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2. The Table of the Organization (1941)

Governor — President — Vice President

- Managing Division (Director) ··· Management & Celebration of Confucius.
- Secretary Division (Directors) ··· Celebration, General Affairs & Finance.
- Cultural Division. (Director) ··· Cultivation. & Propaganda.
- Educational Division (Director) ··· Education of Chinese Classics.
- Researching Division (Director) ··· Sinological Study.
- Chinese Division (Director) ··· Cooperation of China & Japan.
- Editing Division (Director) ··· Editing of Organ ("Shibun")

財團法人 斯 文 會

3. Names of the Officers & Terms they hold their Posts, from July 7th 1937 to December 7th 1941.

Posts	Duties	Names	Terms
Governor		Imperial Prince Hiroyasu Fushimi	
President		Prince Iyesato Tokugawa	till Jun. '40 (demise)
"		Prince Kumiyuki Tokugawa	from Jul. '40
Vice-President		Dr. of Jurisprudence. Viscount Yoshiro Sakatani	till. Nov. '41 (demise)
"		Prince Kumiyuki Tokugawa	till Jun. '40
"		Dr. of Literature Unokichi Hattori	till Jul. '39 (demise)
Director	Managing Div.	Dr. of Literature Tetsuto Uno	
"	Secretary Div. Celebration	Dr. of Literature Kyushiro Nakayama	till May '41
"	"	Masayasu Kosaka	from Jun. '41

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法人團 斯 文 會

Posts	Duties	Names	Terms
Director	Secretary Div. General Affairs	Dr. of Literature Satsujo Tamaguchi	till Dec. '40
"	"	Dr. of Literature On Shionoya	from Jan. '41
"	Secretary Div. Finance	~~Kashizo Fukushima~~	~~till Mar. '40 (dead)~~
"	"	Sho Uda	from Apr. '40
"	Cultural Div.	Dr. of Literature On Shionoya	
"	Educational Div.	Dr. of Literature Tadao Iijima	
"	Researching Div.	Kinichi Shimada	till Dec. '38 (demise)
"	"	Dr. of Literature Tetsuji Morohashi	from Jan. '39
"	Chinese Div.	Sho Uda	from Jan. '40
"	Editing Div.	Dr. of Literature Shinji Takata	

SHIBUN KAI

APPLICATION

To the Honarable the Prime Minister

July 31 1947

Sir,

Our "ShibunKai" has this time been indicated to be purged in accordance with the joint order No. 3 of Prime Minister's Office and Home Ministry regarding purge of organs of thought, speech and information.

But we believe it dose not come under the purview of the above order as interpreted in attached disproof, and we wish to apply for its exemptions from the list of organs designated to be purged.

Yours respectfully,

K. Tokugawa

COUNTER-EVIDENCE.

1. "Shibun" is a magazine of "Shibunkai", which is to be distributed only to its members who are between about 1,400 and 1,500 and none of which has been sold to anyone out side of it. Its culculation have been only from 1,500 to 1,600 and so its distribution is confined within extremely narrow limits.

2. The following eighteen (18) essays, put on the "Shibun" in 1941 has been indicated as to come under the purge order, but we believe most of them, as we explain below, certainly not positively propagandize militarism and ultra-nationalism or they does not aim to exert such effects upon public morals and so they are not of such nature as to be accused and purged.

(1) "Shibun Kai no Mokuteki oyobi Jigyo."

(Purpose and business of Shibun Kai) (Jan. 1, 1941)

It says that the purpose of Shibun Kai is the study and dissemination of Confucianism and to clarify the spirit of the Educational Rescript which is closely connected with the moral of Confucianism, and that its business are festivities of Confucius and study, teaching and dissemination of Sinology, etc.

(2) "Kyoiku-Chokugo to Shintaisei", (Educational Rescript and a new organisation.) -- by Tetsuto Uno. (Jan. 1, 1941)

Historically looking back over the circumstances of establishment of the Educational Rescript, at the 50th anniversary of its issuance, he argues, it is more important to come back to the Rescript's spirit than to deal with the so-called "Shintaisei", a new organization.

(3), (4) Kigen Nisen Roppyaku Ichi Nen I. II. -- by Shinji Takada. (Jan. 1; Feb. 1, 1941)

These two (2) essays are not more than personal memoirs for last one year.

(5) "Shiro no Genshi", (Words of Tzu-lu) -- Commencement words. (Mar. 1, 1941)

It expects that a politician of such ability as Tzu-lu, a disciple of Confucius, will appear from among Japanese and diplomatically relieve the crisis of Japan.

(6) "Gakuseikonpontekikaikaku no Kyumu." (Urgent need of fundamentally reforming the educational organization.)

--- by Ryokichi Sera. (Mar. 1, 1941)

It asserts to reform the educational system so as to ensure the educational dissimination and the equal opportunity in education.

(7) "Kohshi to Tohodotoku." (Eastern moral and Confucius)

--- by Shao-Keng Li, (Apr. 1, 1941)

This has no important and wide bearing upon the reader, for it is written in Chinese composition.

He says, the thought of Confucius is indeed the center of Eastern moral and he agreeds and supports the Japanese General respect for Confucius.

(8) "Nihonseishin to Seiken no Michi" (Japanese spirit and way of the wise). -- by Rinsaku Inaba. (May 1, 1941)

The connection between Japanese thought and culture and confucianism is scientifically set forth in this.

The substance of the Japanese spirit, explained in it repeatedly, is to be historical investigated, and its characteristics is in it to get greatly and widely alien thoughts and to digest them completely for its own improvement.

Then, no narrow nationalism is anywhere in this essay inspired.

(9) "Shikiji oyobi Shukuji" (Address and Congratural Address) --- by several persons (June 1. 1941)

These are the collection of what were read by several visitors in "Yushima Seido", at the annual Confucius fete sponsored by "Shibun Kai".

In each of those illustrious virtues of Confucius are regarded with respect and affection, and they anticipates that Confucianism will contribute to peace of the East and world.

(10) "Nantaru Koei". (How honourable!)
--- Begging words. (Oct. 1, 1941)

It expresses deep gratitude for Emperor's Gift of money to "Shibun Kai" and therewith it wishes to whole member of "Shibun Kai" stronger stirring up in their study.

The above ten (10) essays are all moderate in their views or they are simple records which appear not to come in question.

Next;

(1) "Toa no Shinchitsujo to Jukyo"

(The new system in East Asia and Confucianism).

- by Yoshiaki Tezuka.

(Feb. 1, 1941)

This is a scientific essay.

Its fundamental view is that the Chino-Japanese coopolation is possibke only as having Confucianism in its center and moreover so is also the world peace.

Especially our attention should be called to the fact that he says, Confucianism appreciates the respect of an individual and totalitarianism should be accused for that an individual is in it only a means for the whole.

(2) "Showa no Shurai." - "Chou-li" of Showa

- Beginning words.

(Apr. 1, 1941)

After the recovery of peace, it argues, the state-organization should be reformed according to the moral social order prescribed in Chou-li.

(3) "Yasui Sokuken no Benmo."

- by Michio Uchida.

(April 1, 1941)

This is a scientific essay that introduces the criticism of democracy which is explained in the book "Benmo" written by Sokuken Yasui.

(4) "Kanbun Kyoiku o ronji Judohokoku ni oyobu."
(Education of Chinese composition and service to our country with Confucianism).

- Masatoshi Wada

(June 1, 1941)

He asserts that the education of Chinese composition is not to be cancelled and he wishes to promulgate the Confucian moral which is a central idea of Chinese Literature to the whole world.

In the above four (4) essays, these are some sentences which are apt to give rise to any misunderstanding, while their views are as moderate as stated above and they never should be accused.

Next;

(1) "Geinen no Ji." (Address to meet a new year)
- Beginning words.

(Jan. 1, 1941)

(2) "Kyoiku Chokugo to Sekai no Susei ni tsuite".
(On Educational Rescript and world's trends.)

- by Tetsujiro Inoue

(Jan. 1, 1941)

(3) "Senso to Judo Seishin."

(War and the spirit of Confucianism)

- by Masatoshi Wada.

(Aug. 1, 1941)

(4) "Koa Undo no jissenteki Saiko Rinen."

(The highest practical idea in the Asia developing Movement.)

- by Sho Uda.

(Sep. 1, 1941)

The above four (4) essays might come to the front from a certain view point. But, each of them are sorry for the accusance of conflict between Japan and China, and they wish andpray the sooner recovery of peace and suggests that for the recovery of peace Confucian moral is could be very important and available.

By the way, the Shibun Kai which is originated from "Shibun Gakukai" that was established in February 1880, is a kind of ethical movement of which purpose is to clasify the East Asian science with the teachings of Confucius and Mencius in its core and to abide by the spirit of the Educational Rescript.

Needless to say, Confucianism is the moral teachings of humanity, justice, faithfulness, sympathy etc. "Chung-ju" means sympathetic mind to respect one's own personality as good as others.

The office of the Shibun Kai is ~~not~~ set in the premises of Confucian Mausoleum at Yushima, out of worship for Confucius. And the setting up of "Koa Bu" (Asia Developing Division) in the Shibun Kai is for promoting the cooperation and mutual exchange of culture between Japan and China, and so these is no intention of aggression as taking advantage of the situation.

That is also evident by the words of Minister of the Imperial Household addressed at the time H.M. Emperor made a gift of money to the Shibun Kai, that H.M. Emperor would made a gift of money for the very purpose of encouraging scientific research, worring about the danger to the Eastern peace. And the purport and activities of the Shibun Kai are not beyond the above line at all.

Further, judging from the fact that its stuffs and members are all students of Sinology, the Shibun Kai is a group taking a moderate and fair way, and its stand point is never so radical or time-serving.

In short, among those essays designated to come under the purge order regarding thought, speech and information, there are some unappropriate points, but they are very few and they do not intend to engage in a positive propaganda.

Further, the number of its publication is also very small and they are distributed only among members of the Shibun Kai, and so it is sure that their effects upon the public normal are not so wide or great.

Testimony of Witness

Shibun Kai is a organization, having the research and publicity of the teachings of Confucius and Mencius, for its object, which is quite different from a right-wing body that sprang up under influences of the late Japanism or ultra-Nationalism, and it has passed already more than sixty years since its founding.

The teachings of Confucius and Mencius rest on the foundation of ethics, that is, the human omnipresent moral and the democratic political ideal coming from the moral and so during the war nationalists with suspicious eyes looked upon the Shibun Kai rather.

I believe, the future existence of such organization will be very useful for improving the moral standard of Japanese nationals and developing soundly the Japanese democrasy.

Further, as far as I know, scholars who are managing the Shibun Kai are all moderate and just persons, and none of them is ultra-nationalistic either in public eyes.

July 24, 1947

Kotaro Tanaka

Member of the House of
councillors.

Annexing Documents

1. List of Publications: from Jul. 7th 1937 to Dec. 7th 1941.

A. Monthly:

1). Editor: Bunshiro Sato

Actual Editor: Shinji Takata (Chief Editor)

2) Name: Shibun.

3) Date: The 1st of the month.

4). Number: 1,500 ~ 1,660 monthly.

Note: It was distributed to the members only.

The number of the members was 1,400 ~ 1,560.

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B. Irregular Publications;

Titles	Editors	Dates	Numbers	Notes
Lung-Yü	Tetsuto Uno	Mar. 20th '38	2,000	for Text Book
"	"	Apr. 30th '39	3,000	"
"	"	Apr. 10th '40	2,000	"
"	"	Jun. 20th '41	1,000	"
Lung-Yü (Pocket Edition)	Tomosaburo Hamano	Sep. 25th '39	900	for Pocket Book
Lung-Yü in Japanese	Unokichi Hattori	Feb. 10th '39	1,000	Popular Edition
Ta-Hsüeh	Tomosaburo Hamano	Apr. 20th '38	500	for Text Book
Chung-Ching	"	Feb. 5th '40	1,000	"
Selection from Nihongaishi	Tetsuto Uno	Jul. 10th '38	2,000	"
"	"	Apr. 30th '39	3,000	"

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Titles	Editors	Dates	Numbers	Notes
Selection from Nihongaishi	Tetsuto Uno	Mar. 10th '40	1,000	for Text Book
"	"	Apr. 5th '40	1,000	"
"	"	Jun. 20th '41	1,000	"
Confucianism in the Tokugawa Period	Kashizo Fukushima	Aug. 30th '39	?	Collection of Treateses

For Reference, the Publications issued but not during the appointed interval of times are listed below:

Titles	Editors	Dates	Numbers	Notes
The 60 years' History of Confucianism in Japan	Kyushiro Nakayama	Apr. 25th '29	?	Historical Record
Sinological Research Vol. I.	Kunihiko Yamamoto	Apr. 20th '29	?	Collection of Treateses
" Vol. II	Yasuichi Misawa	Jan. 25th '32	?	"
" Vol. III	"	Jun. 30th '33	?	"

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斯文會 財團法人

Titles	Editors	Dates	Numbers	Notes
Sinological Research Vol. IV	Yasuichi Misawa	Feb. 28th '35	?	Stopped the following Issue by the want of Expense.
Hsiao-Ching	Kyushiro Nakayama	Feb. 25th '35	1,000	for Text Book
Chung-Yung	Tomosaburo Hamano	Jun. 25th '36	1,000	〃
The Record of the Great Meeting of Confuciamisians	Kashizo Fukushima	Oct. 30th '36.	?	not for Sale