

The Hakuen Shoin and the Meiji Restoration—Policy-makers and Industrialists, by Yokoyama Shinichiro. Tokyo: Seibundo, 2018.

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The Hakuen Shoin was an Osaka private academy of Chinese studies founded in 1825 by Fujisawa Togai to establish Ogyu Sorai's Kobunji (Ancient Rhetoric) teachings as an educational foundation. Right from the academy's opening, the standard of its education was praised and it is said to have had over 3000 students. Alongside the Kaitokudo (founded 1724), the Baikasha (1776), and the Teki Juku (1838), it became one of Osaka's most famous academies.

Although the academy declined after the 1864 death of Togai, it was revived in 1873 by his son Nangaku. Students flocked to Nangaku's academy, drawn by his great learning and enthusiasm for education. By the middle of the Meiji Era (1868–1912), it is said to have had over 5000 students. When Nangaku died in 1920, he was succeeded by his eldest and second sons, Okoku and Oha.

Over time the Hakuen Shoin turned out many capable individuals in diverse fields such as the realms of politics, bureaucratic administration, economics, law, education, journalism, academia, art, and culture.

Not only was the Hakuen Shoin Osaka's most prominent academy of Chinese studies, it is considered one of a group of educational institutions that, for over 120 years from the latter part of the Edo Period (1603–1867), played a key role in both spreading and teaching Chinese studies, as well as training individuals

Additionally, I'd like to note the deep relationship between the Hakuen Shoin and Kansai University.

To date Professor Azuma Juji and other individuals from Kansai University have researched the Hakuen Shoin, publishing a numbers of document collections, but there has only been a limited amount of systematic research. So this book may be called a pioneering achievement.

One of its distinctive features—and something that should be highlighted as showing the author's excellent awareness of the issues—is his treatment of Hakuen Shoin alumni as “policy-makers, businessmen, and industrialists” active in various fields and social strata.

Previous research into Chinese Classical and Confucianist education has mainly looked at how academics formed and accumulated over time their scholarly principles and knowledge, their academic destinations and limits, and the rise and fall of academic schools. This has deepened analysis and awareness of

these academics' thought and discourse. On the other hand, it is difficult to say that there has been sufficient investigation of how students actually made use of the results of their learning while active in different fields.

In order to remedy this inadequate state of research, the author has focused on the Hakuen Shoin and conducted in-depth research into the thought and practical deeds of its alumni in various fields. The author is also strongly aware of both the self-conscious refocus on East Asia and the transition from early modern "policy-makers" to modern "industrialists"—a profitable research stance for ascertaining the reality of the Hakuen Shoin.

The book review below is according to my understanding and personal interests as a reviewer.

The book's first section takes up the achievements of Hakuen Shoin alumni as "policy-makers." While bearing in mind the process of formation, development, and dissolution of Confucianists as "businessmen," the author investigates the activities and legacy of Tada Kaian, Amenomori Seisai, Adachi Seifu, and Yamada Kodo.

Tada Kaian (1826–1864) was a retainer of the Izushi clan who studied at the Hakuen Shoin under Togai from 1843 and served as its head student. After studying at the Shoheizaka Gakumjo in Edo and in Kyoto, in 1846 he returned home to become the dormitory leader of the Kodokan. In 1848 he was posted to Nagasaki to gain knowledge of Western gunnery, which he disseminated within and without his clan. Following this, he was caught up in political struggles within the clan and imprisoned from 1854 to 1862. During this time, he felt a strong sense of crisis about the changing international situation that enveloped Japan and Russia's expansion. He conveyed his opinions to the Edo shogunate, the Izushi clan and Imperial Court regarding subjects such as the development of Yezo (Hokkaido, Sakhalin, and the Kuril Islands), warship construction, and strengthening Japan's coastal defenses, basing his ideas on information from the Chugai Shinpo (a Chinese newspaper) and The Illustrated Treatise on the Maritime Kingdoms (a Chinese geographical gazetteer). With the aim of amalgamating concepts from various teachings, Kaian invoked the Confucian "three virtues" (of valor, wisdom, and benevolence) and formed his activities through that medium.

Amenomori Seisai (1822–1882) was a retainer of the Matsue Clan who studied at the Hakuen Shoin, the Baikasha, and the Shoheizaka Gakumjo. He also drew up academy rules for the Hakuen Shoin. On returning home he was a professor at the clan's school, the Shudo-kan while being involved in administering the domain. After the Meiji Restoration, along with others linked to the Hakuen Shoin, he took part in the Kogisho a body set up by the government to propose legislation, debating issues such as how to train bureaucrats and the merits and demerits of Christianity.

Adachi Seifu (1835–1884) was a retainer of the Tottori Clan who studied at the Hakuen Shoin, Shoheizaka Gakumjo, and Kodokan. Later, he worked as a professor of *shinhatsuryu hojutsu* (gunnery) and as a *rusui* (guard officer) in Kyoto. After the Meiji Restoration he became headman of Shoboku district in Okayama prefecture, working hard to set up the Yukogakusha (an academy of Chinese classics), develop the Nihonbara district in northern Okayama prefecture, introduce such things as sericulture, paper-making, and stock raising, and procure funds for the region's modernization.

Yamada Kodo (1816–1894) was the son of a doctor to the Ono Clan. He studied at the Hakuen Shoin and Kaitokudo before opening an academy in Osaka. He also studied at the Shoheizaka Gakumjo and became a clan doctor on his return home. After the Meiji Restoration, like Seifu he devoted his energies to developing local areas and worked on education and industrial development in the Shikama region (the western part of present-day Hyogo prefecture).

The author has clarified how these men, with their Confucianist foundation, dealt appropriately with changing times and anticipated future developments, as well as formulated and implemented policies for governing the nation and providing relief to the people.

The book's second section takes up the achievements of the modern age Hakuen Shoin alumni as "industrialists." The author examines the legacy and thought of individuals such as Honda Masazune, Onaka Yuta, Uruya Kumazo, and Nagata Jinsuke, while bearing in mind their places of origin.

Honda Masazune (1864–1921) was the 12th head of the Kaga Clan, while also serving as the chief *karo* (house elder) of the clan. He studied in Tokyo and at the Hakuen Shoin, and also studied Zen Buddhism in Kamakura and Kyoto. After returning home to Kanazawa, he was active as a leader of the local economy, establishing sericulture and the production of silk goods, and working in roles such as President of the Noko Ginko (agricultural and industrial bank) of Ishikawa prefecture, and president of the Kanazawa Electric Railway and Kanazawa Spinning. With the help of a senior fellow student of the Hakuen Shoin, Kuromoto Ue, he established a group aimed at self-improvement, maintaining close links with other Zen practitioners (such as Zen masters who are actively engaged in the Zen path) both within and without the region.

Onaka Ikuta and his younger brother-in-law Furuya Kumazo were both born in 1866 to wealthy farmer homes in the Saba district (central present-day Yamaguchi prefecture). Both studied at the Hakuen Shoin, and Onaka also in Tokyo and Kyoto. On their return home they spearheaded local development through activities such as building up salt production (a key industry) and establishing and running the Enden [salt farm] Savings Bank. They had a thorough knowledge of education, culture, world events, and religion, even to the extent of writing books. Based on a

foundation of Confucianism, both rejected individualism and sought to establish a national economic theory centered on fairness and impartiality.

Nagata Jinsuke III (1863–1927) was born to an Osaka rice dealer family. He commenced study at the Hakuen Shoin when 13 years old, and was given the name Nankei by Nangaku. He later studied Western learning under Sawai Shuhei. As well as serving as an Osaka prefecture assembly member, he headed the Naniwa Bank, Osaka Electric Company and Osaka Electric Railway Company. His career also included roles as Director of the Osaka Stock Exchange and manager of the South Manchuria Railway Company. He was selected to be board chairman of the Kaitokudo Kinenkai, established to restore the Kaitokudo academy. He was deeply trusted as an amiable and impartial, well-connected industrialist.

The author examines Nagata's system of thought in particularly careful detail. Nagata was praised as an elder mediator¹ who successfully resolved a range of problems. I would like to know how he made use of his philosophy, including for management choices and decision making at the companies with which he was connected.

The author has studied the register of Hakuen Shoin students in detail, finding many industrialists. These include key individuals in the Osaka business world: in particular, Okahashi Jisuke (the 34th Bank), Fukumoto Motonosuke (Amagasaki Spinning), Ito Chubei I (Itochu Corporation), Takeda Chobei V (Takeda Pharmaceutical Company), and Morishita Hiroshi (Morishita Jintan). Their management philosophies and ties to the Hakuen Shoin are topics in need of investigation.

Nangaku's understanding of civilization, science, and religion was passed down to these men. Additionally, there are connections between Nangaku's understanding of society and management and Shibusawa Eiichi's *gappon-shugi* (principles that emphasize developing the right business, with the right people, in service to the public good) and also Godai Tomoatsu's *shosha-goriki* (principles of limited companies).

In short, the author precisely identifies three important features in the philosophy of Hakuen Shoin alumni businessmen and industrialists. These are: 1) How Buddhism and Chinese thinkers backed up their ideas and plans; 2) Loyal retainership in Japan and China as a model for conducting business; 3) A politics and socioeconomic system founded on self-improvement.

The author's selection, careful study, and analysis of a wide range of documents, and the assertive multifaceted arguments and conclusions that he arrives at, merit high praise. Needless to say, this book represents a new benchmark for study of the Hakuen Shoin, while also representing a great

¹ Kansai zaikai-gaishi: senzen-hen (An unofficial history of the Kansai financial world [pre-war]) by Miyamoto Mataji (Kansai Economic Federation, 1976, pp.207–209).

contribution not only to research into the history of Chinese classical studies, but also into cultural exchange and the history of entrepreneurship.

Meanwhile, further research into Hakuen Shoin alumni will be essential. I hope to see subsequent new empirical research into how these individuals set up what might be called the “Hakuen Shoin network,” and by cooperating closely promoted new business and philanthropic activities, contributing to local areas and society.

Also, I believe that the special characteristics of the Hakuen Shoin could be further clarified through comparison with the Nishogakusha established by Mishima Chushu in 1877 and the Kaitokudo revived in 1916 by the dedicated efforts of Nagata Jinsuke and others.

As presumptuous as it may seem, I would like to note a few thoughts below.

From the Meiji period on, due to the spread of Western learning and the setting up of the modern school education system, most academies of Chinese studies faced crisis. Yet the Hakuen Shoin continued as a private academy until the death of Oha in 1948. One significant reason for this it thought to be the way in which many alumni, including those individuals mentioned in this book, provided material and moral support to the academy. A topic of some importance is how the private academy gained the cooperation of individuals linked to it, enhanced its educational program and used this to further its reputation and gain even more students, and was thus able to keep developing. I hope that the author will investigate this area.

Lastly, since this book was published the author has been busy announcing further results of research into the Hakuen Shoin. Here I'd like to introduce one recent result of his work. This analyses the achievements of an industrialist who studied under Nangaku, Sugimura Shozaburo II (1874–1943): *Sugimura Shozaburo to kangakujuku, Eto Shigehiro-hen “Kōza kindai nihon to kangaku dai hachi kan kangaku to higashi ajia”* (Sugimura Shozaburo and the Academy of Chinese Classics, edited by Eto Shigehiro), “A course in modern Japan and classical Chinese studies, vol. 8, classic Chinese studies and East Asia” (Ebisu Kosho Shuppan publishing, 2020).

After studying at the Hakuen Shoin, Sugimura was widely active in Osaka business and political spheres, serving as the first president of the Sugimura Warehouse, head of the Kitahama Bank, president of the Hanshin Electric Railway, an auditor for the Osaka Shosen Kaisha Lines and Fukushima Spinning, and also as an Osaka assembly representative.

This paper details important facts, such as his upbringing (including about his father the first Sugimura), his various activities, his reputation during his own time, his sustained support for the Hakuen Shoin, the support he received from the Osaka business world leader Toyama Shuzo, and how he worked as a private tutor

for Toyama's third son Sutezo, who was a student at the Hakuen Shoin and went on to be a standing auditor of the Osaka Savings Bank and Hanshin Electric Railway. We can see here the increasing depth of his research and I thoroughly recommend it as secondary reading.