The Literature of Travel in the Japanese Rediscovery of China, 1862-1945 by Joshua A. Fogel
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communities and village societies in world-historical perspective.

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James C. Baxter's twofold purpose in this study is to demonstrate how Japan's modern national integration succeeded at the subnational level, and to argue that the central government did not over-rely on absolutist methods in realizing this achievement. He uses Ishikawa's swift transformation, from a domain largely sub-

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ble in enforcing central directives.

Such cooperativeness was not always evident even within the regions Baxter sometimes includes as components of Ishikawa prefecture. At the edges of Ka-

nazawa's pale, we find a massive peasant uprising in 1869, an active "liberal" party movement in the early 1880s, and opposition politicians arrested for treason after conspiring to overturn the Tokyo government in 1885. These episodes, largely ignored in this study, leave hanging the question of which aspects of Ishika-

wa's experience genuinely typify the local process of national integration. Baxter's use of evidence to argue against the depic-

tion of early Meiji as an age of "emperor-centered absolutism," curiously enough, worked to convince me otherwise. As a conscientious political and economic historian, he carefully demonstrates that the central government controlled virtually all land tax revenues (p. 84). He also shows that Tokyo crafted laws that left "little scope for independent action on the parts of towns and villages" (p. 105); made even village head-

men agents of the central state (p. 173), used the police to silence individual critics (p. 210), and, in 1884, destroyed a potential united front of prefectural assemblies opposed to Tokyo by banning correspon-

dence among and joint action by these bodies (p. 175). Perhaps Baxter is right in denying that absolutism was emperor-centered and that it developed according to a predetermined master plan. Nevertheless, his thor-

ough description of the laws, finances, and personnel arrangements undergirding the Meiji subnational sys-


tem leaves one wondering: if we don't call the new order "absolutist," what term might better describe it?

Michael Lewis
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Since at least the middle of the Edo period, the Japanese have been prolific writers of travel narratives, first for Japan itself when the country was closed to foreign contact, and subsequently for Europe, the United States, and Asia, most notably China. Joshua A. Fogel has examined a subset of this genre, works on China that appeared as books, extended pamphlets, published diaries, or serialized newspaper accounts in the period from 1862 until the end of World War II. In discussing this literature, Fogel pursues three primary points. First, Japanese engagement with the Chinese reality of the late nineteenth and early twenti-

tieth centuries is set against a scholarly and romanticized vision of ancient China, an engagement that is further mediated by Japanese modernization along Western lines. Second, Fogel offers an extensive bibli-

ographic introduction to the literature itself. Third, he uses examples from the literature to provide insights about China and the Chinese in this period.
Of these three points, it is the second that is most fully developed. Building on the work of several Japanese and Chinese scholars and librarians, Fogel has examined hundreds of works in this genre, offering concise and sometimes critical descriptions of their contents. In so doing, Fogel has doubtless produced what will be the definitive English-language introduction to this material and an important reference for those doing research on Chinese regional and urban history. Those working on Japan will find added perspective on figures such as Natsume Soseki and Akitagawa Ryunosuke through their largely unknown writings on China.

At the same time, Fogel's bibliographic comprehensiveness makes for rather tough going in spots. A series of paragraph-length descriptions of what otherwise unknown Zen priests, military officers, or representatives of provincial trade associations had to say about China rapidly becomes tedious, especially because, as it turns out, much Japanese writing about China had very little new to say. As Fogel points out, for many writers, going to the same places and recounting the names of previous Japanese visitors to the same spot was an all-too-large part of the genre.

Longer quotations from those who did have something novel or penetrating to say would have given this work a more general appeal. Some of the few women writers in this genre had an eye for aspects of contemporary China missed by the often more formulaic male writers. Similarly, businessmen seem to have "shown a sense of openness and a regard for equitable dealings with the Chinese unsurpassed in the medium of travel writing, as well as a respect for the continuity of Sino-Japanese friendship" (p. 242). This is in line with my own reading of accounts in Japanese trade papers and business magazines but at odds with the picture of Japanese businessmen active in China presented in left-wing Japanese scholarship. As Fogel shows, many leftists viewed contemporary China and its degradation through formulas that, without much adjustment, fit into the grand scheme of the Greater East Asia Co-Prosperity Sphere. Again, more quotations and cross-comparison would have shown the significance of travel literature for Japanese thought in these years.

Similarly, Fogel's argument that the Japanese coupled an admiration for ancient China to an ambivalence toward contemporary China and Chinese, although interesting, is inherently incomplete. This pattern of thought was reflected in travel writing, but it had its greatest impact in the gross inability of politicians and their intellectual advisors, especially during the Konoe years, to understand contemporary Chinese nationalism. A more explicit discussion of the possible linkages between attitudes in the travel literature and Japanese policy toward China would show the potential of this literature as a source for new insights on Japanese thought.

Finally, it would have added to the work to have had some discussion of post-World War II Japanese travel writing on China. After the war, "friendship missions" to China were much in vogue. Although these missions were often couched in a mixture of atonement and a desire to make up for past misreading of China, it is not clear that travelers were any more objective or any less free of cultural and ideological conceits than when they had visited China on all-expenses-paid trips courtesy of the Japanese military or the South Manchurian Railroad. Being naive and subject to governmental blandishments is not a peculiarity of Japanese intellectuals. Fogel notes in his conclusion the now embarrassing readiness of American leftist scholars to go to China during the Great Cultural Revolution and see what their hosts wished them to see. Rather more development of this theme would have provided useful reminders of the ease with which intellectuals and scholars who imagine themselves to be objective can and do easily lose that objectivity for both left and right-wing regimes.

Earl H. Kinmonth
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This is the first substantial survey of modern Japanese education in thirty years. It is not a treatment that will satisfy education professionals looking for teaching tips. Byron K. Marshall acknowledges that he does not deal with such issues as internal school organization, teacher training, or comparative pedagogy. Those hoping to learn the intricacies of day-to-day operations, lesson plans, or teacher-student interaction will have to look elsewhere. Marshall is concerned with the struggle among elites to situate education within Japan's modern society. His thoughtful treatment links ideas and ideologies with the changing institutional arrangements of Japan's modern education system.

Marshall examines the legal and administrative underpinnings of that evolving system as well as a number of its key features, including education tracking, the mechanisms of central control, and textbook selection procedures. The evolution of a variety of types of schools—including colleges and universities, technical schools, and training programs for women—is treated with care. This discussion constitutes the best overview currently available and is thus a welcome addition to the literature on the institutional development of Japanese education.

The value of Marshall's work is enhanced by his analysis of the intellectual and ideological debates that shaped Japanese educational institutions. In constructing an education system and providing a curriculum for it, Japan's leaders faced a recurring problem: to what degree could foreign ideas and values be incorporated without undermining or destroying indigenous values. Marshall observes that the "Japanese elite had committed itself to eclectic borrowing from abroad while..."