

2022 Entrance Ceremony
Welcome Address
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Welcome to Keio Academy of New York!

In the past two years COVID-19 forced us to conduct entrance ceremony via ZOOM. However, today I am very pleased to see you all in person. First off, let me call your attention to the year of 2022 that coincides with the sesquicentennial of the Iwakura Tomomi Embassy's visit to the United States and Mr Fukuzawa Yukichi's publication of *Gakumon no Susume* (The Encouragement of Learning), which became a national bestseller.

In 1872, the Iwakura Embassy, a delegate of major figures of the Meiji government led by distinguished Japanese statesman Iwakura Tomomi (1825-83), who represented the Meiji emperor, visited major cities such as San Francisco, Chicago and Washington, D.C., from January through February, imbibing the Western tradition of culture and civilization. It is highly plausible that their voyage partially inspired French novelist Jules Verne to describe the Japanese circus in Yokohama in the novel *Around the World in Eighty Days* published in December 1872. Without Iwakura's diplomatic voyage, Meiji Japan would most likely have failed to become sufficiently modernized.

However, whenever I speculate on Modern Japan, I find it necessary to foreground Fukuzawa Yukichi's dispassionate attitude on May 15th, 1868 towards the Boshin War (1868-69).

During the Boshin War, the Japanese Civil War between the supporters of the Tokugawa Shogunate and the alliance of western samurai and court officials trying to restore the political power of the emperor, all theaters and restaurants and places of amusement were closed. It was common for the government to order a suspension of all public music and dancing in cases of emergency like this. However, what was at stake during the Boshin War was the very government itself. So, it was in fact through the people of Edo's self-regulation that all kinds of entertainment were forbidden, if only temporarily. Whenever disasters occur, we are likely to consider entertainment to be frivolous.

And yet, being a representative scholar, Fukuzawa did not give up teaching at Keio Gijuku. Take a look at his autobiography (『福翁自伝』、1899) :

On the very day of the battle, I was giving lectures on economics, using an English text book. Ueno was over five miles away, and no matter how hot the fighting grew, there was no danger of stray bullets reaching us. Once in a while, when the noise of the streets grew louder, my pupils would amuse themselves by bringing out a ladder and climbing up on the roof to gaze at the smoke overhanging the attack. I recall that it was a long battle, lasting from about noon until after dark. But with no connection between us and the scene of action, we had no fear at all.

Thus we remained calm, and found that in the world, large as it was, there were other men than those engaged in warfare, for even during the Ueno siege and during the subsequent campaigns in the northern provinces, students steadily increased in Keio-gijuku. ...

“As I see it, our own Keio-gijuku stands for Western studies in Japan as much as Dejima did for Dutch nationalism. Whatever happens in the country, whatever warfare harasses our land, we have never relinquished our hold on Western learning. As long as this school of ours stands, Japan remains a civilized nation of the world. Let us put our best efforts into our work, for there is no need of concerning ourselves with the wayward trend of the society.”
(*The Autobiography of Fukuzawa Yukichi*, 1898, Tr. Kiyooka Eiichi [Columbia University Press, 1960], pp.210-211)

These paragraphs clearly exhibit the author's will to scholarship, which should not be disturbed by political upheavals; he wanted to comprehend the essence of Francis Wayland's book on political economy by teaching it to his students. What Fukuzawa sensei illustrates here with "Deijima" reminds me of the utopian idea of extraterritorial sanctuary that literary critic George Steiner (1929-2020) was to propose in 1971 as a transnational and transdisciplinary zone.

Of course, whenever and wherever disaster overtakes us, we will very naturally be panicked into seeking shelters. However, what Fukuzawa sensei tells us is very insightful. Don't Panic and keep learning. Here, Fukuzawa sensei redefines Keio-gijuku as another extraterritorial sanctuary radically immune to military and political duties. Therefore, even in this time of the Covid-19 crisis, don't forget Fukuzawa sensei's message, If you keep learning, you will be able to cultivate the sense of moral independence and self-reliance that will encourage you to overcome all the challenges of life. With this message in mind, please enjoy the years ahead at Keio Academy of New York.

2022 年度入学式式辞

巽 孝之

慶應義塾大学名誉教授／慶應義塾ニューヨーク学院長

慶應義塾ニューヨーク学院へようこそ！

過去二年間はコロナ禍のため対面での入学式を断念せざるを得ませんでした。本日の入学式ではみなさんを無事対面でお迎えすることができることになり、本当にうれしく思っています。とりわけ今年二〇二二年は、一八七二年における福澤諭吉先生の『学問のすゝめ』初編刊行百五十周年とともに、岩倉具視による使節団のアメリカ訪問百五十周年にも当たっていますから、本日の新入生諸君のことを私は生涯忘れることはないでしょう。

ところで、福澤先生の学問に対する姿勢を考える時には、決まって浮かんでくる一枚の「絵」があります。

時は、慶應4年（一八六八年）の五月十五日。維新政府軍と旧幕府派の対立がエスカレートしたあげく戊辰戦争が勃発し、江戸市中が混乱をきわめていたさなか。

場所は、福澤諭吉（一八三五—一九〇一年）がそれまで十年間やってきた私塾を芝新銭座（現在の港区浜松町）の有馬家控屋敷跡に移転し、年号にちなんで「慶應義塾」と命名した近代私学の教室。

町全体に砲声と怒号が響きわたり、一切の店舗は店じまいして、町民はいくさのゆくえを固唾を飲んで見守るばかり。『福翁自伝』（一八九九年）によれば「芝居も寄席も見世物も料理茶屋もみな休んでしまって、八百八町は真の闇（やみ）、何が何やらわからないほど」。

ところが、このように危機的な時代を記述しつつも、その混沌のまっただなかで福澤先生が何をやっていたかという、そうした世間の騒擾に一切心動かされることなく、いつもと変わらず土曜日の日課である北米の代表的経済学者にしてブラウン大学学長も務めたフランシス・ウェーランド（一七九六—一八五五年）の経済書『政治経済学要義』（Francis Wayland, *The Elements of Political Economy*, 1866）を講述する授業を平然と続けていたのです。いうまでもなく、現在の大学キャンパスではありませんから、教室と言っても畳張の座敷で、小さな書見台を前にした羽織袴の福澤が、一人洋書を右手に携え、朗々とその内容を塾生たちに説いているにすぎません。その背後の窓の外には、上野の方角にもくもくと立ち上る砲煙が見えますけれども、福澤先生は振り向こうともしない。塾生たちはたとえば、やはり羽織袴姿で、小さな机を前に、講義にじっと耳を傾けています（図1）。あるいは、机に広げた帳面に先生の講義内容を書きつけているのかもしれない。

世の中は一国の行く末を左右する騒乱に揺れ動いているというのに、それをよそに黙々と授業を続けるとは、まことに能天気な風景だと思いませんか。しかし、まさにこの時の福澤先生の姿こそは、世の中にとえいかなる変動があっても、慶應義塾の存する限り、わが国における学問の命脈が絶えることはないことを象徴するエピソードとして、長く語り継がれてきました。それを記念して、一九五四年からは毎年の五月十五日は「ウェーランド経済書講述記念日」と定められ、戊辰戦争下の福澤を見習いつつ、毎年三田演説館で記念講演会が開かれています。それは、いかなる災厄の下にあっても保証されるべき「学問の自由」の記念日なのです。

もちろん、前世紀末から日本は阪神淡路大震災や東日本大震災、さらに今回のコロナ禍など、世間をゆるがす災厄に襲われてきました。そのたびごとに、国民が動揺するのはもっともなこと。しかし福澤先生のこのエピソードが発信したのは、いかなる天変地異に見舞われようが、決して不必要に動揺することなく平静を保ち、学問の進歩を断じて怠らないことの方がはるかに大切なのだ、というメッセージです。それは、たんに学問を続けて知識を増やすことばかりが目目ではありません。いみじくも『学問のすゝめ』で説かれているように、学問によって自己確立が可能になるからです。そしてまさにそのようにして成就した「独立自尊」の精神によってこそ、人生において襲いかかってくるいかなる困難をも、克服することができるからです。このことを忘れずに、慶應義塾ニューヨーク学院でこれから始まる生活を大いに楽しむことができるよう、私は心から祈っています。

以上をもって私からの歓迎のご挨拶といたします。