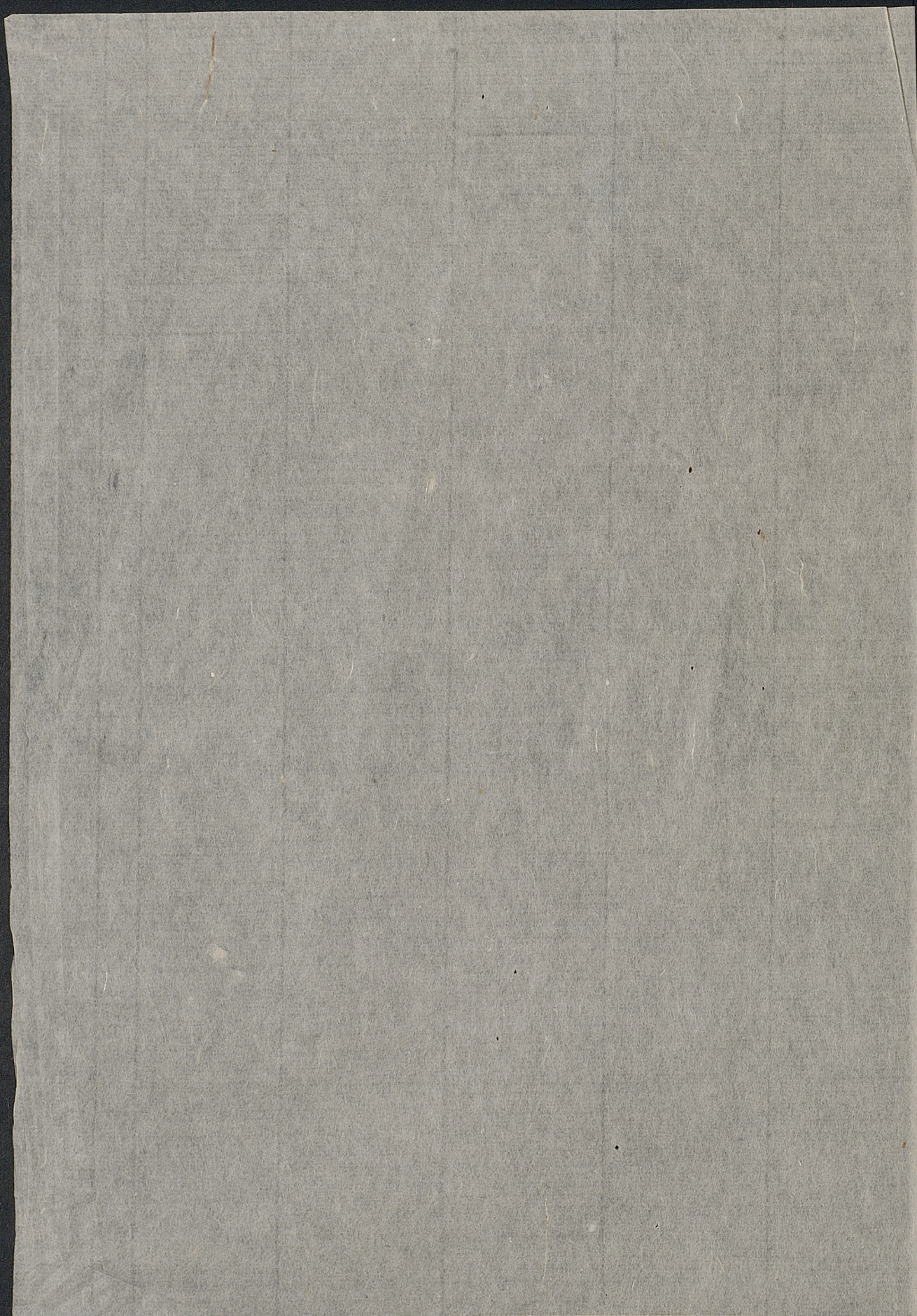
~~What however~~
 Two classes make democracy possible first the ^{rise} ~~presence~~ of an educated professional class of doctors, lawyers, journalists, teachers, ~~engineers~~ chemists, engineers, and public officials, ^{and} the ^{vast} majority ~~of the population~~ ~~of the population~~ so that, ^{and} ~~remains~~ ~~remains~~ that life at the standard of the educated citizen is to them a perpetual struggle. & secondly the growth of ~~a separate~~ a class of hired artisans & laborers, whose working time is sharply marked off from their own time, & who do not carry into their hours of leisure the preoccupations of their work

Substantiated
 the
 inference



And if one tires of the country and
 the mountains, there are
 everywhere cities of fifty to a
 hundred thousand inhabitants
 of which European geographers
 do not give even the names,
 with temples and institutions
 and manufactories; and
 half a dozen cities comparable
 in size with Liverpool and
 Manchester (but oh! how
 different) with palaces
 and castles and sights

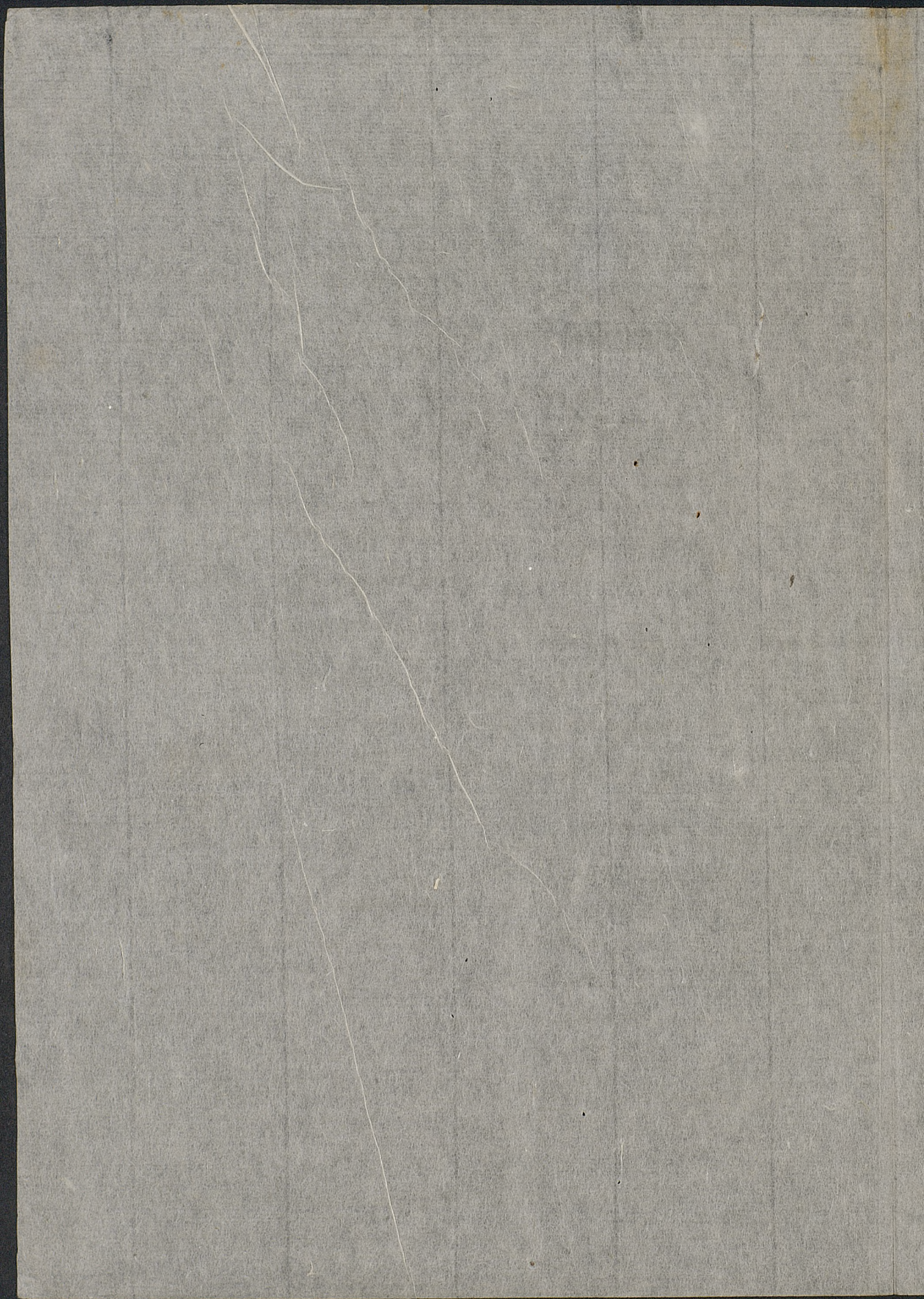




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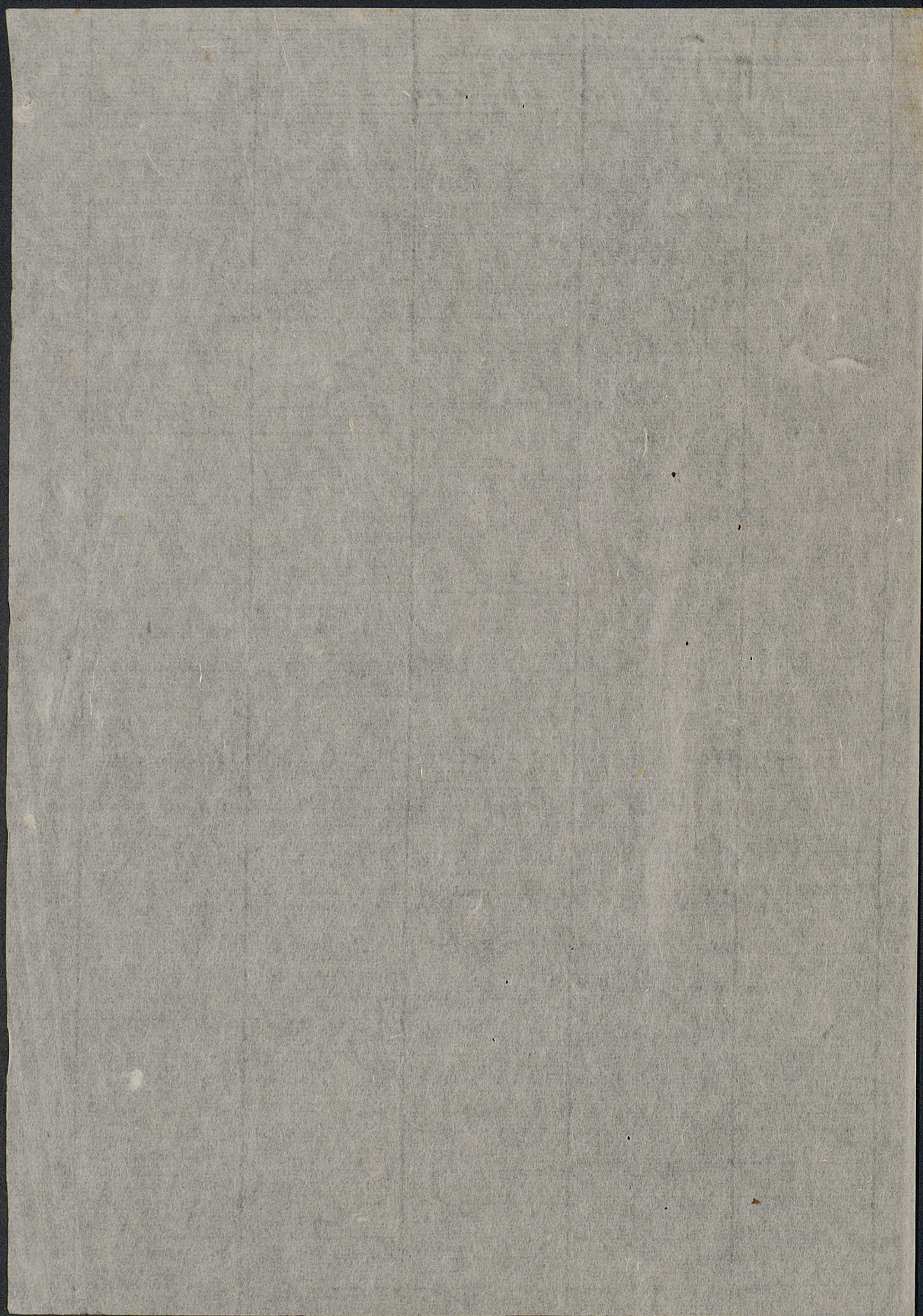
And the purely rural communities produce
 the seeds of its own destruction soon the
 land, cultivated to the last inch
 fails to maintain the natural increase
 of population. If farming is not to ensure
 the young men & women need to earn
 off (as they are doing in Japan) to the
 great cities, where the new capitalist
 industries, (of which even Japanese
 not foreign, but remembered) are
 both creating & demanding a
 wage earning proletariat

Thus bring us to the other aspect of Japan
 - the new capitalist industry, which
 is coming in with a rush. There are
 already a million factory operations
 in some 20,000 factories, especially of
 cotton & silk, with large capitalist
 exploitation in copper ~~mines~~
 & coal mines, timber, fisheries,
 mercantile shipping & what not
 And here the observer cannot help
 being struck with the parallelism
 between the industrial Japan of
 1911 and the industrial England of
 1790-1840. We have the same rapid
 development of the new machine
 industry, capitalist production
 & the world commerce. We have the
 same collecting together from



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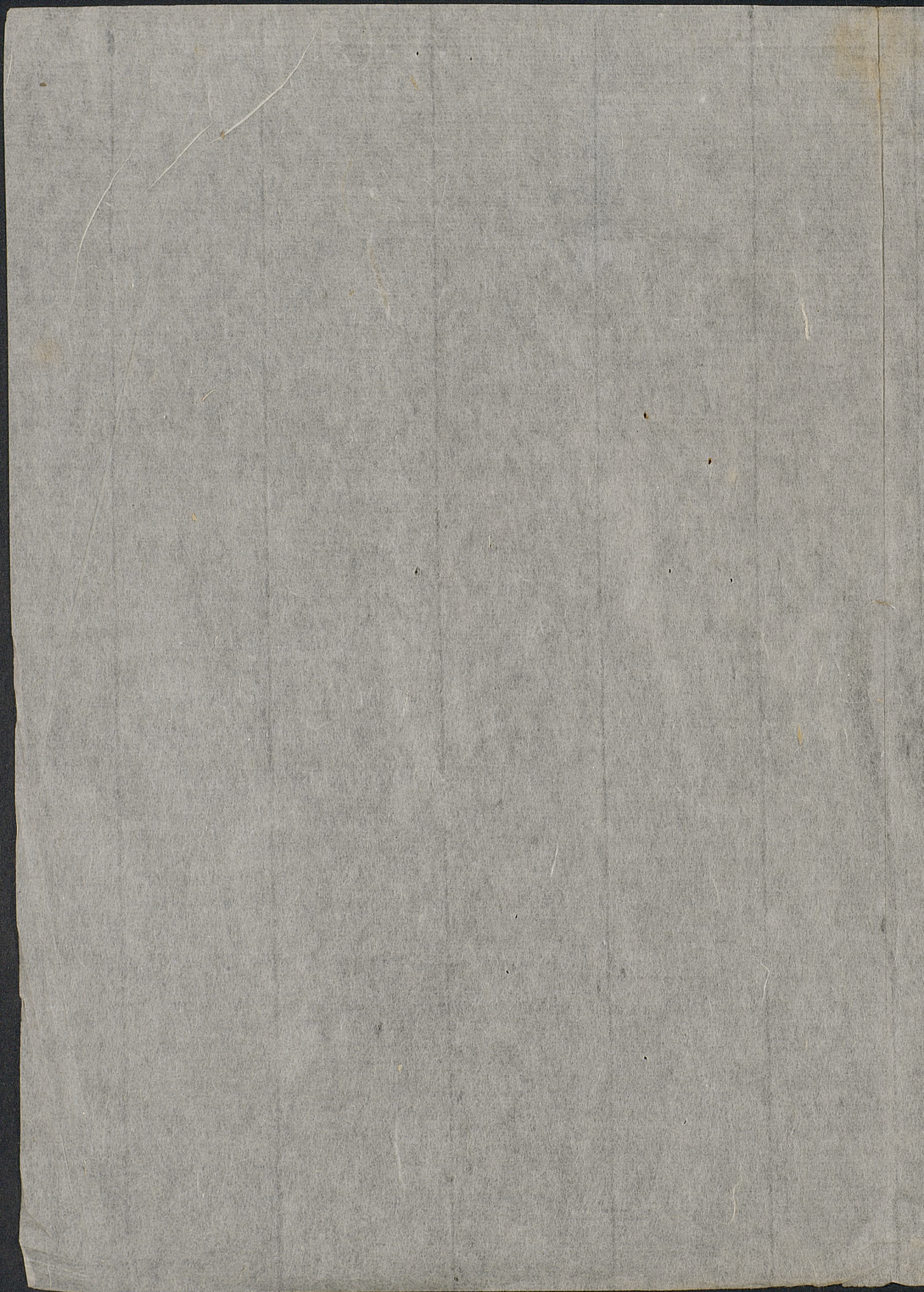
all parts of the country of the kind
required by the new factories - the same
break up of the family system & the
same separation of even little children
from their parents, to be boarded &
lugged in the factory owners' board-
ing houses close to his works. We
have the same practical freedom of
the capitalist employer to work
his hands all the hours that God
made, under whatever conditions
he chooses. And ~~we have~~ already
the same results all over the world.
We have been over factory after
factory in which women, and ~~and~~
girls of nine or ten, were working regularly
for over 80 hours per week, without
Sunday intermission, or any
certainly, as some holidays, in
which they were working continuously
at night shifts alternating with
day shifts so that the machines
never stopped; in which we saw
them sometimes working ^(for 80 hours) at processes
so unhealthy that they are in
England confined to adult men, & even
men mitigated by short shifts. And
we have seen the breaking up of the
family system by the herding



together of hundreds of girls, some
 of them as young as 9 or 10, whom
 the employer recruiting agents
 has contracted for with their
 parents, in the employer's
 boarding house, where they are
 fed and lodged & seldom allowed
 outside the compound lest they
 should run away - if indeed
 they are capable, after 30
 hours per week inside the
 mill, of anything but sleeping
 & eating. One just as England
 has its Peels & Ashmole's &
 Marshalls & Gresham, so Japan has
 its philanthropic Mill Managers
 who do their best to make the
 girls' lives possible to them, who
 provide amusements and
 recreation rooms and benevolent
 truck shops where the girls can
 buy all that they require without
 leaving the compound; but who
 feel unable to shorten their
 hours of toil. Down to last year
 there was nothing in the shape
 of a Factory Act, and even now

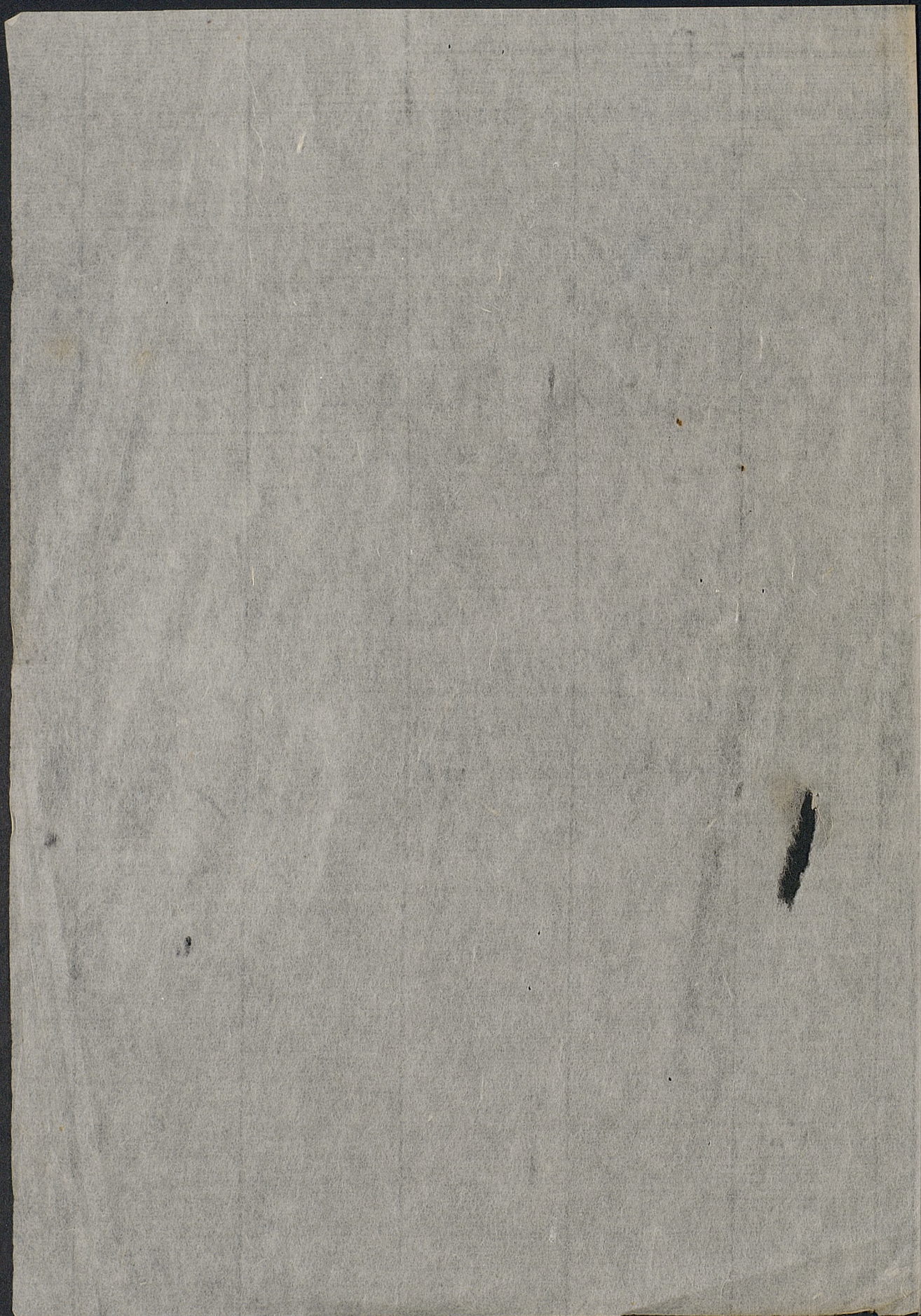
Government
 by the
 way

in face
 of less
 careful
 competition

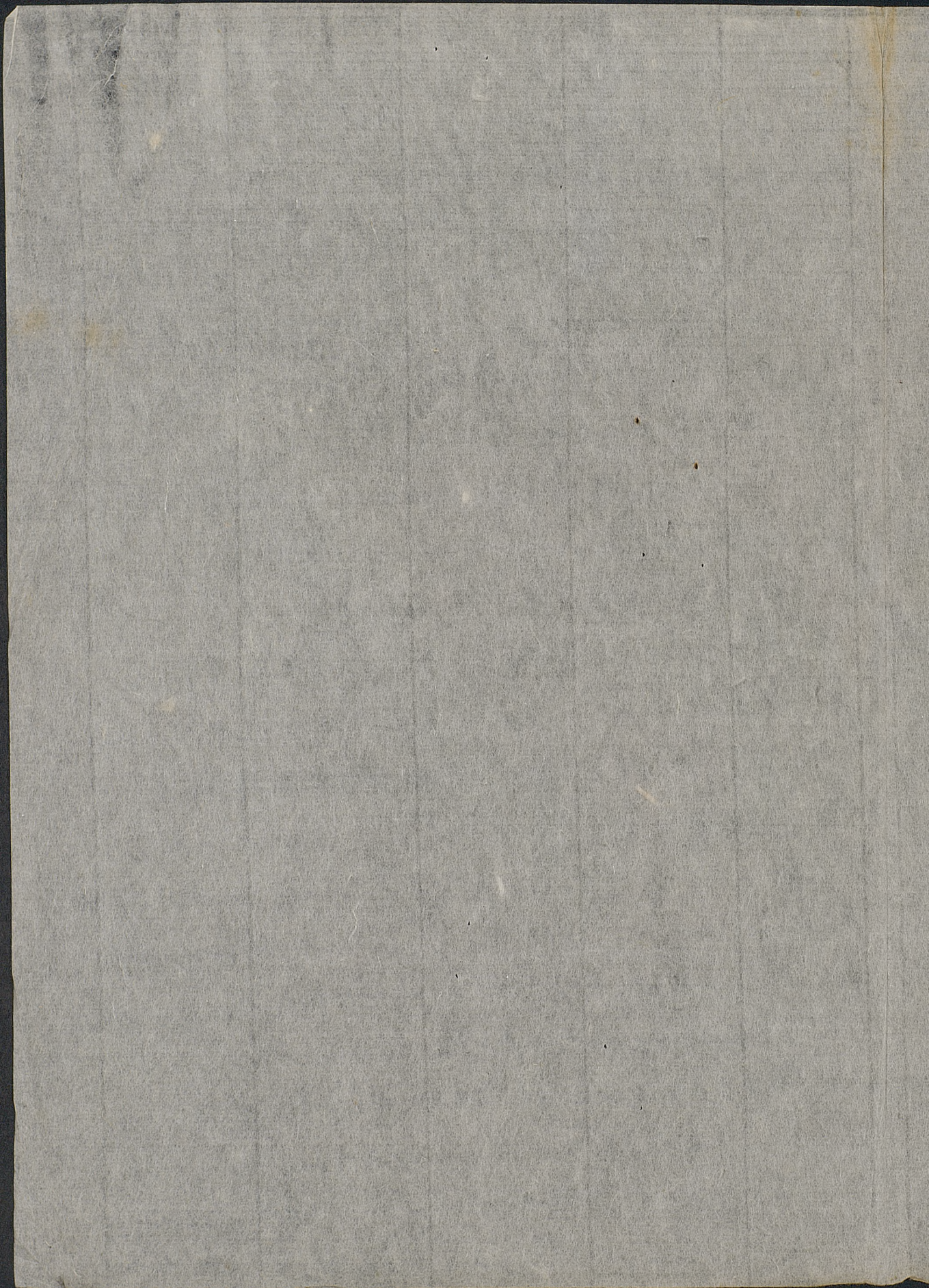


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The law of 1910 resembles more the
English Act of 1819 + 1833 than a
twentieth century enactment,
+ some of its provisions, notably
the prohibition of night work for
women + children, do not come
into force for 15 years.

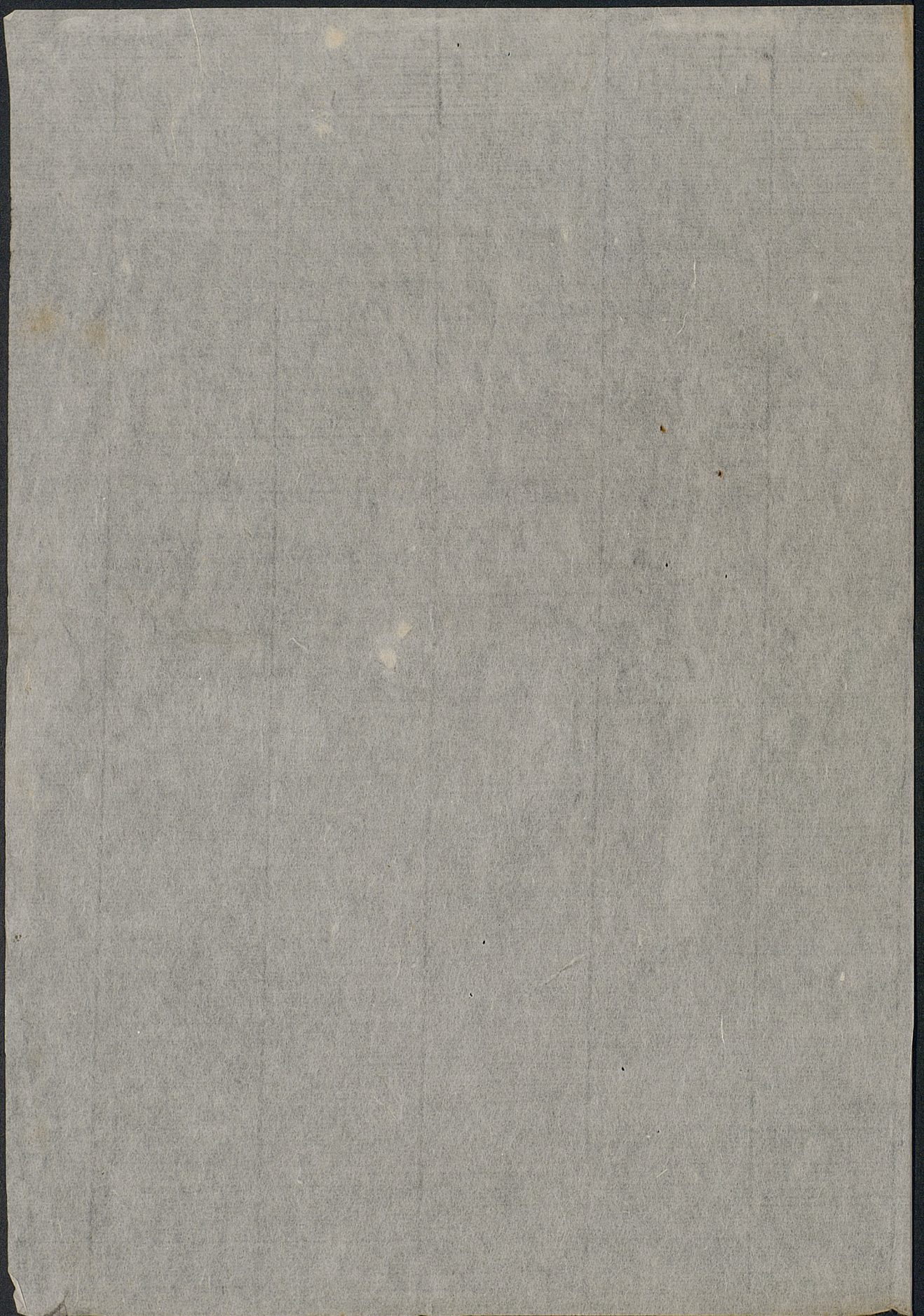
The condition of the men working
in the coal and copper
mines, and on the oil fields,
appears to correspond with
that of the ~~women~~ factory
operatives; + to present a
striking resemblance to
that of the English Coalminers
a hundred years ago.



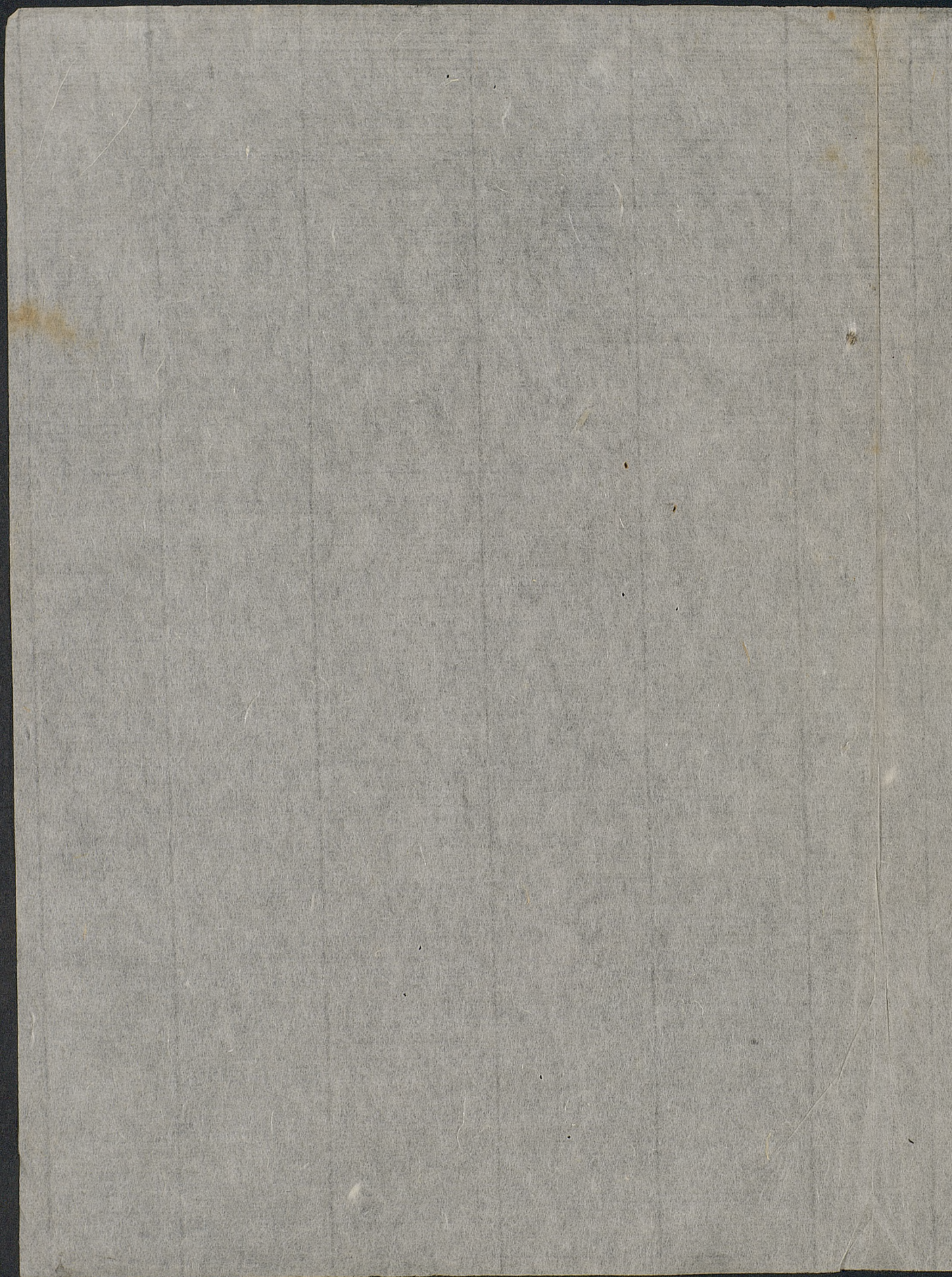
How soon the expert bureaucracy which rules Japan will realize the principle ^{of the} ~~toward~~ which the nation is being dragged we cannot pretend to estimate. Whether they will be wise enough to jump at once to a systematic enforcement ~~application~~ of the Policy of the National Minimum in Education, Sanitation, Leisure and Subsistence, by which alone the people can be saved from degeneration, we cannot guess. And whether ~~in the absence of~~ ~~Political~~ without the driving force of Political Democracy & an instructed public opinion they will be able to overcome the resistance of the Capitalist (Who naturally declare, as those of England did a century ago) that they are creating the national wealth without which Japan



cannot make good its position as
a world power) we cannot
judge. It all makes the
situation full of interest to
the instructed observer. Japan
stands today at perhaps the
^{most important}
~~greatest~~ crisis that even
its long national history
can show. The ~~very~~ strength &
character of its people is
at stake.

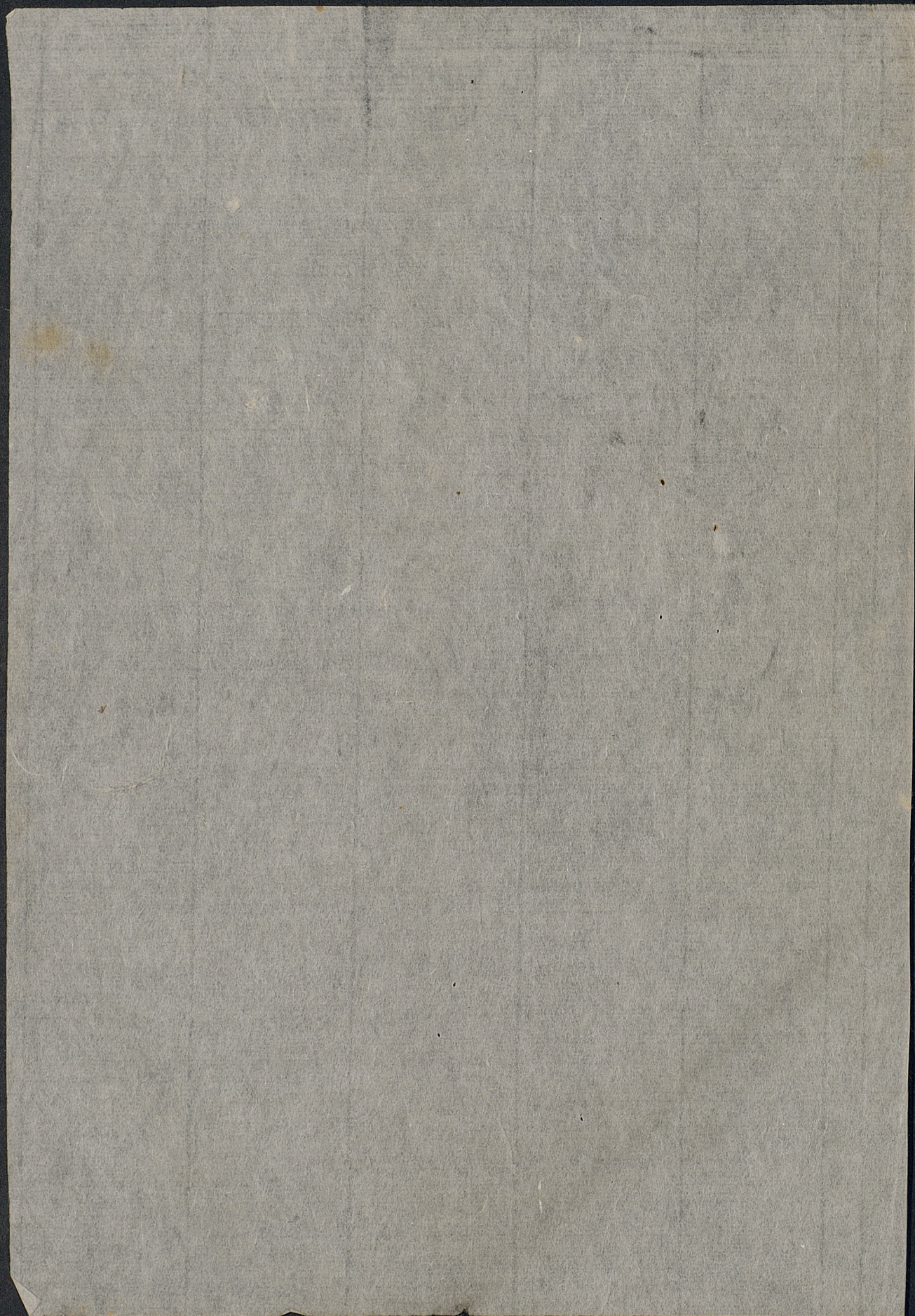


We explore the poorest quarters of the great cities - Tokyo, Osaka, Nagoya - and the aid of the police and local residents; only to find, as might have been expected, the slums about as bad as they could be - whole families huddled together in ~~the~~ dark single room dwellings, unprovided with any sort of sanitary accommodation, dirty & dilapidated, strewed by no means unpaired patches of filth & garbage, swarming with ~~refugee~~ children bearing on them obvious signs of neglect. Of destitution, in the wide sense in which we now use the term, there is in Japan no lack, but it naturally takes somewhat different forms from those to which we are in England accustomed. As with us, however, by far the most extensive destitution is that of medical attendance and treatment in such cases. Tuberculosis, ^{extreme} common, and the rate of infantile mortality (in spite of universal breast-feeding) is enormous. Dysentery & Cholera seem constantly present in the large towns, and the total death rate is half as much again as in England. There is no public system of medical attendance of the poor, and but for a few charity hospitals, the mass of disease from which the poor



suffer, go (notwithstanding much
charity by the extremely ill-represented
medical profession) entirely unattended
of early & preventive treatment
there is practically none.

The next biggest form that destitution
takes in Japan is that of neglect of
to secure the necessaries of healthy
life for the children. Everywhere in
children swarm in the dirty streets,
a large proportion of them showing
poor or ~~unpleasant~~ ailments of one
sort or another (but to nothing like
the extent that one sees in Cairo, or
even in Calcutta). The universal
habit of attaching the babies to the
backs of the little girls (and to a lesser
extent the little boys) must be in many
ways bad for both - the babies get no
exercise for their legs, fail to get
their sleep undisturbed, and are
exposed to sun and dust; on the
other hand, their little puerals
have their chests sadly constricted
by the way the living burden is borne.

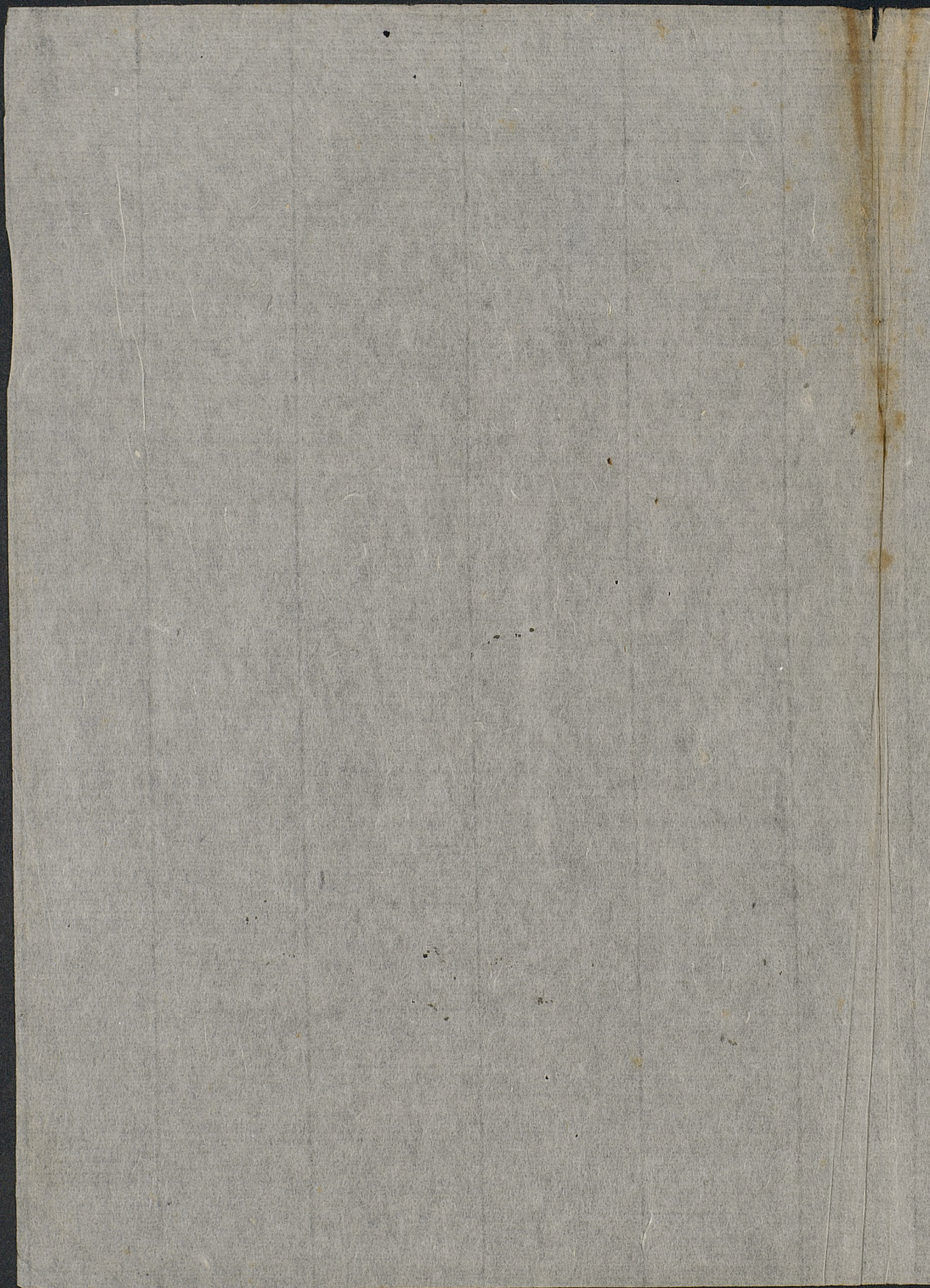


The result is a child mortality that reaches
high figures, and an enormous ⁵⁰⁴ (16)
amount of ill health. No doubt family
affection, & the family system of Japan
do much to prevent actual starvation

but neither can prevent the sequelae
of untreated neglected measles or
ophthalmia neonatorum

in the absence of a public medical
system and organized health
visiting.

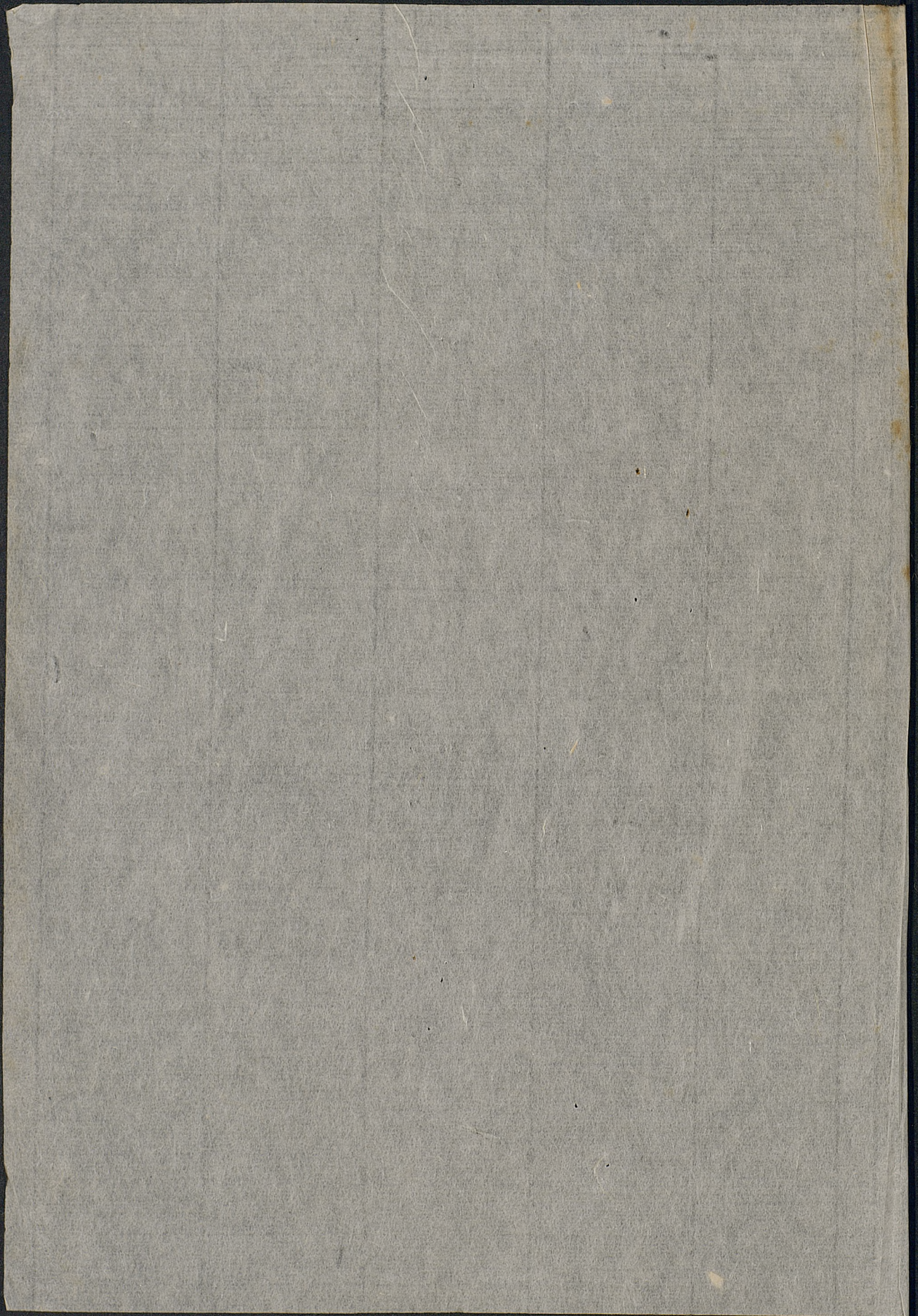
The amount of child neglect is
all the more serious in that the
children do not begin to attend
school until 6 or 7, instead of at
3 or 4 or 5 in England. Whatever may
be the educational advantages of this
postponement of the school course,
it has the drawback, that it nearly
doubles the number of children left
to play in the gutter and to get with
sick and child and ailments
untreated & untreated. There
is practically no provision for the
mentally defective or for the
crippled or maimed.



Of old age distribution we saw (17)
little - partly because the Japanese
become prematurely infirm and
die early. Of people of 70 and 80
there seem to be many fewer than
in England.

(505)

(506)



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のりくわびし

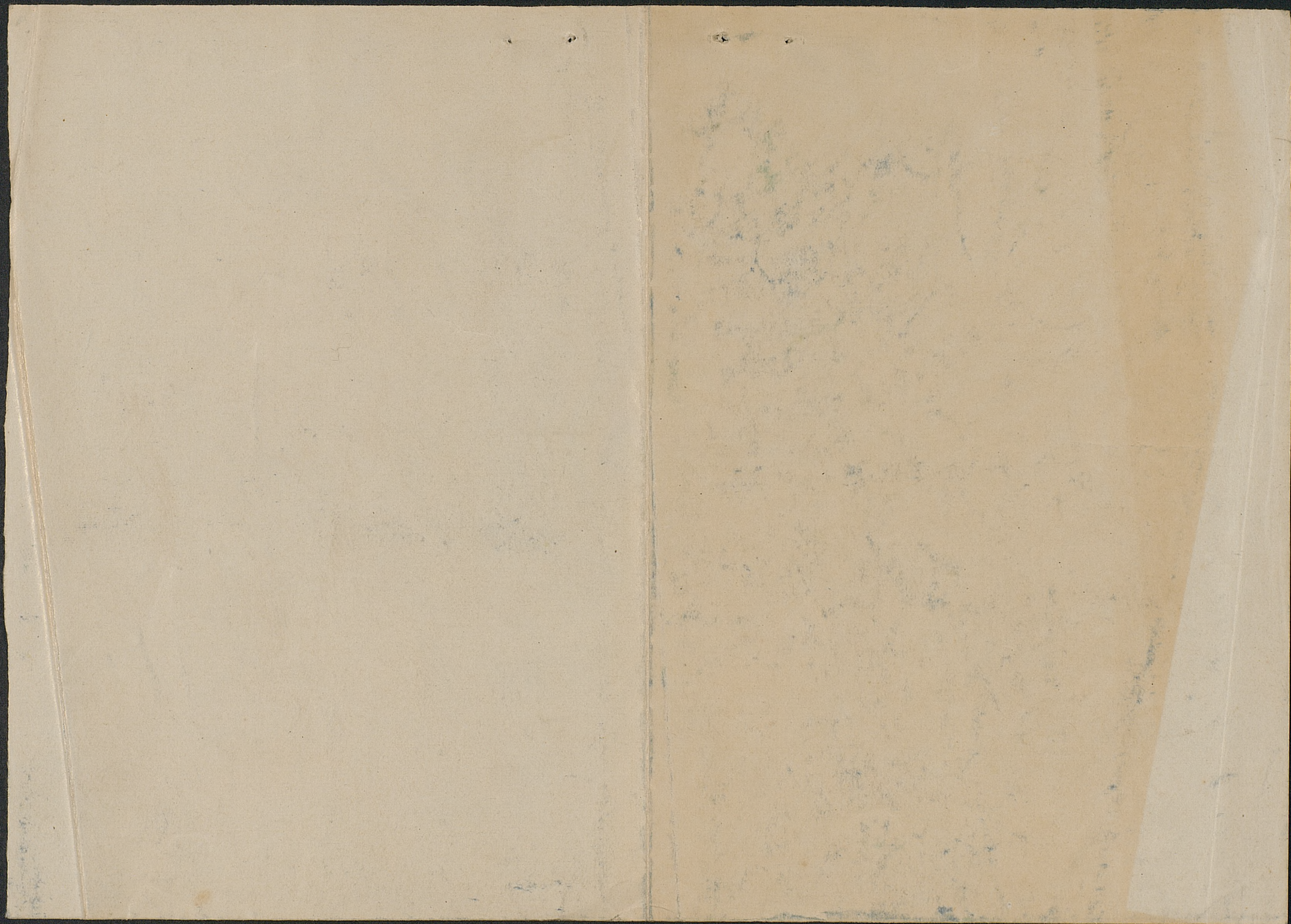
いふあたりのこと

一人のうら

もふちのこ

のりく

あはれ



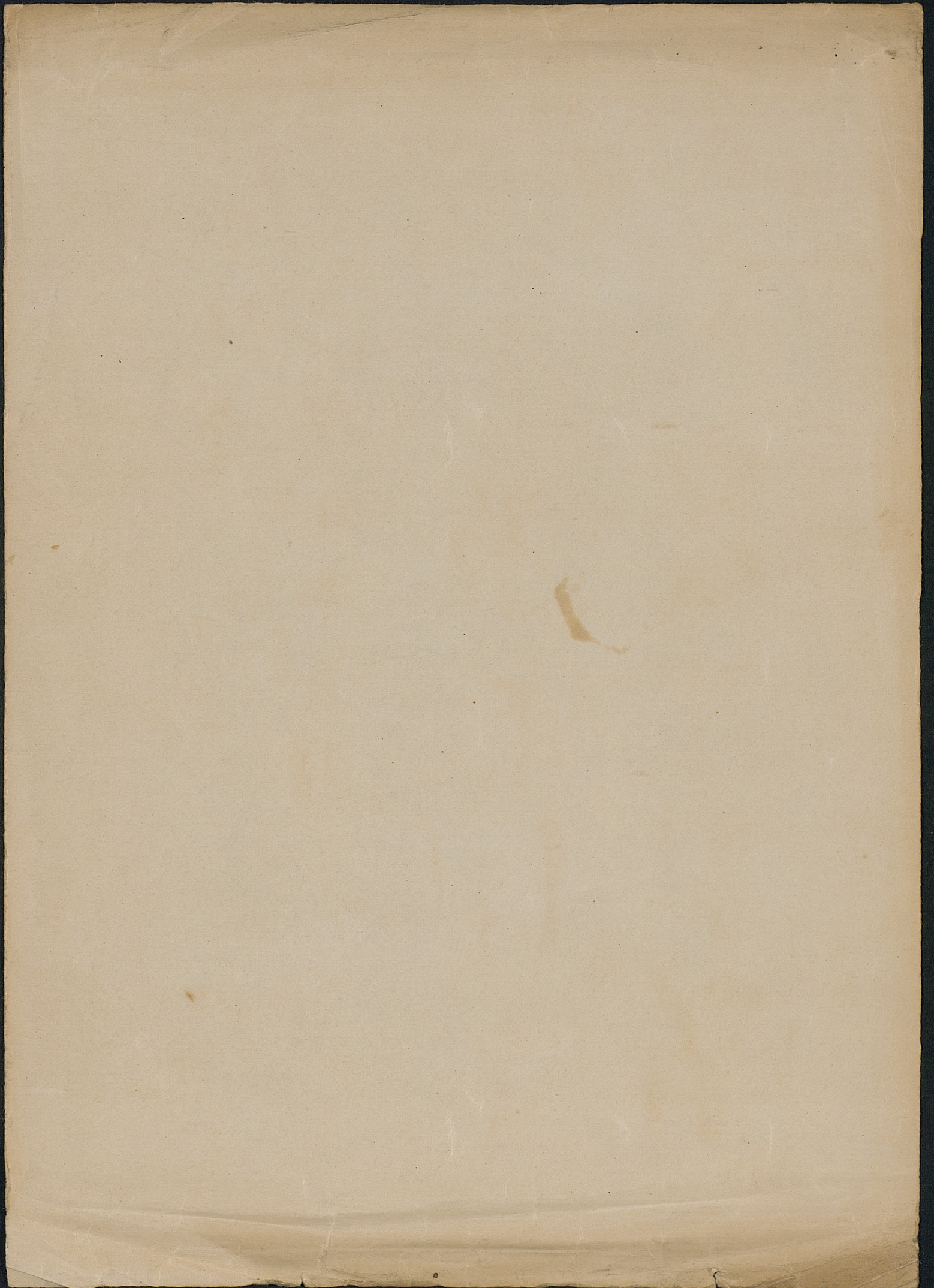
謹德須謹至微之
事施恩務施不報人

一千九百二十一年九月

為紀念

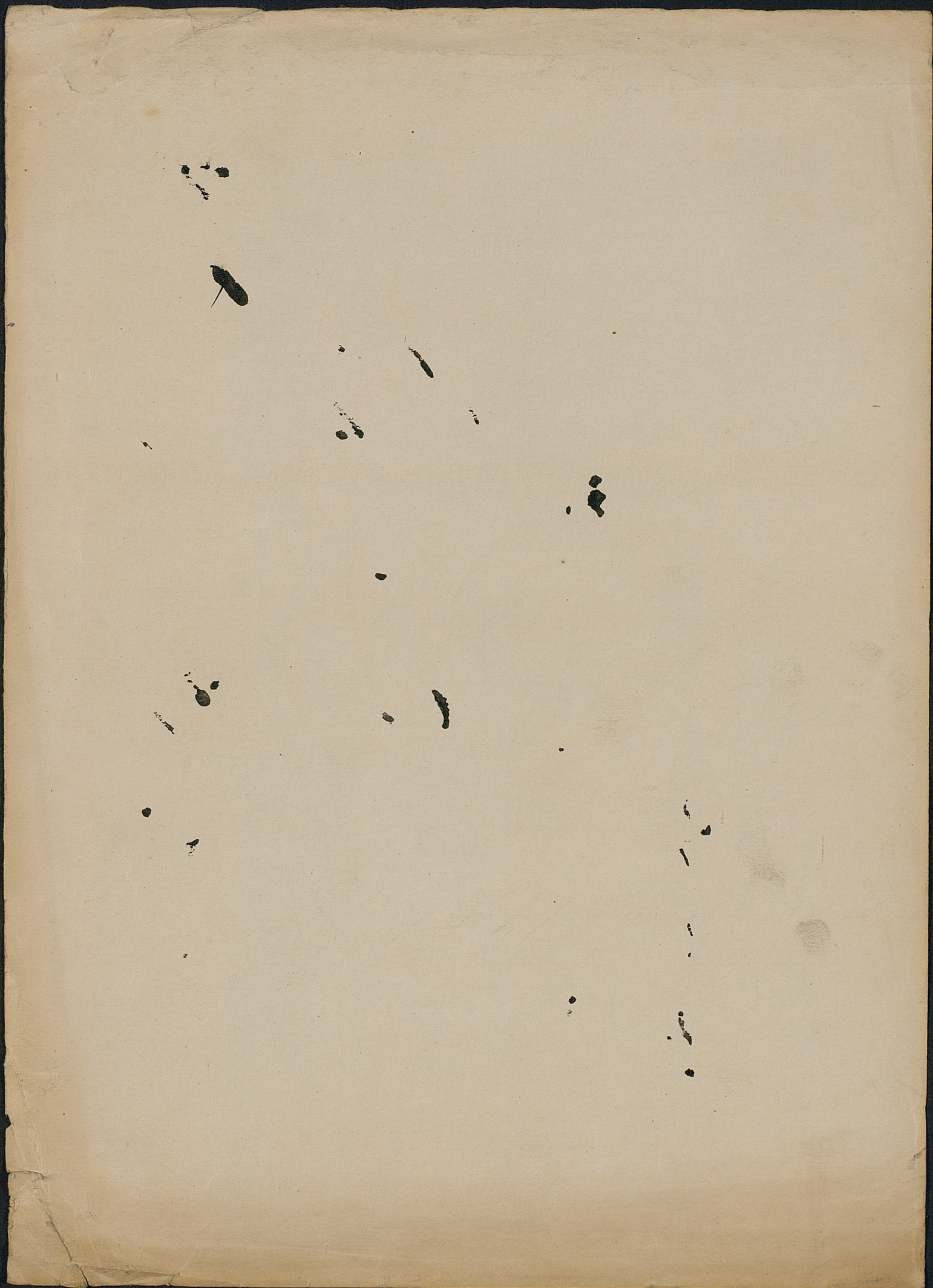
新陽市

金森輝夫



法律自由之母也

大日本憲法及新法市
學中所通二書所
重有輝夫

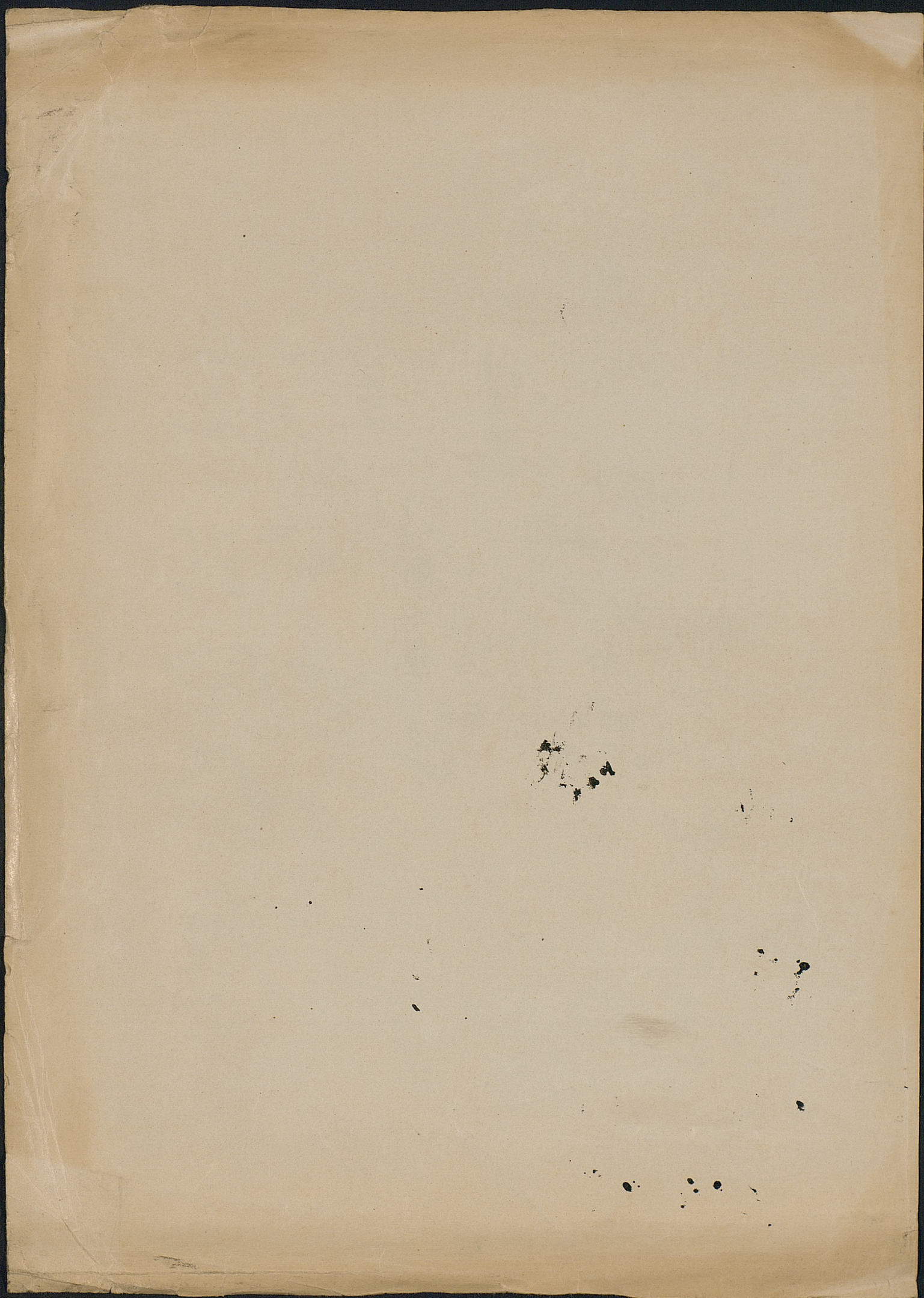


忠臣は孝子

之門より出づ

新潟市旭町一丁目

廣本躰齋



On the fifteenth day of the eighth month of the second year of Keicho (MDXCVII) at Namuön in Chyöllado there were slain many thousands of the Ming soldiery, four hundred and twenty falling by the hands of the men of Satsuma; and on the first day of the tenth month of the ensuing year the Ming forces were smitten at Sachhyön in Kyöngsyangdo with a loss of upwards of eighty thousand men.

On these battlefields over three thousand Japanese soldiers perished by arrow and by sword; and who shall tell the number of those who succumbed to accident or disease on land and sea.?

To the end therefore that those
 who fell in the Korean War,
 foe and friend alike, may be
 gathered every one into the way
 which leads to Buddhahood,

This Monument has been erected in the first days of the sixth month of the fourth year of Keicho (MDXCIX) by Fujiwara-Ason Shimadzu Yoshihiro, Hyogo-no-Kami, Prince of Satsuma, and Shosho Tadatsune, his son.

This Memorial, recording in English the above inscription of the original Monument, has been raised by me this twelfth day of the first month of the forty-first year of Meiji (12 January, MCMVIII) out of reverent regard for the pious sentiments manifested by my ancestors.

Shimadzu Tadashige.

To the end therefore that these
who tell in the common way
toe and friend alike, may be
gathered every one into the way
which leads to brotherhood.

非真

真善美

院心
晴
真
山



法師大



波切不動尊像 傳弘法大師作



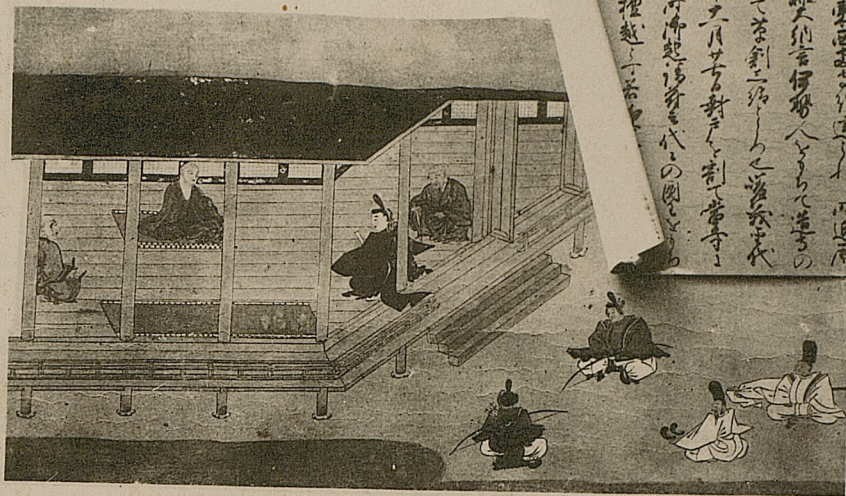
きかは便郵

512

POST CARD

from Vol. 30 of BW ms diary
(14 Sept 44 - 3 Mar. 1913)

東寺を桓武天皇平女遷都のころに
國を鎮座せしむるに宿願の心を
いかりて東西より公達しけり河津唐
土年藤大納言伊勢人よりて蓮子の
長下りて茶創二條のくさぬ我土代
弘仁三年六月廿六日封を割て常寺
とて河津起唐土代との國とす
て我がの極越くす若也
處三



(寶國) 圖之給勅寺東内ノ物卷繪狀行御師大法弘 筆信光佐土



きかは便郵

513

POST CARD

from vol. 30 of BW ms diary
(14 Sept. 1911 — 3 Mar. 1912)



The temple Ko-bo-daishido in Toji Kyoto.

堂師大法弘寺東都京



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514

POST CARD

From Vol. 30 of BW ms diary (200)
(14 Sept. 1911 - 3 Mar. 1912)



The temple Kondō in Tōji Kyoto.

(物造建護保)

堂金寺東都京

515

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POST CARD

from Vol. 30 of BWms diary
(14 Sept. 1911 - 3 Mar. 1912)



△ 望ヲ園庭リヨ院書奥院心淨清

(山野高)

516

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きか付便郵



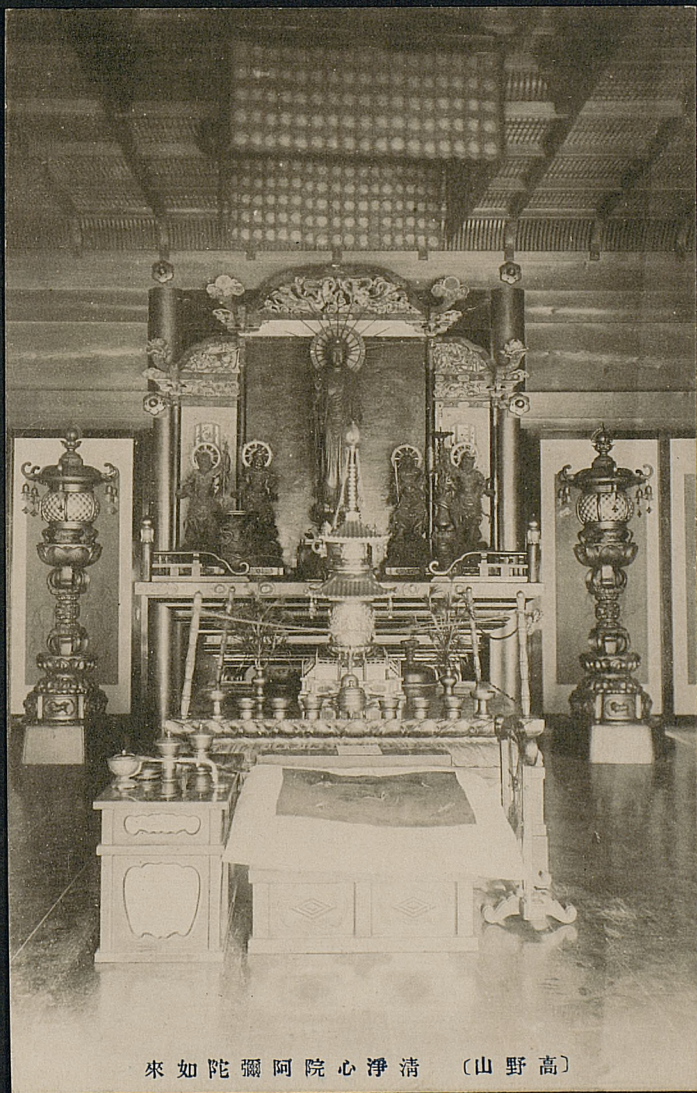
景真院心淨清

(山野高)

517

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これは便紙



來如陀彌阿院心淨清 (山野高)

きかけ便郵

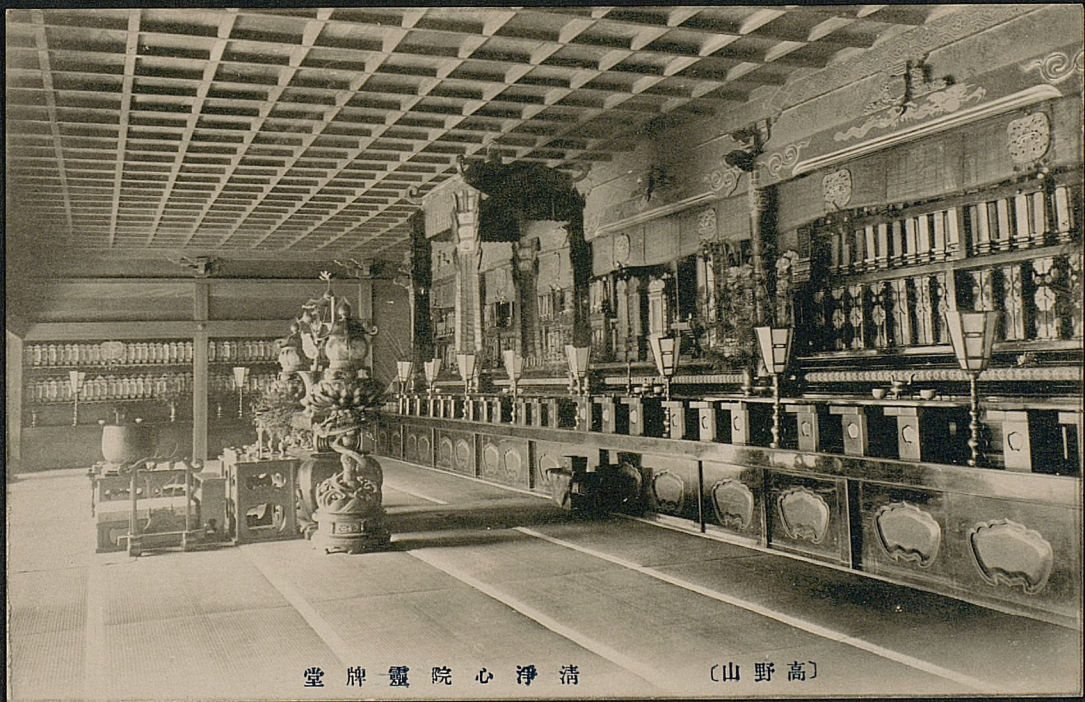
518



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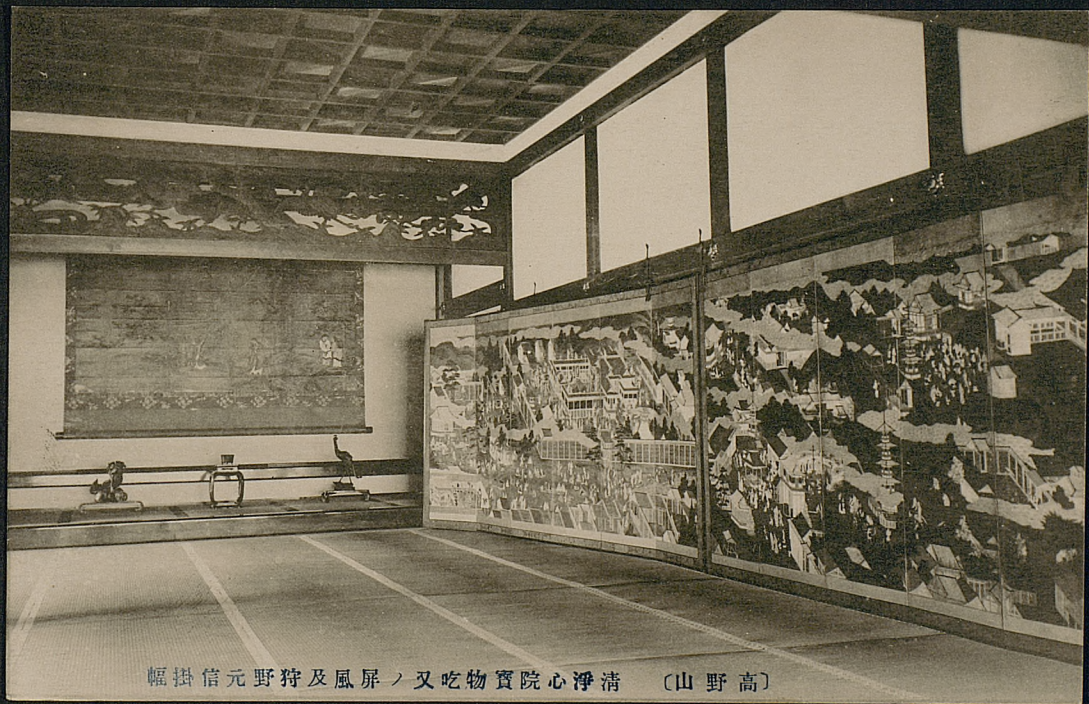
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幅掛信元野狩及風屏ノ又吃物實院心淨清 (山野高)

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520

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CARTE POSTALE

日本郵便株式會社
一九二〇年
三月
三十一日



面側ノ關支リヨ室客院心淨清

〔山野高〕

521

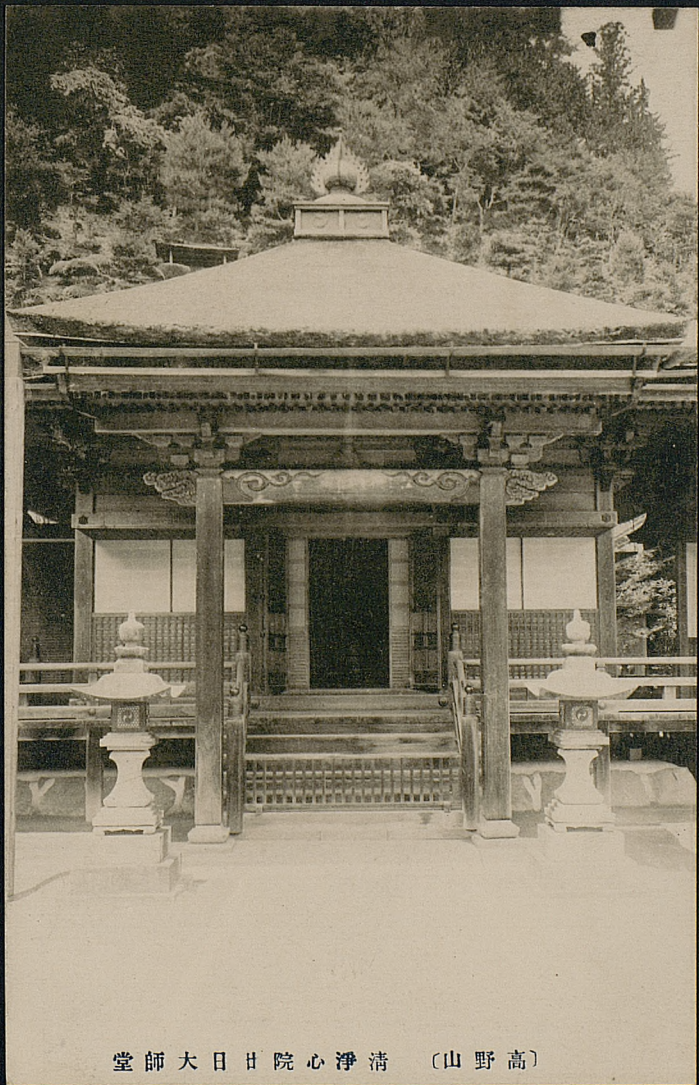
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きか付便郵

(1 郵便用)

郵便用紙



堂師大日廿院心淨清 (山野高)

きかけ便郵

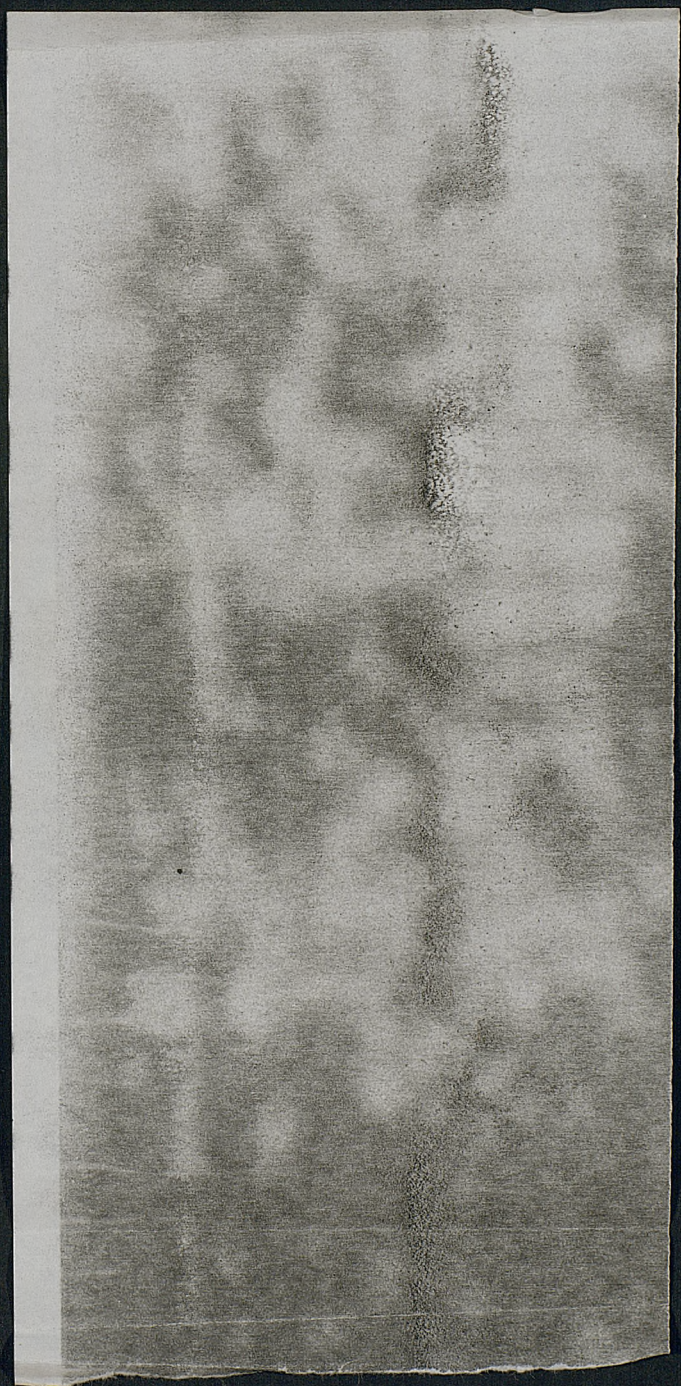
522

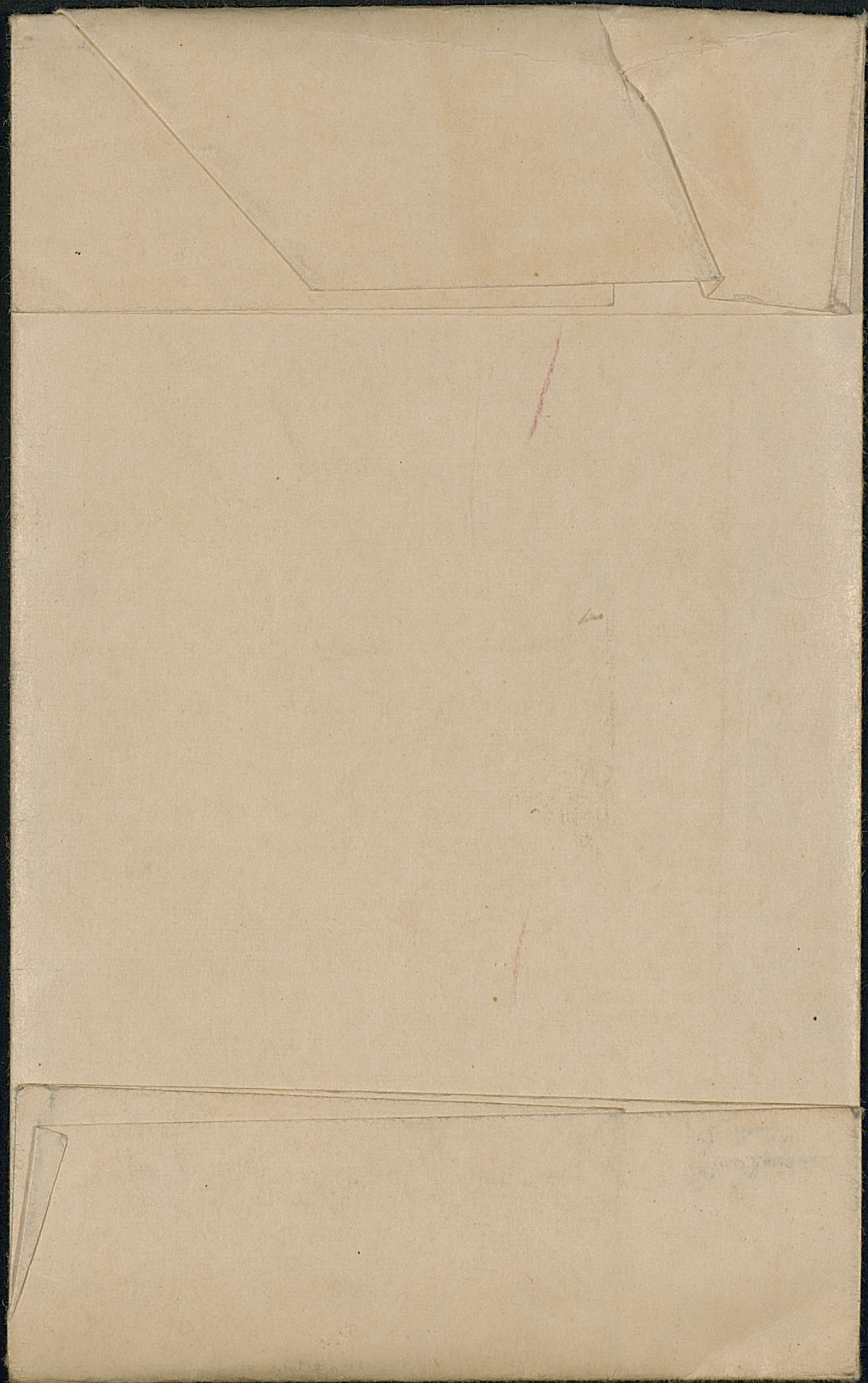
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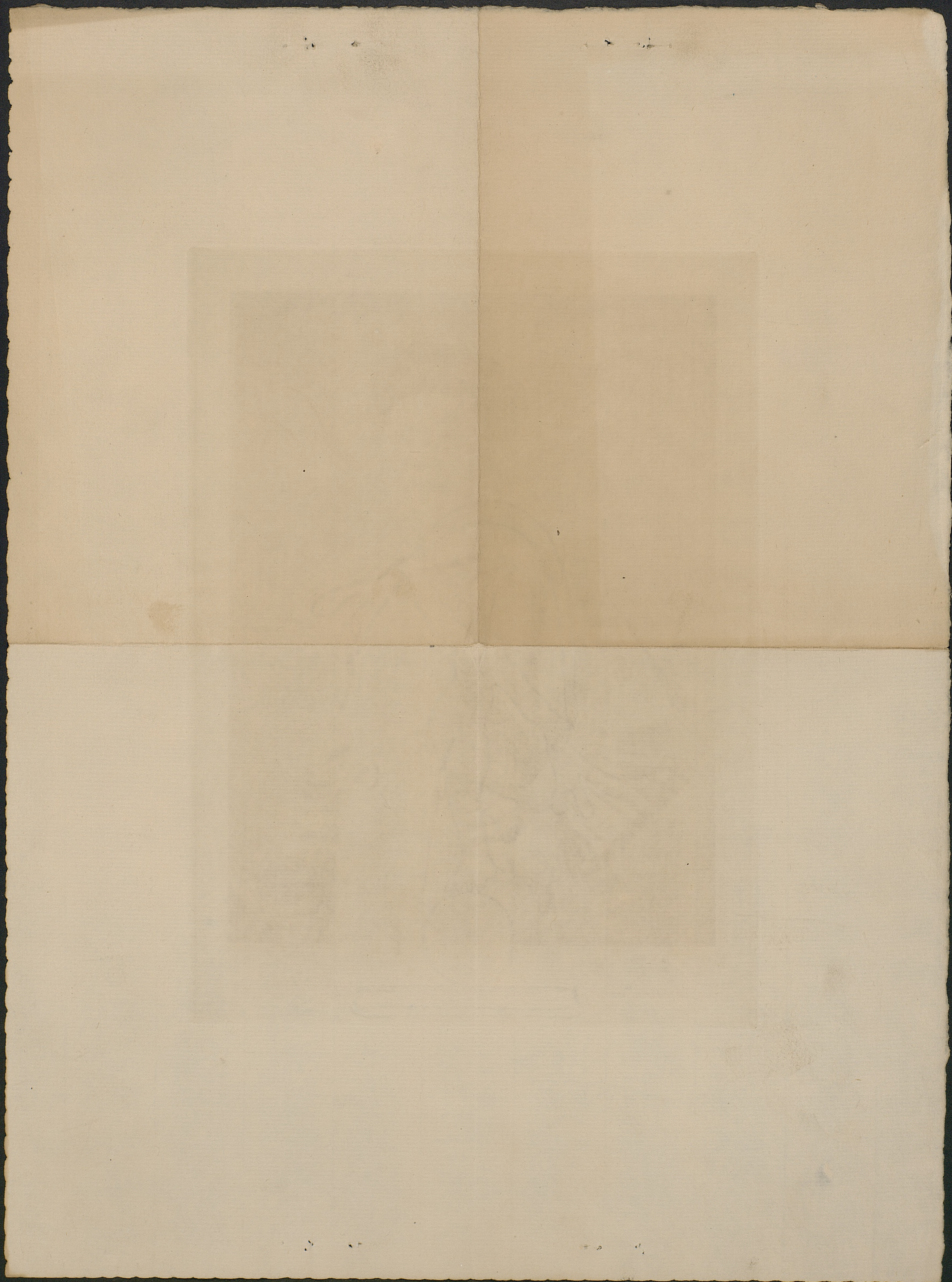
451 - 461. on the
512 522
one side only







*Yours most sincerely
Kungpak T. King
1.11.11.*





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Altar at The Temple of Heaven

To Mrs Sidney Webb

with compliments and
in recollection of a pleasant afternoon
from W. Adderley.

Peking: 30th October, 1911.

Memo. of Agreement for
service of Abdul Razak.

From Calcutta to Bombay (by
Lahore, Subbulpore) ~~to~~
until 1 April 1912 - terminable
at will - at Thirty five Rupees
per month, to include all
Except railway & conveyance
expenses - also return
fare to Bombay, and blanket
and rezgai.

Sidney Webb

24 Dec 1911

Abdul Razak
Corporation Street
Dawiruddin House
no. 133.
Calcutta

THE LONDON SCHOOL OF ECONOMICS
AND POLITICAL SCIENCE,
HOUGHTON ST., ALDWYCH,
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