USE OF THESES

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THE NATURE AND ROLE OF THE MEIROKUSHA

A Reassessment

by

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This Thesis is submitted for the Degree of
Doctor of Philosophy
in the Australian National University
This thesis is an attempt to reassess the nature and rôle of the society of bureaucrat-intellectuals known as the Meirokusha.

It will be suggested that in itself the Meirokusha did not make such a significant contribution to the 'Civilization and Enlightenment (Bummei Kaika) Movement' of the 1870s as is generally assumed, more especially in Western works. Further, it will be claimed that too conscious and well-defined an aim, too unified and communally purposive a nature have been attributed to the society.

The Meirokusha has attracted a great deal of attention from both Japanese and Western scholars, and is generally regarded as having made a vital contribution to the Bummei Kaika Movement. This thesis therefore begins with an introductory review of assessments of the Meirokusha that have been made by some leading Japanese and Western scholars, and which seeks to show in what way these assessments need to be modified.
The first chapter is then devoted to Mori Arinori, the principal founder of the Meirokusha. His early life and thought up to the foundation of the Meirokusha are examined in detail in order to ascertain and illuminate what were his principal motives in founding the society.

Chapters two, three and four demonstrate in the first place why Mori's aims in particular were unattainable, and in the second place why the current reputation of the Meirokusha cannot justifiably be accepted. These themes are respectively the 'nature' and 'rôle' of the Meirokusha alluded to in the title.

Chapter two is devoted to a detailed examination of Fukuzawa Yukichi, who, as the leading 'Enlightenment' figure, is of particular importance in any discussion of the Meirokusha's rôle. It will be seen that not only was Fukuzawa's dominant position the result of activities totally outside the scope of the Meirokusha, but that furthermore, he played a completely minor rôle within the society - except at its disbandment, of which he was the effective prime mover.

Chapter three is a less detailed discussion of the life histories and personal relations of the remaining members who contributed to the society's magazine, the Meiroku Zasshi. This chapter seeks to isolate what these men had in common which led them to join together in the first place, but also emphasises their essentially heterogeneous nature, which was undoubtedly a contributory factor in their subsequent inability to stay together. At the same time, it is seen that what
they did have in common was basically their already prominent position as leaders of the 'Enlightenment', a rôle which they again continued individually, after the break-up of the society. Thus it is seen that it was not the *Meirokusha* as such which led the 'Enlightenment', but the *Meirokusha* men individually and separately.

The final chapter comprises a history of the organization and activities of the *Meirokusha* and demonstrates the haphazard nature of its development. The important point is made that what must be inferred as Mori Arinori's aims in founding the *Meirokusha* were essentially incompatible with the human material he had at his disposal. And the highlighting of the continuing lack of agreement among the members on the central purpose of the society provides important justification of this view.

In the conclusion, a tentative redefinition of the nature and rôle of the *Meirokusha* is attempted.
This Thesis is the Result of original Research carried out by Me while a Research Scholar of the Australian National University from 1965 to 1969.

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I owe finally a particular Debt of Gratitude to Ishizuki Minoru, now of Kyōritsu University, for prolonged and indispensable Assistance in reading the Meiroku Zasshi.

Melbourne,
A.E. Housman:

Accuracy is a duty,
not a virtue.

Rilke:

Die Dinge sind alle
nicht so fassbar und sagbar
als man uns meistens
glauben machen möchte.

After having read English and Japanese survey histories of the Restoration period in which the more enlightened statements of the future oligarchs are seized upon, magnified and interpreted as the basic theme of the period, it is a sobering experience to delve into the... [Restoration History of Chōshū] in which such statements are but rare flecks of froth in a torrent of Confucian rhetoric.

Albert Craig.

The old bland confident general statements about whole groups of men, or classes, or nations ought to disappear from history; or if something of their sort must remain, and it is difficult to say anything about history, or politics or society without making use of general statements, they must remain under suspicion, as expedients which are convenient, possibly necessary, for use at the moment, but are not the best we shall be able to do in the way of truth.

G. Kitson Clarke.
PRELIMINARY NOTES

Abbreviations:  Appx. = Appendix
Ch. = Chapter
Ed. = Edited by, Edition or Editor(s)
fp. = First published
N. = Footnote

Other abbreviations used are standard.

Citation:  Ibid., Loc. Cit. & Op. Cit. have not been used; a full citation is given for each note.
p. & pp. are omitted unless essential; the last number in a citation is the page reference.
Titles of books and magazines are in Italics; Magazine articles and sections of books are in Roman, enclosed in single quotes.
A large Roman numeral immediately after a title indicates the number of volumes in a work (or series).
Works cited more than once are given a code title of capital letters, given at the first citation.
The code titles are listed on p.457 together with number references to the bibliography.

Dating:  Dates before 1 January 1873 are given by the Western year number, followed by the Japanese style number for the month and day (in that order).
Dates after and including 1 January 1873 are given in the normal manner. (Thus: 1 September 1875, but 1870.5.3)

Japanese Words:  Japanese words, phrases, terms and institutions are given in Italics throughout (except the bibliography), but not names of people and places, which are in Roman.

Macrons:  Macrons to indicate long vowels in Japanese are given in all cases except Tokyo, Kyoto and Osaka; and the latter are also given macrons when cited in a Japanese context.

Names:  Japanese personal name order is followed throughout. Kaiseisho is used throughout the main text to indicate the school of Western studies, originally set up by the Bakufu, and otherwise known variously as: Banshotorishirabesho, Kaisei Gakkō, Daigaku Nankō etc. Nihon is generally used rather than Nippon.
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INTRODUCTION

A SURVEY OF HISTORICAL ASSESSMENTS OF THE MEIROKUSHA BY JAPANESE AND WESTERN SCHOLARS: THE NEED FOR REASSESSMENT

Almost any history dealing with the early Meiji period makes more than a passing reference to the Meirokusha. Hence it comes as no surprise to find Professor Ōkubo Toshiaki, who has devoted a considerable amount of writing to both the Japanese Enlightenment Movement in general and the Meirokusha in particular, 1 saying that 'the place in Meiji culture filled by the Meirokusha needs no renewed stress'. 2 And in a more recent work, he gives the following poetic evocation of the society's importance:

The Meirokusha, its destiny linked with the new wave of Bummei Kaika thought, arose out of nothing like a summer wind, and like a comet was as suddenly extinguished. Its short life lasted barely two years, but in the manner of a comet it spread its tall over the history Meiji thought and exerted great influence.3

Thus we learn that the Meirokusha, though short-lived, had an important and influential place in Meiji intellectual history as a protagonist of the Civilization and Enlightenment (Bummei Kaika) Movement. And Professor Ōkubo states even more specifically that:

it was the pioneer cultural society of modern Japan, and, as it contained the new intellectuals of the time, it was the focal point of the so-called Enlightenment Movement of the early Meiji Period.4
A similar view of the pivotal importance of Meirokusha is given by another outstanding Japanese historian, Kōsaka Masakaki, when he says that 'to analyse the nature of the Meirokusha is to know the intellectual class of early Meiji years, and, in one sense, of the first half of the era'. He is on identical ground with Professor Ōkubo when he characterises the Meirokusha as follows:

In July 1873 a group of intellectuals - the first really self-conscious intelligentsia in Japan - formed a club whose activities were to be of crucial importance in guiding Japanese thought... The period from 1873-1877 has usually been designated by Japanese cultural historians as the age of civilization and enlightenment... The Meirokusha was in the vanguard of the civilization and enlightenment movement.

The Meirokusha, then, is accorded in Japanese sources a most important position in this period of momentous change in Japanese history. It is credited with the leadership of this great movement which transformed the Japanese intellectual world of the 1870s.

Western scholars have followed the Japanese lead, and the most recent example of a continuing concurrence in this view by them can be seen in Joseph Pittau's book on Meiji political thought, where he writes:

The Meirokusha... was the nucleus of the movement for civilization and enlightenment. Many of the most influential and progressive thinkers and leading students of the West were members of the Meirokusha.... All were concerned with the problem of modernization and progress in social, political and educational fields. They discussed and disseminated their views through the organ of the society's journal, the Meiroku Zasshi.
These quotations clearly depict the Meirokusha as a group of new intellectuals who were of preeminent importance in the transformation of the general outlook of the Japanese. In the early Meiji period, this outlook escaped from the confines of a self-contained, feudal framework of thought to a fuller world awareness and willing receptivity to external stimuli. The intellectuals partly responsible for this change are seen as modernizers on all fronts, concerned particularly to educate the general run of their countrymen in whatever was necessary for Japan to achieve 'civilization' and 'enlightenment' (Bunmei Kaika, Keimō). And these new intellectuals are equated with the Meirokusha.

Elsewhere, Professor Shively, in an article on Nishimura Shigeki, one of the most important founder members, has this to say of the society:

There was nowhere more talk of "Civilization and Enlightenment" than in the Meirokusha, [formed] by the leading students of the West and the most progressive thinkers of the day to discuss problems involved in the modernization of Japan.

[It was] the society which assumed the leadership in the movement for enlightenment and intellectual advance.

Thus far the image of the Meirokusha presented by both Japanese and Western authorities is deceptively definite. Whilst these quotations emphasize the importance of the society in the Civilization and Enlightenment Movement, however, they do little to clarify what the movement itself was. It is necessary to go
briefly into the nature of this movement, as a prior step to investigating precisely what the Meirokusha is said to have done within it, and how it is said to have done it.

The Bummei Kaika Movement, is a term which is used generally to cover the first wave of enthusiasm for things Western which swept Japan for over a decade after the Restoration. But it manifested itself in two quite distinct ways, both on a popular and on a more intellectual level. The former was symbolised by the adoption of things from the West,...whether high-collars, fob-watches and foreign words, or the telegraph and the railway. The intellectual side of the Bummei Kaika Movement, however, was concerned with the far more intangible issue of the transformation of attitudes. It is, of course, with this latter aspect that the new intellectuals of the early Meiji period are associated. These men were naturally most disdainful of what may be termed 'material' Bummei Kaika. They would hardly in fact allow that this hallowed slogan could have any meaning when applied to such a mere incidental as the material side of civilization.9

So the early Meiji intellectuals worked for a transformation of attitudes, or, as they more frequently put it themselves, for a reformation of the 'spirit' of the Japanese people. However, the following two quotations will illustrate how this transformation is ascribed not to the early Meiji intellectuals as such, but
specifically to the Meirokusha. Professor Albert Craig says in his most illuminating essay on science and Confucianism:

The acceptance of Western science as Ri was...the beginning of a process by which basic concepts of the Tokugawa world-view were reinterpreted and in turn subverted, by having read into them a Western content. But it was only after the Restoration, in the writings of the Meirokusha..., that this process was completed.

And Dr. Carmen Blacker, in her pioneering work on Fukuzawa and the Bummei Kaika Movement, puts the case even more succinctly:

This anxiety to reform the morale or spirit of the Japanese people became the basis of the movement during the early eighteen-seventies, known as keimō, or Enlightenment. The nucleus of the movement was the group of 'Western' scholars who formed themselves into the society known as the Meirokusha in 1873, and who disseminated their views through the organ of the society's journal, the Meiroku Zasshi.11

It is the Meirokusha, then, that is regularly quoted as being the principal factor in the spiritual reformation which took place in Japan in the 1870s. And the means by which this was effected are summed up in East Asia: The Modern Transformation, the most authoritative general textbook on modern East Asian history, which says that the Meirokusha 'through lectures and the publication of a magazine popularized many Western ideas'.12 A fuller description of these means, from Professor Shively again, runs as follows:

Their monthly discussion meetings and lectures, open to the public and attended by many government officials, were for several years perhaps the most important channel for the introduction of information and ideas from the West; and the activities of the group became even more important with the launching of their journal, Meiroku Zasshi, in 1874.13
Still, however, there remains a misleading sense of definiteness about the society. From the picture so far built up, few would quarrel with Sir George Sansom's characterization of the Meirokusha as 'a literary society for the encouragement of Western studies', but it is still not clear what aspect of Western studies. Though the implication is clear enough that the Meirokusha set out to, and did, introduce progressive ideas from the West, it is never stated specifically what these ideas were. The general idea of what the Meirokusha was, is typified in Father Piovesana's statement that:

Under the motto "Civilization and Enlightenment"
...this group of "Illuminists" (Keimōshugisha) take [sic] the lead in diffusing Western progressive ideas and customs throughout Japan.

But it is perhaps the same author who comes closest to a precise definition of what these ideas were, when he later talks of:

...the leading role played by this group of "Illuminists" in spreading liberal and utilitarian ideas in early Meiji times...

The prevalent picture of the Meirokusha is now clear. It is of a group of intellectuals, knowledgeable about the West, who were worried about Japan's inferior position in the face of the West. For this reason, they formed a society to educate the public in the 'liberal' and 'utilitarian' ideas on which they saw that the power of the West was based. And as means to spread these ideas, they first held public lecture and discussion meetings, and later published a journal. This the society did with such success that
it may be characterised as the leader of the Enlightenment Movement of the seventies. The name *Meirokusha* becomes almost a synonym for *Bunmei Kaika*.  

A reference back to Professor Ōkubo, however, introduces a note of discord. The society whose activities 'were for several years perhaps the most important channel for the introduction of information and ideas from the West', 'lasted barely two years'.  

In fact, as a public influence, it lasted for twenty months, from April 1874 until November 1875. This is the period covered by publication of the magazine. For investigation reveals that only the magazine can have had an extended influence upon the public. Not only was the *Meiroku Zasshi* started as the record of a private group and before there was any idea of public meetings, but this idea of opening their doors to the general public was not mooted until the society had been meeting for a whole year, and was then tried as a brief experiment for two months between March and May 1875.

These few simple facts of chronology clearly indicate that the overall influence of the *Meirokusha* could not have been as extensive as is generally assumed. Furthermore, the general assumption that this influence was exerted as much, if not more, through its public meetings as through its magazine is clearly untrue.
It may be fairly stated that the origin of these misconceptions is undoubtedly the brief account of the *Meirokusha* written by Nishimura Shigeki, who, after Mori Arinori, was the society's principal founder. Nishimura's description of the foundation and activities of the *Meirokusha*, in his autobiography 'A Record of Things Passed' (*Ōjiroku*), is the only first-hand account of the society's activities, and is thus frequently quoted as a source of information. *Ōjiroku*, however, was not written until many years after the *Meirokusha* had ceased, and allowance has to be made for the inevitable weaknesses of memory. The pardonable exaggeration of an old man reflecting with pride on a life of achievement must perhaps also not be discounted. Even so, the relevant passage is very misleading if not balanced by the facts. To quote the account in full:

In the summer of 1873, the Satsuma man, Mori Arinori, who had returned from America, where he was Consul [*Benrikōshi*], sought an interview with me through the introduction of Yokoyama Mago'ichiro [?]. Mori recounted how in America scholars set up learned societies, each for their particular subject, where they both study communally and benefit the public by giving lectures. Whereas our scholars, he maintained, were individually isolated and never came together, for which reason they were of remarkably little benefit to the world. It was his wish that our scholars too, just like those of America, should convene together in learned societies, conducting their investigations in groups. Moreover, he thought the morals of our people had of late declined and that there was no knowing the depths to which they might sink. Nor was there anyone else who could remedy this than men of scholarship and wisdom. For these reasons, he said, he would like immediately to set up a society, in the first place to promote the
advance of learning and in the second place to establish a pattern of morality. I gave my assent to this and after some discussion between us, promised to talk it over with certain [other] well-known people in the capital. So I put the matter to Fukuzawa Yukichi, Nakamura Masanao, Kato Hiroyuki, Tsuda Mamichi, Nishi Amane and Mitsukuri Shuhei. They all came out in favour and so we met together for the first time, talked it over, and commenced monthly meetings of a speakers' club in the upper story of the Selyoken, with the intention of getting the public to hear talks on politics, arts, science and so on. This was the first speakers' club in Japan. We called it the Meirokusha because it was founded in the sixth year of Meiji. Up till that time, Japanese scholars based all their learning on either Japanese or Chinese sources and knew nothing about the West. The things we talked about at the Meirokusha included many new Western theories, and the number of both government officials and scholars who came to hear was very great. Later, we brought out a magazine, calling it the Meioku Zasshi, and this was Japan's first magazine. It continued for forty-two issues and then the [revised] Newspaper Code and Libel Laws were promulgated by the government. These restricted what we could discuss in the magazine, and very strictly too. So the members debated the matter together, and we stopped publication of the magazine. After this the Meirokusha actually increased its membership and continued to function altogether for about seven or eight years. But with the establishment of the Tokyo Academy [Tokyo Gakushi Kai'in], it broke up of its own accord.20

This account by Nishimura is not so much essentially false as misleading in its emphasis.21 It is misleading, however, to a considerable degree and in broadly three ways: it unduly extends by implication the period of the society's influence on the public; it lends a false air of unity and determination to both the society's aim and its means of attaining that aim; And it overstresses the originality and uniqueness of the society.
Nishimura is most obviously misleading about the temporal extent of the MeiPokusha’s influence. The society lasted altogether, he says, about seven or eight years. In fact, the MeiPokusha was not formally constituted until February 1874, when the rules were finally established, and its first confrontation with the general public was not until the following April when the magazine commenced publication. Furthermore, there is no surviving record of any public meeting after 1 February 1876, and even this was not open to the general public. Meanwhile, the last volume of the magazine, number forty-three, had been brought out as early as the preceding November. The society’s life as an active public influence extends, then, on the most generous estimate for two years, from 1 February 1874 until the same date in 1876. Restricted solely to the lifespan of the Meioku Zasshi, as is more accurate, it lasted only one year and eight months, from April 1874 until November 1875.

Nishimura further states that the society was founded 'with the intention of getting the public to hear talks on politics, arts, science and so on'. Actually it was through the magazine that the society made its first impact on the public. As the fame of the society spread with the popularity of the magazine, however, more and more people desired to attend the actual meetings. On Mori's suggestion it was then decided to extend the existing practice of inviting friends of members as guests, by offering a
small number of tickets for sale to the general public. This was after the society had already met privately for one year, and the experiment lasted for two months.\textsuperscript{22} As for Nishimura's description of the topics for discussion, it was certainly never Mori's intention that the \textit{Meirokusha} should deal with politics; nor does the society's first rule, defining its aim, make any mention of politics. In this respect, Nishimura is describing the actuality as it developed and not any initially and clearly conceived plan. Mori did have in mind 'arts and sciences'\textsuperscript{23} as topics of discussion - yet the \textit{Meiroku Zasshi} contains scarcely a mention of any 'art' or 'science' outside the writings of the minor members Tsuda Sen (an agriculturalist) and Shimizu Usaburo (a merchant and amateur chemist). It will be established below from an examination of the first number of the \textit{Meiroku Zasshi} that beyond a vaguely educational aim the society never did settle upon a specific goal.

Finally, the alleged originality and uniqueness of the \textit{Meirokusha} as being 'the first speakers' club in Japan' which also brought out 'Japan's first magazine' entirely fails to fit the facts. The custom of making formal speeches before the other members was introduced in the winter of 1874, on the initiative of Fukuzawa, who had earlier that year established a proper debating society on the campus at Keio University. And he himself relates with what opposition this idea was at first met by the
other members of the Meirokusha, particularly Mori. As regards the Meiroku Zasshi, this was neither the first magazine in Japan, nor even the first to introduce information about the West. The Seiyō Zasshi or Western Magazine, to give but one example, had attempted ten years earlier to perform a similar role. Thus for the last decade at least scholars had been actively concerned to propagate knowledge about the West. It is therefore an obvious overstatement for Nishimura to say that 'at that time Japanese scholars...knew nothing of the West'.

It is thus clear that the relationship of the Meirokusha to the Bummei Kaika Movement requires reevaluation.

The first three chapters of this thesis are devoted to the early biography of the members of the Meirokusha, up to their participation in the society. Here it is attempted to establish firstly, the motives which led to the founding of the society and the aims with which it was conducted; and secondly, why it was this particular group of people that should have joined together, and what their general attitude to the society was. As an essential part of the latter, it is shown that their membership and work in the Meirokusha was very far from being the major part of their contribution to the Bummei Kaika Movement.

The final chapter is an examination of the actual organization and history of the Meirokusha. And similar themes are followed here, where it is shown that the assertion of the great importance
of the Meirokusha must again be revised in the light of two significant facts: firstly, that it was never the Meirokusha's consistent intention actively to propagandize the public; and secondly, that, in so far as it did in effect propagandize the public, this was only through the magazine and not through public meetings.

The membership of the Meirokusha divides readily into two major groupings. The first, and more united, is called in this thesis the 'core group', and comprises all those connected with the Bakufu's school of Western learning, the Kaiseisho. These were:

Kanda Kohei, Nishi Amane,
Kato Hiroyuki, Sugi Koji,
Mitsukuri Rinsho, Tsuda Mamichi, and
Mitsukuri Shuhei, Tsuda Sen.

The second and more disparate grouping comprises the remainder, whose knowledge of the West was of different provenance and who are classifiable under no single neat heading. In contradistinction to the 'core group', these are called the 'outsiders'. They were:

Fukuzawa Yukichi, Nishimura Shigeki,
Kashiwabara Taka'aki, Sakatani Shiroshi,
Mori Arinori, Shimizu Usaburo, and
Nakamura Masanao, Shibata Shokichi.
It is symbolic of the essentially heterogeneous nature of the Meirokusha (a major factor in the short life of the society) that the two persons who require the closest attention in assessing the true nature and rôle of the society, are both 'outsiders'. These are Mori Arinori, the main founder of the Meirokusha, and Fukuzawa Yukichi, undoubtedly the greatest of the Enlightenment (Keimō) scholars.

These two men had certain important similarities to one another: they were both concerned about Japan's position vis-à-vis the West; they were both practical minded in their attempts to better that position; and they were both heedless of convention in their pursuit of this goal. But their respective importance in a study of the Meirokusha is fundamentally different. A study of Mori reveals what were the original ideas behind the Meirokusha; a study of Fukuzawa shows how these ideas did not, and probably could not, materialise. If Mori was the founder, Fukuzawa could almost be regarded as the destroyer of the Meirokusha. These two men are the subjects respectively of the first and second Chapters.
CHAPTER I

MORI ARINORI, THE FOUNDER OF THE MEIROKUSHA

(i) Introductory

Mori Arinori (1847-1889) was an outsider to the Meirokusha in social background, in training and personal experience, in character and intellectual orientation, and even in age.

Mori came from Satsuma and was the only member who had not been a retainer of the Bakufu. He had studied English rather than Dutch, and at a provincial han school rather than the metropolitan centre of the Bakufu. As a result of this, his 'Western studies' were from the start directed at practical scientific application, rather than being for the purpose of diplomacy or other translation work, as was generally the case at the Kaiseisho. While being almost the youngest member of the society, he was also the one with by far the greatest first-hand experience of the West: during two absences he had spent over six years away from Japan.

Finally he had no special love of learning as something in its own right. Mori was essentially a practical man and a man of action, and could on occasion be brusque to the point of rudeness. He was throughout something of a rebel, extremely receptive to new
ideas and energetic in their pursuit. Somewhat precipitate in his conclusions and actions, he was always ready to flout accepted opinion and official procedures. His enthusiastic response to ideals was not always matched by a full realisation of their logical consequences when applied to the Japanese context. It is perhaps this flaw which explains the apparent irreconcilability of his avowed liberal principles with his later actions as Minister of education. He would be a tragic figure if he had given any signs of consciousness of this duality, but Mori was not a philosopher: he was a pragmatist, an incurable optimist, and seems never to have doubted the superiority of action over reflection. Above all he was an enthusiast, given to the formulation of grand schemes, ...schemes which were not all necessarily doomed to failure, but which nevertheless needed a greater degree of foresight and preparation in order to forestall difficulties than Mori possessed.

Possibly the best single word to describe Mori is 'unconventional'. He forms a stark contrast to the majority of other members, who, despite the novelty of their studies, were trained bureaucrats and were hence somewhat conventional. Mori thus had a rather different attitude towards the society he founded from that of his fellow members.

Two main concerns dominate Mori's thinking during his early life and both were influential in the establishment of the Meirokusha.
These concerns were education and morality, specifically sexual morality. Mori envisaged an 'academic' society that would introduce into Japan practical knowledge of how truly civilized societies worked, principally on the material but also on the moral level.

Up to the Meirokuha years of 1873-5, Mori's life was spent in five alternate periods of residence abroad and in Japan, during which his ideas on education and morality developed from purely personal to social oriented concerns. The Meirokuha was the most important among several schemes, to which these social concerns gave rise.

(ii) Introduction to the West; 1847-68: Education at second-hand, and first-hand Experience

Mori was born in 1847 the youngest of five children in a comparatively poor samurai family of Kagoshima, the castle-town of the Satsuma han. Though poor, his parents seem to have been determined to give their children the best possible education. In the words of an early biographer of Mori, they 'put their family patrimony in jeopardy, exhausting their resources in educating their five sons'. Mori thus early acquired a sense of the importance of education.

No details are known of the contents of his earliest education, and although he also attended a small local school, his first twelve years seem to have been spent largely under the
supervision of his parents. Both of them took great personal care and interest in their children's education. The father, though 'lenient and inclined to be permissive [was] diligent in supervision and worked hard to encourage a fine character....The position of the Mori family being what it was, he might naturally have made his boys into clerks,...but he refused to do so on the grounds that it would interfere with their studies. The really dominant influence, however, was the mother, who was 'strict and put all her effort into it.' She was a strong and independent-minded woman, and Mori, very much like Fukuzawa, appears to have been greatly influenced in his 'originality' by his mother.

The next stage in his schooling was at the Satsuma han school, the Zōshikan, which he entered when he was about twelve or thirteen. His studies comprised no more than the normal education in the Confucian classics and the elementary training natural to a samurai, but it was while here that he was first awakened to a positive interest in the West. It has been suggested that Godai Tomo'atsu was influential in this, but more certain evidence of his new interest is his reading of a work on coastal defence - a much discussed topic at that period of growing foreign intrusion. This was in 1861, and whatever the immediate causes of Mori's interest, he had developed sufficient resolution by the following year to obtain his father's permission to study English. He is supposed to have commenced these studies under Ueno Kagenori, but it is
doubtful how much he really learned from Ueno, who was frequently away in Nagasaki.\(^{10}\)

Mori's first and very short period of formal training in English, was not until he entered the Satsuma Kai\(\textit{seis\(\text{\(h\)}}\).\(^{11}\) And even this can have served him as but the barest introduction to his real 'western studies' which must be said to have started only with his arrival in England.

Mori attended the Satsuma Kai\(\textit{seis\(\text{\(h\)}}\) for just over half a year. He entered shortly after the school was first founded in 1864.6, and in 1865.1.18, he was selected by his han as one of a group of fifteen to pursue studies in England, in defiance of the Tokugawa ban against leaving the country.\(^{12}\) He was undoubtedly chosen as being one of the bare ten per cent of students taking English rather than the more customary Dutch.\(^{13}\) Why his interest was from the start so clearly directed towards English is not clear, but a gradual swing away from Dutch had been underway since mid-century.\(^{14}\) Nor is it known which other subjects he took. The Satsuma Kai\(\textit{seis\(\text{\(h\)}}\), however, was designed to give instruction in modern military and naval sciences, and accordingly offered courses in gunnery, tactics, astronomy, geography, mathematics, surveying, ship-building and medicine, in addition to language instruction in Dutch and English.\(^{15}\) Mori's original intention was to join the navy,\(^{16}\) and it is not unreasonable to assume that the subjects he later took in England (history, chemistry, physics and mathematics)\(^{17}\)
were principally a continuation of his studies at the Satsuma Kaiseisho.18

In the event, these scientific studies were not put to the practical use he intended. The real significance of Mori's first trip abroad was in the first-hand introduction it gave him to Western civilization in general and in the solid grounding it gave him in the English language in particular. The latter especially was of great help to him in his later rôle as a diplomat in both England and America. The problem of foreign language study as an educational key to the door of modernization in fact ranked high among Mori's preoccupations throughout the formative years of his life. He was even to advocate the adoption of English as the national language of Japan. This was a later development, and formed but one facet of his interest in education. The beginnings of this interest in education, as also of his concern with morality, can be clearly traced during Mori's first trip abroad.

This trip divides into two quite distinct parts: first, he was a student in England from 1865.5.28 until 1867.7.19 Then, a completely new departure, he spent some ten months in America as an acolyte of the Brotherhood of the New Life, a communistic community established at Brocton, New York State, by the sexual mystic, Thomas Lake Harris.20
From England Mori wrote a number of letters to his elder brother Yasutake, and these, together with the diary he kept on a short trip to Russia, survive to record the evolution of his ideas during the first two years.\textsuperscript{21} Conspicuous in these early writings is Mori's conviction that Western civilization was generally superior to that of Japan and that education was the all-important means of catching up. Also noteworthy is the attention he gives to sexual morality as one important aspect of civilization.

Mori based his admiration for Western civilization on its commitment to the rule of equalitarian law and to democratic government. But this admiration was not simply the expression of a cultural inferiority complex. As in the case of all the \textit{keimō} men, it was strongly tempered by a very real fear of imperialistic aggression. 'In my opinion,' he wrote to Yasutake early in 1866, 'conditions in Japan have come to a terrible pass, and our Imperial land is already about to slip down the gullet of the foreign barbarians.'\textsuperscript{22} Even his admired America and England were suspect, but most of all to be feared was Russia.

Russia was Mori's consistent \textit{bête noire}, both as the antithesis of all he thought best in the West and as the epitome of all that was worst - the potential aggression. Mori conjures up a magnificent mixed-metaphorical monster in describing the potential aggressor:
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...[Russia] harbours now in secret the cunning of a cat, and while she conceals her eagle's talons and maintains an outward air of docility, within she harbours the heart of a wolf and is merely lying in wait for a gap in our defences.23

And he outlines the type of cunning manoeuvre she is likely to adopt:

What Russia needs now is a Hong Kong. If intimate relations are contracted between her and Japan, she will certainly say that since France and England as well as America are perpetually on the lookout to swallow up Japan, we in Japan should avert this by pooling our strength with her. With this as bait, she will say: 'What we would like is to fit out one of your strategic harbours as a base and to station battleships in it. For then you would be protected by that place.' But I do not need to waste words explaining how by that time we would be safely inside her belly.24

In criticising Russia's internal organization, Mori heaps scorn on her backwardness. And in so doing, he already shows a concern for the basic freedoms which were so clearly a prerequisite of 'civilized' government. At a later period he was to argue passionately for the freedom of religious belief; in this case his concern is for the freedom of speech:

...[Russia's] lack of both government and laws is dreadful and also unusual. You can hardly talk of England or America in the same breath. When I first entered the country, I asked what were its strictest prohibitions, and I was told that it was absolutely forbidden to discuss politics.25

He has some hard things to say about the tyranny of the Czarist régime, and after citing a few of the 'countless acts of injustice and illegality' perpetrated by Russia on other countries, he continues:
What is more, there is no question of public participation in the internal government of Russia, which is entirely in the hands of the Czar. Consequently there are frequent cases of unjust administration.²⁶

Russia, for Mori, could really do no right and was at best but a poor imitation of the real West. Her navy was copied from England, her army from France, her medicine from Germany. Even an inclement climate is cited in final condemnation.²⁷

What Mori clearly admired most as the basis of Western civilization was the rule of law, founded on humane and rational principles. But if Russia was barbaric in this respect, so too was his own Japan. In 1866.7.26 he wrote to Yasutake both of his conviction of the importance of such law and of his mortification at his country's shortcomings:

What branch of learning, as distinct from the various technical fields, forms the basis of the state? As you know yourself, law is the fundamental prop of the state, and if the law is unclear it is as good as impossible to have a peaceful country and a law-abiding citizenry. Now, although we do happen to have a traditional [code of] law in Japan, it is for the most part harsh and inhuman, so that it would be just as well if we did not have it. Of course, the same is said of the foreigners' laws, and yet of all the English laws which have come to my notice in the year which has already passed since I arrived here, not one is unreasonable. Comparing our laws in Japan on the other hand, we have scarcely anything but unreasonable and inhuman ones, and the humiliation I feel is truly unbearable.²⁸

It was not long before Mori came to see, in America, the finest development of Western civilization. For her he had the greatest possible admiration, and his heart was clearly drawn there
even before he went in person. What fired the imagination of the young Mori in the young nation across the Atlantic, was just what he reproached Russia with lacking: her democratic form of government, the logical extension of the rational, equalitarian law he so much admired in England. The letter he wrote to Yasutake shortly before leaving England for America both outlines his admiration of the idealised American system, and speaks prophetically of the rise of America and her future importance for Japan:

It is now barely two hundred years since America was first opened up, and the nation's government is planned by all the people, whether great or small. They administrate fairly and justly.... All the Westerners say that America is the place which will rise to power in the future. Even Englishmen, who particularly dislike Americans, concur in this.... After private reflection, it is my opinion that America will be the place to help [Japan] if only we strike up intimate relations there.29

Mori, then, feared, but even more strongly admired, the obvious power of the Western nations, which he saw already as based on the rule of law, equality and freedom. He was eager for Japan to take her place alongside these great nations and speculated as to how this might be brought about.

Mori's letters further show how he gradually develops a clearer picture of education as the key. The fundamental necessity, of course, was to 'strengthen the nation' vis-à-vis the foreigner. On the home front, Mori seems to have advocated the overthrow of
the Bakufu and the restoration of imperial power. From his own experience abroad, he was convinced that the Japanese had also to educate themselves in the ways of the rest of the world. At this stage, this meant individual Japanese undertaking special studies in order to bring about particular changes.

In one of his earliest letters Mori writes:

...The evil of the present order beggars description, and even in the West the reputation of the Bakufu is very low. Truly it is a most shameful matter, not only that such a state of affairs should exist in the Empire at all, but also that it should be assessed by foreign envoys. Ah! When will we be able to restore our fallen fortunes?...In my humble opinion it is exceedingly difficult for anyone who has not at some time travelled in the world to succeed in great undertakings. Although my own ideas are not yet entirely settled, my soul has been much transformed since I crossed the seas,...so much so that I am myself astounded. For myself, I believe that the principle object of learning is the study of man himself, and so I consistently do the utmost to cleanse my sullied spirit.

Some three months later, in January 1866, his ideas are a bit more precise about the immediate means of increasing the nation's power which are open to him personally:

How are we to obtain that power? I believe that the most important thing in fact is to travel round the world, observing countries' political organization of course - but also the spirit and ways of the people. In addition to this I shall myself take care to study and acquire two or three skills; to strive to carry through the intentions of our father and mother; to treasure the memory of our two dead brothers; and finally to avoid sullying my name in the annals of history.

Mori is thus starting to lay stress on his own education. And though he speaks only of himself it is clear that he would subscribe to this as a pattern for others too.
In a later letter, his concern for his own education in fact extends to that of Yasutake as well. In suitably deferential terms, he advises his brother to study both English language and Japanese law, with the intention of devising a modern system of law for Japan, based on national needs and traditions, but at the same time equal in scope and intent to Western practice:

If you react to my ideas now and study the various political systems of other states, and, by compounding these with our own traditional law, build up a new and just system, everyone in the Empire will receive benefit throughout all ages...Although there are now more and more Japanese who study foreign ways,...they are all content to run after mere techniques and do not understand the principles behind them. On the off chance that you might agree with my interpretation, and will act accordingly, I am appending a couple of suggestions for your perusal:

(1) Start learning English as soon as possible.
(2) Become conversant with our Japanese legal system.... If we do not quickly get to understand our native system, we will find it hard to make comparisons with other countries. On the other hand, if law is not established according to the conditions prevailing in the country concerned, great harm must result. So could we not, through a knowledge of both our own and foreign systems, combine the best of both in such a way as to conform to local conditions, and thus establish a completely equitable system?

Thus Mori is convinced that education is the key to the modernization of Japan - education in both the techniques and the spirit of Western civilization.

Sexual morality was of course a very important aspect of this Western civilization. At this stage in his life, however, Mori was more preoccupied with sex as a personal problem than as an object of social legislation. This is not a subject he brings up
in his letters to Yasutake, but he is prompted to reflection in
the privacy of his diary, Kôgo Kikô. As 'two most unspeakable evils'
which he finds in Russia, Mori cites quarrels over the inheritance
of property, and the large numbers of illegitimate children, and
he continues:

It is a most difficult thing to deal with those factors
which disrupt basic human morality. Nevertheless,
they must be dealt with. Puzzling over this I have
lost much sleep in my distress. It has always been
difficult for men to deny themselves their desires
and sexual pleasures, and although the priests of
the Zen and Shin sects, for example, are supposed
by their title to abstain from lust, I have not heard
of one who was able to keep to this throughout his
whole life, let alone the case of lay men and women.
The latter are all unlearned and without an educated
conscience, and there may well be reason not to censure
or punish them too harshly. However, to make some
distinction between man and wife would certainly be
far from treating basic human morality lightly. I
feel it a great misfortune that although I am already
twenty, I have still been unable to find the perfect
solution.34

No written evidence survives for the development of Mori's
ideas during his time in America, but it is clear that his ten
months' stay at Brocton will greatly have strengthened the
preoccupation with sexual purity which was already evident in
England. Great emphasis was laid by the Harris community upon the
spiritualization of what were regarded as the baser sexual drives.35
Professor Hayashi Takeji regards this time spent with the
Brotherhood of the New Life as fundamental to an understanding of
Mori's commitment to the West.36 Whilst this may be so, it was
probably not so influential in convincing Mori of the validity of
the particular theoretical concepts which he accepted as the fundamental bases of Western civilization. What was really important, as has been pointed out by Ivan Hall, was the sheer intensity of Mori's experience as an eager and impressionable young man at the Harris community.\textsuperscript{37} Certainly the sexual attitudes of the community conformed largely to Mori's own natural puritanism, and seem to have left a lasting impression on him.

Thus we have seen how from the earliest days the importance of education was impressed upon Mori by his parents. This early education was essentially practical, and once in England Mori's full realization of the superiority of the West confirmed his conviction that he must educate himself in order to assist personally in the transformation of Japan from a backward to a modern nation. We have also traced the first expression of his concern with sexual morality. When Mori returned to Japan he seemed to have the chance to try and implement some of the conceptions he had developed from his first contact with the West.

(iii) Western Experience applied without Success, and a new Approach to Education, 1868-70

In mid 1868 Mori returned to Japan for two years and during this time was prominent as an organiser and member of the Kōgisho, Japan's first attempt at a national parliamentary body. He was,
however, completely unsuccessful in his attempts to provoke changes towards Western ways through this body, and even suffered temporary disgrace; but his failure led him to a new approach towards the problem of Japan's modernization and the rôle which education had to play.

From almost the moment of his return, until July 1869, Mori held a variety of government posts, but most important was his work on two of the special committees set up within the Seidokyoku (Systems Bureau) to investigate, the one, school systems, and the other, parliamentary procedures.

Mori's membership of the School Systems Investigation Committee (Seido Chōsakyoku) is the earliest instance of any official connection with educational affairs. But it was also on this committee that Mori made close acquaintance with three other future members of the Meirokusha: Kanda Köhei, Katō Hiroyuki and Mitsukuri Rinshō.

Far more important as providing evidence of the development of Mori's ideas, however, was his membership of the Parliamentary Procedures Investigation Committee (Giji Teisai Torishirabekyoku). This body was set up in 1868.9.18 to draw up proposals for the establishment of a parliamentary body. Katō and Kanda again joined Mori on this committee as did yet another future member of the Meirokusha, Tsuda Mamichi. But Mori appears to have been the most important and vocal member, insisting, among other things,
that the parliament should have legislative and not simply advisory powers. This stipulation was in fact incorporated in the first article of the draft rules they eventually drew up and published under the title of *Kōgisho Kōsoku An* (Proposed Regulations for a Deliberative Assembly). As a result of the committee's proposals, the *Kōgisho* was duly established in 1869.3.7, and for the next four months the deputies (*Kōgisho Gi'in* or *Kōginin*) from the various han submitted opinions on a wide range of topics. In effect, the presidency was held, throughout the brief existence of the *Kōgisho*, first by Mori and then Kanda.

Not surprisingly, the general tone of the *Kōgisho* was often reactionary. Nevertheless, all the future *keimō* men who were members seemed eager to make use of this public forum for the discussion of their ideas, and tabled progressive motions, aimed at modernizing various aspects of their society.

Mori in particular saw the *Kōgisho* as providing a chance to introduce much needed reform, and tabled a number of motions, revealing a quite revolutionary attitude towards established social values and traditional modes of government.

He tried to establish the principle of government responsibility to parliament in fiscal matters by proposing that tax increases and new taxes be necessarily passed by the *Kōgisho*. He urged the speedy establishment of truly centralized government with land divisions based on a system of *ken* and *gun* to replace the old *han*. 
He advocated the principle of individual responsibility in crime instead of the traditional concept of collective responsibility. 50

He spoke out for the 'democratization' of names, calling for the abolition of aliases (isushō) and special names deriving from titles, so that all people would be called by their 'ordinary names' (jitamnō). 51 And finally came his proposal to restrict the obligatory wearing of swords. 52

This last bill, given its first reading in 1869.5.27, is generally referred to as Mori's 'argument for the abolition of swords' (haitōron), but this is something of a misnomer. Whilst Mori undoubtedly regarded the wearing of swords as uncivilized and certainly looked forward to their total abandonment, what he actually proposed was:

(1) That people other than officials and soldiers be permitted, if they wish, to discard their swords; and

(2) That it should be open even to officials not to wear the short sword. 53

This, Mori hastened to add, was 'not in any way intended as a slight to the military'. 54 However, the atmosphere prevailing in the Kōgieho, which had already rejected his idea on gun and ken, can be judged from the rejection also of an earlier bill to outlaw the samurai right of kiritsute. This bill had been defeated 200 to 3. 55 It was hardly likely that the same house would permit any interference with the implement of kiritsute. As one opponent put it:
The wearing of the two swords is a natural expression of the martial spirit of our empire... How could anyone with even the slightest trace of Yamato spirit put aside his sword?  

Another complained that without swords it would be impossible to distinguish between samurai and tradesman. Mori's bill was not only rejected outright but caused such uproar and offence as positively to endanger his own life, and it led directly to his dismissal from all government posts in 1869.6.20. 

Not only did Mori fail to get his modernizing motions through the Kōgisho, but the idea of the Kōgisho itself as a parliamentary, legislative organ of the state proved abortive. Thus Mori's personal frontal assault on society met with no success. In particular the drastic result of his bill on swords must have brought it home to him that change was necessary at a far deeper level. As he wrote in a letter to Ōkubo Toshimichi, requesting the continuance of his patronage:

I have subsequently thought very carefully about what you said to me yesterday on the matter of wearing swords; and just as you so clearly pointed out, I did not understand contemporary feeling and spoke recklessly....

In the same letter Mori denounces his own 'failing of persisting to the bitter end in my obstinacy'. But whilst he apologises, it is clear that he has had no change of heart. All that he will change is his tactics.

After his dismissal, Mori retired to Kagoshima where he had ten months of comparative leisure in which to do some hard
re-thinking. Earlier in England, Mori had shown an awareness of that distinction between the outer form and the inner spirit of civilization which was the hallmark of the keimō men. This had led him to stress the importance of education.

However, Mori's main concern at that time was the education of particular individuals - specifically himself and his brother. His encouragement to Yasutake to study law was clearly based on the idea that modernization could be achieved by legislation from above. The enactment of this legislation would be the work of the few enlightened individuals who had superior knowledge of the West. The complete failure of Mori's own individual attempts to introduce the West through the Kōgisho, however, had made it clear that it would not be possible for the few enlightened individuals to impose the necessary changes from above. It was obviously essential first to induce a more receptive attitude among the whole people. This would involve education at a more general level, and it was probably not by purely arbitrary choice that Mori set up as a teacher during his enforced retirement.

All the previous year in Tokyo, Mori had been finding time to give English lessons to students he had lodging with him at his frugal establishment in Kanda. And when he arrived back at Kagoshima he set up a proper school for instruction in English at a local temple, the Kōkokuji.
Some idea of the importance he had come to attach to language study is given in a petition to the han government which he drafted in 1870.5.22, and which starts:

The principle element of Western studies must be language work, and language work comprises first and foremost the study of sounds, from which one advances to letters, and is then by degrees trained in calligraphy, and grammar, and then mathematics and all the hundred and one other branches of learning.65

He goes on to urge that native speakers be employed in order to obtain the best results. Obviously his own experience in the West convinced him of the importance of language as the introduction to all the further studies on which Japan's advance in civilization must be based.

This petition and his founding of a school demonstrate a new approach to the problem of education as a key factor in modernization. Up to 1869, Mori saw the problem largely in terms of educating particular people for individual action; from 1870 he saw it increasingly in terms of educating the mass of Japanese so that they should be ready to accept modernization.

It may be noted in passing that Mori's continuing concern with sexual purity also found expression at this time in the form of a campaign against paederasty, a vice said to be 'peculiarly strong in Satsuma'!66 This can in fact be regarded as simply one aspect of Mori's broader concern for general education in the ways of the West.
The significance of Mori's having set himself up as a teacher should perhaps not be over-stressed. Dismissed from government employ, he will have had to support himself, and all his former experience made the teaching of English an obvious choice, even if we discount his obvious enthusiasm for the task, and his sense of its importance, as witnessed by his petition. The great significance, outlined above, which the Haidōron and Mori's subsequent rustication must have had for the development of his ideas, is largely inferred with the aid of hindsight. It was during the subsequent period of Mori's life, as Japan's first representative in America, that his concern for general education became fully developed. And this was the crucial period for the crystallization of those ideas which led directly to the foundation of the Meirokusha.

(iv) Renewed contact with the West and Crystallization of an educational Philosophy, 1870-3

In 1870.9.25, Mori was suddenly ordered by his han to proceed with all speed to Tokyo, where he was appointed one of Japan's first two representatives resident abroad, and posted to the United States with the rank of Junior Commissioner (Shōbemmuhi).  

Mori reached San Francisco in 1870.12.27, and was soon installed at the legation in Washington which was to be his home for about the next two and a quarter years. During this time his diplomatic duties appear to have been fairly light - little more in fact than managing arrangements for the Iwakura Embassy while it
was in America, and negotiating a postal treaty. 69 He was free for the most part to devote himself to another commission entrusted to him, and one much dearer to his heart. This concerned educational matters.

In a letter dated 3 February 1872, circulated to a number of American educationists, Mori wrote:

Having been especially commissioned as part of my duty in this country to look after the educational affairs of Japan, and feeling personally a great interest in the progress of that empire, I desire to obtain from you a letter of advice and information bearing upon this subject....70

From this it is clear that Mori's interest in education was both an official and intensely personal one. Mori's personal interest in education proved to be the decisive influence over his actions during this second period in America, and his enthusiasm developed to such a pitch that in February 1872, he attempted to resign his diplomatic post with the apparent intention of entering the Education Department. 71

The group which accompanied Mori to America in 1870 comprised both staff for the new legation and a number of students who were to be in his charge. 72 Eventually, the number of government students in America answerable to Mori totalled some two hundred. 73 But this is the most that can be said with certainty about the educational duties entrusted to Mori by his government. Later in 1873, he was to submit a report to the Education Department on the American schooling system. 74 But this need not have been an
official duty. It would have been fully in keeping with Mori's character to submit such a report on his own initiative.

Meanwhile, Mori seems to have taken a fatherly interest in his students well beyond the call of duty. This one would expect in the case of Kanda Naibu, the adopted son of his friend Kohei, and who had shared his cabin on the voyage to America, sleeping 'on the upper berth [from where he] could look down on Mr Mori ...taking his cold bath every morning'.\(^7\) Mori, however, seems to have felt personally concerned for all his protégés, and his American secretary at the legation, Charles Lanman, records how:

> Looking upon Mr Mori as their protector in this country, the more advanced students have naturally fallen into the habit of sending to him some of the results of their school education....

and Mori had regular reports on the students sent to him in Washington.\(^7\)

That Mori's interest was not confined to the officially sponsored students is clear from his strong interest in Niishima Jō, a non-government student, and future founder of Dōshisha Christian University. And even more significant is the fact that he was developing private plans of his own to further education in Japan, as is clear from Niishima's letters. Mori met Niishima for the first time in Boston in mid-March 1871, and then again two months later at Amherst.\(^7\) The latter occasion was at Mori's invitation and expense, and as Niishima wrote:
The main idea of his inviting me is that he was then intending to establish schools at home after the American system, and desired me to take charge of it [sic].

And these were plans which bore fruit on his return home with the establishment of the Shōhōkōshūshō, or Short Course Training Centre for Commerce, although Niishima eventually had no connection with the scheme.

Niishima was also amongst thirteen Japanese students whom Mori introduced to Tanaka Fujimaro in order to assist him in educational investigations. Tanaka was attached to the Iwakura Embassy as Commissioner of Education, and he had instructions to study American and European educational systems with a view to finding a basis for the Japanese system. Mori may or may not have been charged specifically with doing preparatory work for him, but through his personal interest in educational matters he was certainly able to be of assistance to Tanaka. As often as a busy social round would allow, Mori was in the habit of touring round schools asking questions of teachers (particularly in Massachussets and Connecticut).

Also, as was seen from the circular letter quoted at the start of this section, Mori was already in touch with leading men of the educational world before the arrival of the Embassy. He was thus able to arrange a number of important introductions for Tanaka.

The answers to Mori's circular of 1872 were combined to form the bulk of a work which Mori published on 1 January 1873 under the title of Education in Japan; A Series of letters addressed by
Prominent Americans to Arinori Mori. This was the last of three publications made by Mori during his term in America, all written in English, all the outcome of Mori's private enthusiasm, and all revealing as to his ideas on education. The other two were: *Life and Resources in America*, September 1871, and *Religious Freedom in Japan: A Memorial and Draft of Charter*, November 1872. These three works will now be examined in chronological order.

The interest of *Life and Resources in America* for the development of Mori's educational ideas is clear from his own very short preface to what was in effect a compilation by Lanman:

> It is often the case that enmity and bloodshed are the consequence of storing up prejudices, resulting from the want of mutual knowledge of the parties engaged. The object of this publication is not only to aid in removing those prejudices, but also to invite all the lovers of their race, to join in the noble march of progress and human happiness. 83

The original pamphlet was a straight and simple description of all practical aspects of American life, covering over 200 pages, and was 'intended for exclusive publication in Japan, where it [was] to be translated into the language of that country'. 84

Clearly then, Mori wished to awaken the Japanese to the realities of American greatness in order to inspire a spirit of emulation. And seeing that *Life and Resources* ... was produced within nine months of his arrival in Washington, it seems clear that Mori must have come already very clear in his own mind about both the matter and means of educating his countrymen. 85
Religious Freedom in Japan... is a far more important document for the assessment of Mori's attitude towards education. This work was never actually translated into Japanese, and seems by its advocacy, in the first half, of the freedom of religious belief and specifically of Christianity, to have aimed solely at reassuring the Americans, who had quite plainly shown the Iwakura Embassy how deeply they resented the still official ban on Christianity. It was, however, addressed to Prime Minister Sanjō, and by its equal emphasis, in the second half, on education, was clearly intended to be read by members of the government - whether in English or in some projected translation.

In fact, Religious Freedom in Japan... is so divided between its two distinct aims and topics that the title tells only half the story. Education, indeed, emerges as the really important topic.

The underlying theme of the whole is the means of achieving progress in civilization - that 'noble march of progress and human happiness' to which Mori refers in Life and Resources.... As Mori puts it himself in the opening paragraph, the whole point of advocating liberty of conscience is that in all enlightened nations it is sacredly regarded as not only an inherent right of man, but also as a most fundamental element to advance all human interests.

Mori states just over half way through that the means of achieving progress in civilization are two, namely, law and education:
The best and most practical precautions for progress are as follows: The establishment of proper laws by which all the proper rights of man shall be recognized and protected from violence; and the organization of an educational system by which the whole condition of our people shall be so elevated that their moral strength will sufficiently protect their rights, even without the additional dry and unsatisfactory shield of the written law of the state.  

With regard to law, Mori then describes the way in which 'the established laws should secure a complete liberty of conscience' and goes on to stress 'that indifference to such a vital and important human interest, is, in fact, to silently sanction the perpetuation of a practice of violence upon the sacred rights of man'. He continues, however:

I venture now to indicate what I consider as the other but more important element of the precautions for progress, namely, an educational organization by which we shall secure all our rights. While the laws are the best protection for our liberty, its greatest security depends wholly upon the character and potency of our popular education. The value and urgency of an interest in education is at once manifest. Every one of us must be profoundly convinced that our present position is one of awful responsibility. We are charged with the task of moulding the destiny of our nation.

From these quotations it can be seen how the ostensibly main topic of religious freedom is not in fact Mori's main preoccupation at all. Religious freedom emerges in a new perspective as one among the several 'proper' or 'sacred rights of man', which are all to be protected from violence by the law. Even law, however, once revered by Mori as the cornerstone of the state, now yields
pride of place to education as the \textit{sine qua non} of the modern nation. As the earlier quotation shows, law itself is to perform a Marxian 'withering away' once education is sufficiently advanced.

The last quotation is an extremely important statement by Mori, for it sums up his whole attitude to education, both as the absolutely fundamental basis for progress and as the medium within which he has himself a rôle to play.

As for the nature and scope of the education which he envisages, Mori is quite explicit. It is to consist of:

\begin{quote}
the diffusion of a knowledge of facts in science and art [to] all classes and kinds of persons without distinction and with perfect impartiality... everyone, whether male or female...shall be its recipients.\textsuperscript{92}
\end{quote}

Mori does claim, as befits his title, that the 'principal characteristic' should be 'an entire absence of any particular religious influence'.\textsuperscript{93} But it is clear that what really interests him is the educational organization as a whole rather than this single aspect of it. He sees education as so important that it is a matter for supervision by the state; and all the resources of the state are to be mobilized 'to advance all kinds of useful knowledge'.\textsuperscript{94}

In support of his claim for the paramount importance of education, Mori quotes with approval the words of the great Massachusetts educationist, Horace Mann:\textsuperscript{95}
As an apple is not in any proper sense an apple until it is ripe, so a human being is not in any sense a proper human being until he is educated.

and again:

Education is our only political safety; outside of this ark all is deluge.96

Of necessity, the question of a particular writer's influence on another man is always a vexed one, but Mann almost certainly had a considerable influence on Mori. Whilst it is claimed that Mori read, amongst others, Spencer and Mill, while he was at the Washington legation, no precise details on the titles are known.97 There is also reason to believe that he became familiar at this time with Vattel's classic treatise on international law.98 But the only Western author whom he quotes by name is Mann, from whom he may be said with some certainty to have culled a number of ideas on education, or at least to have received confirmation of ideas he already held. Moreover it seems highly likely that he got the basic idea for his last published English work, Education in Japan... from Mann.99

*Education in Japan...* is interesting as a whole for its further illustration of both Mori's sense of the importance of education and the type of education he envisaged. Mori's introduction is also of further limited interest as regards his ideas on language as well as his more general concern with practical education.
The circular letter of February 1872 which Mori sent to various prominent American educationists was quoted above. Education in Japan... consists principally of a reprint of both this letter and the replies it received, together with a lengthy introduction by Mori, and it was published in early 1873. Its production thus covered the whole period of Mori's freelance activity in America.

Mori's letter solicits information on the effects education would have in reference to 'the elevation of the condition of Japan intellectually, morally and physically' and he explains in his introduction how 'education has become imperative', and how, on this 'vital question', it had become necessary to obtain 'wise advice from abroad'. Mori clearly states his aim in the opening paragraph:

This work has been compiled solely for the purpose of rendering assistance to our race and nation in their path of progress.

And part of this work at least was translated into Japanese, though never published.

No more need here be said about the work in general since the answers to Mori's letter simply confirm many of the ideas about education expressed by Mori in his own words in Religious Freedom in Japan..., already examined above. But a few more words may be said about the introduction.
This introduction is largely a propagandist piece for Japan to an American audience, consisting mainly of a brief history of Japan, with emphasis on the modern period, designed to underline the progressive intentions of the Japanese. (These intentions are symbolised by the adoption of the Western calendar from the very day with which the introduction is dated - 1 January 1873). And the concluding lines are an assurance to the reader that:

Japan as a nation has no aspiration but that of the highest, and no intention but that of the best in her relations with her foreign friends.\textsuperscript{106}

As in \textit{Religious Freedom in Japan}..., however, Mori's immediate personal interests break through at the end, where he singles out 'Religion and language [as] two subjects in which our people are generally interested.'\textsuperscript{107} It is debatable that these were general but they were certainly personal interests of Mori's. And his comments on them reveal the still practical bent of his mind.

The three religions of Buddhism, Confucianism and Shintoism, claims Mori:

are now suffering a decline and ebbing away before the new lights of science and art, which are being introduced from Europe and America.\textsuperscript{108}

These 'new lights of science and art' are, of course, the very things about which Mori wishes to extend sound practical instruction. But it is his ideas on language which demonstrate the extremes to which he could go in his desire for practical education.
As the culmination of his long sustained sense of the importance of English, he suggests its adoption as the national language of Japan—though in a simplified form with a regularized grammar and spelling. This he had proposed in a separate letter, written some time before the end of June 1872, to Professor Whitney of Yale. Whitney's sympathetic but dissuasive answer is incorporated as one of the additional papers in *Education in Japan*..., though Mori does not reproduce his own letter. In his introduction, however, Mori argues that 'the absolute necessity of mastering the English language is...forced upon us' basically because

the commercial power of the English speaking race which now rules the world drives our people into some knowledge of their ways and habits

and because English is the key to 'the precious treasury of Western science and art and religion'.

This idea of taking English as the new national language, however, is simply a subsidiary line in his main thesis of the necessity for practical, universal education as a prerequisite for progress in both moral and material civilization (—a belief which exactly parallels that of Horace Mann).

By early 1873, then, Mori had evolved very definite ideas about education and had given some expression to them in writing. He had also engaged actively in preparation for his own future role of educational innovator. He had made contact with prominent
men on the American educational scene; he had toured schools; he had read widely, including educational theorists among his authors; and he had formulated definite schemes for the foundation of educational institutions.

Mori remained in America until at least late February 1873, and he finally returned to Japan on the 23 July of that year. Some time during the intervening period, he had spent at least a month in England. Here he made his first contact with Herbert Spencer, whom he went specifically to question 'about the reorganization of Japanese institutions'. Whether the 'institutions' Mori wished to discuss were educational or political is unclear. It is quite possible that both figured in their discussion. But certainly Mori returned to Japan with a number of schemes in mind for the betterment of education.

(v) Education for Progress: the Meirokusha Years

Back in Japan, Mori continued to serve in the Gaimushō, where, for the next six years until his appointment as Ambassador to England on 6 November 1869, he held a succession of high posts, serving on two brief missions as Ambassador to China. These were also the years of the full flowering of the Enlightenment Movement and of the growth of the Popular Rights Movement. Particularly in the early years of the period, Mori was extremely active outside his work as a civil servant and continued to engage energetically
in his personal schemes for the advancement of his country. These schemes included plans for a library and for a school for women, a commercial school and finally the Meirokusha.

Already in America Mori had had the idea of establishing a good reference library of authoritative Western works in Tokyo. There was talk at the time of returning to Japan that part of the Shimonoseki indemnity taken by America, a sum of $US750,000.  

Mori, on hearing of this possibility from the then American Secretary of State, Hamilton Fish, proposed that this money be devoted to his library project. In the event, the money was not returned until much later. But Mori still made a sizeable private collection of books which he brought back to Japan. This collection was in fact never established as a public institution, but sold in order to furnish funds for another scheme.

This scheme was for a school for women, and although it too was unrealised, it is interesting as an attempt by Mori to put into practice his ideas about universal education and the equality of women. The reason why Mori's school for women did not materialize seems to have been that the government itself established one before him. And so Mori decided to divert his energies and the funds from the library to another crying need, a school for training in commerce. This was the Short Course Training Centre for Commerce (shōhōkōshūsha), already mentioned above, and which was a clear reflection of Mori's concern that
Japan should seek to obtain the same commercial expertise and power as Britain. Instruction at the Shōhōkōshūshō was given in English, and Mori persuaded an American specialist in commercial law called Whitney to head the venture. But the school was not in fact opened until August 1875.

The Shōhōkōshūshō eventually developed into modern Hitotsubashi University, but for the period under discussion, it was undoubtedly Mori's earliest venture, the Meirokusha, which was the most important. Furthermore, it is generally agreed that Mori's participation in the Enlightenment Movement was altogether the most important aspect of his career in this period. His own significance, however, was less as a theorist than as a catalyst in the reaction which brought the men of the Enlightenment briefly together in the Meirokusha.

Mori set about fulfilling his personal mission almost from the moment he arrived back in Japan. Nishimura Shigeki states that Mori engineered an interview with him immediately that summer, and by the end of the year the eight founder members of the Meirokusha had already held several preliminary meetings. The full history of the Meirokusha is dealt with in Chapter Four, but at this juncture, Mori's motives, aims and inspiration in founding the Meirokusha can conveniently be reviewed.

The foregoing discussion has traced the development of two principle concerns of Mori's, education and morality, throughout the early years of his life.
In a sense, morality came to figure simply as one of the objects of his attention in Mori's concern with education. It has been seen how Mori's natural puritan orientation was reinforced by prolonged contact with the Christian societies of England and America. As one result of this he developed a growing sense of the correctness of monogamy and a belief in the equal rights of women. His hatred of paederasty has been noted as well as his general propensity to favour the simple and pure life. These ideas became a part of what he wished to communicate to the Japanese as necessary instruction in how to modernize.

Regarding education, it has been seen how Mori started out on a quest for knowledge as an individual. He then graduated through respect and awe for the general material achievement of the West, to an urgent sense of the necessity to educate his countrymen in the basically simple, practical ideals and scientific techniques on which the might of the West was based. He was also influenced by the spiritual, as reflected in the social ideals of the West, and was anxious for the Japanese to accept individual responsibilities and rights, and to recognize in consequence the necessity for freedom of speech and belief, and for the universal right of education.

Mori's foundation of the Meirokusha must be seen as an attempt to realise these ideals of moral uprightness and universal practical education. This society was founded, as we know from Nishimura, in order
to promote the advance of learning, and...

to establish a pattern of morality.\textsuperscript{119}

For quite how wide an audience Mori intended or expected his society to cater is not clear, but the educational aim is obvious. Mori's own principle contribution to the magazine was on the side of morality. This was his polemic 'On Wives and Concubines' (Saishōron), a series of five articles spread over the first year of the Meirokusha's existence, which argued for the establishment of a marriage law permitting only monogamy and expressly forbidding concubinage, and for the abolition of the adoption system.\textsuperscript{120}

However, some indication of the type of knowledge Mori also hoped to disseminate is given by Nishi Amane in the first volume of the Meiroku Zasshi.\textsuperscript{121} He talks of Mori's insistence on the need to introduce 'arts and science' - 'arts', of course, meaning what would now be called 'techniques'.

There seems, finally, some reason to believe that Mori may have been inspired in founding the Meirokusha by the ideals, and even perhaps by the organization, of the Smithsonian Institution in Washington.

Nishimura tells us how Mori was disturbed by the fact that Japanese scholars were 'individually isolated and never came together, for which reason they \[were\] of remarkably little benefit to the world'. And he made, says Nishimura, the specific comparison with America where 'scholars set up learned societies,
...where they both study communally and benefit the public by giving lectures'.

James Smithson had made his original bequest in order 'to found...an establishment for the increase and diffusion of knowledge among men', which can readily be seen as an identical aim to that of the Meirokusha as conceived by Mori. Furthermore, one of the men whose advice Mori sought on the problems of education was Joseph Henry, whose answer was one of the ones published in Education in Japan. Joseph Henry, as first Secretary of the Smithsonian Institution, did more than anyone else to set the future course of that body, and his threefold interpretation of Smithson's brief was that they should strive
to assist men of science in making original researches, to publish them in a series of volumes, and to give a copy of them to every first class library on the face of the earth.

The Meiroku Zasshi may well have been intended by Mori to perform a somewhat similar function within Japan. It is also highly likely that Mori's plan for a library was intended as a basis for a research institution similar in some respects to the Smithsonian. Certainly there was a remarkable accord between the advice given by Henry in his letter, and what we know to have been Mori's aims in founding the Meirokusha. Henry particularly emphasized the value of scientific knowledge and also specifically stressed the equal importance of both education and morality. It even seems probable that it was in response to Henry's
suggestion that Mori first seriously considered replacing Japanese by English as the national language. 125

Even though Henry was far from being the only influence on Mori, he seems certainly to have been a strong one. It may be concluded that Mori's aim in founding the Meirokusha was to establish in Japan a centre where Japanese scholars with any knowledge of the 'arts and science' of the West could both share and amplify their knowledge. More important still, they were also to communicate this knowledge to the rest of Japan, whose only hope in a competitive materialist world was to modernize as swiftly as possible. The Meirokusha was clearly intended by Mori to be an essentially scientific body to disseminate practical knowledge.

This being so, it is small wonder to find amongst those first invited to join, Fukuzawa Yukichi, who is the subject of the following chapter.
(1) Introductory

If any one person embodies the essence of the early Meiji Enlightenment period, it is Fukuzawa Yukichi (1835-1901). Of the theorists of Bummei Kaika he did more than all others to destroy the old feudal morality and introduce the new Western morality at the popular level. It was his aim to replace the static Confucian world view with the teleological concept of progress; 'empty' Confucian learning, unrelated to reality, with practical studies, verifiable by and applicable to the physical universe; and hereditary privilege with equality of opportunity.

It comes as no surprise at all to find such a man, one so clearly inspired by the same ideals of popularising practical learning as Mori, commonly listed as one of the principal members of the Meirokusha. Nor is there any prima facie error in this, since Fukuzawa was indeed a member. What is surprising, however, is to find how little energy and interest Fukuzawa actually devoted to the society's activities. He refused the first presidencieship when it was offered him; he contributed only three articles to the Meiroku Zasshi; and it was largely on his urging that the magazine was withdrawn altogether in 1875.
Since, as will be seen in Chapter Four, the magazine was the society's principal public activity, Fukuzawa may almost be regarded as the destroyer of the Meirokusha.

Fukuzawa's principle interest during the Meirokusha years was in his school, Keiō Gijuku, and in his writings. The activities of the Meirokusha do not appear to have concerned him greatly at all. Thus it will be seen that whilst it is technically correct to describe Fukuzawa as a 'Meirokusha man', as is commonly done, this practice in fact only adds unwarrented significance to the name of the Meirokusha. It is thus seen to be false to ascribe to the Meirokusha, the undoubted importance which Fukuzawa had and the influence which he exerted through other means than the society. Once this is established, it will detract considerably from the Meirokusha's reputation for being, as a group, of major significance in the Bummei Kaika Movement.

Sections one and two below comprise an account of Fukuzawa's life and activities up to the 1870s and trace the development of his interests and the way in which he gave them expression. Section three shows that the two principle bases on which his fame as an enlightener rests are respectively his school, Keiō Gijuku, and his writings. It will be seen that not a single one of his major or most influential works was published under the auspices of the Meirokusha. In the final section, specifically on his relationship with the Meirokusha, it is suggested that
Fukuzawa was even overtly hostile to the society, or that he was at least far from enthusiastic about it. It is demonstrated that he played a very minor rôle within the society, and it is consequently argued that the loose identification of his name with the Meirokuisha has contributed in no small degree to the general over-valuation of the society's significance.

(II) Introduction to the West, 1835-1860: Education at Second Hand.

Unlike Mori, Fukuzawa's first introduction to Western learning does not appear to have been so clearly motivated. He drifted into Western studies in a far more haphazard fashion, and it was some time before he was able to define his goals. In effect, they were decided for him, first by his han which started him off in his lifelong rôle as a teacher, and secondly by the Bakufu government, in whose employ he was to gain his most important foreign experience, which in turn gave him both the urge and necessary knowledge to propagandise Western civilization in Japan. Once he had made up his mind, however, he was more successful than Mori in his early career, in giving his ideas effective practical form. Where the Meirokuisha soon collapsed, nor ever really fulfilled Mori's aims, Keio Gijuku throve and Fukuzawa's books achieved spectacular and lasting popularity.

Until a young man of nineteen, Fukuzawa lived in his native han of Nakatsu, and not before his fifteenth year does he appear to have had any formal education. (Thus he had ample time in his
early years to exercise the practical bent which remained a lifelong characteristic of his.\textsuperscript{2} These earliest studies were in the Chinese classics and under a variety of teachers. Fukuzawa claims to have made remarkable progress. Despite his obvious academic ability however, he was made to feel his inferior social position, and it was largely from this experience that he dates the start of his hatred of the feudal regime.\textsuperscript{3}

Determined to get away, Fukuzawa seized on an opportunity offered him by his brother, to go to Nagasaki in 1854. Here he made his first tentative incursion into Western Studies, starting to learn Dutch. This was as a preliminary to studying Western style gunnery in which, Fukuzawa implies, the arrival of Perry only a few months earlier had sparked off within his breast the same interest as in so many others. The entry of Kato Hiroyuki and Nishimura Shigeki into Western studies at about this time was for similar military reasons.

It was not, however, with any special desire to learn Dutch that Fukuzawa went to Nagasaki. His brother had said to him: 'There are some translations [on gunnery] in Japanese, but if one wishes to study this Western science seriously, he must do so in the original language.' And to the ensuing question as to whether he was willing to tackle the task, Fukuzawa replied: 'I will study Dutch or any other language.' In fact, as he wrote
himself, 'the true reason why I went [to Nagasaki] was nothing more than to get away from Nakatsu'.

Nor were Fukuzawa's Dutch studies at Nagasaki more than the most elementary and fragmentary. He was there for hardly a year, and boarded with a gunnery instructor for whom, in order to earn his keep, he copied out gunnery texts for sale. At the same time he sought out on his own initiative other people who might give him instruction in the Dutch language. 'In Nagasaki', he writes,

my manner of studying [was] necessarily irregular. I studied under many teachers - indeed I studied under anyone who was kind enough to help me. One of them was an interpreter named Hayashi; another a doctor of the same name. I also went to an affluent physician named Ishikawa Ōsho but he...would not grant any time...to a humble student like myself.  

His very first teacher was one Matsuzaki Teihō, himself a student from Satsuma, and whose ability did not greatly impress his pupil. In fact Fukuzawa later had the gratifying experience of in turn teaching Matsuzaki when the latter came to Ogata Kōan's school in Osaka.

Fukuzawa's attendance at Ogata's school, the Tekijuku, came about in quite as fortuitous a manner as his original commencement of Dutch studies. It was, however, the indirect result of his disgust with the feudal, hierarchical system by which he felt increasingly constrained.

Through the intrigues of Okudaira Iki, son of the Nakatsu Han Chancellor who was also studying gunnery and Dutch
in Nagasaki, and who had become jealous of his superior progress, Fukuzawa was advised that he should return home. This was on the specious grounds that his mother was ill, but Fukuzawa was informed of the deception and resolved to pass straight through Nakatsu and go on to try his fortune in Tokyo. Having reached Osaka, however, he was detained by his brother, who would not permit him to go further and insisted that he find a teacher there in Osaka.

Fukuzawa soon heard of Ogata as a famous teacher of Dutch, and in March 1855, commenced studies under him. It was here, over the next three years, that he made his first real progress in Dutch studies, and he eventually became the head student (Jukuhō). But even now it was with no special view to the future that Fukuzawa carried on his studies. And it was not until he had been abroad himself that he started consciously introducing the West to Japan. As he wrote of his time at Ogata's:

Though we often had discussions on many subjects, we seldom touched upon political subjects as most of us were students of medicine. Of course, we were all for free intercourse with Western countries, but there were few among us who took really serious interest in that problem. The only subject that bore our constant attack was Chinese medicine...
There was a noted doctor of Chinese medicine...in our neighbourhood. The students in his academy appeared to be all very well-to-do...We often met each other on the streets, but we never exchanged greetings.... After we had gotten out of the range of their hearing, we would break out in our usual execrations.... "Isn't it sad that these 'doctors' are going to begin killing people pretty soon? Wait till the time comes; our medicine will put an end to their practice..."
So we often indulged ourselves in this kind of happy boasting, but none of us had any definite idea about how the future was to be brought about. To conclude, most of us were then actually putting all our energy into our studies without any definite assurance of the future.\(^{12}\)

As to the matter and manner of instruction, Ogata was first and foremost a practising doctor, and seems to have left his students very much to themselves. In language particularly, he gave no more than the most elementary instruction. The description may be left again to Fukuzawa:

In the beginning, each new student, who usually knew nothing of Dutch, was given two books of grammar. These were texts that had been printed in Yedo: one called the Grammatica and the other Syntaxis. The student began with this Grammatica, and was taught to read it aloud by the help of some explanatory lectures. When the new fellow had studied this through, he was likewise given the Syntaxis. And that was the end of his instruction in Ogata's academy. Whatever in addition to this he might accomplish was through his own independent study.\(^{13}\)

Fukuzawa goes on to describe the reading competitions the students arranged among themselves from the few texts in Dutch available at the school. These were a random selection of about ten volumes on the medical and physical sciences.

There was certainly no question of learning to speak Dutch at Ogata's academy but Fukuzawa did gain considerable facility in reading. At the same time his interest in practical matters was further stimulated by the few scientific works above mentioned:

Learning something of the theories of chemistry and machinery in our books, we...gave much effort in trying out what we had learned, or trying to make a thing that was illustrated in the books.\(^{14}\)
And Fukuzawa gives amusing anecdotes of some of the many anatomical and chemical experiments he and his fellow students carried out - some more successfully than others.\textsuperscript{15}

If Fukuzawa had little idea of what he was going to do in the future with his Dutch studies, the \textit{han} authorities fairly soon made up his mind for him, in 1858. With the death of his brother in 1856, Fukuzawa had become head of his family, and by the same token, liable to closer control by the \textit{han}. After his brother's funeral it had taken him quite a while to get permission to return to Osaka to continue his studies.\textsuperscript{16} This was eventually granted, but now his knowledge was to be put to the service of the \textit{han}, and he was ordered to Edo, where Ōkami Hikozō, another Nakatsu man and an 'ardent advocate of Dutch culture' had already realised the beginnings of a small school of Dutch studies. One teacher he had engaged for his small group of students was the mathematician, Sugi Kōji, who had also studied briefly under Ogata, and was later to become a member of the \textit{Meirokusha}.\textsuperscript{17} Ōkami had heard of Fukuzawa, and thinking that it would be even better to have a native Nakatsu man, got him summoned to Edo. Fukuzawa was lodged at the \textit{han}'s 'second estate' (\textit{nakayashiki}) at Teppōzu and here he was soon teaching Dutch to a few Nakatsu students. Later, men from other \textit{han} came as well.

In this way, Fukuzawa was first set on his life course as a teacher, an occupation which he held in common with most of his
later colleagues in the Meirokuken. Of these men Fukuzawa came
to know quite a number from this time on. One of his best
friends was Mitsukuri Shūhei, who had also studied under Ogata,
though earlier than Fukuzawa; others were Kanda Kōhei and Katō
Hiroyuki, while Sugi has already been mentioned above. These
were all well established scholars of Western learning and were
all either already in or soon to join the Bakufu's Kaiseisho.
Thus Fukuzawa too joined the Rangaku circle which centred round
this school and before long he too was to accept a government,
that is Bakufu, post as a translator.

Meantime, however, it was not long before he experienced a
rude shock in finding that Dutch was not the universal passport
to contact with foreigners that was generally imagined. He tells
the story of his great disillusion on a visit to Yokohama in 1859,
at being able neither to make himself understood to the foreigners
nor even to read their shop signs.18 Of course, he already had
some idea of the widespread use of English; nor was he alone in
this, for when he rather later broached the idea to his friend
Kanda that they set about learning English together, Kanda replied:

Yes, I have thought of what you say for a long time.
And I really tried to learn English by myself, but
it was beyond me...for the present I haven't the
courage.19

Fukuzawa, however, swallowing his great disappointment at
his 'wasted' labours in Dutch, immediately set about acquiring
English. It was no easy task. From the fateful trip to Yokohama he had brought back two volumes on Dutch-English conversation on which to start, but the first difficulty was to get a teacher, since hardly anyone knew any English at all. Hearing of one Dutch interpreter who was reputed to know a little English as well, he tried repeatedly to get lessons from him, but to no avail. He also needed a good dictionary and for this he even contrived at first to gain access to the *Kaiseiho* library, the largest collection of foreign books in Japan. This was through the then director Mitsukuri Gempo, the adoptive father of his friend Shūhei. But in fact his first visit was also his last, since he found that he was not permitted to take the books away. Eventually he persuaded the han to purchase for him a second-hand Dutch-English dictionary he had seen. And with this and his conversation book he set to work. In the end he did find a study partner, and of course they were not long in finding their knowledge of Dutch a considerable help in their new study, and far from work wasted.

Thus Fukuzawa entered upon the last and most important stage of his book-learning about the West, and he made good progress. For Fukuzawa, English soon came entirely to supercede Dutch, and all the later foreign books used and foreign instruction given at Keiō was in English, as were the books on which he based his own translations. During the next stage of his life Fukuzawa acquired
that first-hand experience of the West which was to stand him in such good stead for his didactic writings about the West.

(iii) First-hand Experience of the West, 1860-1866

Fukuzawa's first-hand experience of the West was nowhere near as protracted as Mori's. But during the next seven years Fukuzawa went three times overseas,... in 1860 and 1866 to America, and in 1862 to Europe, each time as a member of an official government party. The total duration of these visits, including the time for travel, was a round twenty months. Yet in this comparatively short time, Fukuzawa acquired fully as deep a conviction as Mori of the superiority of the West, and of the need to change Japan. What fascinated him principally on his first trip was the sheer wealth and power of the West. On the two later trips he became more consciously absorbed in the technicalities of how all aspects of daily life in the West worked. On all three trips, as well as developing his mental grasp of Western civilization, Fukuzawa lost no opportunity of increasing, as it were, his physical hold—through the acquisition of books.

At the time of the first voyage to America, Fukuzawa was still very much preoccupied with learning the English language, and so it was natural that the first books he brought back were dictionaries. 20

This first trip was on board the famous Kanrin-Maru. Fukuzawa travelled as the personal attendant of the head of the group,
Kimura Settsu no Kami, but it was on his own request and not by invitation. This was, furthermore, the shortest of his three trips, lasting altogether five months; and the actual time in San Francisco was only three months. This was the least significant of Fukuzawa's visits abroad; he does not appear to have made any notes, and its importance, apart from the books he got, was simply the way in which it opened his eyes to the might and wealth of Western lands, and, to a lesser extent, to the totally different social manners and general way of life.

Fukuzawa seems, for example, to have been equally fascinated by the amount of unused scrap iron and the sight of 'ladies and gentlemen...hopping about the room together' at a dancing party.

The 1860 voyage, however, served as an excellent prelude to his most important journey, two years later, to Europe, for he was then more prepared fully to take in what he saw. This was the longest consecutive period that Fukuzawa spent abroad (he was away from Japan a full year) and during it he spent various periods in most of the great countries of Europe. The purpose of this expedition was to attempt a postponement of the implementation of certain clauses in the recent agreements concluded on opening the country. And this time Fukuzawa did not have to ask but was appointed by the Bakufu to the position of interpreter, or translator. Of the remaining two similar appointees, one was his friend Mitsukuri Shūhei.
There can have been little time for deep reflection on their experiences by the delegates as they were whisked, between negotiations, from showpiece to banquet by their successive hosts in France, England, Holland, Germany, Russia and Portugal. But this time Fukuzawa had come prepared and was careful to make detailed notes. He never tired of asking questions, and no matter how trivial a matter might seem to his informant, he assiduously recorded information of any and every kind, from opinions about the growth of Prussia, 'her influence spreading like a rising sun', to details of how money was paid in and out at a bank. As he himself described his approach:

During this mission to Europe I tried to learn some of the most commonplace details of foreign culture. I did not care to study scientific or technical subjects while on the journey, because I could study them as well from books after I had returned home. But I felt that I had to learn the more common matters of daily life directly from the people, because the Europeans would not describe them in books as being too obvious.

It was these very things, which would seem so very obvious to Europeans, that Fukuzawa was to set about describing in his own works once he got home. Likewise, he made a point of acquiring the books on those technical subjects which could be studied later. What titles he got are not known for certain, but during his eleven weeks in London he purchased a considerable number of books out of his allowance, thus making on his return one of the first sizeable imports of English books into Japan. 'It [was] only since my first
large purchase in London,' he wrote later, 'that our students [at Keiō]...had free access to English in print'.

The third trip, to America again, came in 1867. By now Fukuzawa was a full Bakufu retainer, having accepted an appointment in 1864.6.10, along with Shūhei as a translation official under the Commissioner for Foreign Affairs (Gaikoku Bgyō); but again it was principally on his own request that he was included in the group. He was once more given the post of interpreter, and with him in the same post this time was Tsuda Sen, later one of the minor Meirokusha members. The task of the mission, under the Finance Commissioner (Kanjo Bgyō) Ono Tomogorō, was to arrange delivery of a battleship for which the Japanese had paid before the Civil War, as well as to purchase rifles. Fukuzawa too, it seems, was privately commissioned by the Sendai han to purchase rifles. He, however, devoted the large sum entrusted to him for this purpose to the renewed purchase of English books. The sort of books he got were 'dictionaries of different kinds, texts in geography, history, law, economics, mathematics and of every sort I could secure'.

Fukuzawa's three journeys to the West thus equipped him with both the inspiration and the means for promoting 'enlightenment' in Japan. On the one hand were the notes and ideas for his enlightenment writings which were directed at the general public; and on the other were the books with which he was to instruct people
in a more fundamental understanding of Western civilization, but within the more restricted range of his own school. The various works he assembled on his trips were added to the library at Keio, and before turning to his written works as an 'enlightener' we may conveniently examine this, his other principle field of activity as an introducer of the West.

(iv) Fukuzawa as private educator and publicist, 1858-1875;

the development of Keio Gijuku

it has been seen how Fukuzawa was started off on his life-long career as a teacher by the Nakatsu han in 1858, and how he had not been working a year at Tsukiji before he formed the resolve to learn English. By about 1862, after scarcely three years, he was already teaching some English as well as Dutch. The latter remained his principal subject for a while yet, but gradually it became entirely displaced by English. Thus by 1868, when the Nakatsu han school was moved for the first time, although it still had no official name, it was currently known as the Fukuzawa Eigaku Juku, or Fukuzawa's School of English Studies.

From the time of this first move in 1866, however, the school really became Fukuzawa's private undertaking and he called it Keio Gijuku, naming it, in the same way as was the Meirokusha later, after the year period in which it was established. The move was necessitated by the government's requisitioning Tsukiji
as a foreign settlement area, and the new quarters to which
Fukuzawa moved were in the 'second estate' (Nakayashiki) of the
Arima han at Shinsenza in Shiba. The number of Fukuzawa's students
had already reached about a hundred, but with the Restoration
disturbances numbers rapidly declined, and although Fukuzawa,
who maintained a studiously non-partisan position, never closed
the school down, by the time of the Battle of Ueno (1868.5.15),
he was lecturing to no more than eighteen. Nevertheless, once
some sort of political order had been regained with the
establishment of the Ōsaka government, things soon got better.
And by the time of the school's second and final move to Mita
three years later, Fukuzawa had three hundred and ten students.
And his school was of such high standing that W.E. Griffis, the
American educator and later 'Corresponding Member' of the
Meirokusha, who visited it early that year (1871), called it
'the rival of the Imperial College' - meaning the new government's
Kaiseiho. It is not possible to accept Fukuzawa's claim to absolute
uniqueness when he writes:

For five or six years [after the Restoration]...ours
was the only center in the country where Western
learning was being taught. Indeed, I think, it was
until after the completion of haihanshiken...[1871]
that Keio Gijuku remained the only school specialising
in European studies.

In fact there were by 1871 in Tokyo alone at least eighteen well
known private establishments teaching French, English or German;
and to take only those run by future members of the Meirokusha: Mitsukuri Shūhei's Sansajuku, offering English and French, had 108 pupils; Mitsukuri Rinshō's Kyōgakusha offering English, had 40 pupils; and Nishi Amane, as reported in a survey of schools in the fifth number of the Shimbun Zasshi, had 13 pupils for Western studies (yōgaku) by March, 1871. Nevertheless, Keiō, with its continued average of about 300 pupils, was undoubtedly the best known and most flourishing centre of Western studies of the time. Thanks to Fukuzawa's trips to the West before the Restoration, it was also probably the best equipped with foreign texts. These, as already noted were principally English and American, and it was on these that he based his lectures. It is these books which were the source, or at least provided confirmation of such leading ideas of the Japanese Enlightenment as the equality of all men (and women), the linear concept of historical progress, parliamentary democracy, and the great importance attached to material and physical well-being.

Fukuzawa seems to have had quite definite ideas of what he was trying to do, and the parallel between his and Mori's ideas is quite striking. Both admired the superior material civilization of the West; both wanted to help Japan 'catch up'; both saw the answer as lying first and foremost in education; and for both this education was to be specifically practical education in both scientific techniques and social attitudes.
Fukuzawa believed firmly that 'the destiny of a nation depends upon the education of its people' and he declared:

The final purpose of all my work was to create in Japan a civilized nation, as well equipped in both the arts of war and peace as those of the Western world. I acted as if I had become the sole functioning agent for the introduction of Western learning [sic].

The most important part of Western learning was the empirical natural sciences, which were both firmly based on deductions from observed reality and, by the same token, applicable to the management of his environment by man. Fukuzawa was a rather literal minded man and appears to have had an unquestioning faith in an essentially tidy and rational world, which both moved along a steady path of progress in time, and which was ultimately wholly susceptible to being weighed measured and quantitatively analysed. Everything, in short, could be reduced to what Fukuzawa called 'the very simple laws of "number and reason"'. And so 'though lacking both funds and equipment', as he wrote, 'I did what I could in teaching the rudiments of sciences.'

But what was just as important as sound scientific knowledge based upon verifiable facts was the spirit in which one approached learning, and indeed life altogether. A new morality was just as much a necessity as the new learning. In place of the fundamentally authoritarian Confucian morality looking back to an age of past perfection never more to be regained, Fukuzawa set up a thorough-
going individualistic morality, striving nobly towards a perfection of the future, distant but inevitable. Accordingly, what he stressed above all else to his pupils was the necessity of a spirit of independence and self-respect.  

What Fukuzawa desired to educate the people in was practical learning and individual independence. He applied them both in the organization of his school, which he ran from the start in a strictly utilitarian and business-like manner. This is far from saying the Keio was run as a business concern to make money. But it was run efficiently and where old values interfered with efficiency they were discarded. Thus Fukuzawa soon instituted the payment of regular fees of a set amount, in this way ensuring a predictable income and the possibility of rational budgeting. The traditional practice of the student making periodic 'gifts' was abolished. Similarly, as the number of students grew, Fukuzawa began to find it irksome and impracticable to be continually answering their respectful bows in the corridor, and so the practice was discontinued. Overall discipline, however, was always strictly maintained as part of the training in respect for oneself as well as others. Fukuzawa had printed and distributed a booklet of carefully formulated rules, and tidiness and cleanliness were particularly enforced. It was altogether in stark contrast to the 'disorder and careless dirtiness' which had so struck Fukuzawa as a student at Ogata's school. At his own
school, he did not perpetuate the lack of supervision and
general rowdiness of Ogata's establishment which he describes
with such relish in his autobiography.

Fukuzawa's emphasis on practical matters lays him open to
the charge of being over-materialistic and unconcerned with
spiritual values. And there is much truth in such a charge.
Even his advocacy of political liberalism was not based on the
theoretical sanctity of the individual but on the need for a
strong state. This could indeed be said to be the fundamental
paradox of early Meiji 'liberalism' altogether, that liberal
ideals were to be adopted not for any intrinsic validity, but
because they were seen to be the basis of the Western nations'
strength. Although Fukuzawa was himself industrious and not given
to extravagance or indulgence, all his talk was still ultimately
of the goods of this world. And the following description,
written early this century for the English reader, is, incidental
humour aside, an essentially correct summing up of Fukuzawa's
achievement:

As a pioneer of the new civilization of Meiji period,
Mr Fukuzawa's name stands most conspicuous...he
propounded the doctrine of money worship; he
destroyed old customs and tradition while introducing
new civilization....He encouraged young men to attach
importance to money. Thus he hoped to enrich the
country.49

This is open to interpretation as praise or blame according to
point of view (it is of course meant as praise); but certainly as
time went on increasing numbers of Keiō graduates were to be found throughout important areas of society, particularly business and industry. Later, they came to hold many of the top executive posts of both Mitsui and Mitsubishi. But even in the seventies they were making their presence felt so that one popular saying of the time ran: 'Teachers from Dōjinsha; soldiers from Kyōgakusha; Keiō for leaders of commerce and industry.'\(^50\) As spokesmen of the popular rights movement too and in the press Keiō men were prominent. From 1874, for example, at the request of Kurimoto Jōun, Keiō provided a succession of writers for the Yūbin Hōchi.\(^51\) And one particular popular rights leader, who though not a Keiō man, regularly attended the public speaking meetings held on the campus from 1874, and who was much influenced by Fukuzawa was Ueki Emori.\(^52\)

The influence which Fukuzawa exerted on society through Keiō as outlined above, was extensive. However, his published writings were equally, and perhaps even more, influential.

If Fukuzawa were known as an author alone, he would undoubtedly still be ranked as the greatest of the leaders of the Japanese Enlightenment. His name even became adopted as the generic term for popularising works on the West which were known as 'Fukuzawabon', or Fukuzawa books. His published works which proved almost from the start spectacularly popular quite naturally followed the development of his own interests. Thus amongst his
earlier books are several dealing with aspects of Western military
techniques, a common enough preoccupation of 'Western scholars' of
the Bakumatsu period. His new interest in English language was
also reflected in his preparation of an English Japanese
dictionary in 1860. Then, after further travels abroad, his
interest spread to the material wonders generally of Western
civilization, and finally he became concerned with the spirit
behind these wonders, which had enabled their development.

Thus Fukuzawa first produced, at the material level, a
number of expository works, both original and translated,
treating of factual details about the outward appearances and
inner workings of 'civilization' in the West. And his straight
descriptions of everyday Western appurtenances, tools and
techniques capitalized on an already widespread curiosity both
to develop a favourable attitude towards the West and in the
process to make his name a household world. Then subsequently he
went even beyond this, and attempted, though with less immediate
practical success, to introduce Western social values as well.
From about 1872 there is, indeed, a quite marked switch of
approach in some of his writings from straight description to
didactism.

Fukuzawa continued to be a voluminous writer throughout his
life, publishing mainly in the form of small pamphlets and of
articles in his own periodicals, the Meiroku Zasshi (from 1874),
the *Katei Sōdan* (from 1876) and the *Jiji Shimpo* (from 1882).

But already by 1875 when the *Meirokusha* ended, Fukuzawa had published what were then (and apart from his autobiography have continued to be) his three most famous books. These were *Seiyō Jijō*, or conditions in the West (1866-9); *Gakumon no Susume*, or The Advancement of Learning (1872-6); and *Bunmeiron no Gairyaku*, or Outline of Civilization (1875). Of these, the first is typical of his descriptive phase while the others are representative of his switch to didacticism.

The appearance of these latter two works exactly parallels the *Meirokusha* period of 1873-5. Their significance in the development and public expression of Fukuzawa's thought is crucial and they are amongst the most influential works of the Enlightenment. But their publication was wholly separate from any *Meirokusha* activity, neither do the ideas he put forward in them find any special reflection in his few articles for the *Meiroku Zasshi*.

These articles were only three in number; they were all written comparatively late in the life of the magazine, the first one appearing in Number XXI; and the topics they treated were, in order, the Formosa Expedition, the problem of residence and travel in the interior by foreigners, and the equality of women.

However, it is possible to go even further than saying that Fukuzawa clearly did not regard the *Meirokusha* as an adequate force or the *Meiroku Zasshi* as an adequate vehicle for his ideas. As
discussed below, part four of Gakumon no Susume may even be construed as a direct attack on the Meirokusha.

(v) **Fukuzawa and the Meirokusha**

Early in 1873, the very year of the foundation of the Meirokusha, Mori, while still in America, had come out in print in praise of Fukuzawa:

> The name of Fukuzawa Yukiti [sic], he wrote, will always be most honorably associated with education in Japan. He has been the teacher of the leader and the led and his fame with us is immortal.\(^5\)

In view of Fukuzawa's ideals, his national preeminence and Mori's personal admiration for him, it was natural not only that he should be asked to join the Meirokusha but also that he should be further offered the highest post in the society - that of President. That he should almost curtly have refused this offer seems at first quite unnatural.

This refusal, however, was the first manifestation of an attitude that Fukuzawa consistently maintained in his association with the society; an attitude of almost scornful indifference, if not overt hostility. And the clue to this attitude seems to lie in his very carefully maintained stance of 'independence'.

The most important meaning of independence for Fukuzawa was independence of the people, both as a whole and individually, from the government for it was only on the basis of this independence of the people that Japan could hope to maintain her independence from
the imperialist West. And his doubts about the Meirokusha were undoubtedly based upon the fact that almost every single member was also a civil servant in one government department or another.

Even so, it is difficult to see that there is any immediate cause for conflict with the other Meirokusha men in Fukuzawa's ideal of independence. The need to provoke a spirit of independence among the people was a standard cry of the Enlightenment men. Nishi and Tsuda, for example, also deplored the servile and devious mentality engendered in the general mass of the people by the centuries of feudal rule. And if Fukuzawa saw in the forthrightness of the Westerners, and their readiness to take on individual responsibilities, the sovereign remedy for the backwardness of Japan, he was not alone in this. The real cause of the conflict seems to have been far more situational than ideological in origin, and more the result of a certain rigidity or blindness on Fukuzawa's part, than of any real disagreement over ideas or aims.

At the time Fukuzawa was renowned, and he is still remembered, for his own persistent refusal to join the government. This independent stance, however, as Fukuzawa makes clear in his autobiography, was not simply an attempt to put into practice an ideal of independence which he regarded as a distillation of the source of European power; it had its roots in emminently practical considerations at home. Fukuzawa had early learned to despise the
despisers of the West, and was painfully aware of the need for immediate and extensive foreign contact. As he was later to write:

...the purpose of my entire work has not only been to gather young men together and give the benefit of foreign books, but to open this 'closed' country of ours and bring it wholly into the light of Western civilization.57

It was this very concern, however, which led him to take no part in the Restoration, for as he saw it, neither side was attuned to the real needs of the country:

...I disliked the bureaucratic, oppressive, conservative anti-foreign policy of the shogunate, so I could not side with it.
...Yet the followers of the Imperial cause were still more anti-foreign and more violent in their action, so I had even less sympathy for them.58

Naturally, with such views, the situation could hardly seem materially better to him once the Restoration was accomplished; and though he was amongst the first to be sought out and offered employment by the new government, which was urgently in need of Western scholars, he refused, where his friends Kanda and Yanagawa from the Kaiseisha accepted.59 For Fukuzawa 'believed the new government to be carrying [on] the ancient policy of exclusionism and antagonism against the Western culture'.60 Furthermore, he felt that this was not confined to the government and that the general attitude of the people too remained so hostile to anything of Western provenance that he, as a Western scholar, feared for his very life. He claims in fact to have believed this so strongly
that he did not dare to go out at night till as late as 1874. Thus Fukuzawa concerned himself for the time solely with his school and with his writings, and in his own words: 'the years around the Restoration period were most active ones in my writing and translation'. Once he had achieved fame and fortune through his publications, even when he found that the government was in fact only too anxious to proceed with Westernization, there could no longer be any financial motivation for him to become a government employee. And indeed a positive disincentive was the very fact of his commitment to Keiō, already by 1870 a flourishing concern where he could feel that he was performing a socially useful task.

Although it may be too strong to assert that Fukuzawa sought to elevate the fortuitous course of his own life into a binding pattern for others, he certainly does seem to have been all too ready to generalise from his personal experience of success as an 'independent' man, and to prescribe as a remedy for the country's ills that course of action which had been so successful and beneficial in his own case. And it is in this way that, despite a community of opinion with other Meirokusha men, he felt that the Meirokusha must be ineffective. He published his reasons for this conviction in January 1874 in a paper titled Gakusha Shokubun Ron, or On the Vocation of Scholars. This constituted the fourth part of his serial publication Gakumon no Susume.
By January 1874 the Meirokusha had still finally to formulate its rules, and was still currently engaged in discussing what the nature of the society was to be.\textsuperscript{63} Fukuzawa's *Gakusha Shokubun Ron* appears to have been developed as his contribution to these discussions; for it is clear from Kato's reply in MZ, II that it was in fact originally written for the *Meirokusha*.\textsuperscript{64} It may be noted in passing, that Toyama Shigeki's *Kindai Nihon Shisō Shi* [History of Modern Japanese Thought] mistakenly lists the *Gakusha Shokubun Ron* as having been published in the *Meiroku Zasshi*. This is a notable example of possible feedback from the overstressed importance of the *Meirokusha*. That Fukuzawa actually chose to publish it separately and not to wait for the inauguration of the *Meiroku Zasshi* is in itself an important comment on his attitude to the *Meirokusha*. But his position is clearly and forcefully set out in the paper itself.

As already intimated the principle theme of Fukuzawa's *On the Vocation of Scholars* is the need for and means of developing an independent spirit among the masses. The first main point which he sets out to make is that this is a task impossible of achievement by the government alone. The essential business of a government is to govern, but the general advancement of civilization involves the direct, conscious and independent participation of the people as well. The government does have a
contributory role to play in the advance, but both the government and the people must work together in balanced harmony.

Naturally, the carrying out of what is covered by the term governance is the duty of the government. But in human affairs there is a great number of things which have nothing to do with the government. Thus the consolidation of the whole country can only be achieved by the people and the government working together. And the independence of the country must be preserved by the people fulfilling our allotted task, and the government fulfilling its allotted task, each supporting the other.

...the government has the power only to give orders but the function of criticism by setting a positive example is a matter for private action [and] the most urgent necessity of our time is that everyone should stick to his respective task, whether as scholar, tradesman, merchant, writer, newspaper publisher or whatever. Each should fulfill his function, and his function only, without fear of giving offence. We must arrange things as they should be and then stick rigidly to the laws. And if the government’s orders are not trustworthy or are unjust, then they must be debated without resorting to self degradation...

Actual conditions, however, are seen by Fukuzawa as falling lamentably below this desirable ideal, and here he laments how in fact:

The government is the same old despotic government as before, and the people are the same old powerless, spiritless and stupid people...

Throughout the country people have for hundreds of years been held in subjection by a despotic government so that they have become incapable of expressing what they really think. They slyly resort to any deception in order to be left in peace and evade punishment. Dishonest stratagem has become an essential tool of life, and mendacity and untruth the order of the day. Nor is anyone ashamed or even surprised [at this state of affairs] and personal integrity lies exhausted in the dust.
The tentacles of government not only extend to an intolerable degree into the private affairs of the nation; but do so with the ready concurrence of the people:

No sooner have young men read through a few times than they immediately aim for an official post; no sooner have the more ambitious merchants scraped together a few hundreds of capital than they immediately want to do business under official patronage. The schools are licensed by the government; preaching is by government permission; dairy farming is by official sanction; sericulture is officially licensed. Seventy to eighty per cent of all popular occupations have some connection with the government. And thus the general populace, their minds moulded by this habit, fawn and depend on, fear and flatter officials, and develop no true spirit of independence, so that it is perfectly unbearable to see.

It is so unbearable, of course, because the lack of the individual's spirit of independence will always stand in the way of the advancement of scholarship, commerce and law, the three pillars of civilization, no matter what heroic efforts are made by the government in isolation:

If we take Japan today we may cite scholarship commerce and law as the areas in which our country is no match for others. But civilization is a matter solely of these three things, and if they are not doing well, it is clear... that it will be impossible to maintain national independence. Yet in Japan, not one of them is in a viable condition.

Since the inauguration of the new government, those in office have not failed to exert themselves to the utmost and they are by no means untalented men. But there is a reason why... in many instances they are unable to carry out their intentions, and this is the ignorance and illiteracy of the people.

Nor, claims Fukuzawa, is it possible for the government itself to give the necessary lead to the people. In explaining why this should
be so, he is content with mere assertion: on the one hand, in its attempts to coerce the people into truthful habits, the government 'has merely led the way in untruth', which says Fukuzawa, capping sketchy argument with skillful metaphor is simply 'trying to douse fire with fire'. On the other hand, whilst the government is certainly comprised of many talented individuals, acting in concert they contrive to perform stupidly and unsuccessfiullly. 'We have to admit that whilst the government has assembled a host of wise men, it still acts like a single fool.'

Whatever the defects of his argument, however, what Fukuzawa asserts is that leadership of the people must come from a segment of the people themselves, as distinct from the government. This leadership must guide and educate the people in the spirit of independence, and the men most obviously qualified to do this are clearly those who already have an understanding of Western civilization, which is the very embodiment of individualism, independence and enterprise.

...in order to advance civilization in Japan at the present juncture, we must first make a clean sweep of that [servile] nature which has infiltrated the minds of the people. And the way to do it is certainly not by government decree....What is necessary is for certain people to take the lead and by their private actions show the people the goals for which they should aim. We will not find such people among the farmers or tradesmen or even amongst the scholars of Japanese and Chinese learning. The only people who are suitable for the task are what we may call the coterie of Western scholars.
Yet even this is not the final answer, Fukuzawa claims. For despite their growing numbers, not only are the great majority of those who comprise the 'coterie of Western scholars' themselves members of the government, but it is even doubtful that they really understand what they claim to profess.

Recently the number of people in this coterie has gradually increased. Some have studied in the original and others have read translations, and they appear to have devoted an immense amount of energy to this. Nevertheless, these 'scholars' have either been reading the words without comprehending their content, or else, despite having understood the content, have lacked the will to put it into practice. Most of their undertakings seem highly suspect to me and the basis for my doubts is that these learned gentlemen, whilst they all fully understand the official sphere, fail to understand that there is a private sphere too. They understand the skills necessary for participating in the government, but they have no knowledge of how people should behave outside the government....

The present coterie of Western scholars is almost entirely made up of officials, and those engaged in private occupations could almost be counted on the fingers of one hand.73

In his article, Fukuzawa nowhere makes explicit mention of the Meirokusha, but there is little doubt that it is principally the men of the Meirokusha whom he has in mind as at least a main segment of the 'coterie of Western scholars'. We may be sure of this on two counts: in the first place simply because the Meirokusha was comprised of the foremost Western scholars of the day; and in the second place because we have Katō's assurance that Gakusha Shokubun Ron was aimed specifically at the Meirokusha.74

Once it is accepted that Fukuzawa is here talking largely about
the Meirokusha, then this sheds considerable light on his relationship with the society. And the final solution which he puts forward to his initial problem (that of helping the advance of Japanese civilization by developing independence among the people) does much to explain his attitude and behaviour towards the society.

What Fukuzawa goes on to say in his conclusion, with but the barest pretence at modesty, is that he personally is really the only one to perform the task of setting Japan on the right path.

The relevant passage is worth quoting in full:

To put [the problem] in a nutshell, it must be said that we have at present in Japan a government, but we have as yet no people...the furtherance of civilization in our country and the maintenance of our independence cannot be adequately accomplished by the government alone, neither can we rely sufficiently upon the Western scholars. It is my job; and not only must I take the lead in showing the people what to do, but I must also do some pioneering work for the Western scholars, to show them the path they should follow....I am of course a man of rather shallow learning, but I have directed my efforts for a considerable time towards Western studies, and my status is something above the average in this country. Regarding recent reforms, even if I have not been the chief person to start them, indirectly I have been of assistance. And even if I had been of no help, the reforms made have been cause for rejoicing to me, and so people who looked at me would be compelled to dub me a reformer. And once one is known as a reformer one's position is already above the mediocre, and ordinary men can use the things one does as a model to aim at. Thus I can properly say that it is my task to go in front of the people in undertaking things.75

And so Fukuzawa proclaims it as his intention to remain independent, or in other words, completely unconnected with the government. '...a hundred explanations' he says,
are unable to be as effective as a single positive example. What I now wish to demonstrate by my own positive example of existence as a private person is that it is quite possible for a scholar to be active [purely] as a scholar, for a merchant to engage in activities [purely] as a merchant.

All of this, of course, is not to argue that Fukuzawa was saying he intended also to remain 'independent' of the Meirokusha, but he is certainly expressing very grave doubts about the capacity of the Meirokusha to accomplish the task which it has set itself of 'enlightening' the people. That his article was construed as a major criticism by the Meirokusha men themselves is amply shown by the fact that it elicited no fewer than four replies, by Katō, Mori, Nishi and Tsuda, all published together in Meiroku Zasshi 11.77

Fukuzawa, however, did not entirely discount the possible beneficial results of the Meirokusha, as is shown by his ultimately qualified success in introducing into the society public speaking, which he felt could be of benefit in educating the public. This episode is discussed more fully in the fourth section of Chapter Four below, where it is significant for other reasons. What may be noted here in passing is that in his later account of this introduction, Fukuzawa speaks in a very casual and unenthusiastic manner about the Meirokusha.78 The introduction of public speaking to the Meirokusha was nothing more than a side-effect of what Fukuzawa considered his far more important activities on the campus at Keiō, where he had developed the Mita Public Speaking Society (Mita Ensetsu Kai).

Finally, we may turn briefly to Fukuzawa's activities in relation to the society's magazine, the Meiroku Zasshi. The
Important point has already been made that his contribution to the magazine was as good as insignificant - a mere three articles, as compared with eleven from Mori, twenty from Sakatani, twenty-five from Nishi and twenty-nine from Tsuda. Only four people (out of sixteen) contributed less. Of these three articles, the first is a reproduction of Fukuzawa's speech on the Taiwan expedition, the one with which he convinced the Meirokusha men of the practicability of public speaking. That, indeed, is its principle interest, for this was not a matter which aroused any further debate within the society. His remaining two articles did relate to matters more frequently discussed by the Meirokusha. Only one of them, however, (that on the question of allowing foreigners to travel and reside freely in Japan [Naiohi Ryokō Ron]) was of any degree of importance. The other was a rather unvigourous plea for the recognition of the equality of women.

The Naiohi Ryokō Ron was started off by Nishi in an article of that title in Meiroku Zasshi, XXIII where he argued in favour of permitting greater freedom to foreigners. What Nishi was in fact more interested in doing with this article was introducing his readers to the concepts of inductive and deductive logic. Nevertheless, the main theme was still there. Fukuzawa took Nishi up on both the content
and the style of his argument, and produced a highly amusing parody which was none the less serious for that in its opposition to extending the degree of intercourse with foreigners, which Fukuzawa could only imagine to be harmful to Japanese interests. But of greater interest for this thesis than the detailed argument of Naichi Ryokō Ron is a circumstance to which Fukuzawa himself makes reference in the opening sentence of his article. He writes:

When I first heard Nishi's speech... I ventured to publish my own opinions in Minkan Zasshi No.6, where I was not in complete opposition to his views. But when I saw it as published in the Meiroku Zasshi, I realised that there were a great number of other points on which we differed....

The significant point to be taken from this quotation is the reference to the Minkan Zasshi, or People's Magazine, which was Fukuzawa's own magazine and ran concurrently with the Meiroku Zasshi. In fact, he even commenced publication in February 1874, at the very time when the Meiroku Zasshi was about to be published. Even more to the point, it seems clear that he used the Minkan Zasshi as a platform from which to criticise the Meiroku Zasshi from outside, instead of contributing to it directly as one would expect from an enthusiastic member of the Meirokuša. On two occasions (including the one just mentioned) Fukuzawa wrote articles in the Minkan Zasshi having a direct bearing on matters debated by the Meirokuša, and on a further two it is pupils of his at Keiō who take up the cudgels against the society. Fukuzawa's dissentient article on Nishi's Naichi Ryokō Ron was followed one month later by a similar one from Kobata Tokujirō in Minkan Zasshi.
VIII. That same month, in number X, Ushiba Tokuzō attacked Tsuda's article in *Meiroku Zasshi*, V, where he had argued against protective tariffs. Finally, Fukuzawa again entered the debate which of all had most vexed the *Meirokusha* (on the desirability of a popularly elected assembly) with a lengthy article advocating the separation of powers, in *Minkan Zasshi*, XII (June 1875). 83

However, more than simply not contributing freely to the *Meiroku Zasshi*, and more even than attacking it from outside rather than participating from within, Fukuzawa was, finally, the leading advocate of the total abandonment of the magazine. And as such, he was the direct cause of the society's ceasing to function as in any way an active public influence.

This episode is also discussed more fully in Chapter Four, but brief mention must be made here of Fukuzawa's intentions. His principle stated reason for wishing to continue publication of the *Meiroku Zasshi* was the existence, as of June 1875, of the revised newspaper and libel laws. Nor is there any reason to ascribe to him any hidden motive, such as the desire to eliminate a rival magazine, for he had withdrawn his own *Minkan Zasshi* from June, and did not revive it until September 1876. 84 Nevertheless, the point to be made is that his speech proposing the withdrawal of the magazine, clearly indicates that he had no faith in the magazine itself, or even in the *Meirokusha* as a group, as satisfactory tools for the furtherance of 'enlightenment'. 85
What Fukuzawa maintains in essence is that the new laws make it impossible for members of a society like the Meirokusha to express themselves freely. For articles which would now be indictable had been published by them in the past, and similar topics would inevitably come up for discussion in the future. If publication was to continue, they were faced with the impossible alternatives of either infringing the law or else reneging on principles. It is not possible, he claims, for the society as a whole to make a decision either way:

...since [the question of whether] to submit to the law or to publish freely is properly a matter for personal deliberation, which each man must decide in his heart; and since, even if the Members' views all agree, the one Society can still not be compared to a single body,...we cannot decide on a course of action in this matter.

Fukuzawa gives no adequate reason for his assertion that a society even if unanimous can still not make a decision as a unit, but goes on immediately to insist that the Meirokusha in any case is not such a unit:

However, our Society itself is young in days. We have assembled for meetings but twice a month, and this for the very reason that our Society cannot yet be regarded as a united body.86

He thus claims that the society is not sufficiently unified to speak as a homogeneous group, and in his concluding sentence, Fukuzawa to all intents and purposes openly advocates the break-up of the society:
If people in the Society still want to give vent to their ideas, let them publish independently, without sheltering behind the name of the Magazine. Let everyone bear his own responsibility.87

In conclusion it may thus be stated that whilst it is common practice to associate Fukuzawa with the Meirokusha, this is accurate in only the most formal sense. Whilst Fukuzawa was indeed a member, he was from the start doubtful about the society's potential; he never participated with vigour or enthusiasm in the society's activities; and finally he was the prime mover behind the cessation of the Meiroku Zasshi which effectively destroyed the capacity of the Meirokusha to exert any influence on the general public.88

Fukuzawa has been dealt with at some length because he was without doubt the leading 'enlightenment' figure, so that his rôle in the Meirokusha is of crucial importance in assessing the true significance of that body. The remaining members, however, were also for the most part amongst the more important leaders of the 'enlightenment'. They are dealt with together and more briefly in the ensuing chapter, but similar themes can be traced, which will serve further to diminish the stress which can be laid on the importance of the Meirokusha.
CHAPTER 3

THE REMAINING CONTRIBUTING MEMBERS OF THE MEIROKUSHA.
THEIR RÔLE IN THE 'ENLIGHTENMENT' AS MEIROKUSHA MEN
AND AS INDIVIDUALS.

(1) Introductory

A more summary examination of the lives and activities of the remaining members of the Meirokusha who contributed to their magazine, reveals a number of similarities to the case of Fukuzawa, just examined in detail, except in one thing:

Where Fukuzawa was of outstanding importance for this thesis was in his indifference towards, and lack of enthusiasm for, the Meirokusha. In addition to Mori, a number of the other members, even if not all of them, were much more enthusiastic about the society and devoted considerable energy to it. Amongst these must be mentioned in particular the following (arranged in descending order of importance after the number of their contributions to the Meiroku Zasshi): Tsuda Mamichi, Nishi Amane, Sakatani Shiroshi, Sugi Kōji, Nakamura Masanao and Nishimura Shigeki. None of these made fewer than eleven contributions, although the number of articles may be said to be fewer, since several were published in serial form.

Generally speaking, these more active members of the Meirokusha were at the same time the leading 'enlightenment' figures of the day.
Nevertheless, (and it is here that the similarities with Fukuzawa are evident) it becomes clear that what these men contributed to the *Meirokusha* in the form of articles for the magazine, is so far from constituting even a major part of their original contribution to the *Bummei Kaika* Movement, that only in two specific instances are *Meiroku Zasshi* articles of sufficient importance for their authors to be remembered by them today. (The two cases are Mori Arinori's *Saishōron* [*On Wives and Concubines*] advocating the recognition of greater equality for women, and Nishi Amane's *Jinei Sampō Setsu* [*Theory of the three Human Treasures*] which sets out to introduce utilitarian values). Otherwise, the important popular 'enlightenment' writings of the *Meirokusha* men were produced outside of, and for the most part anterior to, the *Meirokusha*. Furthermore, they did not even restrict themselves in their minor writings to publication in the *Meiroku Zasshi*. Some, such as Kanda and the Mitsukuri 'brothers' happily wrote, like Fukuzawa, for other magazines (- for the *Seiyō Zasshi* and the *Bankoku Sōwa* respectively).  

But not only was their principal theoretical, or literary, contribution to the *Bummei Kaika* Movement, not made through the *Meirokusha*; many of them were also, again like Fukuzawa, extremely active in making practical contributions to the spread of 'enlightenment' through their own private schools (and even through other institutions such as the Institute for the Blind set up by Nakamura and Tsuda Sen),
in addition to their work for the Bummei Kaika oriented government. Their membership of the Meirokusha was only a very minor part of their overall 'enlightenment' activities and many members were preoccupied with other, and to them at least equally important activities. Furthermore, by the time of the Meirokusha the government itself had already made far more effective provision for the spread of 'enlightenment' by its active promotion of universal education and its commissioning of school textbooks largely based on translations of foreign works. Many of these textbooks were, as it happens, by members of the Meirokusha\(^3\) - but they had not been written by them as members of the Meirokusha. In short the Meirokusha was more a survival than a pioneering body, and its self proclaimed aim of enlightening the people\(^4\) was something of an anachronism. Whilst the popularity of the Meiroku Zasshi is indisputable, it must be said that rather than making a great original contribution to the 'enlightenment' this magazine merely reflected an already existing climate of opinion. It did not so much create a demand as answer one.

The Meirokusha might have had a more positive function to fulfill if it had been able to perform the task envisaged by Mori, of disseminating practical information about both techniques and moral values as practised in the West. If anything it was more active in the line of moral values. Excellent cases in point are both Nishi's and Mori's articles cited above. But, as will be seen,
the membership of the *Meirokusha* was for the part not made up of people with the various necessary specialist skills, to carry out Mori's first aim. And it is noticeable that those few who were so equipped, like Sugi in statistics or Tsuda Sen in agriculture, respectively either made no attempt at all to disseminate knowledge about their speciality through the *Meiroku Zasshi* despite a considerable number of articles written; or else were conspicuous by the paucity of their writings for the magazine.

What drew a large majority of the *Meirokusha* men together was a combination of similarities in both career and ideological commitment, to which Mori acted as the unifying catalyst. But of these two factors the former appears to have been the more important. Apart from the notable exception of Mori himself, (and less importantly, of Sakatani) all of the members were ex-Bakufu men, and the majority of them had either studied or taught, or done both at the *Kaiseisho*.

The *Bakufu's Kaiseisho* was the earliest and most important official centre of Western studies in Japan. The arrival of Commodore Perry in 1853 gave great impetus to the establishment of similar institutions in several other han but it also spurred the *Bakufu* into expanding the activities of its own centre. And the *Kaiseisho*, with the best furnished library of Western books and (from 1860) newspapers in Japan maintained its preeminence. Out of this school came many of the greatest figures of the 'Enlightenment', a significant number of whom became members of the *Meirokusha* and
constituted what I have called the *Kaiseiho* core of the
Meirokusha.

The more famous of these were Nishi Amane, Tsuda Mamichi,
Katō Hiroyuki and Mitsukuri Rinshō. By their translations and
original writings, these men made a significant contribution to
the general knowledge in Japan about the West, in the particular
fields of political theory, philosophy, statistics and the various
branches of law. Slightly less well remembered now, but still
important authors were Kanda Kōhei and Sugi Kōji, in the fields of
mathematics, economics, and again statistics.

The career similarities which united this *Kaiseiho* core of
the *Meirokusha* were several. Firstly, all of them were of lower
samurai origin (except Sugi, who was a commoner). They had all
undergone a prolonged period of traditional education before
coming to Western studies, in turning them towards which, the
arrival of Perry was almost without exception a primary influence.
(In other words they were motivated by considerations of national
need. Tsuda and Katō in particular started off with military studies.)
In each case their individually acquired facility in Dutch qualified
them for posts as translators and teachers at the *Kaiseiho*. By
working there, those who were not already Bakufu retainers became so.
At the same time, while this employment also enabled some of them
to gain first-hand foreign experience, they were provided with an
unprecedented opportunity to familiarize themselves with the real
conditions in the West through the Kaiseisho library. Thus their remarkably similar life patterns united the Kaiseisho men by that closest human bond, shared experience, and the bond was all the stronger for having been formed between young men.

Their community of ideological commitment, however, was more tenuous than their personal friendship. Ultimately it is reducible to two rather broad commitments, the one to certain traditional values and the other to the need for deeper knowledge of the West. But this still left room for broad areas of disagreement. In the first place there was no general consensus about the extent to which traditional values should be conserved, and in the second place, they were to find that the West itself had more than one ideology to offer. There was no fundamental agreement over aims and ideals in the Meirokusha. Thus we find Nishi espousing Utilitarianism, Tsuda and Nakamura urging the adoption of Christianity, and Nishimura and Sakatani arguing in Confucian terms, while Kato, during the very years of the Meirokusha's greatest activity, was starting to transfer his faith from individualism, liberalism and parliamentary government to statism and Social Darwinism.

Their knowledge of the West varied in both degree and kind. All had read about the West, either in Western languages or in Japanese translation, but some in addition had had first-hand foreign experience, - and this again in varying degrees. The division between those who had been overseas and those who had not makes as convenient
a distinction as any, and this chapter is divided into three sections: The first two deal with the more important members (most of them from the Kaiseisho, and the criterion for their importance being the amount of their contribution to the Meiroku Zasshi),

i. the ryūgakusei, those who had studied, or at least travelled overseas; and

ii. the stay-at-home yōgakusha, or Western scholars, whose only knowledge of the West was from written sources.

iii. the final section is devoted to the remaining minor members, a study of whom also contributes marginally to indicate the need for reassessing the importance of the Meirokusha.

(ii) The Ryūgakussei: Tsuda Mamichi, Nishi Amane, Nakamura Masanao, Mitsukuri Rinshō and Mitsukuri Shūhei

a. Tsuda Mamichi (1829-1903) and Nishi Amane (1829-1897).

Nishi and Tsuda together contributed over one third of the total number of articles in the Meiroku Zasshi, and it is perhaps they, rather even than Mori, who have with the greatest justification contributed to the fame of the Meirokusha. They were amongst the earliest of the ryūgakusei and were the first Japanese to study, and later to introduce into Japan, Western style social sciences. The notes they took down during their period in Holland provided the basis for important works of translation both by themselves and by
Kanda Kōhei and Sugi Kōji, discussed below. Both of preeminent stature in Meiji intellectual history (Nishi as a philosopher and Tsuda as a lawyer), they also devoted considerable energy to the Meiroku Zasshi and clearly regarded it as an important organ for the spreading of 'enlightenment'. It has been said of Nishi in particular that 'The ... Meiroku Zasshi served as [his] major forum for introducing the doctrines of Comte and Mill'; whilst Tsuda's articles, as well as constituting the largest individual contribution to the Meiroku Zasshi, made up a major portion of his total published work. Predictably, Nishi and Tsuda were two of the only four who favoured continuing the magazine in the debate of September 1875.

All this notwithstanding, it will be seen that even in their case, where it seems so abundantly clear that major significance must be attributed to the Meiroku Zasshi, certain qualifications need to be made.

Tsuda Mamichi is generally so completely associated with Nishi Amane, that he tends to be overshadowed by his more famous contemporary and friend. At least part of the reason for this is that Nishi, being of a more literary bent, has more published works to his name, while Tsuda spent more of his energies in practical matters - as a translator in helping to codify the laws, and as a judge in trying to apply the statutes. Nevertheless, although neither so prolific or important as Nishi, Tsuda is worth remembering
as an 'enlightenment' writer in his own right. And it will be noted that he published two major pioneering works as a result of his foreign studies, quite outside the Meirokusha ... one on Western law and one on statistics.

Tsuda Mamichi was born in 1829.6.25, the eldest son of a low-grade samurai family of Tsuyama in Mimasaka (part of modern Okayama). His father, a cook, was a man of small love for books and Tsuda's earliest education was in the hands of his mother and grandmother. He was eleven before he started any official schooling, and not till the age of 21 did he start on Western studies, though his interest here had been developing for some time. Up to 1850, however, he went through the normal samurai education in Confucian (Chu Hsi) studies and in the practical military arts. He was also fond of reading the late eighteenth and early nineteenth century loyalist Shinto scholars, Moto'ori Norinaga and Hirata Atsutane. Tsuda's ideas were thus tinged with an early anti-foreign complexion, and it is hardly surprising to find his first desire to study the West inspired by military considerations. It was indeed his military instructor, one Sakakibara, who persuaded him of the need to be aware of Western conditions. He is also likely to have been influenced by the connection with Tsuyama of two noted families of rangaku scholars the Udagawas and the Mitsukuris.

As early as 1847 Tsuda had obtained permission from his han to take up Western studies in Edo, but he was prevented from doing
so by his mother's illness. Then he eventually persuaded his father to let him renounce his prospective headship of the family in favour of his brother, Senjirō, and in 1850.8.25 he went to study in Edo. Here he first entered the school of Mitsukuri Gempo, a good friend of his former instructor Sakakibara, and then in the same year he studied briefly under the Western gunnery expert, Sakuma Shōzan, -- a teacher whose fiery patriotism would have done nothing to diminish any conviction on Tsuda's part of the value of his native tradition.

While at Sakuma's Tsuda also met Katsu Kaishū, the future founder of the Japanese navy, who became a good friend. But he did not stay long with Sakuma, and soon, on the advice of Mitsukuri Gempo, he started studying under the famous scholar of Dutch medicine Ito Gemboku, at his school the Zōsendō. This was in 1851.1.8. Later he was living at the house of Okubo Ichirō who was closely associated with the Kaiiseisho, from where he moved at the request of Katsu, who wanted him to give lessons in Western studies at his house. And clearly, by 1855 he had a good reputation in his studies, for that year he was offered posts by both the Matsumae han and Abe Masahiro personally, which, however, he refused. At that time he seems, like Mori about a decade later, to have set his heart on making his way in the navy. That same year (1855), the Bakufu opened a school for Western style naval studies at Nagasaki, the Kaigun Denshū Sho,
and learning of this from Katsu, Tsuda went down to Nagasaki that autumn. 18

This proved to be a turning point in his career, though in an unexpected way. Not being a direct Bakufu retainer, Tsuda needed the permission of his own Daimyō to study at the Kaigun Denshū Sho, but this, despite several attempts on his part, was not forthcoming. Thus after a whole fruitless year in Nagasaki, he returned to Edo in 1856.11,19 there to pursue the life of a scholar instead of a sailor. He lodged first with Ōkubo Ichiō again, and then went back to Mitsukuri's school, where he was made head student. Then after only half a year came the step which was to confirm Tsuda in his life of civilian studies, and which at the same time introduced him to his life-long, intimate friend, Nishi Amane. In 1857.5 on the advice of Ōkubo Ichiō and the recommendation of Katsu, he was taken on as Junior Assistant Professor (Kyojutetsudainarabi) at the Bakufu's Kaiseisho. 20

Tsuda and Nishi, who were appointed at the same time, soon became fast friends. In the spring of 1858 they both moved into the special Kaiseisho teachers' living quarters. 21 Beyond the fact that they were teachers, little is known of their duties at this time, but it is certain that they now had access to a library of foreign books unequalled in all Japan. 22 Their work included translation, which was one important function of the Kaiseisho;
certainly they also started reading more widely on their own account, and two manuscripts of Tsuda's survive which testify to his growing consciousness of the need to study other aspects of Western civilisation than simply its superior military arts.\(^{23}\)

It was doubtless their growing familiarity with the realities of the Western world that prompted their mutual determination to try to go abroad themselves for further study. Such a thing was not to be lightly requested for up to that time the Bakufu had sent extremely few students abroad, and none for other than strictly scientific training.\(^{24}\) However, they forwarded petitions and already in 1861 it looked as if their desire would be fulfilled when they were included in a group selected to go to America. But the plan was suspended owing to the American Civil War, and not till the following year did they meet with success.

In the spring of 1862 they were notified that they were to join a group of students going to Holland. This group, of fifteen in all, included both samurai and commoners, the former being sent to study navigation, ship-building and medicine, and the latter, (who were artisans of various sorts), their respective trades. Nishi and Tsuda were the only ones from the Kaiseisha and were sent to study law and politics. From the time of their return is dated the first real introduction of Western social sciences in Japan.
Eventually, the whole group set off from Nagasaki in 1862.9.14, on the Dutch sailing ship Kallipus. And after a voyage which included a lengthy stop over in Batavia, they reached Rotterdam in 1863.4.18, whence Nish and Tsuda went on alone to Leyden. Here they spent some four month augmenting their knowledge of Dutch under a local school-master called Van Dyck, and then from 1863.11, for almost two years, the most important part of their studies comprised the twice weekly lectures they received from Professor Simon Vissering in the disciplines of law, economics and statistics.

Vissering had been a practicing lawyer before returning to teach at his alma mater, Leyden. He was at this time Professor of Economics there, and himself firmly believed in the liberal theories of free trade in the classical English tradition. Nishi and Tsuda also attended lectures by C. W. Opzoomer, who introduced them to Comte and Mill. Their Western education was thus firmly in the positivist, utilitarian tradition, and Nishi later wrote of the great influence that Opzoomer had upon him. It was, however, the notes taken on Vissering's lectures which formed the basis of the 'enlightenment' works published by Nishi and Tsuda on their return.

While in Holland they both devoted the greater part of their time and energy to their studies. They travelled hardly at all, and the detailed notes they took are testimony of the seriousness with which they approached their task. In 1865.10 they finally set off via Paris for Marseilles where they boarded the boat for home,
and they reached Yokohama in early February 1866 (1865.12.29). Just over a fortnight later, they had immediately returned to work at the Kaiseisho where they were shortly appointed full professors (Kyōjushoku), and within three months they were ordered to produce translations of notes they had taken from Vissering. Nishi was to do the notes for Natural and International Law (natuurrecht and volkrecht) while to Tsuda fell the fields of National Law (staatrecht) and Statistics (statistiek). The next four years, covering the end of the Bakufu and the early stages in the establishment of the new government, were a rather unsettled period for all, and Tsuda was no exception. In 1866.9 he went with Nishi to Kyoto on the Shogun Keiki's orders, but finding that he was not really wanted returned immediately to Edo. The main point of his visit was most likely to present the translation of Vissering's notes on National Law, which he had made under the title of Kokuhōron. This work was never published as such, and it seems likely that the Bakufu, in accordance with its standard practice, had commissioned the translation, not for publication but for official and secret use only. By 1868.4, however, Tsuda had published his Taisei Kokuhō Ron, a four volume (satsu) work based on the same notes and including a separate introduction. The significance of Taisei Kokuhō Ron as one of the most important 'Enlightenment' works is discussed below; here it is
sufficient to say that it served as a solid basis for Tsuda's subsequent very successful legal career. Meanwhile the Bakufu, in its dying struggles to preserve some of its own power within some new government framework was investigating how it could implement limited participation by others in some form of parliamentary system. Tsuda was interviewed for his ideas in 1868.1.24. He was immediately appointed Metsuke. At the same time during this period, he submitted a number of petitions on government reform, and engaged in the currently popular pastime of drafting constitutions. Finally, in 1868.7, Keiki, having already resigned his office the preceding year, retired to Shizuoka. He was followed there by the majority of his retainers, including Tsuda.

Two months later, the Parliamentary Procedures Investigation Committee, already discussed in connection with Mori, was set up in Edo, now renamed Tokyo. When Tsuda accepted a post in the new government's Judiciary (Keibushō) and returned to the capital in 1869.1, he was at the same time seconded for work on this committee; and in the resultant Kōgisho he presented three submissions, all on predictably enlightenment topics. The most important one was to prevent traffic in human beings; the other two were rationalising suggestions that the year-period (nengō) chronological system and certain feudal name distinctions be abolished.
Tsuda's stay in Tokyo this time, however, was brief—barely seven months—and in 1869.8 he returned to Shizuoka where he spent the following year as an advisor (Shōsanji) to the Shizuoka han. But then in 1870.9, Tsuda returned for good to Tokyo, service with the new government and steady promotion as a respected legal authority. At first he was put on the School Systems Investigation Committee where other future Meirokusha men also served, but he was soon appointed to a high sōnin rank in the Department of Justice (Keibushōhanji), where he worked on the drafting of new laws and particularly the Shinritsu Kōryō, or Summary of New Laws, published in 1870. Most of 1871 he spent in the Foreign Department (Gaimushō) where he served Date Muneki on his mission to China, but late that year he returned to the Ministry of Justice (now renamed the Shihōshō). There he was appointed to the highest sōnin rank by 1872, but continued disagreement with his chief, Eto Shimpei led within the year to his dismissal on 13 July 1873. By the end of August, however, he was re-employed through the good offices of his friend Nishi at an equivalent rank (Daijō) in the Army Department (Rikugunshō), as a translator of French military law (Furansu Gumōshō Honyaku-gakari).

During the whole of the Meirokusha period Tsuda remained with the Army Department and he seems to have found considerable time for his own writings, and of his 29 contributions to the Meiroku Zasshi, all but six were done in 1874. It was also October of that year
which saw the publication of his second most important 'enlightenment' work, *Hyōki Teiko* (Outline of Statistics), and in the same period (late 1874) he wrote another minor work of *suikitei* type - a collection of short essays and notes on various subjects, including freedom and human rights, which was commissioned by Shimizu Usaburō and published by him the following January, under the title of *Waga Kan ga Kaku no Gotoshi* (Such are my Views). 41

The latter was in no sense a major work, although worth mentioning as having been produced outside the *Meirokusha*. Far more significant for the argument are Tsuda's two other main works: *Hyōki Teiko*, just mentioned, and *Taisei Kokuhō Ron*, cited earlier, both of which were based on notes taken down from Vissering in Leyden. It is on these that Tsuda's fame as an 'enlightenment' writer most surely rests.

Of the two, *Hyōki Teiko* (also known as *Seihyō Gakuron* - [Treatise on Statistics]) is the lesser work. It had to a certain extent been preempted by Mitsukuri Rinshō's *Tōkeigaku*, published earlier the same year (1874), but was nonetheless an important document in the history of Japanese statistics, particularly in its influence on Sugi, the 'father of Japanese statistics', 42 who also made his own translation of Tsuda's notes. 43 *Taisei Kokuhō Ron*, on the other hand, was amongst the most important early 'enlightenment' works, and was of great influence in both legal and political circles. 44 It contained many neologisms to translate...
the technicalities of Western legal terminology and which have remained the standard Japanese terms, the best known being mimpo for 'civil law'. The main body of the text, which was translation, dealt with constitutional law, administrative law, criminal law and in short all elements of internal state law except for civil procedure. The latter he discussed in a separate prefatory essay, Taisei Yōgaku Yōryō [Principal Elements of Western Law], which was the first original work by a Japanese to treat of Western Law. (International law, the other main subject not treated by Taisei Kokuho Ron, was dealt with by Nishi as discussed below).

When it comes to Tsuda's contribution to the Meirokusha, it must be said that his articles are both generally progressive and a conscious attempt to spread 'enlightenment'. And particularly in his one long serial contribution 'On Government' (Seirō) MZ Nos. IX, XI, XII, XV and XVI) he does draw on his specialist knowledge both to discuss legal matters and to advocate the establishment of a bureau of statistics. Elsewhere he urges the slackening of trade restrictions, and freedom for the press. At the same time he is in favour of popular government based on the theory of natural rights.

Although this is essentially a chronologico-quantitative study rather than a detailed substantive analysis of the writings of the 'enlightenment' leaders, it may be noted in passing here that despite the comparatively radical aspects outlined above, Tsuda's attitudes are often modified by at best a pragmatic common sense and at
worst by lingering traditional modes of thought. Thus he argues for parliamentary government in the following unexceptionable terms:

... our people have long submitted to oppression so that their spirit of freedom has been quite crushed. But this spirit is the health of the country, and if the health of the country is weak, then the banner of the country's dignity will not be born aloft. And there is no other way at the present time to accomplish this and to make the country flourish than to have the people take a hand in national affairs. And for this purpose nothing would be so good as to start having popularly elected representatives. Thus it is undeniable that the right time is certainly here, and it is equally undeniable that the trend of conditions makes it inevitable.

But at the same time he takes a classic shōgōron line on the general stupidity of the people and urges a strictly limited franchise, based on class and tax qualifications. And even further than this he would in fact grant an assembly no ultimate powers:

The duties and particular rights of the representatives would be determined by parliamentary statute, but the final right to say what should and what should not be promulgated as the law of Japan would be an Imperial prerogative and nothing whatsoever to do with the representatives.

Again, he is adamant about the different status of women, arguing that it is quite impossible for man and wife to have equal rights; and with respect to the franchise, that:

Of course, it goes without saying that women, children, mental defectives and ... criminals are to be excluded.

These two examples are an interesting comment on the Meirokusha's general reputation as an introducer of progressive ideas from the West (although it is only fair to add that these very attitudes on the
franchise and the position of women were the currently predominant ones in Europe as well!) But the really important comment which needs to be made here is not on the Meirokusha's reputation as an introducer of ideas from the West (progressive or otherwise), but on its reputation as the predominant introducer of Western ideas. And it is by now obvious that Tsuda's principal contribution to the 'enlightenment' was first as a practicing jurist and lawyer and second as the writer, to a certain degree of the Meiroku Zasehi articles, but far more importantly of Taisei Kokuho Ron and Hyōki Teikō. Furthermore the second of these was produced at the same time as his greatest activity within the Meirokusha, as was also the more minor Waga Kan ga Kaku no Gotoshi. Thus it is clear that even by Tsuda the Meiroku Zasehi was not regarded as the principle vehicle for getting his ideas across.

Nishi's importance for the modern history of Japan lies in two quite distinct spheres. The first was his work as a bureaucrat for the army, where his unrivalled reading knowledge of Western languages (English, French and Dutch) and of military institutional practice proved invaluable to his chief, Yamagata. The second was his work as an 'enlightener', in the introduction and justification of a Positivist approach to learning and a Utilitarian approach to social and moral values, based primarily upon his knowledge of Comte and Mill. As Roger Hacket has pointed out, Nishi is better known for the latter, although the former was
at least equally important. It was possibly even more important, though he still remains such a commanding figure in early Meiji intellectual history as to be known as the father of Western philosophy in Japan. Nishi's life and career, unlike that of Tsuda, have been the object of several studies in English, and need not be treated so extensively here. The details of his study in Holland are naturally the same as those for Tsuda outlined above, and we may conveniently pick up the thread again at his return to Japan in 1866. The ensuing decade is roughly divisible into three periods, which may be called the Numazu period (up to 1870), the Ikueisha period (1870-3) and the Meirokusha period (1873-5). During the first two periods, Nishi was concerned primarily with the simple transmission of what he had learned in the West; the Meirokusha period saw the fullest flowering of his own creative scholarship. Subsequently, he reverted to translation, and after his kambun version of Mill's Utilitarianism (published as Rigaku, 1874), he became less important as an 'enlightenment' figure than as a theorist, translator and drafter of regulations for the Army Department - a rôle which he was already playing concurrently during the Meirokusha period.

Two things may immediately be noted. The first is self-evident, namely, that in discussing Nishi's contribution to the Bummei Kaika Movement, it is immaterial whether what he wrote and taught was a
simple retailing of Western ideas, or whether it was an admixture of this and his own originally developed ideas. The second will emerge below, and is that in only one instance is it his writing for the Meirokusha which is of major significance for the Bunmei Kaika Movement.

Before dealing with the Meirokusha period itself, it is convenient to outline his earlier 'enlightenment' activities as both teacher and writer.

The Numazu period starts strictly speaking in late 1868 when Nishi was appointed head of the Numazu Military College (Numazu Heigakkō), but is used here to cover the whole period of his service with the Bakufu, from his return to Japan till his final settling in Tokyo as a bureaucrat for the new Meiji government (1866-70). Throughout this and the ensuing Ikueisha period, Nishi acted as the intermediary for Western culture in the role of a teacher. He became a full professor at the Kaiseisho almost immediately on his return. When summoned to Kyoto in October 1866, he set up his own private school. Then came his time as head of the Numazu Heigakkō until 1870. As a direct result of Nishi's and Tsuda's foreign studies, the courses offered at the Kaiseisho were considerably expanded to include the new social sciences which they had brought back. A similar pattern followed under Nishi's headship at Numazu, where, in addition to the strictly military subjects, he introduced courses in logic,
ethics, natural history and French and English language. The intervening period of his private school in Kyoto may be regarded as somewhat less important, despite the large number of pupils, for it lasted only a short time and anyway was not apparently conducted by Nishi with any great enthusiasm, owing to the current political turmoil and his uncertainties about his own career. Concurrently with the Numazu Heigakko Nishi also ran the Tokugawa school of literature at Shizuoka.

In addition to these important educational activities as a practicing teacher, Nishi also started to spread the new knowledge by means of the written word, although these first works were not as important as his later ones. Immediately in 1866.12 the Bakufu commanded translations of the Vissering lecture notes on international law, and this resulted in the publication, in 1868 of Bankoku Koho. Nishi also made a translation of the notes on natural law, but these were destroyed and it was left to Kanda Kōhei to publish a version which he made in 1871 under the title of Seihō Ryaku (Outline of Natural Law).

Nishi's writings during the Ikueisha period (Ikueisha being the name of the private school he ran from 1870 till it collapsed for want of funds in early 1873) also remained unpublished. Thus his importance for the 'Enlightenment' at this time was again principally as a teacher. Nevertheless, several important manuscripts survive, amongst them one which has been characterised
as being amongst Nishi's three major works.\textsuperscript{69} This was *Hyakugaku Renkan* or The Universal Interconnections of Learning, and consists basically of lectures Nishi gave at the *Ikueisha* based on Comte's *Cours de Philosophie Positive*, though with important modifications.\textsuperscript{70} It contains further a section on inductive and deductive logic, based on J. S. Mill.\textsuperscript{71}

It was also Mill who provided Nishi with the basis of much of his most significant writing published during the *Meirokusha* period, to which we now come. The most important of these were:

1. *Chichi Keimo* [Logic and Enlightenment], 1874;
2. *Hyaku-ichi Shinron* [A New Theory of the Hundred and One], 1874; &

*Chichi Keimo*, like *Hyakugaku Renkan* was based on a series of *Ikueisha* lectures, devoted this time to a detailed study of Mill's *System of Logic*, of which it also contains translated portions.\textsuperscript{72} This was not a widely influential work since only a hundred copies were printed at first and it was not reprinted until 1881.\textsuperscript{73}

*Hyaku-ichi Shinron*, on the other hand, has been called Nishi's most important work.\textsuperscript{74} It was concerned essentially with the relationship between morals and politics and applied the inductive method in the form of a socratic dialogue, to a refutation of Sung Neo-Confucianism.\textsuperscript{75}
Jinsei Sampō Setau was probably Nishi's most widely read work. It was a justification of utilitarian values and stressed the necessity of health, knowledge and wealth (the 'three human treasures' of the title) as acceptable objects of pursuit. The first half (four parts out of eight) was published in the Meiroku Zasshi from June to October 1875.76

Havens' judgement that 'The ... Meirokusha served as Nishi's major forum for introducing the doctrines of Comte and Mill' was cited at the outset of this section, and the same sentiment is explicit in an earlier statement of his that:

Despite the richness of the course content [of the Hyakugaku Renkan lectures etc. at the Ikueisha] the task of spreading European philosophic thought required an audience beyond the classroom, something Nishi rarely achieved before the Meiji Six Society began work in 1874.77

Elsewhere, he says that 'The Meirokusha emerged to give institutional framework for [Nishi's] scholarly activities less than a year after ... the Ikueisha had foundered ...' and that 'The Society's two most active years ... coincided with the appearance of Nishi's most significant works, Hyakuichi Shinron and Jinsei Sampōsetsu.'78 The implied importance of the Meirokusha is clear enough.

Havens' work on Nishi is detailed and authoritative, and his words carry weight. Thus it may be taken as so, when he lays a claim for the superior importance of Jinsei Sampō Setau over Nishi's works or translation.79 This is a feather in the cap of the Meirokusha; for even though only half of the work appeared in the Meiroku Zasshi,
It can be fairly argued that the essential message of the work is made fully clear in the first four parts. Furthermore, as regards influence in the 'Enlightenment', Jinsei Sampō Setsu may be said to have been supreme. For of the other two works, which Havens elsewhere lists, with Jinsei Sampō Setsu, as Nishi's three most significant works, Hyakugaku Renkan was never published in Nishi's lifetime, while Hyaku-ichi Shinron was more important as an example of Western learning applied than as an apologia for same.

Nevertheless, apart from being only half published in the Meiroku Zasshi, Jinsei Sampō Setsu was the only piece of outstanding importance which Nishi wrote for the magazine. In a whole chapter devoted to his other writings for the Meiroku Zasshi, far from stressing the significance of the society, Havens seems to be playing it down. He discusses Nishi's contribution to four main areas of debate: the position of scholars (Gakusha Shokubun Ron), foreign relations (Naiohi Ryokō Ron), the relationship of religion and politics (Kyōmonron), and the matter of establishing a parliament (Minsen Gi'in Ron).

Of the first two, Nishi's ideas on the first were 'unrealistic', whilst Naiohi Ryokō Ron was a 'minor academic dispute'. The real significance of this article, as mentioned above, was in its attempt to introduce the concepts of deductive and inductive logic, and

Although the course of Meiji history ultimately sustained Nishi's viewpoint on ... domestic travel... his contribution
outside the Meirokusha. Furthermore, by far the greater part of his 'non-creative' work, (i.e. his translations) was also produced outside the Meirokusha, whether before, after or even during the life of the society - respectively: Bankoku Köhō, Rigaku & Chichi Keimo.

Ultimately, of course, there is no denying that the Meiroku Zasshi articles of both Nishi and Tsuda were a sustained and even occasionally important contribution to the Bummei Kaika Movement. Nevertheless, each of them made other substantial contributions quite outside the Meirokusha. When it is seen by comparison in the rest of this chapter that these two members were in fact the most enthusiastic, and the ones who attempted most consistently actively to use the Meiroku Zasshi as a vehicle to spread 'enlightenment', their case will serve to underline even further the comparative insignificance of the Meirokusha as a group within the Bummei Kaika Movement.
b. Nakamura Masanao (1832-1891)

Nakamura Masanao was amongst the most eminent educationists and translators of the early Meiji period, and he made significant contributions to the Bummei Kaika Movement at both the practical and theoretical levels. He was, furthermore, amongst the keener members of the Meirokusha. Nevertheless, the contribution which he made to the Bummei Kaika movement through the Meirokusha will be seen to have been small by any account, and quite insignificant compared with his work outside the Meirokusha. Thus even more than in the case of Tsuda and Nishi, though not quite to the extent of that of Fukuzawa, an examination of his life serves to illustrate the far from dominant role played by the Meirokusha.

Nakamura was born in Tokyo in 1832, the eldest son of a low-grade Bakufu police officer. He showed early indications of high academic talent, and earned more than one money prize in his studies, the first in a reading examination at the Shōheikō at the age of nine. He is in fact supposed to have started to learn to read at the age of two - doubtless an essential attainment for the future translator of John Stuart Mill. Be that as it may, it is clear that he was always an earnest and talented student and he became renowned for his prodigious feats of memory. He carried on Chinese studies under a number of private teachers until the age of sixteen when he entered the Shōheikō as a full-time student, and after seven years there he was
appointed an apprentice teacher (Gakumonjo Kyōjukata). By 1862, he had risen to the highest rank of Confucian Scholar (On-Jusha) at the remarkably early age of thirty-one.

However, this highly traditional course of instruction had not prevented his simultaneously taking an interest in Western studies, apparently under the stimulus of the Opium Wars and later the Morrison Incident. As early as 1847, the year before he entered the Shōheikō, he had started secretly to learn Dutch, and later he also commenced English studies. On the latter he was able to get some advice from Mitsukuri Keigo, and in 1857 he also studied for a while under Nakahama Manjiro, together with Nishi and Mitsukuri Rinsho. In 1865 he borrowed from Katsu Kaishū an English Chinese dictionary, which he proceeded to copy out in full over a period of three months. As the Tokugawa regime neared its end Nakamura though not a member of the Kaiseisho was thus amongst the small but increasing number of those who had at least some knowledge about the West, and he is known to have been in favour of both internal reform and of opening the country to foreign intercourse.

Striking confirmation of his growing interest in the West was given early in 1866 when he applied for permission to go and study in England. And he succeeded where Nishimura in a similar request had failed. For now the Bakufu was itself anxious to send students abroad and had canvassed for people who would like to go, principally among the members of the Kaiseisho. As a result, a majority of
those chosen were Kaiseisho men and amongst them were several
relations of future Meirokusha men, namely: Mitsukuri Shūhei's
two eldest boys, a nephew of Sugi Kōji, and Fukuzawa's adopted
son Einosuke. Nakamura was appointed as one of the two leaders
of the group, which reached England at the very end of the year
(1868.12.28). The original idea was to study in London for a
period of five years, but with the fall of the Bakufu, funds were
no longer forthcoming and all were thus forced to come home after
barely one and a half years. During this time they did pursue
some elementary scientific studies, but basically all that they
were able to accomplish was a grounding in the English language.
After a period of private tutoring the younger students attended
a while at University College School, but Nakamura, being too old,
continued with private instruction.

Facility with language was the most obvious single gain which
Nakamura acquired on this trip, and he was to put it to immediate
good use in the service of the 'Enlightenment' in his translations,
but also significant was the extent to which he was impressed by
religion as the fundamental motive force behind Western (or at any
rate English) society.

It is not surprising that the pervasive religious aura of the
Victorians, which seemed to inform all of their actions and
institutions, should have appealed to Nakamura, who, as an earnest
and somewhat puritan young man had ten years earlier drawn up the
arrangement of Katsu Awa with W.E. Griffis to teach science at
the Shizuoka Denshūsho, but after strenuous and eventually
successful objection to a clause in his contract forbidding
him to discuss Christianity, he also set about proselytizing
circumspectly among his students through the medium of a
Bible-class of which Nakamura was an enthusiastic member. Clarke
himself relates how Nakamura

was subsequently my warmest friend and most
intimate companion; he became a devout Christian
under the instruction of my Bible-class, and
frequently would sign himself "Your most humble
servant, and to be your future and forever friend
in the spiritual world."106

It is quite soon after Clarke's arrival that Nakamura published
his famous memorial urging the adoption of Christianity on the
Emperor.107

Meanwhile he had set about establishing a small private
school of his own, in addition to his work at the Gakumonjo.108
This was the origin of his Dōjinsha, but the school did not attain
its great fame until after its re-establishment in Tokyo, in
February 1873. Nakamura had moved to Tokyo the previous year (1872)
to take up an appointment with the new government as head of the
translation section of the Finance Department (Ōkurašō) (- though
in the event he seems to have worked more in a semi-official
capacity, preferring to carry out his tasks at home).109 By this
time he had of course already made his name as a translator, and
the importance of his works is discussed below. But it is important
to note here that as he entered the *Meirokusha* years, of 1873-5, he was very much preoccupied with his school on the one hand, and with his personal religious development on the other.

The *Dōjinsha* became one of the more famous private foreign language schools of the *Meiji* period and the Annual Report of the Education Department (*Mombu Nempō*) for 1873 lists it as having already 253 pupils, ten Japanese instructors and two foreign ones. One of the latter was Clarke, by that time officially employed at the *Kaisei* but who retained his close connection with Nakamura. Another foreign missionary whom Nakamura employed later was Clarke's friend, Dr. George Cochran, a Canadian Methodist Minister. The latter was engaged to give instruction in both the English language and the Christian scriptures, and from April 1874 he actually lived on the premises at *Dōjinsha*. It was from him that Nakamura received baptism the following Christmas Day, a time when the *Meirokusha* may be said to have been at its apogee.

By mid-1875 the *Meirokusha* was faltering, but it was at this very time that Nakamura made the third of his foreign Christian contacts which it is important to mention. This was with the English doctor, Henry Forze and the American Lutheran, Dr. Borchardt.

Nakamura's Christianity, combined with his natural humanitarianism and urge to do good was pushing him in the direction of 'good works', and together with these men he formed a group to promote education for
the blind, principally through the means of a Japanese style braille edition of the Bible. This group, called the Rakusenkai, also contained two other Christian members of the Meirokusha, Tsuda Sen (discussed below) and Furukawa Masao, and their first meeting was held on 12 May 1875. At the second meeting on 5 June the idea was first put forward that they should establish a full-scale school for the blind. And from these small beginnings there soon developed the Kumnōin (Institute for the Blind), established on 15 March 1876, and shortly afterwards awarded an Imperial grant and the official name of Tōkyō Kumnōin.

Nakamura was amongst those in favour of withdrawing the Meiroku Zasshi when this matter came up for debate in September 1875, and whilst there is no question of possible hostility to the Meirokusha as in the case of Fukuzawa, (in June 1875 Nishi and Mori even came, on invitation, to a meeting of the Rakusenkai) it does seem feasible to suggest that Nakamura was by now feeling that his energies would be more profitably devoted to this new venture than to the Meirokusha and that his own school was a better means for promoting his own particular brand of religion oriented enlightenment. Certainly the foundation of the Rakusenkai coincided with the end of his own contribution to the Meiroku Zasshi which had till then been fairly regular.

Having seen what a comparatively insignificant part Nakamura's membership of the Meirokusha played in his life, it remains to look
briefly at his actual contribution to the magazine and assess its importance for the 'enlightenment' relative to his total output.

Nakamura was amongst the more prolific writers for the *Meiroku Zasshi*, submitting eleven contributions in all, seven of which comprised a series on 'Western Learning' which is a not entirely impressive attempt to give a survey introduction to the whole history of thought and philosophy in the West. It is rather a mad gallop through and frequently as remarkable for its juxtaposition of names as for its erudition. Nevertheless, it was one of the earliest attempts to perform this task, and as such was certainly a contribution to the 'Enlightenment'. In two further articles he sets out aspects of his theoretical position in regard to education for the people. In one he argues for the education of women, and in the other, entitled 'How to refashion the Spirit of the People', he stressed the importance of religion. In yet another he takes up the defence of the Chinese tradition in which he had had so thorough an education himself, pointing out emphatically that not all was bad about China, as some of the less enlightened enthusiasts for the West would have people believe.

Thus Nakamura in some degree conformed to Mori's idea that the *Meiroku Zasshi* should spread practical knowledge from the West, although the information he gave was narrative rather than specialist - technical. He also conformed to the aim which the *Meirokusha* as a group set itself - that of 'discussing ways of
furthering education in Japan. In both he may be said to have contributed to the 'enlightenment' through the *Meiroku Zasshi*, but this magazine was very far from being where he expended all his literary energies even during the *Meirokusha* years. In 1874, for example, he published at the *Dōjineseha* his *Seihai Zassan* [Miscellany of Western Tales], being two volumes of selected anecdotes and didactic stories translated into *Kambun*. This was admittedly a minor work, but in this it was like the *Meiroku Zasshi* articles themselves, and the important point may be made that these articles are not the writings for which he is remembered. Nakamura is known now as the translator of Samuel Smiles and of John Stuart Mill.

In 1868.4, as he was setting off from London on the return journey to Japan, Nakamura was given, by an English friend, a copy of Samuel Smiles' *Self Help*. He was enthralled by the book, read it repeatedly on the boat and is reputed to have memorised the half of it by the time he reached Yokohama. The feat may be doubtful but Nakamura's enthusiasm was more than justified by the reception accorded to his translation, which he had commenced aboard ship and completed at Shizuoka over two years late in 1870.11.9. The following year, on the urging of friends, he had it published in 14 sections (*hen*) under the title of *Saikoku Risshi Hen* (Tales of Success in the West). Nakamura provided it with *furigana* to make it more
widely accessible and was quite explicit about his 'enlightenment' aim in the preface, where he claimed that his intention was
to get people to learn about the West, make their hearts humble, accept new values and different ideas, and to strive to advance the knowledge of the common people ... 124

Its success was immediate and the first edition was reprinted many times before a revised one appeared in 1878. Including all editions it is estimated to have sold over one million copies. It was serialised as a magazine with the almost inevitable title of _Success_ (Seikō), and part of it was even acted on stage in a dramatised version by Sabashi Tomisaburō. Just as the Dōjinsaisha became known as one of the three great private schools of Tokyo, _Saikoku Risshi Hen_ was known as one of the three most famous books of Meiji. It was certainly Nakamura's most important 'enlightenment' work, but he quickly followed it up with one almost as important and popular, and this was his version of Mill's essay _On Liberty_ published in 1872, under the title of _Jiyū no Ri_ (The Principle of Freedom).

Although no concrete evidence exists, it is natural to suppose that this work will have been especially popular among the proponents of popular rights, whose movement was soon to be given such impetus by the Itagaki Memorial. Certainly _Jiyū no Ri_ and _Saikoku Risshi Hen_ are regularly cited as being amongst the principle works to give currency in Japan to the coin of individualism and free enterprise. The bald assertion of the widespread acceptance of these values may
be regarded with some scepticism, and it is interesting to note, in the case of *Jīgyū no Ri*, Nakamura's specific disclaimer of any intention to advocate the style of government described as suitable for Japan. His aim, he said, was simply to inform people who were interested about political conditions in other countries. Of course, such things were not directly applicable in the case of Imperial Japan.  

This seems quite likely to have been Nakamura's genuine intention rather than simple self-protection. For he was not the man to indulge in this sort of deception, and was indeed far more concerned with the importance of religion, than the style of government, in developing healthy individuals in a healthy state, as was amply demonstrated in his next translation of any length, published in October 1873. This was *Kyōwa Seiji* (Republican Government), a translation of an obscure American text stressing religion as the fundamental basis of government.  

All this notwithstanding, the works were undoubtedly popular enough, whether or not they had any really widespread or profound effect on the transformation of Meiji values. And together with his varied educational activities they constitute the principal basis for Nakamura's fame as an enlightener.  

From the above account it can be seen that the Meirokuasha years came right in the middle of the most active and important period of Nakamura's life. However, whilst he was also a fairly
active member of the society, his contribution to the Meiroku Zasshi can be said to have constituted but the smallest part of his work for the 'Enlightenment', and there is little doubt that his main interests were focussed elsewhere than on the Meirokusha. Thus Nakamura's greatest literary contributions to the 'Enlightenment' came before the Meirokusha, while his greatest practical contribution came after. Since the influence of the Meirokusha itself was almost wholly a literary one, the greater importance must be attached to the former fact. But the latter too seems to have played its part in Nakamura's willingness to see the Meiroku Zasshi stop publication, in that he was extremely busily occupied both in the good works to which he was called by his religion and in continuing his educational activities. (For in addition to the demands of the Dōjinsha, in October 1875 he accepted an appointment as head of the Tokyo Women's Normal School (Tōkyō joshi Shihan Gakkō).)

Thus it may be stated in conclusion that the case of Nakamura is further confirmation of the thesis that the Meirokusha could neither be what Mori hoped, nor was in fact what it is reputed to have been - i.e., the prime mover behind the Bummei Kaika Movement. While the active life of the Meirokusha did coincide with the height of the Bummei Kaika Movement, it was in itself neither the inspiration nor even the finest flower of the movement, and it owes its fame to its membership list rather than to its own achievements.
c. Mitsukuri Shūhei (1825-1886) and Mitsukuri Rinshō (1846-1897)

The Mitsukuris are both good examples of the first generation 'Enlightenment' men who formed the main body of the Meirokusha. They both had a strong traditional education as well as foreign linguistic knowledge. In each case this ability led to early bureaucratic appointments with the government. This in turn led to opportunities for travel abroad as members of Bakufu missions, and they were thus enabled to have some first hand experience of the West (unlike Katō, Kanda and Sugi) though not on the same scale as Nishi, Nakamura and Tsuda. Each of the Mitsukuris made important contributions to the 'Enlightenment', Shūhei mainly as an educator and Rinshō as a translator, principally of law. Shūhei as teacher, is of interest as another case where traditionalist modes of thought survive strongly alongside an interest in certain aspects of Western civilisation. His writings on the other hand, though meagre, are most definitely progressive. In fact both the Mitsukuris seem to have been among the more revolutionary members of the Meirokusha. In consequence, all the greater interest attaches to the fact that they did not continue to use the Meiroku Zasshi as a vehicle for their views. Shūhei, after one early article in number eight, contributed nothing else. Rinshō was a more frequent contributor, but he too stopped early and published nothing in the Meiroku Zasshi after number fourteen, (August 1874). Indeed, he withdrew entirely from the society,
and this, as discussed below, was in all likelihood not simply for the stated reason of sickness. In both cases, then, and like Fukuzawa the special interest of the Mitsukuris for a study of the Meirokusha, lies in their comparative inactivity within the society, despite their being important 'Enlightenment' figures.

The Mitsukuri 'brothers' were not in fact blood relations at all, nor was either even in the true blood line of the Mitsukuri family. Shūhei was a late adopted son of the famous doctor of Dutch style medicine, Mitsukuri Gempo; Rinshō was the latter's grandson by a previously adopted son Shogo, and was young enough to be Shūhei's son, – which helps to explain, perhaps, their differing approaches to Western learning. While Shūhei's studies led him to follow the traditional family line as a doctor, Rinshō, through his translation activities was led on into entering the fields of Western political science and law.

Shūhei (1825-1886) was born in Tsuyama (modern Okayama), and four years after losing his father at the age of twelve in 1837, he was taken up by one of his father's friends who saw to his instruction in the Confucian classics. In 1843, with assistance from Gempo, he went to Edo, where he continued his traditional studies under Gempo's former teacher, Kōga Doan. A fellow pupil here with whom he struck up a firm friendship was Sakatani Shiroshi, a strong confucianist with an amateur interest in Western studies like their common teacher, and who was also to join the
Later, at Koga's insistence, Shūhei returned to Gempo, under whom he commenced serious Dutch studies. These he continued from 1847 in Osaka under Ogata Kōan, the teacher likewise of Sugī and Fukuzawa. Shūhei's association and friendship with Fukuzawa, however, dates from later on. Fukuzawa first came to Ogata in 1855, some five years after Shūhei had completed his studies, and returned to Edo. It was in Edo that they first became acquainted and it was also there that Shūhei became Gempo's adopted son, marrying his second daughter.

As part of the Bakufu's expansion of Western studies, sparked off by the arrival of Perry, Shūhei was engaged in 1853, like Gempo before him, for translation work, first at the Bureau of Astronomy (Teimondai) and almost immediately at the Office for Foreign Affairs (Gaikokukata) too. He seems to have continued similar duties for the next few years, and early in 1857, for example, he was specially commissioned to do some translation work for the mathematician Yamaji Yazaemon at the Kaiseisho. Later that year, (1857.7) he was made an assistant to the Commissioner for Foreign Affairs (Gaikoku Bugyō). By 1859 he was an Assistant Professor (Kyōfushoku Tetsudai) at the Kaiseisho and a further teaching appointment followed in 1861 when he was made an instructor at the School of Western Medicine (Seiyō Igakusho). He was not long here however, for in 1862-3 came the first of his two trips abroad.
This was the same mission which took Fukuzawa for the second time overseas, and the two friends developed considerable intimacy during their year long tour abroad. They had the official position of translator and were assistants to the new Commissioner for Foreign Affairs, Takenouchi Yasunori, who was the chief negotiator. It was some time after their return that they both officially became direct Bakufu retainers when they were promoted to the rank of full Translation Officer (Yakuin) in 1864.10.6. Then in 1866-7 came Shūhei's second foreign trip, this time to Russia as aide to the Hakodate Commissioner, Koide Hidezane, who went principally to effect a settlement on Sakhalin.

Meanwhile, early in 1857 Shūhei had succeeded his adoptive father as private physician to the Daimyō of Tsuyama, Matsudaira Naritami. But with the Restoration he retired into private life, resigning the headship of the family and setting up his own private school. And it was in this that lay his principle contribution to the 'Enlightenment'. Shūhei at first refused service with the new government, and appears from now right through the Meirokusā period to have devoted his entire energies to this new undertaking, until in 1875, he accepted an appointment as head of the Tokyo Normal School as successor to Tanaka Fujimaro. Shūhei's school was the famous Sansa Gakuehā, housed in the yashiki of the Tsyuama han at Nihombashi. Here, in 1870, he made a rather more than modest beginning, giving instruction in English
and French to some 58 pupils.\textsuperscript{141} Some of these students at least must have been of quite a high standard, for amongst the works studied in the original was Adam Smith's \textit{Wealth of Nations}.\textsuperscript{142} The school very quickly grew in popularity, and almost doubled its numbers within a year, counting 106 by mid-1871.\textsuperscript{143} One later entrant, who may be noted in passing was Yoshiro, the son of his friend Sakatani.\textsuperscript{144}

Shûhei was not a great writer, and his earlier translation work seems to have been largely for diplomatic purposes. But through his school he contributed, in the same way as Fukuzawa, to the ever growing familiarity of the Japanese with the West. His work as an 'Enlightenment' man was thus not so much as a conscious propagandist of new ideas, though inevitably the spread of ideas from the West was assisted by his use of foreign textbooks. Rather, he engaged in equipping students with the necessary linguistic knowledge for them to deal themselves with Western ideas. And nothing could better illustrate his own unabated loyalty to the traditional education he had himself experienced than his steady insistence to his pupils that:

\begin{quote}
It is no use doing Western studies by themselves. As soon as a man stops Chinese studies, it is impossible for him to perfect himself. A scholar of Western learning who has no knowledge of Chinese learning is quite useless.\textsuperscript{145}
\end{quote}

Nevertheless two articles by Shûhei do exist from which it is clear that one particular topic on which he held advanced views
was that of equality for women. Only one of them, however, was published in the Meiroku Zasshi. This article is principally concerned with persuading people of the importance of universal education and of formal instruction outside the home, – a theme dear to Mori as well an obvious one for Shūhei the educationist. At the very end he particularly stresses the importance of education for women and promises a later article on this subject. This article never appeared. What Shūhei did write, was an article on equality for women, which he published, not in the Meiroku Zasshi but in a rival magazine, the Bankoku Sōwa, or International Miscellany.

The Bankoku Sōwa, which commenced publication in June 1875, was a very similar magazine to the Meiroku Zasshi, put out by a group of Western scholars centred round the Keio man, Yoshida Kensuke. Its aim as stated in the first issue, was to publish translations about things of interest in the West, 'not simply to satisfy the hunger of inveterate bookworms, but rather to open the eyes of the man in the street', and to provoke public discussion, which it claimed to be the only way to settle points at issue. It did not last long but seems to have been established in positive rivalry to the Meiroku Zasshi, some three months before it was decided to withdraw the latter.

Shūhei's article was published in Bankoku Sōwa, II (August 1875). It was on the currently vexed topic, over which Mori's Saishōron
had done so much to arouse violent discussion, of rights for women, or more accurately, of the necessity for monogamy. This concept Shūhei takes as self-evident, and he argues the necessity for strict faithfullness in both men and women. It would have been an emminently suitable article for the Meiroku Zasshi, such as it is conceived to be, - the major organ for the propagation of liberal and equalitarian ideals. When it is further born in mind, that it was only one month later that Shūhei, while still apparently President of the Meirokusha, was advocating the withdrawal of the magazine, his contribution to the Bankoku Sōwa increases in significance. Obviously for him at least, the Meiroku Zasshi was not the great organ of the 'Enlightenment' which later historians have claimed it to be.

The case of Mitsukuri Rinshō is remarkably similar with regard to the Bankoku Sōwa as will be seen below. It will also be seen how his writing for the Meiroku Zasshi was in any case but the most minor part of his contribution to the 'Enlightenment'.

Like his 'brother', Mitsukuri Rinshō (1846-1897) ran his own school for Western studies. This was the Kyōgakusha which he opened in 1869 with 30-40 pupils, and it was soon amongst the more famous of such establishments. But he was also much more the typical 'Enlightenment' man, like Fukuzawa, in that he set about introducing new knowledge through his books as well. Rinshō was not an original writer and all his works, even his articles in the Meiroku Zasshi
and the Bankoku Sōwa, were straight translation, from either French or English, but in all the various fields they covered (general history, education, economics, political science and law),\textsuperscript{154} the rationalist, equalitarian and liberal ideas of the Enlightenment are evident.

Rinshō was born in Edo, the son of Gempo's eldest adopted son Shogo.\textsuperscript{155a} Shogo died within the same year, however, and Rinshō reverted to the charge of his grandfather, under whom he later studied Western learning, and by whom he was much loved for his brightness. But Rinshō's Western studies did not lead him, as they had done Shūhei, to any form of medical career. Although he succeeded his grandfather in 1863 as head of the family it was Shūhei who succeeded to Gempo's professional position; and two years prior to this, in 1861, Rinshō commenced employment as Assistant Professor of English (Eigo Kyōjushoku Tetsudainarabi) at the Kaiseisho. From then on he stayed with this institution throughout all its reorganisations until well after the Restoration.\textsuperscript{155b}

This service was broken only once, or rather closely twice, by two distinct but temporally consecutive events. The first was in 1867 when Rinshō went to the International Exhibition at Paris as a subordinate to Tokugawa Akitake, who went as head of the official Japanese delegation. Another future Meirokusha man included in the group was Shumizu Usaburo.\textsuperscript{156} After the exhibition
they toured around Europe. The tour was interrupted, however, the following year when the order went out for all Bakufu retainers to return home on account of the unsettled political position. Rinshō must have been back by mid-year, for in 1868.6.18 he was summoned by the temporary military government at Edo, the Chindaifu, to resume his duties at the Kaiseisho. But the school was shortly closed because of the fighting, and Rinshō's work there was thus interrupted for the second time until the Kaiseisho was reopened in 1869.1.17.

As well as being a teacher, Rinshō was also employed by the Bakufu as translator. (It was of course as a translator that he accompanied Tokugawa Akitake.) Rinshō was a senior translator under the Commissioner for Foreign Affairs, and immediately after the Restoration, in 1868.9.3, he was appointed to the equivalent post, under the new government, of Translator First Grade to the Foreign Department (Gaikokukan Ishidai Yakkan). Rinshō's skill in both English and French was highly appreciated by the new government. In addition to the Foreign Department, he also served the Departments of Education and Justice and his work came to be much praised by Ōkuma Shigenobu. One of his earliest appointments with the Mombushō had been as Assistant Schooling Investigator (Gakko Torishirabe Goyōgakari), in which capacity he sat on the (School) Systems Investigation Committee (Seido Chōsa-Kyoku) along with Kanda, Katō and Mori. Then in 1870 he was appointed to the Sōnin rank of Hanji in the Department of Justice, and by the time of the Meirokusha
he was head of the translation bureau there.\textsuperscript{159}

We may now turn to Rinshō as an 'enlightenment' writer. Undoubtedly he is best remembered for his extensive translations from the French legal codes. The new government, as part of the program to unify the state and in order to remove some of the objections which prevented abrogation of the unequal treaties, very soon set about compiling a systematic code of law along Western lines. The first real attempt in this fashion was commenced in 1870 under the direction of the then Minister of Justice Etō Shimpei,\textsuperscript{160} who urgently insisted on the need of a formal civil code. The first civil code committee thus met from September 1870 to August 1871 and worked on what was to all intents and purposes a straight Japanese version of the French \textit{Code Civile}.\textsuperscript{161}

This translation was done by Rinshō. A sense of the urgency with which the task was regarded is explicit in Etō's reported request to Rinshō that he produce a translation as quickly as possible "never minding mistakes" with the intention that it should be promulgated as it stood, simply substituting the word 'Japanese' for 'French'.\textsuperscript{162} This plan naturally did not eventuate, and the first Japanese civil code, the so-called Old Civil Code, was not promulgated until 1890, after prolonged and repeated deliberation.\textsuperscript{163} Nevertheless, the substantive basis for all these deliberations was Rinshō's translation. And he thus played a most significant part, by making available to the drafters of the new Japanese laws this
solid basis of foreign thinking on the subject. Rinshō was first ordered to work on the French codes in 1869, and by 1876, he had brought out translations of the Civil, Criminal and Commercial Codes, of the Codes of Civil and Criminal Procedure and of the Constitution. In the course of this work Rinshō had per force to do the same service for law as did Nishi for Philosophy, namely to coin a whole host of new words to express unfamiliar terms and concepts in Japanese. He thus had a lasting influence on the modern language. It was in fact he who first used the word 'kempō' in the modern sense of 'constitution'.

Although Rinshō's law translations were of great service and interest in legal circles, and were brought out as books in their own right, it may be doubted that they were otherwise widely circulated. And if indirectly they exerted an immense influence on the life of every Japanese, they could not rank as popular reading, either in fact or intention, as did some of his other translations. For his activities were not by any means confined to law and he also produced a number of translations on other important themes for the Department of Education.

Rinshō's work for the Mombushō was a natural outcome of his employment at the Kaiseisho which soon came under the department after the Restoration. And probably his most widely read book was Taisei Kanaen Kummō, or Western Moral Instruction, which from 1872 was widely used as a primary school textbook in ethics. This
was a compound translation from a number of French and American works, and was typical of the early Meiji ethics textbooks, which, in the first reaction against Confucian learning, tended to be based entirely on Western sources. Rinshō's was one of the most popular of such works, and an abridged edition, revised to make it 'more suitable for Japanese conditions', was brought out in 1873 under the new title of Domō Oshie no Michi Suji, or Essentials of Moral Knowledge for Children.

It cannot always be said for certain which of Rinshō's translations were direct commissions from the Mombushō and which were the result of his own interest and needs. Gakkō Taïron, published in 1874, was a translation of a treatise on all aspects of school management and is likely to have been done at the request of the Mombushō. The same could be said of Kyōdo Setsu (1873) which was a translation of the entry under 'Education' in Chambers Encyclopaedia of 1859-68, and which was later incorporated as one of the volumes of the Mombushō's Encyclopaedia (Hyakka Zensho). But having his own private school, as well as being a government employed teacher, Rinshō was naturally personally involved in all practical problems of education. Thus his needs alone may be sufficient to account for the several other school texts he translated, apart from those used for Taisei Kansen Kūmō above. One such was Fukkoku Seiten, a translation of a French secondary school text on French law, which he did together with Ōi Kentarō. It is known that in
his school he used an English language school history text titled *A Compendium of Universal History: Modern*, and it is very likely that this served as the basis of his *Bankoku Shinshi*, an outline history of the world since the French Revolution, which he published in three parts between 1871 and 1881. Still another school text, Caspar Hopkins' *Manual of American Ideas*, appears also to have been used as the basis of his *Bankoku Seitai Ron*, or Political Systems of the World, of 1875.

The Western books so far mentioned as Rinshō's sources are all obscure and at a rather simple level, but he also turned his attention to substantial works by more famous authors. His very first effort, in 1869, was a translation, in collaboration with Ōi Kentarō and Yanagawa Shunsan, of *Elements of Political Economy* by A. L. Perry. In 1874 he headed a team which translated for the Department of Justice Kent's *Commentary on International Law*, and in the same year he published the first part of his translation of Moreau de Jonnes' *Eléments de Statistique*, which he completed in 1877. He must thus, like Sugi, be credited with considerable importance amongst the introducers of statistics to Japan. In economics his choice of Perry's book is interesting as an example of one of the books which argued for free trade, of which Kanda was also such a staunch advocate.
Further illustration of Rinshō's progressive outlook is given especially in his articles for the Meiroku Zasshi and the Bankoku Sōwa. For although these too were all translations, the very fact that he published them indicated approval of the ideas expressed. And they form altogether an excellent illustration to Blacker's discussion of the nature of the 'Enlightenment Movement' as a new attempt to introduce spiritual values rather than as before merely mechanical techniques, and based on the writings of such people as Mill, Smiles, Buckle and Guizot:

It was thus in qualities of mind and spirit, rather than in material objects and techniques, the scholars now decided, where lay the essence of the 'civilisation' which Japan must at all costs learn from the West.\(^{176}\) Rinshō's first article for the Meiroku Zasshi is taken from an English version of Montesquieu's *De L'Esprit des Lois*, on the influence of climate and national character and prosperity, with specific reference to the spirit of freedom.\(^{177}\) The other two are concerned with essentially related problems of 'liberty' and the 'advancement of civilisation', the latter being taken from Buckle.\(^{178}\) The article on liberty,\(^{179}\) starting with the etymology of the word, works up to a statement of the necessity for a popularly elected assembly in the spirit of Mill, though it is not clear where the translation was taken from.

The three articles for Bankoku Sōwa show a similarly advanced spirit.\(^{180}\) The first as a translation of the French republican
constitution of 1875; the second, arguing that the government is something distinct from the state, firmly advocates the revolutionary right of the people to overthrow any government which does not act fairly in their interest; and the third, adapted from Arthur Helps' *Thoughts Upon Government*, strongly argues for the freedom of the press. 181

It is clear enough from the above account that while Rinshō was a leading 'enlightenment' writer, his contribution to the 'Enlightenment' *via* the *Meirokusha* was fractional. And it is of interest to ask why. No final answer can be given but we may look first at the *Bankoku Sōwa* articles last mentioned. What is particularly interesting about these is not so much their progressiveness as the very fact that Rinshō chose to publish them in the *Bankoku Sōwa*. It has been mentioned how the *Bankoku Sōwa* appears to have been established in rivalry with the *Meiroku Zasshi* and it is thus all the stranger that two of the *Meirokusha* men, one of them the last president, and the other, one of the foremost 'enlightenment' translators of the day, should have written for it.

In truth, Rinshō was not actually a member in 1875: he had left the society quite early on. 182 But that in itself is significant. For if the *Meiroku Zasshi* was indeed the principal organ of liberal propaganda it is assumed to be, it is unclear why Rinshō, so demonstrably liberal in outlook, should have abandoned it. To be sure, the reason he gave for leaving was ill-health, 183 but this
ill-health proved no impediment to his other activities. In fact 1874 was his most active publishing year, not only during the 'enlightenment' period, but for his whole life.\textsuperscript{184}

Rinshō's last article in the Bankoku Sōwa, arguing for the freedom of the press, would have been particularly apposite to the Meiroku Zaseki. For it was over this very issue that the magazine foundered, it being voted by the members on 1 September 1875 to withdraw the magazine in the face of the stringent press and libel laws.\textsuperscript{185} One can only speculate on the real reason why Rinshō left in the first place and why he never came back, despite Mori's wish that he would 'shortly get better and return to the society'.\textsuperscript{186} There was possibly some personal antipathy involved. Or perhaps it was due to his association with Fukuzawa, who, as has been seen never took to the Meiroku Shasha idea with any enthusiasm. Certainly his 'brother' Shūhei was a very good friend of Fukuzawa's and could have been influenced in this way; and the whole Bankoku Sōwa group, whilst it consisted of other ex-Kaiseisho men was centred round Yoshida Kensuke who, as already noted, was a Keiō man.\textsuperscript{187} At all events, the fact remains that for Mitsukuri Shūhei and Mitsukuri Rinshō, the Meiroku Zaseki was hardly of great significance; and particularly in the case of Rinshō, this fact necessitates some downward reassessment of the Meiroku Shasha's importance for the Enlightenment Movement overall.
The stay-at-home **Yōgakusha**: Nishimura Shigeki, Sakatani Shiroshi, Kato Hiroyuki, Kanda Kōhei and Sugi Kōji

Nishimura and Sakatani are each in their own way figures of considerable importance within the *Meirokusha*, - Nishimura as one of the two principle founders and more frequent contributors, and Sakatani as the third largest contributor to the *Meiroku Zasshi*. In dealing with them the angle of attack upon the established reputation of the *Meirokusha* is changed, and is qualitative rather than quantitative - that is, concerned more strictly with the content of the *Meiroku Zasshi* articles. Previously it has been argued that what the members contributed to the *Bummei Kaika* Movement through the *Meirokusha* was fractional compared with what they contributed as individuals outside the society; and thus, that it is quantitatively impossible to regard the *Meirokusha* as the leading introducer of progressive Western ideas in Japan. In the case of Nishimura and Sakatani, it will be argued that what they wrote for the *Meiroku Zasshi* was neither essentially progressive nor even an attempt to introduce Western ideas at all.

This change of emphasis is principally because of the peculiar position of Sakatani, the Confucianist, who apart from poetry, published little else than what he wrote for the *Meiroku Zasshi*. In itself, this would be insufficient ground for the different angle
of attack, except that after Nishi and Tsuda, he was the most prolific contributor to the magazine, \(^{188}\) and must thus be admitted to have had a considerable influence on the tone of the magazine. Sakatani though he knew no foreign language was widely read in literature on the West in Japanese (much of it translation from Western authors) and was convinced that there was much that Japan could profitably learn from the West. By and large, however, he would go only a little further than Sakuma Shozan's *Toyo Dōtoku: Seiyō Gijutsu*. The premises and style of his argument were invariably and firmly Confucian, and the way in which he used his knowledge of the West was solely to cite authors and examples to support essentially Confucian arguments.

Apart from his technical ability in foreign languages, very much the same can be said of Nishimura, and it is for this reason that the two are here taken together. Nishimura, of course, is a far more important figure in his own right, but less space is devoted to him here, partly because there already exists a good English study of him \(^{189}\) while nothing (for reasons outlined below) has been written on Sakatani and partly because of the superior importance of Sakatani for an assessment of the *Meirokusha*. Nevertheless, Nishimura was important too, and in fact both the qualitative and the quantitative arguments are applicable to him. He thus acts as a convenient bridge from the discussion of earlier members to that of Sakatani, and is taken first.
In the sense that he recognised the need for greater knowledge about the West, and to the extent that he wrote a number of books and papers (principally on Western history) to satisfy this need, as well as later being superintendant of the Mombushō's Compilations section which supervised the production of numerous important works introducing 'Western' knowledge - Nishimura has a claim to be recognised as one of the principal Meiji 'enlighteners'. Nevertheless, both the motives for which he studied the West, and the use to which he put his knowledge of the West, had their origin in a wholly traditional outlook and intention. But before discussing the nature and tone of his 'enlightenment' writings, the latter may be listed, and the career which led to their production outlined.

During the Bakumatsu period Nishimura was an important advisor-administrator for the Hotta family, and engaged extensively in the production of memorials and recommendations on matters of national importance. This influential position of Nishimura's was by virtue of a combination of three main circumstances: i. the position of his lord, Hotta Masayoshi, as head of one of the more important Tokugawa branch houses, and a member (and from 1857, head) of the Rōjū (Senior Council); ii. his family's traditional position as senior administrators for the Hotta in Sano; and iii. his own native ability.
By virtue of his education, Nishimura was well aware of, and by virtue of his later position was brought into direct contact with the problem of foreign incursion. Like Kato, his first Western studies were military ones - and under the same teacher, Sakuma Shōzan. Prompted by the latter, during the fifties he expanded his interests and applied his steadily increasing mastery of Dutch to the study of such topics as geography, navigation, trade and manufacturing. From 1861, he also commenced English under Tezuka Ritsuzō - the teacher likewise of Kanda, Tsuda, Nishi and Sugi.

These studies prompted him both to translation and the redaction of short essays of his own, and he drew from his knowledge of the West for his various memorials. By the time of the Restoration, along with several of the Kai-seisho men, he was one of the best informed students of the West.

As in the case of Mori, one of the earliest works which had interested him in Western studies was Hayashi Shihō’s Kaikoku Heidan and as early as 1864 Nishimura published a work of translation on the same theme titled Bōkai Yōron (Essentials of Coastal Defence). He had done a considerable amount of translation by 1868, including a general world history (Hyakudai Teiran [Survey View of the Ages]) but it was not until after the Restoration that he published anything of note. Then in 1870 he published Bankoku Shiryaku (Short History of the World) and the first part of his edition of Yōki Shiryaku.
(Outline World Geography). Both of these were widely read and influential works and *Iochi Shiryaku* has a particularly high reputation, having been called by Nishimura himself one of the three most important *Meiji* 'enlightenment' works.  

(190) It should be noted however that Nishimura himself only wrote the last two sections of twelve and these were not published until 1879.  

He followed this up the next year (1871) with a Chronology of Western History (*Seihiki Nempyo*), and the year after that he published a revised version of *Bankoku Shiryaku*, which is ample testimony to its popularity. Then he branched out into other fields and published two works on economics, in 1873 and 1874, one on ethics in 1874, one on the history of education in 1875, and also in that year the first of a series of thirty parts of a general history titled *Taisei Shikan* (History of the West), and which appeared over the next five years. It will be noted that much of this was during the *Meiroku-sha* years (1874-5). Furthermore, when it is taken into account that he was also a regular contributor to the *Yōhōsha Dan*, a magazine of a very similar type to the *Meiroku Zasshi* which was published from April 1875, it is clear that in Nishimura's case too, his activity within the *Meiroku-sha* was but a small portion of his 'enlightenment' work.

When Shively then says that Nishimura 'made a reputation as an enlightener, first through the publication of his translations
and later through his participation in the Meirokusha, three points may be made in qualification of this statement. The first of these which will be returned to at the end of the discussion of Nishimura, may be stated briefly here and is that in so far as Nishi's reputation as an 'enlightener' stems from his membership of the Meirokusha, this is due as much to the reputation of the Meirokusha (whether true or false) as to the content of his articles in the society's magazine; The second one, a minor one, is self-evident from the above discussion, namely, that Nishimura's translations and his membership of the Meirokusha (as well as of the Yōyōsha) were essentially concurrent phenomena of the early and middle seventies and not consecutive; The third point, which leads directly into a discussion of the content of Nishimura's writings, is that it is problematical how far Nishimura can be called an 'enlightener' at all, except in a rather restricted sense discussed below. Shively's paper is in fact devoted to answering precisely this, although he poses the problem in slightly different terms. He sets out to explain why Nishimura apparently changed from a progressive 'enlightenment' stand in the '70s to a reactionary anti-Western one after the late '80s. Although Nishimura had been one of the pioneers in the enlightenment movement of 1873, we find him increasingly associated with conservative and even reactionary movements, not only in moral education,
but also in his opposition to the Westernization policy and treaty revision plans of the government in the late 1880's. Nishimura's dual role, apparently contradictory, as enlightener and reactionary, suggests that he either underwent a major change in his thought, or else that he was inconsistent.

Shively then proceeds to answer this by an entirely satisfactory demonstration, based on Nishimura's writings, that throughout his life his ideas were wholly consistent, and that he was never in fact either a wholly committed Westernizer or a reactionary Confucian bigot; but that he both accepted the need for modernization, recognizing that the West could to a degree provide useful models for the process, and also retained a world-view firmly grounded in Confucian principles. Indeed, Shively sees Nishimura as a paradigm of the Meiji conflict between traditional and modern:

...Japan in the process of modernization was a curious blend of tradition with Westernization. Nishimura's was perhaps an extreme case in point, for in his activities as a student of the West, he kept feudal values as his guides and never lost the essentially Confucian world-view.

Nishimura used his knowledge of the West as a quarry, not of new Western ideas and theories about political structure, social relationships and so on, but of illustrative material to lend authority to his already preconceived ideas which were of a traditional mould:

...he drew selectively from Western materials for examples, precedents and illustrations to support his basic premises about what he considered the proper moral principles for Japan.

And again:

...Nishimura's procedure was to build from a set of Confucian attitudes, eliminating only those which he considered no longer suitable, and drawing on the West for elements which would supplement and support, but not be in conflict with his basically Confucian scheme.
Shively, however, despite his convincing proof of the stabiility and uniformity of Nishimura's ideas, still seems to a degree to remain bound by the terms in which he has (almost inevitably) posed the problem: why did Nishimura change from 'enlightener' to reactionary? He talks at times as if there were such a change. Thus:

[Nishimura] was a pioneer in the modernization of Japan in this period [The first decade of Meiji], but this cannot be said for the remainder of his life. It became increasingly evident that he was not in the main current of the times in particular after 1876 when much of his activity shifted to insisting on moral reform as the first step in modernization.

But 'moral reform as the first step in modernization' was precisely what Nishimura was already stressing regularly in his Meiroku Zasshi articles, as will appear in the ensuing discussion of these, which at the same time gives further confirmation to Shively's thesis of Nishimura's constancy.

It will be helpful initially to give an outline of the basic elements of Nishimura's thought, indicating both his essentially Confucian preoccupations, as well as where he diverged from traditional Confucianism. The first element (and the cornerstone of his thought structure) was the conviction that morality is the absolute and essential basis, in the first place for individual personal conduct, and hence by extension for the organization of society and conduct of government. Nishimura had the typical Confucian faith in good (i.e. virtuous) administrators rather than good administrative structures, in people rather than institutions; The second, a rider on the first, was the stress on individual morality
as the essential first step in a chain leading to national morality (based on the argument in the Ta Hsieh that if the individual is moral [well-governed], the family will be moral; if the family is moral, the province will be moral; and if the province is moral, the whole country will be moral);
The third, a development of the second, was the insistence on the particular need for individuals in high positions to practice morality, since their behaviour acted as a model for their inferiors;
And the last, implicit in the third, was the acceptance of class inequality as something given and absolute. And this was further extended to cover inequality of the sexes.

Nishimura diverged from traditional Confucianism in four ways:
The first, a general difference from which the other more specific differences all sprang, was simply that he did not recognise Confucianism as the absolute, immutable and water-tight system which its more hidebound adherents proclaimed it to be. He recognised it as being capable of (and indeed requiring) modification in accordance with the exigencies of the time;
The second was that he recognised the idea of inevitable progress in world history;
The third, that he recognised the paramountcy of reason as the determinant of what modifications to Confucianism were needed; And the fourth difference was that he held necessary empirical investigation (as providing the objective data on which reason could work), as well as the practical application of the knowledge
so gained.

In effect, what Nishimura did was to accept the ethical content along with much of the concommitant social organization of Confucianism, whilst recognising the need and ultimate inevitability of modification of the political order towards greater popular participation in government. But in his view it was only the realization of the former, through an emphasis on right moral training, which would enable the latter to be successfully accomplished. This stress on morality is a constant theme of his *Meiroku Zasshi* articles.

His article in the third issue of the *Meiroku Zasshi*, *Chingen Issoku* (A Point I would like to make), illustrates well both his fundamental concern with morality and the way in which he used his knowledge of Western history to illustrate his ideas:

> When I read Western history, there are some things I deeply admire and others which make me equally apprehensive. At the birth of Ancient Greece, her people were robust of health, firm of character, and deeply patriotic. Thus were they able to break their great enemy Persia and give light to all the countries around. From then on their country became wealthy; the people advanced daily in knowledge; and their arts and crafts reached the height of refinement. Subsequently, however, their national morality [customs] collapsed and extravagance, licentiousness, frivolity and deceit became prevalent... and finally they were conquered by the Romans.
> And then the same with Rome. In the early days her people too were frugal and robust... and they were able to advance their mighty armies, attacking both East and West, and caused the whole world to fear their might. As the wealth and power of the country grew, her people too rivalled one another in their skill and knowledge.... But then the morals of the people declined greatly. They changed their frugal and hardy customs and became a vulgar mob, licentious and debauched, proud and haughty, thieving, superficial, false and crafty. And finally they in turn were overthrown by the
German tribes. Thus it is clear that we can regard frugality and hardihood as good medicines for promoting the rise of a state, and licentiousness, luxury and frivolity as poisons which bring it down.

... And whilst arts and crafts may be a means to ornament peace, they are not the means of maintaining the country. The only thing which can maintain the country is the spirit and conduct of the people. 204

Several apt quotations may be taken from the Meiroku Zasshi articles to illustrate Nishimura’s insistence on the need for betterment of morality as a necessary prerequisite to what he freely confesses to believe is the best style of government—republicanism. A large proportion of his Meirokucho writing in fact deals with political matters. In the most important of these, Seitai Sanshu Setsu (Theory of the three Forms of political Organization), a lengthy article in two parts comprising most of Meiroku Zasshi XXVIII, he starts out with a classification of what he sees as the three principle forms of government:

It is commonly accepted that the three forms of political organization are: I. Despotic Monarchy; II. Constitutional Monarchy; and III. Republicanism. I would like to categorise these three forms respectively as: traditional government, government based partly on tradition and partly on reason, and finally government based wholly on reason. 205

Then in part two he continues:

Now government on reasoned principles [republicanism] is certainly the most perfect form of state. But to this perfect form of state, only a perfect people is suited. And what do I understand by a perfect people? I mean one which has a deep love for its country; which devotes itself wholeheartedly, each to his individual task; which harbours no feelings of jealousy, nor any spirit of arrogance; in which everyone is prompted by deep loyalty to help everyone else; and whose relationships are governed by justice and morality. 206
The identical concern is apparent in an article in *Meiroku Zasshi* XXXI, devoted explicitly to arguing for the identity of morals and government, *Shūshin [to] Kuni [o] osameru [koto wa] futatsu [no] Michi [ni] axasu [no] Ron* (Argument that Morals and Government are not two separate Ways). The following excerpts from this article illustrate both this and the remaining aspects of his Confucian thought listed above (apart from the matter of sexual inequality):

There are people who regret the fact that government and the learning of the Chinese Confucianists separated and went different ways. What I would like to suggest is that it is not sufficient deeply to bewail the separation... of learning and government, and that what we should really deplore is the division between...morals and government. In the Great Learning there is explained the sequence of [Individual] morality leading to a well ruled household, from this to a properly governed state, and from this again to a world at peace. For both Confucius and Mencius therefore, the basis of the state was the family and the basis of the family was the individual (and it would be superfluous for me to add that thus the foundation for ruling the country is the morals [of the individual]). In the days when they respected the teachings of Confucius and Mencius, our people believed that the way in which they could best... govern the country was through morals.... But since the Restoration the whole style of learning has been transformed, and the teachings of Confucius and Mencius have already declined, although European science has not yet fully come in, so that at the moment it is like when the sun has set and the moon has not yet risen. Thus those who run after worldly benefits regard the teachings of Confucius and Mencius as trivial.... And to want to reform this pack through their teachings is quite pointless since they have already rejected them. And so I shall rely on the ideas of Western scholars in the following to demonstrate that morals and government are not two separate things.

... The American, Dr. Wayman[?] says: morals are the basis of right government.... The English scholar Bentham says that no good political act can be morally bad.... Thus both [Confucianists and scholars in the West] have the same ideas about what is good and what is bad.

...
Recently the high officials and aristocrats have laid no restraint on their private actions and have become objects of ridicule to intelligent people.

... The good or evil of a man's private actions affects him alone, and does not extend to others. But how can intelligent men stop here? These high officials and aristocrats are the model for the people. Did not the ancients say that what is favoured by the upper will be adored by the lower?

... What I would most ardently like to see is the high officials and aristocrats as a group being aware that their morals are the basis for ruling the country....

Nishimura did not contribute directly to the argument on women's rights, but his attitude is clear enough from passing references, such as that in his discussion of the meaning of the word 'rights' (kenri) in Meiroku Zasshi IV. He divides rights into eight separate categories of: Natural, Superimposed, Transferrable, Non-transferrable, Absolute, Expedient, Individual and Universal. And Superimposed Rights he describes as:

...the rights of a ruler in respect to his subjects; of a general in respect to his soldiers; of a man in respect to his wife....

The inference is plain. And whilst he admits that such rights have no absolute sanction, he is still quite ready to accept them as socially valid, simply because they exist:

The status of a ruler, a general, a man or his wife, is something originally decided by men, and the various rights which depend upon the respective status are not Natural but Superimposed Rights. However, in human society these are no different in their value from Natural Rights.

From the foregoing it is sufficiently obvious that Nishimura was very far from being an out-and-out Westernizer and that, on the contrary, his values were essentially traditional. This is not
entirely to deny him the rôle of an 'enlightener'; the significant ways in which he also diverged from Confucianism, as outlined above, can be equally well documented from his *Meiroku Zasshi* articles, whilst his frequent references to Western history could only serve to spread general factual knowledge about the West (although that, of course, was not his cardinal aim as has been made clear). And if he had the traditional Confucian scorn for the unlettered mob, and faith in the efficacy of the example of moral leadership, he was still concerned that the mob should be educated, and he wrote articles both preaching this and practising it. 

Nevertheless, this very concern with educating the mob was within the Confucian framework of reference, and the accepted view of the overall modernity of the *Meirkusha* must be modified accordingly.

So different indeed are the basic tenets behind the objectives of Nishimura and of Mori, who was a Westernizer, that it is difficult to understand at first how they could ever have felt that they had common ground. But the clue to this may perhaps be found in a last quotation from Nishimura, who had the following to say on the meaning of 'civilization' (*Bummei Kaika*):

> Thinking now about the meaning of the word 'civilization', my thoughts turn in no way towards the authority, or wealth, or power of a people, but only to the personal character of individuals and the form taken by group relationships.

[Here follows supporting evidence from Mill and Gulzot]

... Now although it is true that civilization is manifested in both the group relationships of the whole and in the individual, the fundamental thing is the raising of the quality of the individual, and it is from there that you advance to the group
relationships of the whole. But by what methods are we to raise the quality of the individual? There is no other way to attain this than through good education. The most excellent tool for the promotion of civilization is a combination of the two basic essentials of extending learning and refining conduct [morality].

Here we may recall Mori's aim in founding the Meirokusha:

'... to promote the advance of learning and... establish a pattern of morality.' It was seen earlier that what Mori meant by this was practical learning about technical matters and sexual morality. These were rather different from what Nishimura had in mind, but the superficial resemblance of their two statements is readily apparent, so that they could well have imagined a community of ideas. But although they spoke the same words, it was not the same language.

We may return finally to the first of the comments prompted by Shiveley's statement quoted above, that Nishimura 'made a reputation as an enlightener, first through the publication of his translations and later through his participation in the Meirokusha.' This statement is in fact a segment of a vicious circle, for on the one hand Nishimura's fame as an 'enlightener' rests partly on his membership of the Meirokusha, but on the other hand it is the fame of the Meirokusha which depends partly on the membership of the 'enlightener' Nishimura. Shively himself, however, breaches the circle by his demonstration of the true nature of Nishimura's 'enlightenment' writings, of which demonstration the above discussion of his Meiroku Zasshi articles furnishes still further illustration. Nishimura was not a Westerniser, and this fact must detract from the reputation
of the *Meirokusha*. Shiveley's statement may be taken as an example of the feedback which has resulted in many other cases too from the initially inflated reputation of the *Meirokusha*.\(^{213}\)

Sakatani Shiroshi; Introductory.

Turning now to Sakatani, it will be seen that his case provides even stronger evidence than Nishimura's for the need to reassess the 'enlightenment' rôle of the *Meirokusha* as a whole. The reason for the need to devote particular attention to Sakatani, as mentioned above, is his very large contribution to the *Meiroku Zasshi*, and this point is laboured here because up to now in all discussions of the *Meirokusha* scarcely any attention has been paid to him. Ōkubo Toshiaki, for example, in his section of the *Nihon Jimbutsumi Taikei* (Outline History of Japanese Personalities) V,123-153, which is devoted specifically to the individual members of the *Meirokusha* accords to Sakatani no more than a passing reference (p.128). Nor is he allotted any space whatsoever in the most recently issued collection of writings by the men of the 'Enlightenment'.\(^{214}\) The reason, very simply, is that Sakatani was not an 'enlightener'. But the size of his contribution to the *Meiroku Zasshi* makes it impossible to ignore him in any assessment of the *Meirokusha* as a whole.

Sakatani is without doubt the rogue star of the *Meirokusha* galaxy: apart from being the oldest member\(^{215}\) he was also the only one with no knowledge of foreign languages; he made no attempt to
introduce (or discuss) new and specifically Western ideas as such, and his *Meiroku Zasshi* articles all bear an indelibly Confucian stamp. He even seems to have felt himself that he was somehow in that company under false pretences. Although he has so far been labelled here as simply a Confucianist, it is in fact more precise to call him a traditionalist, for his ideas were a synthesis of both Confucianism and National Learning (*Kokugaku*) - a common enough mixture. Thus in addition to all the Confucian elements as described above for Nishimura, and taking precedence over them, we find in Sakatani's thought the dominant ideas of *Kokutai* and *Kōtō* - the unique form of the Japanese state and the continuous line of emperors.

To say that Sakatani knew no foreign language, was a traditionalist, and was not an 'enlightener' does not mean, however, that he was against change, espoused *jōi*, and had little knowledge and less love of the West. On the contrary: Sakatani was widely read in the available Japanese literature on the West, warmly advocated the opening of the country during the *Bakumatsu* period, and once the new era had opened, was amongst the more insistant advocates of parliamentary government. Nevertheless, Sakatani is very far from contributing to any justifiable reputation that the *Meirokusha* may have as a progressive, Western oriented group. His conception of ethics and human relationships was solidly Confucian; his use of Western history, just as with Nishimura, was invariably to point or underline a traditional moral; and his arguments for representative government (itself of a very limited kind, as will be seen) were not based on
any conception of popular or natural rights, or of individual freedom, but solely and firmly on the grounds that this was the best and only way to preserve and strengthen the Kokutai.

Sakatani was thus a realist of the same calibre as Nishimura: the edifice of his thought was constructed with traditional bricks, but he did not feel thereby constrained not to look out of the windows. Blacker's work on the 'Enlightenment' paints a startlingly clear picture of the contrast between the old (Confucian) learning and the new (Western) learning. Sakatani, as discussed below, was one of the numerous figures who represented intermediate stages between these two sets of ideals. If anything, he was more traditional than modern, and his membership of the Meirokusha is of all the greater interest for that.

Life and Thought of Sakatani.

Sakatani, in conformity with the general Meirokusha type, was born on the Bakufu side of the pre-Restoration fence, had the customary predominantly Confucian education, became a school-master and subsequently a bureaucrat in the Meiji government, and had a long-standing interest in Western studies (though one which remained unfulfilled apart from his membership of the Meirokusha). But here the similarities end; and it is the lack of any Western training or experience which is the great dividing line between Sakatani and the other members of the Meirokusha.
He was born in Bitchū (modern Okayama) in 1822.11.17. His father, Ryōsai, was a commoner and the traditional family business was sake-brewing. But Ryōsai had abandoned this and achieved some degree of status by employment first under the Jito of Natsukawa and subsequently as secretary to a touring magistrate based on Osaka.

Sakatani made an inauspicious start to his formal education in 1827 when his mother sent him to his father in Osaka. Here he entered the school of Okuno Shōzan for instruction in reading the Four Books, and did not impress his master with his ability. Okuno pronounced him a fool who would never make much progress in this field. However, his second master, Ōshio Heihachirō, was more confident of his talents, and his confidence proved justified on Sakatani's removal to Edo, where he followed his father in 1832.

His teacher in Edo was Sakaya Seikai, a former pupil of Satō Issai at the Shōheikō, and a personal friend of Ryōsai's. Under Sakaya his studies reportedly progressed rapidly over the next five years. Then in 1837 his father died and he returned with his mother to his native village of Kumyō. His mother seems never to have recovered from her husband's death, and this was to have an important influence on Sakatani's career.

The following year he returned to Edo to resume his studies, this time under Koga Dōan, an official Bakufu Confucianist, under whom he now made quite outstanding progress. Dōan was a strict teacher and not given to excessive praise, thus the fact that he named Sakatani one of his two best pupils and appointed him a teacher was no
inconsiderable tribute, and Sakatani's growing reputation is said to have caused his old master Okuno some chagrin over his original judgement. Sakatani was also a great traveller, and it is on the basis of his Chinese style poems which he wrote in traditional celebration of his journeyings that he achieved a growing literary reputation. Apart from a period of well over a year at Kumyō, during which he was probably looking after his mother, Sakatani spent almost a full decade with Koga, and it during this time that he struck up a firm and lasting friendship with Mitsukuri Shūhei, who came to Koga's in 1843. It was most likely this friendship which later provided Sakatani with his entry to the Meirokusha.

Koga's death in 1847 signalled the end of Sakatani's formal instruction, and having wound up his master's literary affairs, he returned home to Bitchū about May. He was not to see Tokyo again for some twenty years, during which time he pursued the career of a teacher and educational reformer, achieving a considerable reputation by his work, first in Bitchū and later in Hiroshima.

It was on his return to Bitchū that his interest was first aroused in Western studies by such people as his friend Kusaka Makoto and his father-in-law, Yamanari Tainen. By 1849 he was anxious to return yet a fourth time to Edo to embark on a proper course of Western studies, and he had in fact made the journey as far as Osaka before his plans were brought to nought by news of his mother's sickness. He returned at once in order to nurse her, and remained faithfully with her although it meant not only giving up the prospect
of Western studies but also refusing several other good opportunities of employment. In later life he was to say how he 'always looked back on this as the bitterest thing in my life,' and although from now on he read eagerly among Japanese works and translations on the West, he never overcame the gnawing regret at his lost chance to study Western languages, and several of his Meiroku Zasshi articles are prefaced with an apology for having only second-hand knowledge of the West via translations.

To support himself and his mother Sakatani set up a small private school in 1851, and his work here very soon came to the notice of the local Daikan who was concerned at the general lack of educational facilities in the area, and having obtained permission and funds for a larger establishment, he persuaded Sakatani to head the same. Sakatani moved to the new building in 1853, and this was the start of the famous Kōjōdō, where he taught for most of the next fourteen years until the Restoration, and through which he achieved a very considerable reputation.

From the start the school was well attended. As its fame grew it attracted students from all over the country, and to such an extent that it could not cope with them all. It was, of course, an orthodox Chu Hsi Confucian school and every morning were recited the precepts first bequeathed by Chu Hsi to his own school in Kiangsi, the Pai-Lu Tung Shu-yilan (Hakurokudō Shoin). But this was far from being accompanied by any scorn for Western learning. Sakatani did not take the traditional attitude of regarding it as
'empty learning' (kyogaku), but went to great lengths indeed, to impress upon his students the necessity of studying the best in both the traditional and the new Western styles of learning. But although there was truth in both, naturally Eastern learning was still immeasurably superior since it was concerned with more fundamental things. His attitude in this was not unlike Sakuma Shōzan's.

For Sakatani as a good Confucianist, learning was all-important in life. It was not a fragment or separate compartment of life as it seemed so clearly to be regarded in the West, but embraced the whole of life. This, not in the sense of mere knowledge being the whole of life, but of all life being an exercise in learning; in other words the very antithesis of mere academicism and dry book learning. Not that he regarded Western learning as just dry book learning: he was only too fully aware of its immediate practical value. On the other hand, this was its only value, in so far as it could tell him nothing about the basic essence of the universe, or Ri, the fundamental nature of things. Clearly, however, Western science had hit upon certain aspects of truth, which could save Confucianists much of their impractical theorising about Ri which was insufficiently based upon hard physical facts. It was in this propensity to kūrī, empty ideas on Ri, that Western learning could rectify the balance. In fact both types of learning were equally essential one to the other. 'The Westerners' said Sakatani, 'are unaware of Ri' but there knowledge of minute facts and details he characterised as 'incomparable.'228 Here certainly is Sakuma's idea
of Eastern morality and Western techniques. Sakatani, however, did go beyond this simplistic outlook, and recognised that the West was concerned with morality too. In one Meiroku Zasshi article he talks of 'the insulting argument that teachers of religion and the Chinese Classics invariably propound that [the Westerners] lay stress on implements but do not value morality.' 'I believe on the contrary,' he continues, 'that it is just because they do value morality that they also value implements.' Western morality, however, was of different origins and unsuitable for the unique conditions of Japan. Nevertheless, the Westerners' techniques and implements could still be of service for Japan while she upheld her own brand of morality.

Thus it can be seen how Sakatani, as mentioned in the introduction to this section, was at an intermediate stage between the out-and-out traditionalists and the Westernisers. He was amongst those more traditional-minded men who nevertheless prepared the way for the enthusiastic and uncritical acceptance of Western learning in the '70s. There was, of course, a considerable number of otherwise orthodox Confucianists who were very ready to recognise the value of Western studies. Not every Confucianist was a Motoda Eifu - and both Sakatani and Nishimura were amongst those bolder spirits who were prepared to recognise truth wherever they found it. But they were only at an intermediate stage, and this recognition of truth in Western learning did not involve any wholesale transfer of allegiance, and what they attempted to do was to absorb the new truth into the already existing value system which they still
recognised as valid. In discussing the ideas of Fukuzawa, Blacker writes:

The reason why knowledge of ordinary everyday things was important was not that thereby the moral Way could the better be put into practice, but that it was in these everyday things and activities... that the laws of nature within shapes were to be discovered. 230

But for Sakatani, the very reason why such knowledge was important (indeed, the only reason why it could be important) was just that it did conduce to a better understanding of the moral Way by allowing speculation about the fundamental nature (ganri) of things to be based on accurate knowledge of physical laws which obviously were true.

Naturally, by this recognition of the truth of immutable physical laws, the conception of the essentially moral interconnectedness of the workings of the universe was fatally undermined. But to have realised and admitted this would have been too great a leap for the men who made the first step, and time was needed before this next step could be taken by a new generation.

However, given this acceptance by Sakatani of the validity within a certain limited range of Western learning, it is not surprising to find that he was from early on an advocate of opening the country to fuller contact with the West. He never wavered in this attitude, even at the height of jōi sentiment. In 1864, as he relates himself in his last Metroku Zasahi article, a year after the Shimonoseki bombardment, he had a long argument on the point with Kusaka Genzui, an ardent exponent of the idea of expelling the foreigners. And he
was similarly open with other like-minded shishi of the time, such as Shibusawa El'ichi and Chō Baigai. He warned the latter that he would come to regret his narrow-minded ideas, and the latter fulfilled the prophecy in a poem he wrote Sakatani after the Restoration:

In earlier days I was appalled at your different opinions;
Today I am ashamed of my own former views.

If he would not concur in jōi, however, no-one could have been a more staunch upholder of its sister slogan, sonnō, than Sakatani. For him the Emperor was the sine qua non of the Japanese state, and reverence for the Emperor was the supreme virtue and fount of all other virtues, as appears from a discussion of his Meiroku Zaishki articles below. Sonnō was unequivocally the central pivot of Sakatani's thought. Nor did he even keep secret his hopes for an imperial restoration and was to as good as express these hopes to no less a person than the future Shōgun himself.

Hitotsubashi Keiki had been made aware of Sakatani's work at the Kōfūdo through his financial advisor Shibusawa, already mentioned as one of Sakatani's jōi disputants, and who was a lifelong friend of his. In 1866.6.7 he was summoned to an audience with Keiki at Nijō Castle in Kyoto, and was offered a post by him. This Sakatani refused, but he did give a command lecture on the Analects of Confucius, during the course of which he proclaimed, before a large audience, that:

The three hundred years' rule of the Tokugawa family is no more than one small segment of the many thousand glorious years of the Imperial Court. The great principle
of revering the Emperor must be made absolutely clear. And then again, all the countries of the world are next door neighbours and if we do not open the ports we will be unable to establish the moral duty of Japan. Thus to open the ports is to revere the Emperor. It is in fact of particular importance and not a thing to be undertaken in fear and trembling. 235

It is hardly surprising that those witnessing this bold statement, which was as good as a frontal assault on the Tokugawa, are recorded as having sweated with fear.35 Keiki, however, as his later actions were to prove, was neither a hasty man, nor unaware of the delicate political situation both internal and external. He even renewed his offer of employment, and took no offence at Sakatani's renewed refusal. In fact he made him a grant of money for his services, which Sakatani promptly devoted to the defrayment of expenses incurred by the kōjōdō, whither he immediately returned.

With the Restoration, Bitchū was overrun by the armies of the tozama han of Hiroshima, and it fell to Sakatani's lot to act as one of the peace-makers. This led directly to a renewal of an earlier offer of employ from the Daimyō of Hiroshima, which, in the altered circumstances, Sakatani saw fit to accept, and there he worked for the next two years. He had also been summoned immediately after the Restoration to take up employ with the new government, but he declined on the grounds that in his position at Hiroshima he was already serving the new state. However, soon after the abolition of the han as administrative units (Hahan-Chiken) in 1871.7.14, Sakatani did resign his post and took up a position in a branch of
the Council of State, and subsequently remained a bureaucrat until his retirement in 1879.37

Sakatani and the Meirokusha

How Sakatani came to join the Meirokusha is not absolutely certain, although the most likely means (his friendship with Mitsukuri Shūhei) was mentioned above. At all events, he was of an easy and likeable temper and had a wide circle of friends. And this combined with his unsatisfied enthusiasm for Western studies, is sufficient to explain his early membership. He was not in fact a founder member but one of the five later entrants to regular membership mentioned in Mori's retiring speech. His first contribution was to the tenth issue of the Meiroku Zasshi, but it is not unlikely that he attended from very early in 1874. He had in fact been permanently resident in Tokyo since 1870,238 and since the publication of the Meiroku Zasshi had been advertised from the beginning in the Yūbin Hōchi Shimbun, he is not likely to have remained long ignorant of activities so dear to his own heart.

Sakatani had meanwhile been a founder member of another society of a rather different nature. This was the Kyū'usha, a small Confucian club and one of a number of similar societies, later to be amalgamated in the Shibunkai. But unlike the Shibunkai,39 the Kyū'usha was not a society with a mission, but rather just a group
of friends meeting regularly together for the pleasure of their mutually congenial company, to indulge in discussion of a Confucian turn, and to compose and criticise poetry. But it was still a very different style of thing from the *Meirokusha*. The *Kyū'usha* used to meet on the fifteenth of the month, and this gave rise to the criticism at Sakatani's expense:

> Yesterday the *Kyū'usha*; today the Meiji Six Club's guest; Sakatani's yearnings swing from West to East and East to West.  

The jibe was superficially true, but Sakatani's own form of syncretism has already been discussed. The lie to the implicit charge of inconsistancy is given in Sakatani's own opening words to his first article published in the *Meiroku Zasshi*:

> I am a stupid person, but I do not like people who are never willing to see the other side of a question, and who obstinately assert their own one-sided view. Therefore, despite my dullness and my incomprehension of any European tongue, I am favourably disposed towards people who undertake European studies, and it is my desire that European and Chinese studies should be amicably united and put to practical use.

This initial statement sets the tone for Sakatani's whole contribution to the *Meiroku Zasshi* and sums up indeed much of his attitude to life. In passing we may note his inability to refrain from expressing his regret at his own lost opportunity for Western studies, and the humility which is a constant feature of his writing. More important, however, are his pragmatism and broad-mindedness: he admits both Eastern and Western traditions of learning as valid and wishes to 'unite' them and put them 'to practical use.'
In his case this 'unification' consisted largely in the relation of Western concepts to a clearly traditional frame of reference, and the 'practical use' was to be in the service of the unique Japanese national polity. The outstanding example to illustrate both of these points was his advocacy of parliamentary institutions, not on the basis of natural rights, but as the surest and only way to protect Japan by 'uniting upper and lower' and thus preserving the imperial line and the unique form of the Japanese state. His accent is not upon individual liberties, but upon social harmony. Much of Sakatani's writing in the *Meiroku Zasshi* was devoted to scathing attacks on traditional forms of superstition, and he also concerned himself with other important *Meirokusha* debates such as that on orthography reform and the all-important one on education and the means of reforming the spirit of the people, but most important was a block of some nine articles (over a third of his total contribution) devoted to political matters, and many of them specifically to the question of parliamentary government. Attention is here focussed on these political articles and his traditional ideas will now be elaborated and documented by quotation from them. His *Kokugaku* Ideas are taken first and then his Confucian ones.

It has been stated above that the cardinal feature of Sakatani's thought was his faith in the unique Japanese *Kokutai*. In this he was a firm adherent of the Mito School and thus his greatest point of difference with Confucianism was his complete rejection of the concept of legitimate revolt against a ruler who had lost the
Mandate of Heaven:

...from time immemorial, all wise men who have ever lived under...a regime [where an unjust ruler may be legitimately overthrown and replaced] have deplored such ideas and advocated discarding them. 244

He simply would not admit that the Japanese imperial house could loose the Mandate of Heaven, even though individual rulers might be unjust or weak:

Even the great mischief caused by such as Yoshitake Takuji cannot invalidate the reverence due to the Emperor. This is a principle ordained by Heaven and is unshakeable. However, if the government of a ruler is unjust, it is clear that he is heading for turbulent decline. 245

So complete was his commitment to the imperial line as an absolute and immemorial donné of the universe, that he was hardly even prepared to admit discussion of it in terms of its having had a historical beginning:

We talk of a monarchy having been set up in Japan but we should rather talk of the monarch as just being, for it is a mistaken theory that the Emperor is just like a theatre puppet with changeable heads. It is a wonderful thing that ever since its foundation it has been as natural for our country to have an Emperor as for a man to be born with a head. This may sound like a fairy-tale, but it is not. It is the sobre truth... 246

Given this staunch and steadfast conviction of the unassailable position of the emperor, Sakatani's insistant demand for a parliament seems paradoxical, until it is realised that he saw a parliament as an incomparable instrument for maintaining the stability of the imperial institution. It is of course not the individual emperor but the institution which commands loyalty. Sakatani recognises that there are both good and bad emperors, but his idea is that a
parliament would serve to minimise the potential damage of a bad emperor:

... it is natural that however virtuous a ruler may be and however well he imparts his virtue to others, over the centuries this virtue will decline. This is how the rise of the Fujiwara occurred and the changeover to military rule. Moreover, the emergence of a bad ruler destroys in a moment the whole system built up by a preceding enlightened ruler, and even with the resurgence of an enlightened ruler who tries gradually to restore things, it takes him a whole lifetime... And if he is then followed by an unwise ruler, all is once more destroyed, merely creating new labour for a subsequent enlightened ruler. In such a cycle of rise and decline, how can a country be made strong and wealthy? How can government be made enlightened?... If upper and lower are allowed to participate in government while the ruling line is maintained, then even if a bad ruler does emerge, it will only mean a slight lapse in the enlightenment of the preceding age, and not a complete retreat. ...

The article containing the above quotation is in fact not a plea for the establishment of a parliament as such, but rather for a recognition of what the fundamental aim of such a parliament should be, namely: the unification of upper and lower by provision for all to have a say in government. The purpose of this of course is simply to maintain the stability of the state. But Sakatani never questions the assumption that the only possible type of state is essentially the one which already exists. Nevertheless, within these terms (and however illogically) Sakatani clearly regards parliamentary government as desirable, and he finally puts forward a suggestion for the establishment of an officially nominated parliament, (of the same kind as Nishi was later to advocate in his 'Mora Gi'in no Setsu' in Meiroku Zasshi XXIX):
Arguments about a popularity elected deliberative assembly have sprung up everywhere, and of all of them, not one is entirely against. The worst they have against the idea is that to set up an assembly while we are still at an unenlightened level would be too early. In my humble opinion it would indeed be too early, but to say that it is too early means that we do expect the correct level of enlightenment to be attained...

What I am concerned about is the intention to use an assembly without having decided the form of the state, and the way in which all the discutants theorise on the necessity of setting up an assembly without devoting one word to the form of the state. If it is granted that an assembly is a place where both upper and lower have a share in the government, is there really anything to be gained from petitioning for the government alone to establish an assembly without having settled the purpose for which both upper and lower are to have a share in the government?

What I have been thinking for some time is that the way to bring wealth and strength and enlightenment to our country and to protect the Imperial Line, is to popularise the idea of a form of state where both upper and lower participate in the government. From the start, our Japanese Kokutai has been under the leadership of a single line and the people have been integrated in spirit, and this (as even the least learned knows) is where we differ from all other countries.

Now when it comes to the matter of setting up a popularly elected deliberative assembly, even those who do not criticise it as being too early, undoubtedly have as their sole aim the strengthening of our imperial land and the protection of the Imperial Line.

Once this aim of joint government by upper and lower is truly and firmly established, then teaching in the schools will get better and better, and government will be carried on in an ever more enlightened fashion. And then if on top of this the procedures of public election are established by appointing official representatives from among the notables of all areas for the first few years, there should be some success after three years; by seven the rough formation would be there; and after ten years this so-called popularly elected deliberative
assembly should be in full running order. In this way it is my humble opinion that we would be sure of clarifying the nature of popular rights; the ideal of an enlightened, strong and wealthy country would become a fact; and the Imperial Line would be extended for ever. 248

Here are manifest both the very limited idea which Sakatani entertained of parliamentarism, and his overriding preoccupation with the maintenance of the unique Japanese Kokutai. For Sakatani, the former was always entirely subordinate to the latter and could never be something good in its own right. As he puts it in another article:

Absolute insistence on... a parliament would become the basis of rebellion. As I have said before, I think that if insistence on popular election resulted in an intention to overthrow the government, then this would make us into a country of slaves. For if we did, heedless of this, try to get things going from below... conflict with the government would be inevitable, and... there would be a great war. Inevitably the result would be a popularly elected assembly and it is even possible that the level of civilization and enlightenment might also advance, but the regrettable thing is that our unique Imperial Line would be endangered...249

The manner in which Sakatani thus sought to employ the Western concept of parliamentary government entirely within a traditional framework is now sufficiently clear. And he was himself quite explicit on this point in another article embodying similar themes in Metoku Zasshi XXVII & XXVIII, entitled Minsen Gi'in Hensokuron. This title contains an untranslateable but significant play on the word hensoku, as it was currently applied in the field of education. All education was divided into two broad categories of Seisekugaku and Hensokugaku. In general terms this referred to all government sponsored education on the one hand, and on the other all instruction
offered at private establishments. And in this case the terms may be translated as 'official' and 'private instruction' respectively. They were also applied in a more restricted sense specifically to Western learning, and in this case, *seisoku* indicated instruction in the language concerned, and generally by a foreign teacher; while *hensoku* referred to all foreign learning carried out through the medium of Japanese translations. What Sakatani intends to signify by the use of *hensoku* is that the foreign concept of a parliament should first be reworked to suit Japanese conditions: the idea of popular participation in government must be 'translated' into the Japanese context to accord with the native concepts of *kokutai* and *kōtō*. 'My main contention' says Sakatani,

is that in order to realise the currently popular idea of a parliament we should take a leaf out of the book of the education system... [and] just as they there work up to Western language studies via translation, so too should the state start out with an officially nominated parliament.

... to argue that we should import into our own country the same form of parliament as they have in Europe and America [and] is rather like measuring someone else's feet to make shoes for oneself.... 250

Different styles of government develop naturally in different parts of the world, and it is false to argue by analogy (or as Sakatani would have it - using the English word - by 'deduction'). A parliament is necessary, but it must suit Japanese conditions:

... in the same way as mountains and rivers... all differ individually from one another, so the forms and customs of the various states differ too....
Both monarchies and republics have evolved naturally...
America and Switzerland being kingless countries, it would have been a mistake for them to have had even for a short time a king like England or a ruler like Napoleon in France. France and Sweden have not yet finally decided their form of state but I believe that if they pursue the natural course they will become republics...

But [when it then comes to Japan] some people argue that there is no reason for honouring one man above all others; that no man is by nature a god; that there is no benefit in a representative of Heaven; that republicanism is the natural law of things; and that without a republic it is impossible to extend a country's strength.

... and on the basis of these small-minded conceptions they regard the Emperor as unnecessary. Now, all the great theorists of republicanism in America and Switzerland who argue that to elect a monarch would cause great harm, do so having scrupulous regard to the nature and environment of their people. They argue fairly without being biased by our history; but in contrast to them, these other tendentious and historically biased theories go flatly against the proper course of things.

If it is a choice of being either radical or conservative, I believe we should set up a parliament first and worry over matters of procedure later...

... but as I said before, conditions vary from country to country...

... and for this reason, it is essential in our country that we establish a parliament initially from above.

In Europe and America, after popular rights had been used to subdue the governments, parliaments were set up incorporating the ideas of popular rights and joint rule by upper and lower. But in our country it is different. We have something unique in the world, and even though the Kanto people may be so stupid as to refer to the Emperor by such disrespectful names as 'Tenko' and 'Kinko', still the concept is engraved on our minds, and if there were no Emperor, our country could not stand... And so I think that in regard to our most natural duty at the present (the protection of the people and of the Imperial Line together), we should not fail firmly to establish the principle of joint rule by upper and lower.
And the proper way to set about establishing a parliament would be to start with an officially selected one.

The above also contains a good example of the way in which Sakatani's knowledge of Western history (whether or not accurate in itself) was, like Nishimura's, entirely subservient to his traditionalist theories. Another is his oft repeated citation of the French revolutionary Terror, as a warning against the results to be expected from political upheaval. The same feature will be observed in the first of the following quotations, which are given to illustrate the Confucian aspects of Sakatani's thought.

Like Nishimura, Sakatani was convinced of the paramount importance of general morality, including such specific aspects as benevolence, virtue, honesty, self-control and practical learning:

A wise European once said that a country which is run by force and without benevolence and love is but hastening its downfall; and that a country where knowledge is implemented without virtue is courting disaster. He also said that since the moral behaviour of the people is the basis for everything that happens in a country, then the nature of the country will develop in accordance as the people's behaviour is good or bad. Finally he also said that in order to produce good results from trade and industry, upon which depends the maintenance of the country, wisdom and sagacity are not enough, but there must also be honesty and truthfulness. Now, these three verdicts are exactly paralleled by the sayings of the sages in China and Japan, and thus it is clear that herein lie the essentials for any government which is to be in accord with the proper nature of things.

Then going on to take the outcome of the Formosa Expedition as an example, he says:

even if we have just got an indemnity of ten million Taels, and even if we are later able to feel satisfied with our
foreign treaties..., if our moral attitudes and behaviour are bad, all our achievements will last no longer than the beauty of flowers stuck in a glass of water.... 255

In line with this preoccupation with morality, and again like Nishimura, Sakatani always talks in terms of virtuous officials rather than good institutions. '... law' he says, for example, 'is only a tool, and however excellent the tool, if the guiding hand is bad, then it will not function properly.' 256 Likewise the same article evidences a parallel faith to Nishimura's in the importance of the example set by 'upper' to 'lower' people:

Now, when we come to investigate what is the basis of moral attitudes and behaviour, we see that in all countries, whether republics, despotisms, or those where joint rule prevails, the pattern is set by those in upper positions...

... But if the pattern, the yardstick, is twisted, then there can be no goal for the lower people...

... Thus when we lament the immoral attitudes and bad behaviour of a country, the blame lies with those in high positions, and the higher the position, the greater the blame. 257

The same theme recurs in his *Tenkan Chōzugaï Setsu* (Theory of the hinge of our transformation), where he writes:

... of course both upper and lower are included in the people, but the rights of the people are at the moment held only by the upper, and their responsibility is correspondingly greater. I have heard that Englishmen like neither to be ruled by others nor to rule others themselves. Japan is just the opposite, where men love to be oppressive, and love also to be oppressed.... The only way to break this inertia is by a calm but resolute decision... to adopt a bold individual morality of disciplining anger, suppressing desires, transferring to the good and reforming excesses. The most important aspect of the moral conduct of a country is to achieve the happy state of power and prosperity by means of all the wise men of the country... putting spirit into the
masses below, eradicating their private desires and thus cheerfully sweeping aside the inertia of the bad old ways.\textsuperscript{258}

(The elements of this 'bold individual morality' are directly traceable to the board of Chu Hsi's proverbs which Sakatani used at the \textit{Kōjōdō}).\textsuperscript{259}

Finally, mention should at least be made of Sakatani's fervent advocacy of \textit{Bushidō} and of the universal practice of the martial arts. Particular reference may be made to his \textit{Seishin o Yashinau Issetsu} (Theory of Nourishing the Spirit) in \textit{Meiroku Zasshi} XL & XLI, although further quotation is unnecessary, since the overwhelmingly traditional nature of Sakatani's ideas has been fully demonstrated. It can now be authoritatively stated that whilst Sakatani was no hide-bound Confucianist but a pragmatic syncretist prepared even to admit Western studies within his system, still he was neither a progressive nor in any sense a Westerniser. And when the size of his contribution to the \textit{Meiroku Zasshi} is taken into consideration, this still further underlines the need for a considerable reassessment of the nature and role of the \textit{Meirokusha}.
b. Sugi Kōji (1828-1917)

Sugi Kōji (the father of Japanese statistics) has a very particular contribution to make to this thesis. At first glance he seems an excellent example of the type of man we may imagine Mori to have had in mind as the ideal Meirokusha man. The manner in which he totally fails to fulfill this promise is an important demonstration both of the way Mori's ideal was unaccomplished and of the fact that the Meirokusha's reputation is an inflated one.

Sugi was a specialist in a technical field in which it was most urgent that Japan should develop her capabilities, namely: statistics. He was also the fourth most prolific contributor to the Meiroku Zasshi. But there was no equation between these two facts. Sugi does not so much as mention statistics in his Meiroku Zasshi articles.

He must have seemed an obvious choice to Mori: he was rationalist and pragmatic, aware of foreign conditions, and had a working knowledge of both Dutch and French. Throughout his life he was an advocate of practical learning (jitsugaku) and the enemy of what he typically characterised as the empty and abstract theorising of the Confucianists and the Buddhists. And with all this, in his Meiroku Zasshi articles, Sugi steered largely clear of the great political questions which so vexed many of the other members. He neither wrote on the role of the scholar, nor added to the debate on a popularly elected assembly. But he also steered studiously clear
of his specialty, statistics. And this at a time when he was already involved as a government official on this, his lifelong preoccupation, and when he was campaigning vigourously for wider recognition of the necessity for more extensive statistical information if the machinery of state was to function smoothly. Sugi was born a commoner in Nagasaki in September 1828, and being orphaned at the age of ten, he was taken over by his grandfather, a local doctor, and put to work as a house servant at a watchmaker's called Ueno. Here he studied the Confucian Classics on his own at night, but they do not seem to have made much impression on him, and he was soon devoting his efforts to more 'practical' learning. Such famous Dutch scholars as Ogata Kōan and Tezuka Ritsu were in the habit of occasionally visiting Ueno, and Sugi, doubtless influenced in part by his grandfather in the direction of medicine, went to Osaka to study under Ogata, but illness brought him back to Nagasaki.

Another frequenter of Ueno's house had been one Murata Tessai, with whom Sugi had in fact stayed some time before going to Osaka. And when Murata was appointed to duty in Edo, Sugi went with him and there entered the school of Sugita Seikei. After an interval as teacher of Dutch studies for the Daimyō Okudaira, Sugī is to be found in association with Katsu Kaishū, an acquaintance readily accounted for by their common contacts in the world of Bakumatsu Rōngaku studies. This was certainly by 1856, the year of Katsu's
notebook listing Dutch scholars, in which 'Sugi Shundo' is listed as being at Katsu's school.

It was the association with Katsu which really set Sugi on his feet. He became the head teacher of Katsu's private school, and it was on Katsu's recommendation that he was employed by the Kakurō, Abe Mashiro of Fukuyama, to lecture on Dutch studies at the very sufficient salary of fifteen nimbuahi. Then in 1860 Sugi was appointed Assistant Professor (Kyōjutetsudai) at the Kaiseisho, and four years later he became a direct Bakufu retainer, when he was promoted full Professor. While here, Sugi developed a strong interest in Western history and over a period of some two and a half years he read right through a ten volume world history which was in the library. It was this study on which much of his later Meiroku Zasshi writing was to be based. By this time too he had come into contact with a solid core of future Meirokusha men, including Mitsukuri Shūhei, Kanda, Kato, Nishi and Tsuda, all similarly employed to himself.

Later his association with Nishi in particular was strengthened, first when the latter came back from Holland, full, amongst all his other studies, also of statistics. And later with the retirement of Keiki and his retinue to Sumpu, Sugi was engaged as a teacher of French at the Numazu Military College, of which Nishi, of course, was head.

Meanwhile, however, Sugi had already been trying to put into practice some of the ideas he had acquired through his study of statistics. Sugi's interest in this branch of learning was first quickened at the
Kaiseisho when he came across a translation from the Rotterdamsche Courant of some Dutch educational statistics; and his favourable impression was later reinforced by the perusal of some more Dutch statistics for the year 1860-1 on births, deaths, marriages, crime and so on. Sugi realised what a useful tool these could make for the purposes of efficient government, and in 1866 he got down to serious study of the matter when the return of Tsuda and Nishi from Leyden brought him material on which to work in the form of lecture notes on Vissering's courses. Some two years later his enthusiasm was still further fired by two German works on statistics.

In his own words:

When Akamatsu Noriyoshi returned from Europe, knowing my passion for statistics, he presented me with a book, namely: Haushofer's Statistik... Also, when I read Oettingen's Moralstatistik, I realised more and more the great benefits of statistics to the world.  

Sugi was soon making attempts to implement a census. This was while in Sumpu, before joining the Numazu Military College. With the assistance of a former pupil of his at the Kaiseisho, Abe Kuninosuke, who was now the Numazu Bugyō, he obtained the consent of the han authorities, and during 1869 set about independantly taking a census in and around Sumpu and Numazu. About mid-year, however, a stop was put to his activities after the return of land registers to the Emperor (hanseki hōkan), on the grounds that with the Emperor now in full official power, it would be exceeding local authority to continue without further sanction from the throne. This suspension left two projected statistical treatises on Suruga (modern
Shizuoka) uncompleted, and more definite achievements had to await Sugi's employment by the Council of State (Dajōkan). But this early work was significant as the first attempt at a fully modern type census, not designed for any single specific purpose, but simply to give as much general information as possible. It was also the first recorded use in Japan of a questionnaire form.

Sugi's first official appointment with the new government was in the Home Department (Mimbusho) in mid 1870, but he very soon resigned on the grounds that the investigation of family registers, to which he had been assigned, did not give an adequate picture of the true nature of the population as a properly structured census would. While here, however, he drafted an interesting petition which, as well as urging the necessity of a general census, proposed the abolition of slavery, the permission of inter-class marriage, and the abolition of formal kowtowing.

Then in early 1872 Sugi was appointed to the Sei'in, where he was for the first time really enabled to handle government statistics. At this time a statistics section (seihyoka) was set up within the Sei'in and Sugi was put in charge. Shortly prior to this, about August 1871 a separate Statistics Office (Tōkeishi - renamed Tōkeiryō [Statistics Bureau] two months later) had been set up within the Finance Department on account of the necessity to produce statistical figures for use by the Iwakura Mission. It was Sugi's hope that the two might be combined.
He made repeated memorials, hoping for more attention to be paid to statistics, and he would stress how far advanced the European countries were in this respect. In a memorial of February 1872 he called statistics 'the first essential in the management of the state' and 'indispensable in the practical economics of government.'

He wanted with statistics to 'investigate the totality' of the social organism. In a later petition of December 1875 to the Daiōkan for the establishment of a permanent government bureau of statistics we find him saying:

> Statistics is concerned with all matters of human well-being. It explains what will be of benefit and what harmful and is the fundamental basis for the essential administration of the country... [All the Western countries] have held international meetings where they have discussed statistical methods broadly, and their discussion of internal conditions is always based upon proof by government statistics.

The latter point is already an old theme with him and as early as 4 October 1874 Sugi was voicing similar ideas through the Seihyōka Shi, stressing how there were independent statistical institutes in all the countries of Europe, 'and even in such a small country as Holland they put out annual statistical information and have a staff of over three hundred.' Eventually these petitions did result in the foundation of a Statistical Institute (Tōkei'in) in 1881, headed, under the overall supervision of Ōkuma Shigenobu, by Sugi who was appointed concurrently Daiōshokikan. It was, however, short-lived, and to Sugi's chagrin did not engage in the census which
had become his overriding preoccupation, but in the production of statistical yearbooks. But this, of course, is some years after the *Meirokueha*.

As has been seen, from 1871 to 1875 was a period of great activity and campaigning, and during these years Sugi's labours resulted in the publication of a considerable mass of statistical material. He started by circularising all government departments for statistical reports and had soon completed his first work, the 'Statistical Tables for 1871' and similar publications were subsequently produced annually. Amongst other things, he further compiled statistical material on foreign trade, the government's public finances and the military.

Sugi seems in the early '70s to be well established, with the prospect of a highly successful career ahead of him as the leading authority on a much needed art. The fact that he proved to be too early for his time is of greater interest to the full biographer of Sugi than the historian of the *Meirokueha*. What is truly remarkable with regard to the latter, however, is how at this critical time, when Sugi is doing his best elsewhere to promote the science of statistics, he makes no use of the large audience he would have had through the *Meiroku Zasshi* to widen the general interest in statistics. Only in one article, indeed, does he even make use of any of the statistical information at his disposal, and then he only quotes a single figure.
Otherwise, the *Meiroku Zasshi* shows us a different Sugi - a not very remarkable social theorist, a typical 'practical' intellectual of the early Meiji period and of somewhat facile optimism, although he is actually an alluring mixture of idealism and realism.

Sugi's superhuman specifications for the ideal politician seem less ridiculous when modified by the final *cœur de coeur*: 'Ah! But what a difficult thing it is to have the desirable sort of politician!'; if his suggestion that Japan select and adopt for herself the best religion of the world is put forward in all seriousness, on the other hand his concern for the overall well-being (and particularly the economic well-being) of his country is based on factual analysis and his solutions on practical considerations; yet again, his categorical statement that the division between rich and poor is not only inevitable but the very driving force of society is balanced in the self-same article by a rather wistful recognition of the attractions of a communistic solution.

Sugi makes frequent use of illustrative examples from Western history to back his case (sometimes he simply lets the example state the whole case) and in this his reading at the *Kaiseiho* stood him in good stead. But he had no first-hand experience of the West and far from being an enthusiastic, or over-enthusiastic introducer of the West to Japan, he was essentially conservative and based his estimates on a careful consideration of what seemed best for his country in the given situation. A case in point is his opposition to
Nishi's and Tsuda's advocacy of entire freedom for foreigners to travel in Japan (on very similar grounds to Fukuzawa, though based more logically on historical facts as he saw them). 309

To say that the Sugi of the Meiroku Zasshi was a different Sugi, is not to say that there was any basic change in ideals. His interest in statistics was as a general technique for better administration; in the Meiroku Zasshi he turns to specific problems which he sees as needing better administration. The remarkable thing is that he does not touch upon statistics in the process, and the difference between Sugi the Meirokusha man and Sugi the statistician, is that in the latter case, as the propagandist of an essential technique, he is memorable; as a social theorist he is not.

Sugi was the fourth most prolific contributor to the Meiroku Zasshi, and at the same time his articles are far from progressive or introductory of new ideas from the West. Just like Nishimura and Sakatani, he uses a wide knowledge of Western history as a source of historical examples to underlie his more traditional arguments. The one area in which he was peculiarly qualified to introduce valuable new technical knowledge from the West he ignores entirely in the Meiroku Zasshi. Furthermore, his interest in the magazine seems to tail right away by the end of 1874. After very regular contributions up to December of that year, he subsequently contributed only one further article in April 1875. Whatever the reason for this, the Meiroku Zasshi was clearly no longer important to him, and even while he had made contributions, it was not as an innovator desiring to spread
new Western ideas. The case of Sugi is thus of considerable
importance in proving just how little the *Meirokusha qua Meirokusha*
contributed to the *Bunmei Kaika* Movement. It is also a classic
demonstration of how Mori's ideas for the society failed to come
to fruition.
Kanda is amongst the more important second-rank figures of Bakumatsu and early Meiji history, first as 'enlightenment' author, and second as civil servant. As an early introducer of the West through both published translations and petitions to the government, he is probably even of the first rank, and he wrote, for example, important school textbooks on both economics and natural law. But his interests covered an amazing range, and he also wrote books on mathematics, astronomy, civil law and archeology. In the light of the Meirokusha's reputation, he seems just the sort of man one would expect to find as a member of the society. Yet again, however, the facts reveal that it is not what Kanda did within the Meirokusha on which his reputation is based to any significant extent; but rather that it is his membership as an already famous man which adds lustre to the halo of the Meirokusha.

Like Fukuzawa and Nishimura (to name but two) he made his important contributions to the literature of the 'Enlightenment' quite independently of the Meirokusha; and like Sugi, whilst he was himself in possession of specialist knowledge, he did nothing within the pages of the Meiroku Zasshi to 'enlighten the people' by spreading knowledge of specialist techniques. Furthermore, as will be seen, the political attitudes which he expressed within the Meiroku Zasshi were the very opposite of progressive. Again like Sugi, his membership was largely the result of close personal acquaintance with
other Meirokusha men, but not of a shared and principally educational aim.

Kanda was born in 1830 in Iwate-mura, Mino (modern Gifu), the son of a Tokugawa hatamoto and was thus by birth a Bakufu retainer. His interest in Western studies, as in the case of so many others, was first aroused in 1853 by the arrival of Perry's 'Black Ships'. Till then he had undergone a traditional style education in the Chinese Classics, first in Kyoto, and then under a variety of masters in Edo, until 1851, when he returned home. In 1853 he came a second time to Edo to study under Matsuoka Kendo, but he soon started to concentrate on Dutch studies under Sugita Seikei, the teacher likewise of Sugi and Katō. But he did not stay long with Sugita and changed masters again twice in as many years, going to Itō Gemboku (who had also taught Tsuda Mamichi in 1851) in 1854, and to Tezuka Ritsuzō in 1855. It is perhaps to this frequent change of schools that all sources refer when they talk of the extreme difficulties under which Kanda pursued his Dutch studies. This notwithstanding, he attained considerable proficiency, and it is said that he became 'one of the recognised masters of the [Dutch] language in the land.' While still under Seikei he had already made his first essay in translation, contributing to the latter's Teibuniryaku (A Short General History [of the West]), and by 1855 he was already well enough known to be recorded in Katsu's notebook of currently known Rangakusha. And he is reported to have made continued progress, 'gradually extending [his scholarship] to the various branches of the social and
natural sciences. It was under Tezuka that he started to learn English. Tezuka taught many of the future Meirokusha men and it was also while under him that Kanda commenced a friendship with Nishi Amane. Later, in 1871, Kanda was to publish a translation he had made from Nishi's notes on Vissering's lectures on Natural Law. This was Seihōryaku (Outline of Natural Law), which came to be used as a primary school textbook.

Then in 1861, Kanda published his first economic work, Nōshō Kenkoku Ben (The relative Importance of Trade and Agriculture in building the Country), commonly known by its abbreviated title of Nōshōben. In this he argued that great and lasting national wealth, such as appeared to be the prerogative of the Western countries, must be based primarily on commerce:

In the East countries are founded upon agriculture: in the West they are based on trade. But since the fertility of land is limited, this also restricts the amount that can be gained from taxation. So a country based on agriculture will always remain poor. If trade is carried on in all quarters, exchanging Eastern produce for Western manufactured goods, there will be no limit to the possible gain. A country based on trade will always be rich...

Two months after the publication of Nōshōben, Kanda was appointed teacher in charge of mathematics at the Kaiseisho, at which institution he remained until 1868, becoming in that year President (Shudori). It is by now superfluous to dwell upon his association with the many other future Meirokusha men there. And this association was continued with Mori and Katō in particular as a member of the Parliamentary Procedures Investigation Committee.
Meanwhile in 1867, he had published his short introduction to economics, *Keisai Shōgaku* (Elementary Economics), which was an adaptation from the Dutch version of an English original by William Ellis (*Outlines of Social Economy*, 1846). This again became a primary school textbook, and was reprinted the following year under a new title but otherwise unaltered. Two minor pieces of this period which may also be noted are his articles for the *Seiyō Zasshi* and the *Chūgai Shim bun*, the two periodicals produced by Yanagawa Shunsan. The first article advocated the adoption in Japan of a patents system along Western lines as an essential means of building up the national wealth, and the second was a brief outline of the points he considered good about the Western penal system in comparison with Japanese practice. (Both are incidentally interesting as being argued not on moral grounds or on the basis of the intrinsic merits of the things proposed, but solely on the grounds of what was necessary for strengthening the country).

Finally, in 1868 Kanda also published a translation of the 1848 Dutch constitution as well as a mathematics textbook (respectively *Granda Seiten* and *Sūgaku Kyōiku hon*).

In 1871 Kanda was appointed Governor of Hyōgo Province, where he remained throughout and beyond the *Meirokusha* period, until appointed as a member of the *Genrō'in* in September 1876. During this time he was actively concerned with the establishment of the Regional Councils (*Cnfhōkankaigī*), the experimental local parliaments. Earlier in 1871 he had published his important *Seiōryaku*, and
that same year he published two minor works of astronomy. Finally, the following year (1872) he published two more works of Dutch Law, both of them translations of Dutch legal codes.

It is thus clear without going into further detail that by the time of the Meirokusha Kanda was a figure of considerable stature, both as an 'enlightener' and as a bureaucrat. He was not actually a full member in the sense of attending meetings, but a Corresponding Member. This will have had no necessary effect on the content of his writing for the Meiroku Zasshi, however, and from the above account one might legitimately expect him to have made an important contribution towards enlightening the people in any one or more of the several fields of knowledge with which he was conversant.

When we now turn to his Meiroku Zasshi articles, however, such does not prove to be the case. Certainly he appears at first sight to have restricted himself almost totally to one field of knowledge, namely: economics. There are only two exceptions to this: the first was a plea for greater attention to be devoted to the notation and formalization of traditional music and need not detain us longer; the other, on the question of a parliament, is a truly remarkable piece to which we shall return shortly. What is notable about his seven remaining economic articles is that they in no way attempt to introduce Western ideas as such. Five of the seven are devoted to denouncing the evils of a mal-administered paper currency; a further one, in a sense complementary to these, urges the opening of new metal mines. The last one (actually his first contribution to the
Meiroku Zasshi) is on the general financial administration of the country, and in this article he seems to be in favour of establishing a parliament as an essential preliminary to sound financial administration. However, when we come to his article devoted specifically to the topic of establishing a parliament by popular election, we find that Kanda, 'one of Japan's most progressive public men of that time,' not merely adds his assent to the general Meirokusha opinion that it is far too early for true popular representation, but further even voices doubts about the suitability of the idea altogether in the unique case of Japan. Kanda's is in fact the most distinctly hostile and reactionary article on this topic which was published in the Meiroku Zasshi and it worth quoting in extenso as further evidence against the Meirokusha's reputation as an introducer of progressive ideas from the West:

How could we possibly set up a popularly elected assembly with ease? If the proper time has not come it is quite impossible. And when the proper time does come, it will certainly not be a time for rejoicing. After all, the time for establishing a popularly elected assembly would simultaneously be the time we changed the Kokutai from a system where the Emperor has absolute authority to one where power is divided between the Emperor and the people. In such a situation it is difficult to say clearly whether, since the people had obtained rights, they might not become discontented. We cannot yet know whether the court would willingly consent to hand over half of its authority. If it did consent to do so, doubtless things would make great progress, but the thing is inconceivable. And since if the thing were permitted simply in order to pacify the people, the Imperial office would inevitably revert some day to the old ways, it is still not possible to make a firm decision. Let alone if it is not permitted in the first place, for then, however much the people beg for it, it
will not be carried through.

... Broadly speaking there is no need for a popularly elected assembly as long as there is no pressure from hostile foreign countries, as long as paper currency circulates freely, as long as we can borrow money from foreign countries and as long as the people consent to increases in taxation. Nevertheless, the world is a living entity, and we can never say for certain that any or all of these conditions will remain constant. It is not inconceivable that some time in the future the people may not be content with increased taxation, that paper currency may cease to circulate, that we may not be able to borrow money from abroad, that their may be competitive pressure from hostile countries and that official posts may not continue to be held by wise men.

Such things are most unlikely to happen, but if they did, what could we do? If a popularly elected assembly were not established, the country would undoubtedly be destroyed; and if it were not destroyed it would certainly be because an assembly had been established. This is what I meant by the 'proper time', but this would undoubtedly be a most undesirable state of affairs, and that is the reason why I also said that it would certainly not be a time for rejoicing. 328

It is thus clear that Kanda had no conception of using the Meiroku Zasshi as a vehicle for popularising new or progressive ideas, and in further illustration of this point, it may also be noted that there was one important issue debated by the Meirokuha in which Kanda had a very particular interest, but on which he made no contribution whatsoever. This was the matter of language and orthography reform. Kanda himself was an advocate of 'writing Japanese as it is actually spoken' and also 'believed in the possibilities of the English language as the future universal language of the world.' 329 Orthography reform was the very first object of debate in the Meirokuha, and the matter of a world language was brought up as part of this question by Sakatani. 330 Neither issue produced any response from Kanda.
In conclusion, we have seen in Kanda's case a pattern already familiar from Nishimura: not only was Kanda's (fully justified) reputation as an 'enlightener' founded on work produced totally outside the Meirokusha, but further, the contributions he made to the Meiroku Zasshi were neither progressive, nor a conscious attempt to introduce ideas of any sort from the West. A similar pattern recurs in the final study of this section, on Katō Hiroyuki.
d. Kato Hiroyuki (1836-1916)

Finally in this section, Kato may be dealt with fairly briefly. Not only does a full length study of his life and thought already exist in English, but he was in any case a comparatively insignificant contributor to the magazine (a mere six articles in eight contributions). The main points to made in reference to Kato may be conveniently summarised at the outset:

Firstly, Kato's considerable reputation is as a political theorist and exponent of Western (mainly German) ideas, first of a liberal and later of an authoritarian and statist cast;

Secondly, the Meirokusha years came just at the transition period between these two conflicting sets of ideas, so that his political writing in the Meiroku Zasshi is not particularly progressive;

Thirdly, not only was his early liberal reputation based entirely on works he published individually (most of them before the Meirokusha even existed), but even during the Meirokusha years Kato did not use the Meiroku Zasshi as the principle vehicle for the expression of his ideas (so that the small number of his articles is itself significant); and thus,

Fourthly, Kato's membership of the Meirokusha does little to give substance to that society's reputation for introducing Western ideas at all, let alone its being the principle introducer of Western ideas, and quite apart from whether or not they were liberal and progressive.
Katō's membership of the Meirokusha may have been partly the result of his early liberal reputation, but was principally the result simply of close personal acquaintance with other members, first at the Kaiseisho and later as a Meiji bureaucrat.

The question of a switch from an early liberal to a later authoritarian attitude was raised and discounted in the discussion of Nishimura above. A similar and less decisive debate exists in the case of Mori, with his early insistence on freedom and his later authoritarian and military-style education system. There does indeed seem to have been a definite change of ideals in Mori's case, although the driving force behind all his thoughts and actions remained constant - a desire to promote the well-being of the Japanese state. Nevertheless, Mori had no such spectacular transformation of guiding ideals as did Katō.

Perhaps one reason why the contrast does not seem so clearly marked in Mori, is that in his case a comparison has to be made between the earlier theorising and the later actions. Mori was essentially a man of action and even in his youth directed his writings at immediate and specific aims. Once in a position of administrative authority, he had not only less time for active theorising, but by the same token more power for immediate action and his attitudes have to be sought in his deeds rather than his words.
Kato on the other hand remained a general theorist throughout, and the contrast of his early and his later ideas is the more glaring for one's being able to lay side by side texts of his which are mutually quite incompatible. (It is of course an incompatibility about which he is quite open, as will be seen below). If anything, Kato in his early days was a more comprehensive theorist of liberal government than Mori, who dealt with more immediate single concerns such as religious toleration, education, or the abolition of swords. Kato first took his stand firmly on the unquestionability of natural rights as a cosmological donné, and elaborated on this a theory of necessary constitutional government. He later entirely turned his back on these ideas, and following the recently evolved Social Darwinist conceptions of Western Europe, propounded a basically brutal philosophy, reducible at its most stark to the belief that might is right (- which is not, however, to deny that Kato had a deep and genuine concern to elucidate how human society really worked).

It is not necessary to go deeply into Kato's later theories, but the following sketch of his life and ideas before 1876 will serve to substantiate the four statements made at the start of this account.

1860 was the crucial year in Kato's early development, and after mentioning that he had earlier studied 'Dutch' gunnery under Sakuma Shōzan and Dutch language proper under Ōku Chū'eki and the latter's successive head pupils, Tsuboi Shin'yū and Ōtori Keisuke, we may start the account immediately there.
In 1860.3.10, on Ōkī's recommendation, Katō was taken on for translation duties at the Kaiseisho with the rank of Kyōju Tetsudai. The same year saw his first attempt at writing, when he produced his famous manuscript Tonarigusa (Neighbouring Vegetation). And finally, it was in 1860 that the pioneer of German studies in Japan made his own first acquaintance with that language.

Once he had entered the Kaiseisho, he had access through the library there to Japan's most comprehensive collection of materials on the West, and was furthermore in regular contact with the men most knowledgeable about the West, amongst them many future Meirokusha men. As he put it in his own words: 'my whole way of thinking was transformed by that place.' From now until the mid-170s there flowed successively from his brush a number of works based principally on the concept of natural rights, advocating free trade and explaining and urging the necessity of constitutional government. Most of his arguments were based on works he read in German, and he has left the following account of the commencement of his German studies:

While I was teaching at [the Kaiseisho], Prussia sent a special plenipotentiary envoy to draw up a treaty with Japan. ...the king of [Prussia] wanted to present some telegraphic equipment to the Bakufu, and somebody was to go to the Ambassador's lodgings to be taught how to use it. I and my friend Ichikawa Saiku [Kaneyasu] were ordered to receive this instruction. And so the two of us spent several days...being taught how to use it. And having heard before that Germany was the most scientifically advanced country in Europe, I thought how I would like to learn German...... So I made up my mind and commenced studying German from this time. There was no-one who could
help in these studies, but thinking that it would not be too difficult to study from parallel texts of German and Dutch, ichikawa, myself and two or three other friends set about it. Within a year we found it fairly easy to read things, and such were the first German language studies in Japan.

It is not clear on what work(s) Tonarigusa was based, and it even appears to have been written slightly before he entered the Kaiiseiho. In any case the work is of greater importance in Kato's personal development than the Bummei Kaika Movement as a whole, for it remained unpublished until 1899 (although it did circulate among Kato's friends in the original manuscript as well as in one and possibly more transcriptions). Nevertheless, Kato's own later notes on Tonarigusa give a useful account of his ideas at the time and his intention in writing it, as well as showing how completely his ideas had since changed:

Since I could see absolutely nothing admirable which had come out of Christianity, I entirely disregarded it, but I found much to admire in [Western] books on philosophy, morality, politics and law. And what I admired above all was the idea that men have as their birth-right certain so-called 'Natural Rights.' Nowadays, of course, this seems an outmoded belief, but since there had been till that time no such belief in China or Japan, I thought it most wonderful that the Westerners should have such an idea. I thought it extremely fine and believed it to be absolutely correct. And from this one new idea I had formed were born several works, the first being one I called Tonarigusa. It was hardly forty pages long and I wrote it when I was twenty-six. What it contained was an account of how the Westerners had a thing called constitutional government, and how the rulers and ministers did not have absolute powers. They had an upper and lower house, constituting a parliament, by which system legislative and financial matters were settled by debate. It was really emphasising the rights that men have naturally and in fact implied that all men are equal.
But no such concept was practised elsewhere than in the West. It propounded the idea that for a country's ruler or government to have absolute powers went against reason. Actually my idea was to say that Japan too needed such 'seasoning', but I could not openly write 'Japan'. I could not write that since Japan was bad, we ought to pattern ourselves upon the West and improve our government by adopting their system. And so I hit on the idea of using China. And since I was thus writing of our neighbour, I called the work 'Neighbouring Vegetation' - but the aim was to reform Japan. However, since it was a period of very little freedom of expression, it would have been dangerous to publish it openly. And so I left it as it was and eventually thought it was lost, but recently I found it again amongst some scrap papers. Of course, reading it now it seems rather puerile, but this was the first time that constitutional government was written about in Japan. It was also the very first thing I wrote after having come upon Western ideas.

Writing in the same vein in his autobiography, he says: 'Looking back on it now, there was much mistaken about it. It was a careless bit of work and quite unadoptable, but it was the very first work in Japan to talk about constitutional government.' And he goes on to explain about his ensuing liberal works of a similar nature, and his subsequent change of ideas:

Then, a little after the Restoration, I wrote Shinsai Tai'i and Rikken Seita'i Ryaku, followed in about 1873-4 by a work entitled Kokutai Shinron. These works were all confident in the idea that we humans are furnished with natural rights, and they were argued on that basis. Later, when my ideas changed and I came round to denying the existence of natural rights, these three works went out of print.

Thus it is clear, without going into further detail on his early liberal works, that Kato's writings up to 1874 furnished a very solid basis for his reputation as an 'enlightener', and none of them had been produced in any way through a connection with the Meirokusha.
As regards his membership of that body, mention has already been made of his friendship with other future members at the Kaiseisho, and writing of 1868, when he was appointed Metsuke, Katō himself mentions several of these by name:

... Tsuda Shinichirō (later Mamichi) and Nishi Shōsuke (later Amane)... were similarly appointed [Metsuke]. These had been intimate friends of mine for a long time. Other friends of mine at that period were Sugl Shundō (later Kōji),... Kanda Kōhei,... Nakamura Masanao, Fukuzawa Yukichi and Mori Arinori. 345

As far as Mori is concerned, Katō's memory must be playing him slightly false, since Mori did not return from his experience with Harris in America till a few months later in the year. 346 However, they very soon were to meet, if not earlier, then certainly on the Parliamentary Procedures Investigation Committee. And it will be sufficient to mention this and his membership likewise of the School Systems Investigation Committee to indicate his continued contact and acquaintance with these men as a bureaucrat. 347

Returning to Katō's 'enlightenment' writings, however, already from the start of the 1870s he was producing translations from German authors which implied some retreat from his enthusiastic advocacy of establishing a parliament. In 1872 he published 

Kokuho Hanron based on the Swiss jurist Bluntschil's Allgemeines Staatsrecht..., and in 1875-6 he published Seiyō Kakkoku Rikken Seitai Kiritai Shi, based on the German Biedermann's Die Entwicklung des Staatswesens in Deutschland England u. Frankreich.... 348

The latter was strictly speaking after the Meirokusha had collapsed,
but he had been working on his translation since at least late 1873. It was these works which informed his ideas in discussing the Itagaki petition for a popularly elected parliament. And although they were fully in favour of constitutional government in theory, the main theme of both Blüntschli and Biedermann which Katō elected to emphasise was that of the constitution of a state having necessarily to be matched to the 'level of enlightenment' of the people; and he argued that consequently a popularly elected assembly was still unsuitable for Japan. In his one short article on this subject for the Meirokusha, Katō quotes a patchwork of translated sentences from Blüntschli arguing that a parliament was only possible in England because it was formed solely of people who qualified by wealth, education or birth, and that the success of Prussia was due solely to the fact that Bismarck was able successfully to defie a recalcitrant parliament. 'What I have here translated' he concludes,

\[
\text{is by no means to argue against the open expression of public opinion; it is just that I want to make it clear that I do not desire arbitrarily to extend public discussion without regard to the conditions of the time, nor taking into account the circumstances of the people.}
\]

Thus Katō is still not openly against the idea of a parliament in principle, but the retreat from his earlier position is already manifest. But what is significant is not only Katō's declining liberalism during the Meirokusha years, but also the fact that the principle expression of what has come to be known as his 'prematurity thesis' (shōsōron) was not through the Meirokusha at all. Katō's
The *Meiroku Zasshi* article is little more than an appendix, lending added weight through translation of Western examples, to his lengthy and closely reasoned attack on the Itagaki petition, published in January 1874 in the newspaper, the *Nisshin Shinji Shi* immediately after the appearance of the petition. In fact it is only by first reading the *Nisshin Shinji Shi* piece that a fully precise interpretation can be made of the *Meiroku Zasshi* article. The inference of his conclusion to the latter quoted above is fairly obvious, but nowhere in that article are his sentiments so clearly enunciated as in the *Nisshin Shinji Shi* piece, where he writes for example:

> All the great scholars of Europe argue that whilst a popularly elected assembly is essential in enlightened countries, it is harmful in unenlightened ones. Amongst them, the great Biedermann argues in his book... If you wish to draw up a constitution which will be a bastion of the state over a protracted period, you must first select one which is suitable for the nature of the people and the spirit of the times. If you try to impose a system suitable only to an enlightened and civilized country upon one which is not so, not only will there be no benefit, but positive harm may even ensue...

Having thus made the point that Kato neither used the *Meiroku Zasshi* as a vehicle for introducing progressive Western political ideas, nor even attached sufficient importance to it as a major means of communicating with the people to publish in it the main expression of his most deeply felt ideas, we may now turn briefly to the remaining minor members of the *Meirokusha*, who also have their part to play in detracting from the significance attachable to the society.
The Remaining Minor Members: Tsuda Sen, Kashiwabara, Taka'aki, Shibata Shōkichi, and Shimizu Usaburo

The remaining minor members have been so-called partly because they are comparatively minor figures in Meiji history anyway, but particularly because of their insignificant contribution to the Meiroku Zasshi. Together they contributed eight out of a total 154 articles in the magazine, and half of these were by Kashiwabara, an old style Rangakusha, who added little to the Meirokuusha's progressive image. But the small number of their articles is itself important for the theme of this thesis; for whilst a Kashiwabara or a Tsuda Sen were not of the same order as a Kato or a Tsuda Mamichi, each still had his main preoccupations expressed in some way as a contribution to the Bummei Kaika Movement. As in the case of the more significant figures treated in this thesis, it is noteworthy that their contribution too was made far more through other means than the Meirokuusha.

Tsuda Sen was quite an important pioneer in agriculture; Kashiwabara made a number of specialist medical translations; Shibata was the compiler of an important Japanese English dictionary; and Shimizu too was the author of a dictionary of phrases, amongst other things, as well as being an important technological innovator. In a sense, it is perhaps these minor members, and more particularly Tsuda Sen and Shimizu, who come closest to fulfilling Mori's desire
that the *Meiroku Zasshi* should actively disseminate practical knowledge. That this should be so, itself reflects the overall failure of Mori's idea. But also important, in assessing the importance of the *Meirokusha* in the *Bunmei Kaika* Movement, is that what these men contributed to the *Meiroku Zasshi* was almost totally insignificant compared with their other work for the 'Enlightenment'.

a. Tsuda Sen, (1837-1908)

Tsuda Sen was perhaps the most important of the minor *Meirokusha* men in the 'Enlightenment'. He has considerable achievement to his credit in the areas of both agriculture and education.

Originally born into the Sakura han, Sen passed by adoption to one Tsuda Kichiuemon of the Tayasu han. Nothing is known of his early education, but from the age of 23 he studied at the *Kaiseisho* under Tezuka Ritsuzo, first Dutch and then English and Natural History. He then progressed naturally to the post of translator-interpreter for the *Bakufu*. In 1866 he was dispatched by the *Bakufu* to America on the same expedition which formed Fukuzawa's third trip abroad, and like Fukuzawa, Tsuda was employed as an interpreter.  

Much impressed by what he had observed of American agricultural methods, Tsuda resolved on his return in mid-1867,
to go onto the land in order to experiment with the application of the principles which he had seen. It is unclear how long he actually stayed on the land, or how successful were these early experiments, but it is clear that he achieved some reputation for in 1873, he was sent by the new government to the International Exhibition at Vienna, specifically to study agricultural methods. And on his return the following year, he published Nōgyō Sanji (Three Concerns of Agriculture), an adaptation of a work by an Austrian agricultural specialist who seems particularly to have influenced him while he was in Vienna. 355

This was only the start, however, of Tsuda's labours in propagandizing for agricultural improvement. By December 1874, he had joined the Meirokusha, 356 and the following August, he published his first and only article in Meiroku Zasshi XLI - on developing strains of grain. Then in the very next month, he founded his own Gakunosha, or Society for Academic Agriculture, through which he set about advocating the improvement of agriculture by the application of scientific principles. This was quickly followed in January 1876 by the establishment of a private agricultural college (the Shiritsu Nōgyōkō), from which he published the Nōgyō Zasshi (Agricultural Magazine), which pioneered Western agricultural ideas in Japan. 357

Two things may be noted in connection with Tsuda's sole article in the Meiroku Zasshi. The first is that after joining
assessing the nature and role of the Meirokusha in the same way as were those of Nakamura, discussed earlier. Tsuda was closely associated with Nakamura in the establishment of the Rakusenkai for educating the blind in May 1875, and of the more ambitious hospital school for the blind, the Kumōin, three months later.\textsuperscript{360} Even more than with Nakamura, these projects seem to have been far more important to Tsuda than participation in the Meirokusha which could not be seen as nearly such a profitable activity in the cause of the 'Enlightenment'. Certainly, when the time came, Tsuda was amongst those who voted for withdrawal of the magazine.\textsuperscript{361}

In short, Tsuda's relationship with the Meirokusha may be taken as a perfect illustration of the way in which that society both failed to achieve Mori's original aims, and fails now, when examined in detail to live up to its reputation as the leading protagonist of the Bummei Kaika Movement.

b. Kashiwabara Taka'aki (1837 - 1910)

Although nowhere near so important an 'Enlightenment' figure in his own right as Tsuda Sen, Kashiwabara Taka'aki did make a number of translations which could be called contributions to the Bummei Kaika Movement. Like Tsuda, he was a specialist, in his case in medicine, and equally like Tsuda, he failed to make use of the Meiroku Zasshi in any sustained attempt to propagandise in his own subject. In fact, not a single one of his contributions was on medicine.\textsuperscript{362}
Kashiwabara was born in Sanuki (modern Kagawa) on a small island of the North coast of Shikoku. His father, who had studied under Siebold in Nagasaki, was head of the local Takamatsu han hospital, and Kashiwabara studied from an early age not only the Confucian Classics but also traditional and Western medical practice. In 1852 he went to Osaka to continue studies in Western medicine under Ogata Kōan. Shortly he returned to set up private practice in Sanuki but returned almost immediately to Ogata's academy, where he remained a teacher for almost a decade until 1862. It is most likely here that he picked up the facility in Dutch which later helped him in his fairly extensive translation work. In 1862, Ogata had reluctantly to abandon his school in response to a Bakufu command to take charge of the Institute of Western Medicine (Seiyō Igakusho). Kashiwabara followed him to Edo where he soon entered the school of another Bakufu doctor, Ishikawa Ōsho, and on whose recommendation he became himself a private doctor to the Shōgun, Keiki. He attended Keiki in both Edo and them Sumpu (modern Shizuoka). After the Restoration, he remained at Shizuoka and opened a highly successful practice at Kōyamachi, where he was greatly in demand and apparently continued to practice until his death.

Unfortunately it has not been possible to date Kashiwabara's written works, but they include a number of medical texts as well as introductions to physics, chemistry and geology. They are
unremembered now and no claim could be made on their basis for Kashiwabara's being an 'enlightener' of any more than minor significance. In fact they seem to have been written more for the specialist than in an attempt to popularise knowledge of the West at the more general level, and Kashiwabara is really more typical of the old style Rangakusha than the new Meiji intellectuals. He remained throughout life a practising doctor and was not really concerned with inducing social change at all.

This being so, any inference from his failure to advocate innovations in the Meiroku Zasshi is really tautological. But some importance may be attached to the fact that the Meirokusha should have attracted such a man in the first place. And his membership illustrates the nature of the Meirokusha as a talking-shop rather than a group with any clearly defined programme of action for the renovation of society.

There is no information as to how Kashiwabara came to join the Meirokusha but he will certainly have had contacts from his time under Ogata, and also from his high position for a year or two at the centre of Keiki's entourage, when he would very likely have met Nishi Amane for one. He was, however, a comparatively late joiner.\(^{366}\) And his first contribution was to Meiroku Zasshi XXIX. He then contributed regularly for a very short period,\(^ {367}\) before apparently losing interest again. If he was not concerned to promote social change, he was certainly concerned about social change
such as was already happening. But this, as exemplified in his final article, was of a style that it is difficult to take seriously.

If any real interest attaches to Kashiwabara's membership of the Meirokusha, it is as some slight evidence of Meirokusha influence outside the capital, for he was a Corresponding Member and remained at Shizuoka. But as has been seen, his participation seems to have been half hearted, nor did he contribute to any of the debates which made the Meirokusha famous. Perhaps rather than this, his membership serves simply to underline the fact of the Meirokusha's being a group with overwhelming Bakufu connections.

c. Shibata Shōkichi (1841-1901)

In the sixth volume of the Meiroku Zasshi there is an article entitled 'Religion' by Mori, consisting of selected passages translated from Emer de Vattel's *Law of Nations* and from Phillimore's *Commentaries*. The translations from the latter appear under a separate heading and under the name of one Shibata.

We may safely ascribe the thought content of the translation to Mori who has clearly simply enlisted outside help to supplement his own translation work. There is thus little need to devote much space to Shibata. There is indeed no absolute certainty as to who this Shibata was, though it seems most likely to have been Shibata Shōkichi.
Shibata Shōkichi was a translator for the Bakufu, moved later into the Meiji Foreign Department (Gaimushō), and was author of the famous Japanese-English dictionary, known after him as the Shibata Jisho. Shōkichi is thus well qualified to be the Shibata in question, both by his linguistic capability, and by his service in the Gaimushō where he is almost certain to have become acquainted with Mori. Almost conclusive evidence is furnished by the fact that Shōkichi did also become a member of the Meirokusha. This was not until 16 December 1874, and was thus long after the translation in the Meiroku Zasshi which appeared the previous April, but that is no final argument against its having been by Shōkichi. The name of the translator is in fact given as 'Shibata-Shi' (my emphasis), which could well indicate an author known to some or all of them in the Meirokusha, though not himself a member.

Shōkichi was born in Nagasaki and adopted at the age of seven by the doctor Shibata Hoan of Mito. The latter was an acquaintance of Ito Gemboku who had in turn received instruction from Siebold. Shōkichi studied Chinese under Yamamoto Seikei and Dutch under Namura Kakai. In 1858 he entered the English language school at Tateyama in Nagasaki, where he was taught by the Bakufu's translator Ka Reinosuke (Later head of the Osaka Semmon Gakko). In little more than a year he was himself appointed as a translation official, and in 1867 he became an instructor at the Bakufu's naval college, the Kaigun Sōrensho in Nagasaki.
With the Restoration Shōkichi entered the Foreign Department in a high secretarial position. He was under Iwakura Tomomi at the time of the latter's mission to America and Europe in 1871, but declined to go on it himself, and declined also the later proffered post of Minister Resident in America. He appears to have been more interested in his language work, having been engaged since 1870 on his dictionary, which was published after three years in January 1873, some seven month prior to Mori's first moves towards the foundation of the Meirokusha.

Here again, although Shibata was the least significant member of the Meirokusha, it is interesting to note that he did, with his dictionary, make a significant contribution to the Bummei Kaika movement, and that this contribution was made quite separately from the Meirokusha. Indeed since it was published before he became a member of the Meirokusha, it is a likely assumption that it was this publication which entitled him to membership of the group. It was certainly not the case that his membership of the Meirokusha inspired his magnum opus, nor does it appear to have influenced him to any further production. Once again, membership of the Meirokusha is a reflection of certain shared interests, already independantly expressed, rather than the source of motivation for further action.
d. Shimizu Usaburo (1829-1910)

Finally comes the society's Treasurer, Shimizu (also known as Mizuhoya) Usaburo who was the strangest and in one way the most interesting person to find as a member of the Meirokusha. Being a commoner and a tradesman, Shimizu was more completely an outsider than any of the others. Indeed, Nishimura is reported to have objected to his membership on the grounds that he would be unsuitable (omoshirokarasul), however sincere his interest in learning.\(^{377}\) As a practical man with a keen interest in scientific techniques, however, and as an energetic business man, it is easy to see why he would have appealed to Mori and Fukuzawa, and it was apparently their ardent sponsorship which overruled any objection to his joining.\(^{378}\)

As a businessman, Shimizu engaged in various ventures but was principally a bookseller and publisher. He was also an author in his own right - or at least a compiler and editor. In the former line he produced a small dictionary of English phrases, and in the latter he for some time edited his own dentistry magazine. He was also greatly interested in spreading literacy by the adoption of a purely kana system of writing Japanese. It may thus be seen that he had some small claim to being an 'enlightener', although if he is remembered at all today, it is more as the introducer into Japan of the technique of lithographic printing.

Shimizu was born of wealthy commoner parents in 1829, in a little village North of Edo. Wealth being by that time frequently
an adequate substitute for birth, he had a good Samurai style education in the Classics. His lifelong interest in foreign languages is said to have been started by the somewhat bizarre stimulus of seeing some Dutch words on a ceiling, which prompted a determined resolve to learn how to read and understand such things.

Shimizu would hardly have been assisted in reading his motto on the ceiling by his first 'studies', which were in Russian. Taking the first opportunity of making contact with foreigners, in 1854 he accompanied the Bakufu official Tsutsui Masanori to Shimoda, where the latter was to treat with the Russian representatives over the opening of the ports. During some three months there he acquired a smattering of about 300 Russian words. He was later also to master a modicum of French, but his first really serious language studies were in Dutch under Mitsukuri Gempo, whom it is a fair assumption that he met at Shimoda, where he too took part in the talks with Putiatin. Of all the languages with which Shimizu had any acquaintance, however, undoubtedly the one he knew best was English, which he studied together with the Satsuma man Matsuki Kōan and which he also presumably picked up in his association with British merchants in Edo and Yokohama.

One result of his English studies was that he was able to act as an interpreter in the Anglo-Satsuma negotiations after the Kagoshima bombardment of 1863. An earlier, and more important,
one as regards the 'Enlightenment' was his publication in 1860, from his own press, of the English word and phrase list for Japanese learners mentioned above. 385

Shimizu had been established some years as a publisher and trader between Tokyo and Yokohama when in 1867 came a chance to go abroad himself. He was amongst a group of several chōnin who joined Tokugawa Akitake’s group to the Paris exhibition, and there he exhibited Japanese craft articles and works of art. 386 This group also included Mitsukuri Rinshō, whom he very likely already knew since he had studied under his father. At all events they can hardly have avoided becoming acquainted at this time. It must also have been in Paris that Shimizu learned what French he did. And while there, he took the opportunity to indulge his interest in scientific matters and scoured the city collecting all kinds of books, tools, chemicals and medicines, presumably establishing in the process trading contacts for the future. For after his return via America in 1868.5, 387 he set up in Tokyo at Nihombashi as an importer-retailer of Western art materials and medical instruments. 388 It was at this time that he first started marketing and expounding the use of lithographic equipment. Around this time too, he set up as an adjunct to his publishing business a bookshop for Western books at Asakusa, and later he started publishing works by some of the leading Western scholars in the MeirokuSHA, advertising regularly in the Yūbin Hōchi Shimbun.
It has been suggested that Shimizu's membership of the Meirokusha was the result of his connections with the society as a publisher. It is possible however that it was the other way round, and that his membership in turn was actually the result of prior acquaintance with other members, specifically Mitsukuri Rinshō and Fukuzawa. More interesting than this speculation, however, is what he actually wrote for the magazine.

Shimizu's two articles in the Meiroku Zasshi may both be taken as classic examples of the type of contribution which Mori undoubtedly wanted. The first in MZ,VII, a rather late contribution to the debate on orthography reform, urges the wider use of hiragana. The second, published much later, in MZ,XXII, is a plea for reform and standardization in chemical terminology. On both of these subjects, Shimizu was something of an expert, and both articles are manifest attempts to use the Meiroku Zasshi as a vehicle to spread practical knowledge and to assist in educating the general populace.

The irony, of course, is, that the one member of the Meirokusha who consistently (if that is the right word for only two articles) put forward in the magazine practical suggestions for the solution of practical problems, is now quite naturally never so much as mentioned in any discussion of the Meirokusha. Shimizu perhaps did have hopes that the Meiroku Zasshi could be a vehicle for enlightenment of the type that Mori envisaged. But he and Mori,
together with Tsuda Sen, form a clear minority of three in sixteen, as the only ones to put forward practical and definite proposals for any sort of change (Shimizu as seen above; Tsuda in agriculture; and Mori in the social position of women.) It is not their style of article which is characteristic of the Meiroku Zasshi, but the vague and verbose discussions of a Sakatani or a Nishi on what proved to be such unproductive themes as the nature of government, or religion or enlightenment itself, (- unproductive as regards positive action, or even suggestions for positive action).

Conclusion

From an examination of the individual lives of all of the contributing members two themes have emerged, relating both to the nature and to the rôle of the Meirokusha, and which may now be conveniently restated.

Firstly, the nature of the Meirokusha, envisaged by Mori as being that of a society for specialist scholars who would contribute to the enlightenment of Japan by disseminating to a broad public factual information and practical suggestions for improvement in both social and technological fields, was impossible of realization, given the type of membership, and was not in fact realized.

Secondly, the rôle of the Meirokusha was not nearly as significant within the Bummei Kaika Movement as has been generally
imagined, but was rather that of a private discussion group, for men whose leading position in the Bummei Kaika Movement was already well established (in fact whose major contribution to the Bummei Kaika Movement had already been made) by the time of the establishment of the society, and who continued, furthermore, to contribute to the movement entirely outside the auspices of the Meirokusha.

Further illustration and confirmation of both of these themes is furnished in the ensuing final chapter through an examination of the actual organization and development of the Meirokusha.
CHAPTER 4

THE ORGANISATION AND HISTORY OF THE MEIROKUSHA

(i) Introductory

This Chapter shows how the Meirokusha's principal activities, namely the magazine and the 'public' lecture and discussion meetings, were not the outcome of any clearly conceived plan, but evolved gradually over the months. It will also show that too great an importance has been ascribed to these activities by historians. At the same time it will be seen how Mori, who did have a clear conception of what the society should be, was unable to guide its development along the lines that he wished.

(ii) Preliminaries and Formalization, August 1873 to February 1874

This section concerns the early formative months of the society, up to the formal acceptance of the 'Rules of the Meirokusha' as enacted 1 February 1874.

The development of Mori's ideas up to the Summer of 1873 was traced in Chapter One, where it was shown how he came to a firm conviction that education was the supreme necessity for modernizing
the state. Already in America his deep interest in educational matters had led him to seek transfer from the Foreign Department (Gaimushō) to the Department of Education (Mombushō).¹ In the event, Mori remained with the Foreign Department, but once back in Japan, as has been seen, he lost little time before continuing his self-imposed labours in the field of education.

Mori arrived back in Japan on 23 July 1873, and within two months at the very most,² had contacted the famous 'Western scholar', Nishimura Shigeki, with a view to establishing a learned society. It is a matter of speculation why Mori should have turned first to Nishimura whom he did not know, rather than to one of the several other future members with whom he was already acquainted, such as Katō, Kanda or Mitsukuri Rinshō. Perhaps it was because Nishimura was already a scholar of note, and an eminently respectable personage who would lend a prestigious tone to the projected group. It may have been on account of his considerable reputation as a student specifically of the West, with a number of translations to his credit.³ Mori might even have been deceived by these writings into thinking that he was more progressive than he in fact turned out to be. Professor Ōkubo suggests that he approached Nishimura because, after his tour in America, he was out of touch with the intellectual world at home.⁴ At all events, it was to Nishimura that he did first broach the idea, arranging an introduction to him through the
good offices of one Yokoyama Mago'ichirō (?). And it has been suggested that they first met at the house of Kido Kōin, which was a place frequented by all three.⁵

Nishimura, at this time as anxious as anyone to awaken the mass of his countrymen to what could profitably be adopted from the West, was clearly much taken by Mori's idea, and he agreed that they should contact a number of other 'well-known people in the capital'.⁶ These, as listed in Nishimura's account in his autobiography, were the 'Western scholars' Fukuzawa Yukichi, Nakamura Masanao, Kato Hiroyuki, Tsuda Mamichi, Nishi Amane and Mitsukuri Shūhei. All except Fukuzawa and Nakamura were members of the Kaiseisha.

It is also from Nishimura's account that we learn what precisely was Mori's aim, namely:

...to set up a society in the first place to promote the advance of learning, and in the second place to establish a pattern of morality.

Not only would both of these objectives have appealed particularly to Nishimura, but we also see here reflected the two main features of Mori's thought which were traced in Chapter One, where it was also seen that the type of learning Mori wished to disseminate was essentially practical. Mori was interested in popularizing factual knowledge both of scientific principles and of institutional organisations. And it was in this respect that he lamented to
Nishimura the isolation of Japanese scholars and their failure to be of 'benefit to the world'.

Nishimura's description of the Meirokusha, however, suggests a wider scope of reference for the society than what Mori subsumed under 'arts and science'. Mention is made by him of monthly meetings (actually they were semi-monthly) held 'with the intention of getting the public to hear talks on politics, arts and science and so on'. The extent to which the meetings were really public will be seen later. But what is notable here is the adumbration of politics as one of the chief objects of attention by the Meirokusha. For although this highlights an essential feature of the society as it actually evolved, the discussion of politics was so far opposed to Mori's intent, that after meetings had been held for something over one year, he had this to say:

According to the first clause of the society's rules, matters debated by us are for the most part to be restricted to things of an educational nature like literature, crafts, the facts of natural law and so on, which enrich man's talents and enhance his moral character... the discussion of things connected with contemporary politics has never been something on which the meetings of our society have concentrated, and not only would it be ineffective if only political discussion flourished, but it could also cause inestimable damage to the society.7

Mori's desire is clear enough, but it is equally clear that his desire had not been met. Much of the discussion, despite his disclaimer, had already by that time centred on politics.
Nishimura's *ex post facto* emphasis on politics focusses attention on an essential difference of opinion, or rather, lack of consensus, about the society's aims, which was present among the members from the start. Mori had an exact picture of what he wanted; other members were either not so clear, or even had different ideas altogether.

This lack of immediate agreement is demonstrated by the fact that it was fully five months before the *Meirokusha* could decide to commit itself formally to anything but the most general educational aim. Exactly how often the members met between September 1873 and the following February is uncertain, though it is unlikely to have been less than once a month. Nor are all the exact topics of discussion known, but it is clear that at least part of the time was devoted to hammering out the details of the society's aims and organization. A more definite picture of at least some of the discussion is preserved in the first number of the *Meiroku Zasshi.*

This first issue contains two articles - a longer one by Nishi Amane, followed by a shorter one by Nishimura. Both deal ostensibly with the matter of orthography reform, but at the same time discuss questions of intent and organization of the society. Indeed it becomes clear that the whole question of orthography reform has itself arisen out of a discussion of the society's aims, as will be seen in the examination of Nishi's article below.
manner of deciding on a President, the times of meeting and rules of discussion, who should be Secretary and Treasurer, and finally, the manner in which they were to set about publishing a journal. Nishimura is much less definite about the society's rôle, and seems happy to allow that to define itself with time. He restricts his remarks on this matter to the pious hope that the society will 'open the eyes of the stupid [and] establish a pattern for the Empire'.

Nishi, on the other hand, made a very definite proposal about the society's possible rôle, as well as appropriate suggestions about its organization. In fact, Nishi was even more precise than Mori on this question, and was prepared to settle for a considerably more restricted rôle, though one, as he saw it, more basic and necessary to the problem of Japan's modernization.

Like Mori (and Nishimura and Fukuzawa), Nishi's overall concern was to instruct the general public in the knowledge behind and the benefits of the recent and continuing changes imposed on Japanese society by the government. He and his friends, he said, had been in despair at the 'unenlightened' state of Japan. These reforms, and the new attitudes engendered by the Restoration, had given them new hope, but still there was much to be done and it was clear that many people did not understand what the reforms were all about.
Whenever in the everyday course of events I was with two or three of my highly respected friends, our conversation would turn to the reasons behind the chance vicissitudes of the political turmoil of our times... And throughout the many comparisons we were apt to draw with the various countries of Europe, we always ended up by envying them their civilization as compared with our own regrettable lack of enlightenment... and we could only utter sighs in our unendurable rage.

Since the Restoration, numbers of highly capable men have appeared, and numerous reforms have been made... so that we have already reached a point where Japan is no longer the Japan of old.... On the other hand, when you give it all earnest thought, there are still numerous areas which have not yet been cleared up, and though there may be good government, the people have not received the benefit of it... And the reason is that since the Restoration was only a short while ago, although superficially the new ideas are immensely flourishing... they have not yet found a place in the people's inmost hearts.12

'An apt analogy', he continues, 'would be clothes on a monkey' for 'the principles which inspire the leaders are not known to the led'.

It seems that after the society had been meeting for some time without formulating any very definite aims or conclusions, Nishi, like Nishimura, was anxious to reach some positive decisions. Generally speaking, all the members agreed that the problem that they had to tackle was the abysmal ignorance of the masses. In this respect Nishi thought that Mori's idea of a society for 'science, arts and literature' was an excellent one. But this gave rise to the even more basic problem of how to get these things across to the uneducated, in view of the tremendous
divergence between the spoken and the written language, with its fantastic complexities.

As I saw it, the universal disease was that the small minority of wise men who might reverse the situation, was quite outnumbered by the vast throng of fools.... The question was, how should we first deal with the general stupidity of the populace?... Now, Mori's desire to form this society for science arts and literature, constitutes just such an attempt. For these three things I have just mentioned are all tools for destroying blind stupidity and abolishing such a dangerous thing completely....

For some time now we have talked over these three things which the society has as its aim, and it is time to give them some written form. For what are science and arts if they are not committed to paper? Even as they said of old, writing is the tool to make your point. However, at present our rules of expression are different according to whether we are writing or speaking: we can neither write as we speak nor speak as we write. 13

To surmount this fundamental barrier, Nishi says he has 'decided to make so bold as to put a very strange suggestion to the other members'. 14 He then gives at length his proposals for the simplification of the Japanese language - using in the process language of such tortuous complexity as could hardly better have made his case.

He outlines the way in which their society could even develop into a nation-wide rōmaji movement. The finance for the initial production of dictionaries and textbooks would be provided by a fee of three Yen, levied on all new members. (For by the time the society had grown through vigourous proselytising to 30,000 runs his argument, it would have 90,000 Yen at its disposal!) 15
Nishi then waxes lyrical over the unique and fundamental rôle which he sees the *Meirokusha* as destined to play:

If we do succeed in establishing such a society, we are bound to turn the interest of all men of spirit — whether they be scholars of Chinese or Japanese learning, or even uneducated men — towards the Western way of doing things. And then if, owing to our daring insight, all the talented men of the country were gathered together within the compass of the one society ... we could correct the lack of a broadly based unity of all knowledge, whether in science, arts, literature or morality, and this is how we would be able to destroy without a trace that blind stupidity, and achieve the victory of enlightenment in Japan.

If we are to estimate the time it would take; we should be able within one year to establish the rules in general outline; within two, we should have sown the seeds within the capital; ... in seven years, it will have spread through the whole country; and in ten years, even women and children could be versed in these ideas, and primary school students would have this as the staple of their introduction to learning.16

But it was not to be. The *Meirokusha* had no such restricted aim and positive development. Indeed, after this broadside in the first issue, very little more is heard of language or orthography reform, and in the event, the aim of the *Meirokusha* never developed any greater precision than that set out in the first rule:

The main intention in setting up the society is to form a group of interested men in order to further education in Japan and to discuss ways of doing so. It is also in order to assemble like-minded men for the purpose of exchanging views, broadening knowledge and illuminating consciousness.17
This statement represents a somewhat inconclusive victory for Mori's conception of what the society should be. Although the general educational aim remains intact, it is clearly not as precise and practical as Mori would have wished. In a sense, the first rule is more of a passive rationalisation for the society as it already existed than an active statement of intent. Mori wanted to get on with the job, to instruct people directly in practical affairs and techniques, in short, 'to further education'. But the society as a whole, whilst agreeing with this aim in principle, retreated from immediate action and defined its role as being 'to discuss ways of doing so'.

Even this is not the end of the story, however, and it is necessary to go briefly into the later history of the Meirokusha, to see how the society eventually modified even so mild and vague an aim as this.

In May 1875, some fifteen months after the first establishment of the rules of the Meirokusha, a small pamphlet of 'amended rules' was put out by the society. In this pamphlet, the new rule one, defining the society's aim, now read:

The main intention in setting up the society is to assemble like-minded men for the purpose of exchanging views, broadening knowledge and illuminating consciousness.

Furthermore, the definition of Corresponding Members was reworded from 'people...who are deeply interested in education' to 'people
...who are deeply interested in cultural matters'. It will be readily seen that the new rule one is simply the latter portion of the old rule one, with all mention of the general aim of education - for Mori, the whole raison d'être of the society - entirely omitted. There remains not a trace of any commitment to educating the public in the new rules. They thus present a tacit admission that the true nature of the Meirokusha was first and foremost that of a private intellectual club. After only one year, the Meirokusha thus made an implicit formal denial of all that Mori had intended his society to stand for.

(iii) Membership and Organization

If there remained from the very start a certain vagueness about the society's aim, nevertheless the concrete aspects of organization, Nishimura's chief preoccupation, were settled with great precision. The remaining rules adopted on 1 February 1874 concern these formal details.

There were to be three main officers: a President, a Treasurer and a Secretary, who were to be replaced on 1 February annually, presumably on a straight majority.

The Presidency, first held by Mori, was by no means a purely honorary position, and its powers were considerable. Some of the President's duties, such as the registration of applicant members and the receipt of resignations, might more normally have been
carried out by the Secretary. More significant were his powers to convene a meeting at any time, to supervise personally the Secretary and the Treasurer, to appoint auditors for the account books and to nominate his own successor. It seems that this overall control by the one man was in practice not altogether to the society's liking, for again, substantial changes were made in the amended rules of May 1875. The post of President, if not in fact abolished, was omitted in print and his powers were invested in a committee of six. Since the original rules also stipulated that amendments could only be debated at the annual general meeting, this change was very probably mooted at the end of Mori's Presidency in February 1875. (It is most likely that May was simply the date of printing of the amended rules.) The rule on amendments was itself changed at the same time so that these could be debated at any regular meeting. These changes in the rules may perhaps be taken as signs of a certain chafing under Mori's leadership. And it is perhaps not without significance that his retiring speech of February 1875 was the last contribution from Mori's pen to be published in the Meiroku Zasshi.

To return to the original organization, however, we may now see who actually filled the posts and examine the structure of the rest of the membership.
Mori was not the first person proposed as President. He and Nishimura had in fact offered it to Fukuzawa, a man wholly in sympathy with Mori's practical ideals. Fukuzawa however, refused it outright, whereupon Mori was elected. Then Shimizu Usaburō and Sera Tai'ichi were appointed as Treasurer and Secretary respectively. In February 1875, Mori's nominee, Mitsukuri Shūhei, was voted in as his successor, and in the event, he was the last President of the Meirokusha. Whether or not the Secretary and Treasurer changed at the same time is not known.

There seems never to have been a specified limit to the number of members, as Nishimura had advocated. An aspiring member had simply to register himself and the name of a sponsor member with the President, who was then required to submit his name to the next full session where he could be elected by a three-fifths majority. However, it should be noted that the membership was divided into four distinct categories of Regular, Corresponding, Honorary and Casual Members.

The regular members were of course those who formed the core of the society, attending the regular meetings, and delivering papers. Nishi, in his scheme, had suggested drawing a distinction between founder members and the rest, but this idea was not taken up. This was quite possibly because, by the time the rules were formalized, several new members had already joined. For example, the first advertisement for the society's magazine carried in the
Yūbin Kōki Shimbun gives, apart from the founders, the names of Hatakeyama Yoshinari and Shimizu Usaburo, the Treasurer.

Corresponding Members were those who, living outside Tokyo, could not attend meetings, and they needed only a two-thirds majority to be elected. One of the earliest and most important of these was Mori's friend Kanda Köhei, at the time the Governor of Hyogo Province.

The provision for Honorary Members, who could only be elected by an absolute majority, seems never to have been invoked, but it was designed as an honour to be bestowed on people selected for their services to society.

There were several Casual Members, however, amongst them the American, W.E. Griffis. This group was restricted to people from the provinces or from abroad who were temporarily resident in Tokyo. But they needed the same three-fifths majority as Regular Members and had to pay the same subscription.

The total number of people known to have been members of the Meirokusha is thirty-three. From early 1875 on, there was also an unspecified but steadily growing number of guests at the meetings. Of the many people who undoubtedly attended at one time or another, only a very small number of names is known for certain. Amongst the unknown were quite probably a number of important intellectuals and government officials, as is regularly asserted. Those that are known include several later popular
rights leaders, two former Daimyō, journalists, bureaucrats and
two other Westerners apart from Griffis. Quite apart from
numbers, however (which are discussed below), sufficiently few
names of guests are definitely recorded to make this an unreliable
basis for the ascription of great public influence to the society.
And even of the members proper, only those who contributed to the
magazine can be regarded as the real moulders of the Meirokusha
ethos. These were sixteen in all - just under half the total
of full members - and it is these sixteen who have already been
treated in the preceding chapters.

Having analysed the composition of the membership of the
Meirokusha, we may now turn to its actual meetings.

It was perhaps a fitting symbol of the Meirokusha's Western
orientation that its first meeting place should have been the
Seiyōken in Tsukiji. For this was a restaurant for foreign
food, a comparatively rare thing for those days.

The days for meeting were settled as the first and
sixteenth of every month, with provision for additional meetings
if thought desirable by the President, or by a group of any five
or more members. Since Mori said in his retiring speech 'we only
meet twice a month or at the most four or five times...' the
latter provision does appear to have been invoked, but no definite
dates are known. The form of the early meetings is also
uncertain, but eventually it became the custom for the full members
to meet in the morning to discuss matters of business before taking lunch together. Then in the afternoon, when others could attend, the speeches and discussions were held. Ueki Emori, who attended nearly every meeting after tickets were first made available to the public, always came in the afternoon.

The early expenses of the society cannot have been very great - little more, in fact, than the cost of refreshments and a private room. The provision made for the society's expenses in the rules was that they should be met by a subscription levied on the members at the start of every month and graded in accord with actual expenditure. (As some safeguard, however, it is also stipulated that 'the Secretary and Treasurer shall not indulge in excessive spending'!) The money raised within the society in this way during the first year totalled 81 Yen and 50 Sen. This did not in fact even cover the largest single item of expense which was refreshment - some 214 Yen. But as seen immediately below the surplus, here as well as the other expenses, was covered by other income. It is interesting to note that the total expense of producing the magazine throughout this first year was a mere 22 Yen, which, when
compared with 214 Yen for refreshment perhaps gives some indication of the society's priorities.

Obviously there must have been some problem over the initial financing of the magazine, particularly as the first four issues were published simultaneously, but most of the members had good government posts and could hardly be described as poor and the society was also advance money by its publisher, the Hōchisha, quite likely to cover this first stage of production. In any case, once underway, the Meiroku Zasshi was soon yielding a good profit; so much so that by November 1874, it was decided that half the proceeds could be divided amongst the contributors, whilst still leaving a sum large enough to be worth saving by the society as a whole. By the following February, the amount accruing to the society alone in this way was averaging fifty Yen a month, and Mori, in his customary ambitious and enterprising manner was able to envisualize greatly expanded activities.

His principal suggestion was that with the six hundred Yen which they could hope to accumulate in the coming year, they should set about building a special hall of the society's own. This, he thought, they could then also hire
out to other strictly cultural organizations, thereby actually increasing the society’s income in the long run.

There was another very good reason for this proposal, apart from the financial one, and this was the steadily growing popularity of the society. It had for some time been the practice for guests of one sort or another to attend the meetings, but the number of people wanting to attend had by early 1875 apparently grown quite beyond control. As a temporary expedient, Mori, in his retiring speech of February 1875, proposed a plan to put on sale to the public a restricted quantity of numbered tickets. This, he thought, would have the dual advantage of maintaining some sort of order at the meetings and at the same time of recouping the additional expenses incurred.

The general reaction to the idea of building a hall is not recorded, and the society did not in any case last long enough for any positive action along this line to be taken. But certainly the tickets scheme met with approval, as witnessed five days later by an advertisement in the Yūbin kōchi to the following effect:
From the sixteenth next, the Meirokusha has authorized the issue, to those wishing to come and hear their speeches, of tickets to the number of thirty. The price will be eight Sen. 42

(iv) The Meirokusha and Public Speaking

As has been seen, not only did direct contact with the public form no part of the Meirokusha members' original intentions, but they were not even prepared to maintain the half-hearted stand they took at first in favour of educating the public. 43

And yet, it was also seen in the introduction to this thesis that the renown of the Meirokusha rests upon two things: the public lecture and discussion meetings on the one hand, and the magazine on the other. The common misconception that the public meetings preceded the magazine was also noted. This misconception, which can be traced back to Nishimura, 44 was seen to remain prevalent, particularly in Western writings. The error has in fact been pointed out by such Japanese historians as Kōsaka Masa'aki and Ōkubo Toshiaki. 45 But in a more recent article, Professor Ōkubo, taking this correction for granted, still maintains that the Meirokusha opened its doors to the public from January 1875, and that together with Fukuzawa's Mita Speech-making Society (Mita Ensetsu Kai), it pioneered speech-making in Japan. 46

The Meirokusha has been known as both a public speaking society and a debating society, and we may here examine how accurately it may be regarded as either.
To take first the concept of the *Meirokueha* as a debating society - this idea does rest on real, although slender, evidence. Firstly, Mori, in his retiring speech, apparently talks of an intention to develop the rules and skills of debating within the *Meirokueha*. Secondly, there is the more substantial evidence of two well-documented occasions on which the society held something resembling a formal debate.

The relevant section of Mori’s retiring speech runs as follows:

> Since the Meirokusha started giving speeches this winter, it has gradually taken on the form of a [proper] 'society' [Eng. *katakana*]. But we have not yet reached the stage of critical debate on the speeches after having heard them. This, after all, is because they make use of a great number of Kanji and the audience cannot understand properly. For the conventions of speech-making have not yet been adequately formalized. We shall have to devote considerable attention to obviating this difficulty, in order to increase the pleasure of our meetings and to advance the benefits of the society.47

It is not even certain that Mori is here talking of the rules of formal debate. Indeed, it seems more likely that he is simply expressing dissatisfaction at the general lack of discussion, or even that he is taking the opportunity to voice his personal scepticism at the whole idea of public speaking. For, as will be seen below, Mori was convinced that Japanese was an unsuitable medium for public speaking. Even so, although Mori originally pinned his hopes for spreading enlightenment on the
magazine, he does seem in this passage to have accepted this new idea of public speaking and to have seen some possibilities for putting it to good use. Later developments make it quite possible that Mori here envisaged the possibility of formal debates.

For on 1 May 1875, the Meirokusha held its first real debate of which we have certain knowledge. On this day, Kato and Fukuzawa argued, the one against and the other for, the propriety of establishing a popularly elected assembly, and this debate was reported a week later in the Yu-bin Hoahi.\(^{48}\) By this time, of course, much the greater part of the society's active life had already passed: thirty-five out of the eventual forty-three numbers of the Meiroku Zasshi had already been published.\(^{49}\) It is possible that other debates were held after (or even before) this, but Ueki Emori makes no mention of them in his diary. As far as can be verified, in only one other instance was there a comparable attempt at a formal debate. This, exactly four months later on 1 September, was ironically enough a debate on the issue that effectively destroyed the society as a social influence - namely, whether or not to continue publishing the magazine.\(^{50}\)

Otherwise, what are generally referred to as the Meirokusha 'debates' - on such topics as the rôle of the intellectual, the position of women, the pros and cons of establishing a parliament
and so on - were carried on over protracted periods of time, with
differences of opinion recorded in succeeding issues of the magazine.
On one notable occasion, the 'debate' was even begun entirely outside
the Meirokusha. This was when Fukuzawa set out his ideas on the
vocation of scholars, as discussed in Chapter Two.

It is thus clearly impossible for the Meirokusha to be called
with any accuracy a debating society. But it is possible to go
further still and to claim that some reservation must be made even
in calling the Meirokusha a public speaking society.

Mori's mention of the fact that 'the Meirokusha started giving
speeches [that] Winter' means that their first real speeches can
have been held at the earliest in November 1874. This was over a
year after the first tentative meetings of the society and a full
nine months after the formalization of the rules. This late
development, taken in conjunction with the society's first rule,51
conclusively shows that socially directed activity in the form of
public speeches was no part of the Meirokusha's original intention.
And thus it can be seen how misleading is Nishimura's statement
that meetings were held 'with the intention of getting the public
to hear talks' - on whatever subject.52 Indeed, the original,
otherwise private nature of the group is emphasized by Mori
himself when he says that it is only since the commencement of
speeches that the Meirokusha has developed into a proper 'society',
where his use of the English word seems to carry a new connotation of public role.

Furthermore, the credit for the introduction of public speaking into Japan, must be given solely to Fukuzawa rather than the Meirokusha and Fukuzawa. Quite independently of the Meirokusha, Fukuzawa had been developing his plans for a debating society since early 1873. Koizumi Shinkichi had at that time shown him a small American booklet on the rules of debating. Basing his ideas largely on this, Fukuzawa produced a Japanese work entitled *Kaigihen*, or *Speaking before an Audience*, which he published probably the following year. By June 1874, Fukuzawa, together with several other Keiō men, who had all been practising debating for some months, had firmly established the Mita Speech-making Society (*Mita Ensetsu Kai*).

Fukuzawa reveals just how completely foreign to the original thoughts of the Meirokusha men, including Mori, the idea of public speaking was. Writing in 1897 of the early days of the Mita group, he says:

...we gradually got things sorted out and became accustomed to the idea [of making speeches]. And as it was an essential part of our idea that we should spread this new thing throughout Japan, we had discussed the matter with friends outside the school. We hoped to find people to agree with us, but everywhere we met with no response, the idea being such a novelty. At that time I used occasionally to attend the meetings of the Meirokusha group...and on the matter of speech-making they were very dubious and skeptical. None of them was willing to put it
to the test. Amongst others, Mori Arinori, despite his youth, was against it. Western type 'speeches' [Eng. katakana], he said, were only suitable for Western languages. Japanese could only be used for conversation and ceremonial addresses. It did not have the characteristic of being able to express ideas to a public audience...

Fukuzawa then goes on to describe the ruse by which he was able to persuade the members of the Meirokusha of the feasibility of his idea:

At a later date, about ten of us were holding a meeting of the Meirokusha at the Seiyōken...and that time too the subject of 'speeches' came up. But just as before there were very few people who thought it feasible. And so, as I had previously planned, I casually started speaking: 'There is something I would like to talk to you about today, so perhaps you would give me your attention', I said. They replied that they would be very interested to hear, and so I got them to sit along both sides of the table and...I stood at the head. It happened to be the time of the Taiwan Expedition, and I chattered glibly on with that as my general subject for about thirty minutes to an hour without stopping. Having finished, I sat down, and when I then asked them whether they understood what I had just been talking about, they all said they had understood perfectly. 'There you are then', I said, 'To say it is impossible to make speeches in Japanese is either refusing to think, or else cowardly evasion. What I just spoke in was Japanese, and every word that I said entered your ears and was understood by you. If that was not a speech, I would like to know what is!' And it is to that day that we who advocated speech-making trace back our victory over those who maintained that it was impracticable.

It is particularly interesting that Mori should have been so against the idea of speech-making, and Fukuzawa seems to have been
surprised too. But Mori's hostility reflects his continuing conviction of the superiority of English to Japanese as a medium of expression. We may also note here Fukuzawa's rather offhand tone in referring to the *Meirokusha*. This is indicative of his comparative coolness towards the society which has already been noted.

The idea of public meetings and public speaking was thus not only something brought to the *Meirokusha* from outside, but it was also adopted by the society (and even then not wholeheartedly) a considerable time after its establishment - in fact, after about half its active public life, as represented by the magazine, had already passed. It remains now to examine just how 'public' these meetings ever became.

The first thing to remember is that the *Meirokusha* meetings were held in a restaurant, which immediately puts a limit on the number of people who could have attended. We also know with some certainty that the number of full members capable of attending (i.e. excluding Corresponding Members) was never more than twenty-eight.\footnote{Fukuzawa, however, as quoted above, talks of 'about ten of us holding a meeting' on one occasion, and this suggests that numbers were sometimes considerably fewer than the full twenty-eight. This, to be sure was a description of a comparatively early meeting, before public speaking was decided upon; but if we then take the only other meeting for which we}
have definite attendance figures, that of 1 September 1875, the number is thirteen.\textsuperscript{60} And this was the highly important meeting when the cessation of the magazine was discussed. Clearly, when Mori talks in his retiring speech of possibly hundreds of new members, this can be regarded as nothing more than sanguine exaggeration. Such talk, together with his plans for a hall of the society's own was not a description of the actual state of affairs; nor did these projected possibilities ever eventuate. Apart from the two definite figures of ten and thirteen just adduced, the only other evidence for attendance figures is the provision which was eventually made for public participation, and in which the number given is thirty.\textsuperscript{61} This means that the maximum anticipated attendance could never have been more than a round sixty.

The final blow to the reputation of the Mierokusha as in any significant sense a body open to the public, comes when it is realised how short-lived the experimental sale of tickets to the public really was. On 5 April 1875 there appeared the following announcement in the Yūbin Hōchi (No.633):

\begin{quote}
Till now, we have been issuing tickets to those wanting to came and hear speeches at the Meirokusha meetings. For reasons of convenience, we have now stopped this practice.

The Seiyōken, Tsukiji, April 1875.
(However, those still wanting to attend may obtain tickets by asking regular members of the society.)
\end{quote}
Tickets were thus on sale to the general public for only six weeks. The decision to stop selling tickets may have been the result of purely organizational difficulties, and it is unfortunately impossible to ascertain how this affected attendance. Nevertheless, it is clear that this measure would effectively ensure that only personal acquaintances of members could attend, thus wholly invalidating any assumption that the Meirokusha was truly open to the public. Certainly guest members did continue to attend. Ueki Emori, for one, continued getting tickets through his friends in the Meirokusha, but the numbers must have been small.

In conclusion therefore, it was never the original intention of the Meirokusha to hold public meetings; and it was almost a year before this idea, as introduced to the members by Fukuzawa, met with grudging acceptance. Even then, except for a brief period of six weeks - in other words, four meetings at the most - the making of speeches continued to be practised, if at all, as an entirely internal matter. Thus, even if the audience of the Meirokusha was extended by allowing the entry of special guests, the numbers involved must have been very small. In the light of these facts, the Meirokusha's influence on the public as a debating or lecture society must not be over-estimated.

In contrast with the narrow contact with the general educated public at the spoken level, however, the Meirokusha did make
extensive contact at the written level. The *Meiroku Zasshi* achieved considerable popularity and a general description of the magazine and its development now follows, together with some attempt to assess its significance both for the *Meirokusha* and the *Bunmei Kaika* movement as a whole.

(v) The *Meiroku Zasshi*, or Meiji Six Magazine

The *Meiroku Zasshi* did most to promote the fame of the *Meirokusha* during its active life; and it is on the *Meiroku Zasshi* that the fame of the *Meirokusha* has with the greatest justice continued to rest. It will be seen at the end of this section, however, that the importance of this magazine was more limited than its reputation suggests, both from the point of view of the intentions of the *Meirokusha*, and of the short life of the magazine itself - this quite apart from the relative insignificance of the magazine in the lives of the members themselves, as discussed in the preceding chapter. But first there follows a factual account of the magazine's development.

Mori, in his retiring speech as President in February 1875, gives the date of the magazine's first number as February 1874. One authority, Nishida Takezoshi, says that this is more likely to have been March 1874, but he gives no more definite reason than 'various considerations'. In fact it appears from the public advertisements for the magazine in the *Yūbīn Hōshi*, that it did not appear until April, when the first four volumes were published simultaneously. The first such advertisement, on 10 March,
Mori. A little surprisingly perhaps, there were also two contributions from Nishimura, who had given his assent later, after the actual vote, to the termination of the magazine. One contribution, however, was a concluding article in a series which was presumably written earlier and may well have been in the hands of Mori, as editor, for some time previously.

The circulation of the magazine was remarkably high, and the first twenty-five issues sold a total of 80,127 copies, or an average of 3,205 copies per issue. This was something under 80 per cent of the total number printed. By modern standards this is, of course, not a remarkably high figure for Tokyo, a city at that time of some 1.3 million, and where the great majority of copies will have been sold. But compared with the circulation in the same year of the *Yūbin Hōchi*, a well-established newspaper averaging a sale of 5,396 daily, the success of the *Meiroku Zasshi* is indeed impressive. Furthermore, the magazine will not only have passed from hand to hand, but was almost certainly available at the then popular newspaper reading rooms. So actual readership would have been well above the average sales figure.

The immediate popularity of the magazine was no doubt greatly assisted by the initial reprinting of articles in the *Yūbin Hōchi*. This practice was soon stopped, presumably on finding that the magazine could already command a very sizeable readership. Only three articles were reprinted in this way, but these alone would have
brought the *Meiroku Zasshi* to the notice of a very wide audience, not only in Tokyo, but throughout the country. However, there is little evidence on which to base an assessment of any influence outside the capital.

From the above it is clear that the connection between the *Meiroku Zasshi* and the *Yūbin Hōchi* was very close. It was in fact printed and marketed by the *Hōchisha*, but the exact nature of this connection is unclear. One likely link, which has been suggested by Toyama Shigeki, is Kurimoto Jōun who was an old Bakufu retainer and friendly with others of his kind in the *Meirokusha*, particularly Fukuzawa. Kurimoto, however, did not join the *Yūbin Hōchi* until late in June 1874, three months after the first advertisements for the *Meiroku Zasshi*. Mori himself seems on the other hand to have had some sort of contact with the *Yūbin Hōchi* while he was still in America. For it carries several articles about him as well as various letters from and references to the overseas students there, all officially under Mori's charge. Most definite of all, though, for establishing a connection between Mori and the *Yūben Hōchi* is the supplement to No. 51 (May 1873), which is largely devoted to a complete summary of Mori's report on American education to the Education Department (*Mombushō*). This, according to editorial comment at the end, had been passed on to the *Yūbin Hōchi* at 'His Excellency Mori's request, so that its contents should be made known to the Japanese people'.
So much for the physical details of the Meiroku Zasshi. We may now turn to the attitude of the Meirokusha men towards their magazine.

While it took some time for the Meiroku Zasshi to materialize, there does seem to have been right from the start some intention on the part of the members to publish the society's proceedings for the benefit of the outside world. The original suggestion on this may well have come from Mori, under the influence of Joseph Henry's ideas on the mission of the Smithsonian Institution. 78 Such an assumption would certainly accord with Mori's desire to spread practical scientific knowledge among the Japanese. Be that as it may, we also know that in the early discussions of what the society was to be and do, Nishimura was anxious to settle, among other things, the manner in which they were to publish a magazine. Nishi was also interested in this idea as being the best way for the society to exert some influence outside itself. 79 When the rules were finally settled in February 1874, part of the Secretary's duties was to 'record the Society's discussions and see to their publication'. 80

The statement of intent which was later published on the inside cover of the first, and of each succeeding issue of the Meiroku Zasshi, was probably drafted at the same time. This statement, however, fails to live up to the expectations aroused in particular by Mori's and Nishi's very obviously genuine desire that their
society should take an active part in educating the people. It reads as follows:

We have lately assembled for the purpose of discussion. We have considered the principles of various things and discussed all kinds of news too. The former improved our learning and the latter refreshed our spirit. And so we have set down our discussions and collected them together in these pamphlets, which we intend to distribute to men of like mind. It is our hope that these small pamphlets may serve to broaden the intellect of our fellow-countrymen.

The weakness of this passage as a manifesto is immediately apparent. It is in reality little more than a paraphrase in rather vaguer terms of the society's first rule, and it reads more as the expression of a pious hope than as a ringing challenge. Only slightly more positive is the tone of the first advertisement for the magazine in the Yūbin Hōshi No. 26 of 10 March 1874:

_The Meiroku Zasshi_: Published twice monthly.

This publication is to be put out by the society recently started by Mori Arinori ...[etc.]. Their lofty intention in meeting together is to further education in our land by debating first principles and discussing foreign ideas. They have recorded these debates and discussions in order to publish them in book form. And we believe that this will be of the greatest assistance in spreading knowledge, and hope that all men of intellect with read them.

(Sold and distributed by the Hōchisha)

In this way, the Meirokusha did consistently give expression to a certain educative aim. Nevertheless, it is clear that the members regarded their magazine not so much as a missionary tool but rather
more in the light of a casting of bread on the waters. When this undemonstrative nature of the statement of objectives of their magazine is taken in conjunction with both their first rule and their general lack of public contact described throughout the preceding section, there can no longer be any doubt that from the point of view of the Meiokusha men themselves, the primary purpose of the society was internally rather than externally oriented, and that the Meioku Zasshi was a secondary consideration beside the twice monthly meetings. Since there is no written record of the meetings, however, the survival of the written corpus of material contained in the magazine has in large part led to a misplaced emphasis on the magazine, and consequently to an exaggeration of the missionary intent of the Meirokusha as a group. This, however, is not to deny the very urgent desire of men like Mori, Nishi, Fukuzawa and Nishimura individually to influence society in a particular way. And a limited expression of this desire did find its way into both the stated aims of the Meirokusha and into the Meioku Zasshi.

As with public speaking however, so in the case of the magazine, the Meirokusha eventually turned in on itself. By November 1875, publication of the Meioku Zasshi ceased and with the withdrawal of the magazine after a bare nineteen months, the public influence of the Meirokusha must also be said to cease. Meetings did continue to be held after this, but the nature of the
society had reverted to being that of a small in-group, and as a manifestation of the Bummei Kaika Movement and a public influence, the Meirokusha died in the winter of 1875.

The ostensible reason for withdrawing the magazine was the introduction of stiffer press laws, but the factors contributing to the Meirokusha's demise were several and complex.

(vi) The End of the Meirokusha

There is at first some difficulty in stating categorically what was the real end of the Meirokusha. There was no formal announcement concerning the final withdrawal of the magazine, in November 1875, and meetings continued to be held into the new year. Then, on 16 February 1876, Ueki Emori records in his diary simply that he went to the Meirokusha but that speeches had stopped. He gives no further explanation, but this is the last time that he mentions the Meirokusha. Even so, meetings apparently did continue to be held, for we have Nishimura's assertion that:

After...[the cessation of the magazine], the Meirokusha actually increased its membership, and continued to function altogether for about seven or eight years. But with the establishment of the Tokyo Academy, it broke up of its own accord. 82

Yet another account by Shimizu Usaburō's heir, Renrō, both supports this and implies an even further extended existence. But at the same time it reveals the true nature of these meetings held after February 1876:
After the suspension of the *Meiroku Zaashii*, the speeches also came to an end. [The members] continued to meet together to talk about the old days, and to discuss scholarly matters. Finally they decided to use up the [society's] accumulated funds, and on the first day of the month they would meet together in a Western style restaurant called the Mikawaya, near Kandabashi. Sometimes too, they would meet at the Fujimiken or the Seiyoken....The talk was mostly of old times. Then gradually, the members began one by one to pass on. In 1909 only Kato, Sugi, Sera and ... [Shimizu] were still alive....[Shimizu] and Sera died in 1910 and Kato and Sugi soon followed, thus finally bringing the society to an end.83

From this passage it is clear that after February 1876, the *Meirokusha* gave up any attempt to be a public influence. Even such speeches as may have been given between November and February, can hardly be credited with having had any great public influence.84 For as already demonstrated, the audience can have been neither large nor public; and without the magazine no vehicle existed for the speeches to find a wider audience.

Thus the moment of cessation of the *Meiroku Zaashii* may fairly be regarded as the point where the *Meirokusha* ceases to be important as a public influence. And so it is the end of the *Meiroku Zaashii* that is here equated with the end of the *Meirokusha*.

The withdrawal of the magazine was formally decided upon at the meeting of 1 September 1875, and of thirteen members present, nine were in agreement and only four against withdrawal, namely: Mori, Nishi, Tsuda and Sakatani.85 Of those not present
at the debate, a further three said later that they were in agreement with the majority decision. These were Nishimura, Kato and Nakamura.

It then becomes a question of why the overwhelming majority of members seemed so ready to acquiesce in what was to all intents and purposes the demise of their society. The sole reason universally adduced is the one based on Fukuzawa's argument that the new Press and Libel Laws (Shimbunshi Jōrei, Zambōriteu) made the free and honest expression of opinion impossible without the risk of punishment. This undoubtedly was the principle reason. But there are indications that it was equally just a thoroughly convincing pretext for doing what was in any case inevitable. A claim can reasonably be made that a contributory factor of some importance in the Meirokusha's acquiescence in the motion was a general dissatisfaction, or at least lack of momentum within the society itself.

Through 1875 there was a definite decline in impetus, and from the publication dates of the Meiroku Zasshi it is clear that the magazine was already faltering by mid-1875. Four issues were published in February, three in March, two in April, May and June and then none in July. This was the first time ever that a whole month had passed without one issue of the magazine. Publication resumed with two issues in August, then in September, the month of the debate on withdrawal, there was again none; and
finally the Meiroku Zasshi petered out altogether with one issue each in October and November. 86

A look at the contributors tells another side of the same story. After Meiroku Zasshi XXXI (March 1875) only seven of the original sixteen are still contributing regularly, and of these, one was Kanda, a Contributing Member — who was thus not really in touch with the society at close quarters; and another was Sugi, whose article in Meiroku Zasshi XXXIV was not only his final one but also the first he had written since December 1874. By number XL (August 1875) there are only four contributors left. 87

The earlier biographical sections gave some indication of why this decline in impetus should have occurred and certain pieces of information, there isolated, may here be drawn together. Fukuzawa, of course, was at the best apathetic throughout. The Mitsukuris, both close friends of Fukuzawa, contracted out very early: Rinshō completely (on the doubtful grounds of illness), and Shūhei in effect, by not contributing to the magazine (despite becoming second President). Both, furthermore, contributed to the rival magazine, Bankoku Sōwa. Sugi was preoccupied in campaigning for greater official regard to be paid to statistics, while Katō, a steadily less regular contributor after apparent initial enthusiasm, 88 was fully occupied as lecturer to the Emperor 89 in addition to his successive bureaucratic appointments. Even in the cases of Nakamura and Nishimura, who remained amongst the more sustained contributors,
it seems that other increasingly important preoccupations may help to explain their concurrence in stopping the magazine. Nakamura was not only fully engaged at the Dōjinsa but was also becoming increasingly involved in the Rakusekka and plans for the Kummin; while Nishimura was not only very busy as head of the Mombuse's Compilations Section and shortly also of the Tokyo Women's Normal School, but was in any case out of tune with the more 'radical' ideas expressed by such as Nishi and Mori on materialism and equality for women, for example. And not long after the collapse of the Meirokusha, Nishimura was to found in 1876 a society of his own which was of a solidly Confucian stamp. This was the Shūshin Gakusha, later to evolve into the renowned Nippon Kōdōkai, and two other founder members of which who may be noted were Sakatani and Sugi. Finally we may note the possible significance of the absence from the highly important meeting of 1 September of the three quite important members, Nishimura, Katō and Nakamura. Their absence may have been in each case simply unavoidable, but it may equally indicate a certain lack of importance attached to the fate of the society. Certainly their votes would accord with this assumption.

Basically, this decline of impetus from the members as a whole seems then to have been the result of their being busy elsewhere. The fact that they did not make time for the Meirokusha is some indication of the significance which they themselves attached to the society. But it does seem also that they were further actively discontented with the nature of the society. Evidence of this was
given earlier in this chapter in the discussion of the revised rules and their significance. At the very least, the revised rules of May 1875 show that there was continued disagreement and uncertainty about the society's nature and role. But this is also a matter brought up in the actual debate on withdrawal of the magazine, to which we now turn in conclusion.

As recounted above, the initiator of the move to abandon the Meiroku Zasshi was Fukuzawa, whose principle stated reason was that the publication of the revised Newspaper and Libel Laws made free expression of opinion impossible. Fukuzawa had in fact spoken before the Meirokusha on the matter of press laws as early as 16 June, as we know from Ueki Emori's diary. This speech was unfortunately not published in the Meiroku Zasshi so that it is not possible to be certain of its import. Nevertheless, in the light of Fukuzawa's later stand, it is not an impossible inference that he was already voicing doubts about the possibility of continuing the magazine (and if such were the case, that would have been one very good reason why Mori as editor would not have included it!).

For even though this speech antedates the formal promulgation of the new laws by eleven days, Fukuzawa will hardly have remained ignorant either of their impending announcement or of their content. Certainly some significance may be attached to the fact that it was the next month after both Fukuzawa's speech and the issue of the new laws in which the Meiroku Zasshi first failed to appear.
The formal Meirokusha debate on the matter, however, was not until two months later. Ōkubo talks of the 1 September meeting as coming at the end of the summer recess, as if such a break were in the normal course of events. Certainly there was a break for the month of August, if we may judge from Ueki's diary again, which has no entry for the Meirokusha in this month. But the Meirokusha had found it necessary to have no such similar break in the preceding year. It seems highly likely that the society adjourned for the express purpose of pondering the question of whether or not to continue publishing. Credence is lent to such a supposition by the fact that when the society did reassemble, Fukuzawa came with a ready prepared speech to the motion that the magazine be withdrawn. The motion was actually proposed by the then President, Mitsukuri Shūhei, and when Mori had spoken in opposition, Fukuzawa gave his speech. The debate was reported three days later in the Yūbin Höahi Shimbun. Only Fukuzawa's speech is recorded there in detail, as quoted below, but the arguments of his opponents (principally Mori) are clear from what Fukuzawa himself says. His argument runs as follows:

The Press Code and Libel Laws put out in June this year are entirely incompatible with the free publication of our opinion as scholars. If these rules are enforced to the letter, scholars will have either abruptly to change their opinions or else to lay down their pens and cease publishing. The main purpose in setting up our Meiji Six Society, as recorded in the Society's very first rule, was for like-minded men to meet together and exchange views. It was also to discuss these views and make speeches on them, which are published as a magazine. This being so,
we have only to look at the discussions and speeches held at the Society since its inauguration to see that from now on we can hardly expect what we publish not to conflict with the law.

... At this juncture, then, what our Society has to decide is: firstly, are our members to go back on the opinions they have held up to now, to submit to the regulations, conform to the law and publish the magazine in accordance with the ideas of the government? Or secondly: shall they infringe the regulations, violate the law and by wielding their pens freely become criminals in the eyes of the government? These are the only two alternatives...

... it is impossible to submit to the law [in what we publish], but at the same time it is impossible to publish freely. Which means that there is only one policy we can adopt..., that of ceasing publication of the magazine

Fukuzawa then turns to the arguments against discontinuing the magazine, which were of two kinds:

a. that the new laws were simply to provide the government with a legal option should the necessity ever arise, but that they could be expected not to be applied strictly, and,
b. that the Meirokusha was in any case not a political debating society and thus had nothing to fear.

Fukuzawa's counter-arguments are incontrovertible, and at the same time highlight the whole paradoxical situation of the Meirokusha. Destroying the first objection, he says:

Some people argue that the Press and Libel Laws have been made by the government simply for its own protection, and that they thus have not the least bearing on things like the Meiroku Zasshi. They say that although the text of the laws may seem severe, their real inner meaning is not so at all. Let us for the moment accept this line of argument; but if we do, whether we say that they are either strict or lenient is mere speculation about the
government's intentions. For myself, I have no other means of assessment... than simply reading the text of the laws, and if the text is severe, how am I to believe it when I am told that really they are lenient?

... if you can guess that their intentions are lenient, then you can equally well guess that they are strict. This is not to be relied on either way.

Even if we try to make a clear distinction between refutation and libel, and between debate and slander, since this is impossible on the basis of the text of the laws, there is nothing for it but to make a decision in the spirit of the authorities.

... We may draw a parallel with measuring the temperature of the air without a thermometer: we may posit a steady degree of warmth, but different people feeling it will by no means experience identical sensations.

... Maybe it is as my opponents infer, and the government's real intentions are lenient and it merely wishes to safeguard itself. But... such a mean act as to seek to avoid harm on the one to a thousand chance of being lucky, would not be in the least in the Society's interest. For which reasons, publication of the Meiroku Zasshi should definitely be stopped.

Countering the second argument, he continues:

Other people contend that the Meirokusha as a learned society, is not concerned with discussing politics.

... This theory is most plausible. The Meirokusha has never been a political debating society. Indeed, as is clearly stated in the rules, it exists for 'exchanging views, broadening knowledge, and illuminating consciousness.' Nevertheless, even were we honestly to set about attaining this, our explicit main intention, still we can set no limit to men's views; we cannot delimit the boundaries of awareness. And thus, when we engage in 'exchanging views and broadening knowledge', how can we expect that these discussions will not (as I anticipate they will) extend to the domain of politics? As soon as we read what has already been published in the magazine since the Society's foundation, we all know the impossibility of expecting such a situation.

... It is quite impossible to expect scholars living in this Japan of ours seriously to avoid any and every mention of political matters, to pay attention to every
and to pick a careful path, step by step, exercising caution in every topic. That would be just like wanting to cross the see without looking at the water, or to climb a mountain without looking at the trees.

Therefore, I would say that we cannot expect future articles in the Meiroku Zasshi not to touch on political matters. And since the reasons for this anticipation are already clear, we should swiftly put an end to publication.

Here Fukuzawa has touched on the very nub of the whole question of the nature and rôle of the Meiroku Zasshi. It was not a political debating society: Mori had insisted it was not;91 Fukuzawa says it was not; The first rule makes it clear that it was not - and yet the overwhelming bulk of the Meiroku Zasshi is devoted to current political issues.

What Mori had envisaged was a society which would actively spread Western technical learning and Western social morality. For the most part it did neither, but devoted itself to general speculation and theorising about current political issues.

What subsequent historians have claimed for the Meiroku Zasshi is that it took the lead in introducing new Western ideas. What it actually did much of the time was to participate in (not even initiate) general and widespread controversies about current political issues.

With rare exceptions, the Meiroku Zasshi was never a stimulus but always a response: the Gakusha Shokubun Ron was a response to Fukuzawa's Gakumon no Susume; the Minsen Gi'in debate was a response to the Itagaki Memorial (and a singularly unprogressive
one at that); the question of orthography reform was everywhere in the air; so too was that of foreign travel and residence in Japan - it had been debated since the signing of the 'Unequal Treaties'. What is more, the Meirokusha as such had concrete proposals to make on not a single one of these issues. Even the various translations from Western works in the Meiroku Zasshi may be said to be a response to the general demand for information about the West. This, it is true, is a demand which the Meirokusha men had themselves done much to arouse, but they did this not even principally as members of the Meirokusha. Nor did they satisfy the demand principally as members of the Meirokusha, as was fully documented in chapters two and three above.

The reason why the Meirokusha neither conformed to Mori's expectations nor can conform to its subsequent reputation, lies in the nature of the bulk of the membership. They were all Rangakusha-awn-first-generation-Yogakusha, and most were also government officials. In other words they had neither the detailed specialist knowledge nor the training and experience untinged by traditional modes of thought and procedure which would have enabled them to fill either of these rôles. The extent of specialist areas of study covered by the Meirokusha men was truly remarkable, but none of them penetrated very deeply in any one particular specialty (with the possible exception of Sugi who did nothing with his specialty within the Meirokusha, and of Nishi, whose use of the Meiroku Zasshi to introduce Western philosophy was conspicuously
the exception). Neither had any of them any extended experience in such areas as, say, banking, or insurance or shipping. They were thus simply not equipped to fulfill the rôle intended for them by Mori.

On the other hand, they had also had an initially traditional education, at least into the late teens, so that much of their mental furniture was necessarily traditional, and it has indeed been seen in several important cases just how unmodern their outlook was. So to talk of the Meirokusha as the leading introducer of ideas from the West is misleading on several counts.

Not the least of these is the implicit acceptance of the conscious and active educational rôle of the Meirokusha. The unacceptability of this idea was discussed above, but we may note in conclusion how Fukuzawa's speech too can only add to the impression that the Meirokusha was principally an internally oriented body. The main thing to which he refers in discussing the fundamental purpose of the society is the getting together and exchanging of views of like-minded men. Then as a second thought he adds that 'it is also to discuss these views and make speeches on them which' he adds as a final afterthought, 'are published as a magazine.' If active education of the public can be said to have been a preoccupation of the Meirokusha group as a whole, it was very far from being its top priority. Later in the speech Fukuzawa refers to their 'explicit main intention' of 'exchanging views, broadening knowledge and illuminating
This in itself is sufficiently ambiguous to be interpreted as refering to either society at large or the Meiroku Society alone. But sufficient evidence has been adduced above to show that it is more likely to be the latter. Certainly in the amended rules of May 1875 there is still the same passing reference to the publication of a magazine as in the original rules, but there is no elaboration about what the magazine is being published for. The only new reference to the magazine is in a provision for what to do with the money accruing from sales. Fukuzawa's whole speech is itself a claim that the magazine is peripheral to the society's main function and is thus, at need, dispensable.

History, of course, concerns actuality at least as much as intention, and there is no doubt whatsoever about the actual popularity of the Meiroku Zasshi as revealed in the sales figures quoted earlier. But to infer simply from this, 'by deduction' as Nishi would say, that the Meirokueha was the principle introducer of Western ideas in Japan is not possible. In fact, of course, as was suggested in the introduction, such a deduction has been made not from the sales figures of the Meiroku Zasshi alone, but also from the first account of the society given by Nishimura.

This thesis has attempted to demonstrate in what ways that account is unreliable.
CONCLUSION

The preceding chapters have been devoted to an extended discussion of what the Meirokusha was not. It was shown firstly what Mori's aims were, and how the Meirokusha neither could nor did fulfill the role which he envisaged. The irony is that whilst the Meirokusha in fact failed to accomplish even Mori's more restricted aim of introducing specific aspects of Western technical and moral ideas, it has subsequently been credited with the even greater achievement of being the leading introducer into Japan of 'progressive' Western social and political ideas. But it was also shown secondly, that this reputation of the Meirokusha is out of all proportion to what that society actually accomplished, and that the Meirokusha was very far from being the leader of the Bummei Kaika Movement.

The task of giving a universally acceptable and comprehensive definition of what the Meirokusha was, is by no means so easy to accomplish.

Taking the 'nature' of the society first, it would be manifestly untrue to assert that the Meirokusha's nature was simply and solely that of a private discussion group. But there is a tangled web of both public and private about the society's nature which it is difficult to unravel. On the one hand the society's rules indicate that private conference was the society's principal
aim. The Meirokusha would have been a wholly private body if it could, but the historical context forced it out into the public. Many a small discussion club publishes its proceedings, but without necessarily wishing thereby to influence public opinion or to find any further audience than a few other 'like-minded men'. In the Meirokusha's case, however, the public seized on the 'proceedings', and the public role of the Meirokusha has been magnified accordingly.

On the other hand, some of the members, and amongst them the more important, clearly did wish the Meirokusha to perform a public educational function, and the magazine was to be an indispensable tool in this. Such was most obviously the view of Nishi and Mori. And yet the magazine contains a very large amount of reproduced discussion about how to educate the public, and very little which actively sets out to educate the public. Basically, the nature of the Meirokusha was that of a private group of Rangakusha friends from the Kaiseisho. But it was not that alone. Mori, for example, had never had any connection with that institution; neither had Sakatani, one of the most important contributors by length to the magazine; and nor had Fukuzawa, the most renowned of all the advocates of Burren Kaika. Thus the Meirokusha combines around a fairly solid core of ex-Kaiseisho Rangakusha, a number of other disparate elements, and it is this which makes success in a total assessment of the Meirokusha so elusive. In the end the problem seems to resolve itself into an essential disparity between what Mori intended to achieve in
forming the society, and the human material with which he had to work.

Which brings us to the Meirokusha's actual rôle. Again it would be manifestly untrue to say that the Meirokusha was totally insignificant in the Bummei Kaika Movement, for again the popularity of the Meiroku Zasshi belies this. What can be said, however, is that the Meiroku Zasshi, and hence the Meirokusha was only a very small part of the Bummei Kaika Movement, and it was certainly neither a prime mover nor even a leader of that movement. As far as the literary introduction of knowledge about the West and Western techniques is concerned, leadership in this role might legitimately be assigned to the Meirokusha men collectively, but not to the Meirokusha as such. The Meiroku Zasshi was symptomatic but not generative of the Bummei Kaika Movement. The rôle of the Meirokusha, then, was as one comparatively minor agent in the Bummei Kaika Movement, and its fame is attributable not so much to its own activities as to the long list of outstanding men who for a brief period united under the name Meirokusha - and then dispersed again.

But to say that is not quite all, and the Meirokusha did play two further quite definite rôles: one in the life of Mori, and one over the broader range of Bakumatsu-Meiji history.

In a sense by now obvious, the Meirokusha was a total failure for Mori, but it nevertheless has the rôle of a highly significant episode in his own life. Chapter one traced the emergence of
Mori's conviction of the importance of education in building the nation. The *Meirokusha* was Mori's attempt to realise this conviction in a private capacity. Once the futility of this approach was demonstrated by the collapse of the society, Mori was able to devote himself with that much greater energy to the practical establishment of a national education system as a government official. And after a decade of work principally in the Foreign Department, part of which was spent as Ambassador to England, Mori was provided with the opportunity really to put his ideas into practice by his long-standing friend and patron, Itō Hirobumi, who appointed him as Minister of Education in the first Japanese cabinet of December 1885.

The third and final role with which the *Meirokusha* may be credited has been pointed out by Ōkubo (cf. OKMA, 75-80, on which the following is based).

On 15 January 1879 there occurred what at first sight appears to have been a virtual re-constitution of the *Meirokusha* in the form of the Tokyo Academy (*Tōkyō Gakushi Kai'in*), set up under the guidance of the then Minister of Education (*Mombu Taiyu*) Tanaka Fujimaro. The original investigation committee of seven, and later founder members of the Tokyo Academy were all former *Meirokusha* men (namely: Nishi, Kato, Kande, Nakamura, Fukuzawa and Mitsukuri Shūhei). Subsequently, most of the other *Meirokusha* men were also amongst those elected to membership (Mori was elected in May, together with Sakataki). Both the *Meirokusha* and the
Tokyo Academy aimed in some sense to fulfill the function of an institution such as the Royal Society or the Smithsonian, through which scholars could meet, discuss and publish. But a difference did lie in the fact that the Tokyo Academy was an officially constituted body, set up with the further very specific aim of advising the Mombushō in its attempts firmly to establish the national education system. Yet even in this the Tokyo Academy was strikingly similar to the Meirokusha, which for all its aim (subscribed to by some at least of the members) of educating the public directly, devoted so much attention to discussing the means of education.

What Ōkubo suggests is that the Meirokusha may be regarded as a sort of interim machinery, a bridge over the confused initial years of the Meiji period, between the Bakufu’s Kaisei-sho and the new government’s Tokyo Academy. The extent of the membership common to all three is obvious justification for such a view, and the third rôle of the Meirokusha may thus be defined as its being an institutional link providing a useful functional framework which both helped to maintain the cohesion of a highly important group of Western scholars, and also provided the opportunity for the addition to the group of new talent of a similar kind.

The principal focus of this thesis, however, has been on the narrower field of the rôle of the Meirokusha strictly within the Bummei Kaika Movement. Within this field, some doubts and
confusions about the nature and role of the *Meirokusha* were raised and examined. But even should these doubts and confusions have been satisfactorily resolved, there is no evading the fact that the society's name has become, and will almost certainly remain a symbol: *Meirokusha* means 'Enlightenment' - it is a universally appropriated tag, a talisman word. To call Fukuzawa a *Meirokusha man* is, as has been seen, something less than the whole truth, but to do so places him immediately. The fact that we would probably not call Sakatani a *Meirokusha man* only underlines the point. *Meirokusha* is too useful and entrenched a generic term for 'the men of the Japanese Enlightenment' to hope that it will ever be used with the greater precision and in the more restricted meaning, which it is hoped this thesis has shown it ought to be.