









岡倉覚三 文久2年一大正2年(1863-1913)		
明治23(1890)年	28歳	東京美術学校校長
明治31(1898)年	36歳	東京美術学校校長、 帝国博物館美術部長辞職
明治34(1901)年	39歳	市国博物館大曽市大計職 第1回インド滞在
明治36(1903)年	41歳	大観、春草インド旅行『東洋の理想』出版
明治37(1904)年	42歳	ボストン滞在『日本の覚醒』出版
明治38(1905)年	43歳	ボストン美術館中国・日本美術部顧問
明治39(1906)年	44歳	『茶の本』出版

Okakura Kakuzô, Tenshin **岡倉堂三、天心** (1863-1913)

1890 aged 28 Director of the Tokyo Fine Arts School 東京美術学校

1898 aged 36 Resignation from the Tokyo Fine Art School Resignation from the Head of the Department of Fine Arts Att he Imperial Museum (Tokyo) 帝国博物館美術部長辞任

1901-2 aged 39 First Visit to India

1903 aged 41 Publication of *The Ideals of the East* (London: John Murray) Yokoyama Taikan (1868-1957), Hishida Shunsô (1874-1911) Visit India

1904 aged 42 Stay in Boston,
Publication of *The Awakening of Japan* (New York: Century)

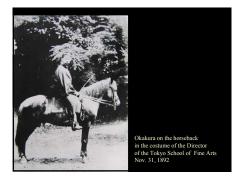
1905 aged 43 Adviser at the Dep. of Chinese and Japanese Art,
Museum of Fin Arts, Boston

1906 aged 44 Publication of *The Book of Tea* (New York: Fox Duffield)
First Trip to China

1910 aged 48 August of Curator of the Ch. & Jap. Dep.,
Museum of Fine Arts, Boston

1911 aged 49 Second Trip to India. Encounter with the poetess,
Brianvada Devi Panersy.

1913 aged 50 Dedicates the Opera Script "The White Fox" to Ms. Gardner,
Death on Sep. 02.













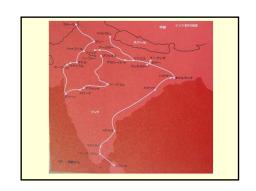


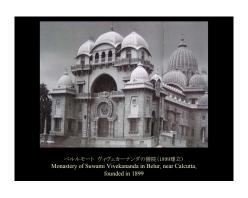




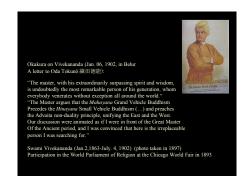








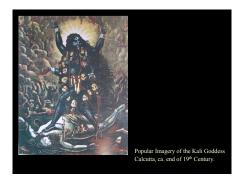




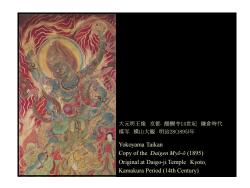


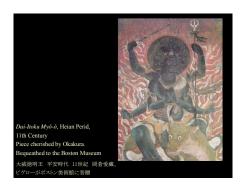






















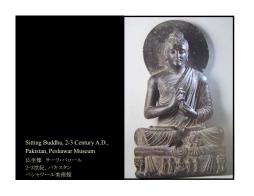


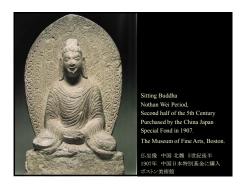


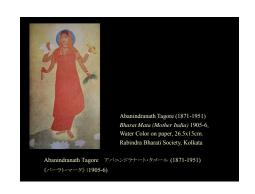






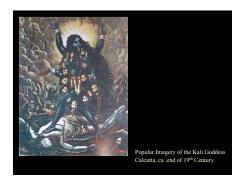




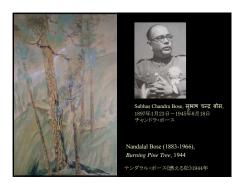






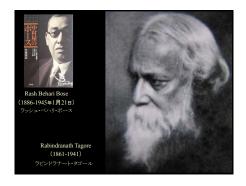












The upsetting of truth in the relationship of the ruler and the ruled can never be compensated by the power that lies in the grip of the mailed fist. And this was the reason which made us deeply grateful to Sister Noveldit, that great-hearted Western woman, when she gave ultreance to her criticism of Indian Life. She had won her access to this innermost heart of our society by he supernee gild of sympathy. She did not come to us with the imperiment currosity of a visitor, nor did she elevated human view because of its superior alotheses. She lives our life and came to know us by becoming one of ourselves. She became so intimately familiar with our people that she had the rare opportunity of observing us unaware. As a race we have our special limitations and imperfection (...) we know for certain that these defects did not escape Nivedia's observation, but she did not stop there it were mind, and extraordinary insight of lowes he could. See the creative ideals at work behind our social forms and discover our sould that has living connection with its past and its marching toward its fulfillment.

(Rabindramla Tagore, Le 2 10c. 1917, preface to the new edition of The Web of Indian Life; C.W.S.N. Vo.2: 245-6)

