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## Reading and Deciphering the Problems of Modern Japanese Youth from Hojo Tokiyuki's Lecture "The Scholar activity of Shin-Doku"

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**Abstract:** "Kyu-Chou-Kan" was established in the 1880's for young people from Kaga, Noto and Echū Provinces to study in Tokyo. It was a co-managed dormitory, and its boarders are not only trained themselves in their daily lives, but also invited experts to give lectures on a regular basis. HOJO Tokiyuki, an educator from Ishikawa who was a talented person that taught at various upper secondary schools, also a leading member and speaker at the founding of "Kyu-Chou-Kan". The lecture meeting called 'Icchi-kai' was temporarily suspended, but it was later decided to re-open it after HOJO gave a lecture to his juniors in 1889. The purpose of this article is to clarify the urban life and way of thinking of the young people at that time, by using the lecture contents that impressed the young people who were called 'shosei' and aspired to study in those days.

**Key words:** Educational effect, Dormitory, Scholar activity, HOJO Tokiyuki, Youth, Alumni association

### Introduction:

From 1886 to 1895, young people from the three provinces of Kaga, Noto, and Echū had been traveling to Tokyo to study, and there was a boarding house called 'Kyu-Chou-Kan'<sup>1)</sup>. The predecessor of this boarding house was 'Kyu-Chou-Sya', which was established in 1882 by eight volunteers living in a room in a Buddhist temple in order to save costs and strengthen the spirit of self-reliance in their studies. One year later, 'Kyu-Chou-Sya' relocated due to the small size of the temple. In 1886, the number of students increased and it became too small, so a new boarding house was constructed with the support of the local educational organization 'Ikueisha' and named it 'Kyu-Chou-Kan'.

According to the previous study, the alumni organization of 'Kyu-Chou-Kan' ('Kyu-Chou-Kan-Dou-Sou-Kai') was positioned as 'a youth association of the 'Goyukai(Friends of Hometown Association)' type in cooperation with the scholarship project of the former domain'<sup>2)</sup>, and 'Kyu-Chou-Kan' was partially explained as 'a dormitory of the 'Goyukai' type which was intended to strengthen ties by intentionally building relationships with fellow countrymen'<sup>3)</sup>.

This article is based on the magazine published by the Kyu-Chou-Kan Alumni Association ("Kyu-Chou-Kan Alumni Association Magazine"), attempts to clarify the situation and the way of thinking of the young people who has the aspiration to study in Kyu-Chou-Kan at that time, the so-called shosei, from the contents of the lecture given by HOJO Tokiyuki, one of the main members of the Kyu-Chou-Sya at its foundation, to his juniors in 1889.

### **1. The meeting named 'Icchi-Kai' and 'Kyu-Chou-Kan'**

According to the regulations of Kyu-Chou-Kan, about 40 students of literature and military science as well as examinees were allowed to live together in the Kyu-Chou-Kan, and Gakushi (Bachelor of Arts) and experts were invited to teach and give lectures to the students living in the Kyu-Chou-Kan<sup>4)</sup>. On Saturday afternoons, Sunday and holiday, the Kyu-Chou-Kan was opening to the former resident of Kyu-Chou-Kan (alumni) and the general public if they were from the same hometown, and various events including the alumni association were held<sup>5)</sup>.

One of the important events of Kyu-Chou-Kan is a meeting called 'Icchi-kai'. It was a speech meeting which regarded as once a month at Kyu-Chou-Kan, the boarding students of the Kyu-Chou-Kan and the former students of the Kyu-Chou-Kan gathered in the same room and talked about their impressions of their daily lives, experiences, and it was a lesson that advanced warriors would tell useful stories at the same time<sup>6)</sup>.

It may be partly because it was the first time in a long, time that the meeting got heated up, but it was HOJO Tokiyuki who delivered a speech that contributed to the resumption of the meeting that had been suspended and the regularization of the meeting.

### **2. HOJO Tokiyuki**

Needless to say, HOJO Tokiyuki was an educator from Ishikawa Prefecture, who taught at the Fourth Higher Middle School, the First Higher Middle School, and the Yamaguchi Higher Middle School. He was born in 1858 and was 30 years old at the time. His title was 'Graduate Student, Bachelor of Science'. After that, he held positions such as Principal of Master of Higher Normal School, President of Tohoku Imperial University, and President of the Gaku-Shu-In Institute. His career can be traced from the official records left at the Fourth Higher Middle School<sup>7)</sup>.

HOJO Tokiyuki studied English and mathematics at the Kanazawa English School for three years from January 1873, when he was 14 years old. In October, he started to receive a monthly salary of 3 yen as an assistant professor at the English School. He can be considered as an exceptionally talented person. According to the record of February 1876, he studied Sinology and mathematics at the Kanazawa Kei-Mei School, so he was a student at the opening of the Kei-Mei School. It can be seen that he wandered through the middle of the system reform when the Kanazawa English School was abolished, and the Kei-Mei School (later Ishikawa Prefectural Middle School Normal School) was established. In the

same month that he entered the Kei-Mei School, he was once again hired as an assistant professor with a monthly salary of 3 yen, and in the following year, he became a student on loan with a monthly salary of 2 yen as a public member of the Kei-Mei School. It is known that the Kei-Mei School divided the students into two types: public members and private members, and as for the treatment of the public members, it is said that 'they were from 18 years of age or older, had good manners, strong morals, strong physical strength, and knowledge of reading and arithmetic, and the fixed number of them was 50, and they were exempted from school fees.'<sup>8)</sup> It was probably because HOJO had turned 18, the scholarship was applied to the public members. In the previous study, only the exemption of school fees (Sokushu and tuition fees) for the public members was written, but as far as HOJO's history is concerned, it is known that the monthly salary was 2 yen as a loan<sup>9)</sup>. However, it is not certain whether this was the case with the public members in general or only the HOJO.

Later, in May 1878, HOJO was ordered by Ishikawa Prefecture to study in Tokyo at the age of 20. When he came to Tokyo, he entered MITSUKURI Shuhei's 'San-Sa-Gaku-Sha', where he studied mathematics and English. He entered the preparatory school in September of the following year, and two years later, in September 1881, he entered the Department of Mathematics, Faculty of Science, The University of Tokyo. It was a smooth progression. After entering the school, he received a reward of 7 yen from the University of Tokyo in 1883 and 1884. After graduating from the Faculty of Science, The University of Tokyo in July 1885, he immediately became a teacher at Ishikawa Prefectural Vocational School with a monthly salary of 70 yen. In October, he received the degree of Bachelor of Science, and in February of the following year, 1886, he was also ordered to serve as the head of Ishikawa Prefectural Vocational School, and in April, he became a teacher at the Fourth Higher Middle School. In September 1888, he resigned from the Fourth Higher Middle School because the First Higher Middle School' asked him to teach physics and mathematics' at a monthly salary of 40 yen, and in October, he was admitted to the Graduate School of The University of Tokyo. In September 1890, he began to receive a monthly salary of 80 yen at the First Higher Middle School, and in April, he was officially appointed as a professor with an annual salary of 960 yen. It can be said that it was a way of life in which he was able to obtain a favorable learning environment and a job.

Now, let us return to the story of HOJO, a graduate student. According to the "List of Imperial Universities," in the fifth place of the column of "Graduate School" of "Students of the Faculty of Science and Special Courses," "Bachelor of Science, HOJO Tokiyuki,

Ishikawa" is certainly written<sup>10)</sup>. Although the actual situation as a graduate student is unknown, but while he was teaching physics and mathematics at Daiichi Higher Middle School, he entered a graduate school that was allowed to have two years of training under the regulations, and two months after entering the school, he gave a lecture at the above-mentioned 'Icchi-kai'. The title of the lecture was "Shin-Doku no Gakumon." The term "Shin-Doku" is taken from a passage in the Book of "Dai-Gaku": "A wise person, even alone, is always modest." or a passage in the Book of "Chu-You": "A wise person is always modest even when he is alone", and it is explained that " A wise person, even alone, is always modest. He corrects his mind even when no one is watching him. He cares about his own body so that miscellaneous feeling which becomes a hindrance of training do not arise, and 'Shugaku (The Neo-Confucian Scholar) ' especially respected 'Gaku-You(the Book of "Dai-Gaku" and "Chu-You")' as much as obeying the nature of the will of Heaven, and 'Shin-Doku' was the most ingenious indispensable in their training<sup>11)</sup>.

### 3. Evils of the city

HOJO began his speech by saying, ' Well, the title of the lecture is 'Shin-Doku no Gakumon' (The Scholar activity to protect correct behavior even in private), and students in the cities are especially aware of the need for this scholar activity.'

In urban areas, civilization gathers and gathers the best people from all over the country, so it can't be helped that people in urban areas mature their eyes and ears in this environment and form a unique urban atmosphere. As for government officials, there were Chokuninkan (officials appointed by the Emperor) and Soninkan (officials appointed by the Emperor) including Daijin (Minister) here and there. As for wealthy people had properties of 10,000 yen or 100,000 yen, like Mitsui and Iwasaki, so they splurge on 1 yen to enjoy the Kabuki play of Danshu (ICHIKAWA Danjuro), the good performance of Sadanji (ICHIKAWA Sadanji), the humanity stories of Encho (SANYUTEI Encho), and the war tales of Enbi (ITO Enbi). so it is like you spend 5 copper coins called "5 mon". Trains run in all directions, using Yokohama to board steamers, turning down New Year's greetings to go to Atami Onsen and Arima Onsen in the New Year, going to Nikko to avoid the summer heat and to Matsushima to enjoy the summer cool in the Doyo Holiday. Electric lamps take the place of round center lamps, and steam heaters eliminate

stoves.

This is what it is like to be in the city. Isn't the prosperity of the city really splendid? It is splendid indeed, but look, in this splendid prosperity, there is a whole area of evil spirits.

Now, for a while, I will not talk about the advantages of cities, but only about their disadvantages. The people in the city are too high-minded but they are without real ability, and they are full of sophistry, but don't know how to act. The more they know about convenience, the more they lose their energy, the less their vigor, the less their enthusiasm, the less they resent themselves. They do not respect, respect, or believe others. They do not enforce themselves. Their actions are only decorated, and their thoughts remain superficial. These are, of course, extreme examples, but first of all, the general atmosphere of the people in the city seems to be free and easy.

HOJO's criticism of 'people in the city' is harsh: 'The people in the city are too high-minded but they are without real ability,' 'They are full of sophistry, but don't know how to act,' 'The more they lose their energy, the less their vigor, the less their enthusiasm, the less they resent themselves,' 'They do not respect, respect, or believe others,' and 'They do not force themselves, Their actions are only decorated, and their thoughts remain superficial.' To sum up, he says, 'The general atmosphere of people in the city seems to be egocentric and frivolous.'

#### 4. Character of a 'Shosei'

Then, what kind of students are there in such cities?

When I look at the manners of all the shosei, I can't stop sighing. Some of them are the vulgar ones such as addicted to alcohol, and some of them are the weak ones who like women and indulge in debauchery. These are the ones who are extremely egocentric. Some of them forget the time to sleep on 'Igo' or 'Hanafuda', some of them devour conversation and do not know to be stopped, and some of them neglect exercise because of too much study, and these are the same as those who do not know to return after going, and they will not be able to escape from self-abandonment.

In the world about seven years after TSUBOUCHI Shoyo's "Tosei Shosei Katagi" (The Character of Tosei Shosei), it seems that the shosei has not changed significantly yet. Therefore, HOJO recommends that you follow the 'Shin-Doku no michi' based on 'katsumi' (self-control), saying, 'In this way, look at the need to return to yourself from time to time and always keep in mind. There is no other road to 'Shin-Doku' than this, and its speed is called 'Kokki' (self-control). This is an introduction to the 'Shin-Doku no michi'. 'Shin-Doku' is a word that comes from the 'Raiki' (Book of Rites), which says, 'A wise man always refrains from his own behavior,' which means refraining from doing things and avoiding distractions even when you are alone<sup>12)</sup>.

Let each of you try to analyze the situation in your own mind. When you face the mirror, there are many molecules of your shameful ugliness and dirtiness and that you can't talk about. Only when the director is on patrol you silent read a book, when you don't write when you should acknowledge and send a letter, you must read "The Reader" but you care about the people around you. I've experienced that, but I'm sure you'll have some idea of that. Sometimes, I feel confused and ashamed of myself. If I leave a dirty part, it spreads in all directions like the rust of a sword, and it piles up and I can't rescue it anymore.

It must be here a lot of poignant comments that we can learn. such as, "When a letter should be acknowledged and sent, but I haven't written it." is a heart-attacking sentence for me who has so many unfinished e-mails and letters at hand right now. And I don't live in the city.

## 5. Kokki and Taiyu

He says that 'Taiyu (real courage)' is necessary to improve the situation, saying, 'It is 'Kokki' to stab a spear at this dirty place. Real courage is necessary for this sudden attack.' He compares it with the historical event, saying, 'When KATO Kiyomasa won HONDA Heihachiro a long time ago, both the enemy and the ally praised him. Or, the fact that Fujita Toko decided to die three times was prompted by the arrival of foreign ships at that time and the Japanese situation was in danger.' He says, 'The courage to stab a spear into my heart has no urgent reason to urge me, and there are no spectators to praise me.

To stir up the courage in the place where there is no competition is the true courage of peacetime. It is truly greater courage.' He says that it is 'Taiyu (real courage)', which should be called 'courage of peacetime', to use one's courage without being noticed or appreciated by others.

Furthermore, he preached the ideal relationship between justice and courage by saying, 'I must also know that courage is a tool for doing justice. In the morning and the evening, in the language of actions, I must judge right from wrong and right from wrong, and I must clarify the division between what should be taken and what should be thrown away, and I must know the end of things, the pace of things, and the future. By looking at this righteousness, I should know where to follow it as a basis, and then I should say that it is pleasant that it becomes a deed or a word,' and continued to say, 'I would like to enjoy this word to some extent by suffering myself, saying that those who do not see so-called righteousness have no courage.'

HOJO told the audience of shosei (a student who is given room and board in the Edo Period) about the mental attitude for living in the city as follows, and also gave the following advice to people from the wealthy class.

Gentlemen, as you leave school and rise in the world, you will find it all the more gratifying to feel the evident necessity of duty and courage. If you can nourish yourself in peacetime now, and if you can do it when you need it, you will be able to have perspective in an uncertain human life, and if you will not forget the unremitting spirit that the preparations for New Year's Eve will begin on the first of January, and You can lay down a plan for a hundred years of dutiful automorphism.

A man who is born into a rich family is most in need of these eyes. If so, it is a medium of self-indulgence. If there is more, it is the place of the rich man's learning. There is nothing more amusing than this. It is the way to assume the position of a prince by virtue, to have 'the wealth of Ki-Ton' (the millionaires of the Chinese Spring and Autumn or the Warring States period), so that the poor continue to have the heart to value wealth, and not to be satisfied with themselves in a state of abundance and ease, so that the rich family also becomes rich in the land of investigation and refinement. This is another kind of happiness in the rich family.



## 6. The difficulty and joy of learning

What did HOJO want to appeal most to the audience of the Kyu-Chou-Kan's 'Icchikai'? The answer can be found in the ninth issue (March 27, 1889) of the "Kyu-Chou-Kan Alumni Association Magazine".

HOJO says, "There are things that need to be kept in mind while studying. Learning is not always interesting. There are times when you can't learn even after studying, so there is always a sense of danger and disgust, and at last you don't even do preparation for a lesson or do the finishing. The students ruin aspirations, and the source of disease that passes through you is actually here to hide." Learning is not always interesting, so the students become so tired that they can't prepare or review their studies, and they lose their ambitions and make mistakes in life. He says, "The progress of learning is not equal from beginning to end." For example, "It is as if it flows through the arteries of the blood." "It is as if water runs through the rubber tubes of a pump." He says, "It is like jumping and stepping." However, he says, "Once you have learned something, it will be so fun that you will forget yourself, forget the time, and forget to sleep and eat." He goes on to say that when learning is successful, you will be filled with tremendous fun. "However, the end of a strong crossbow also can't shoot Ro-Kou," which is a reference to the Chinese historical event of "the end of a strong crossbow," shows that "the momentum will run out before you know it, and you will encounter a difficult point again and stagnate." He says in the hearts of the audience, "You must have some idea of yourself."<sup>13)</sup>

HOJO explains this with an example of arithmetic practice at his elementary school. He was not satisfied with the idea of raising the number of digits to 10 in addition, and when he skipped the afternoon lesson and was throwing stones at the edge of the moat, he was discovered by a teacher of manual learning, and he was taught carefully by the teacher of arithmetic, and he suddenly opened his eyes to addition, and he became able to understand addition, subtraction, addition, and addition by 'Hachiku no Ikioi.' It was a retrospective that he could not have known what was going on now if the two teachers were not on his side. In it, he admonished, 'It is a very optimistic idea to expect learning to be interesting and enjoyable,' and taught, 'You must first make up your mind that learning always requires strength and courage.' He also said, 'These should be the main focus of self-control during learning.' I think the learning mentioned here is, in today's terms, study, but it is a question that resonates with today's people who aspire to study.

### 7. To set one's heart on goal

At this point, the topic of conversation turns to the words about the determination of young people. "Everyone knows that it is necessary for young people to establish their own determination, but there are many people in the world who have a vague idea about this word," he points out the misunderstanding of the people about the determination of young people. "To establish one's own determination is to try to get high hopes for one's future, and to become a high-ranking official, a great scholar, a great merchant, and so on. Although there are things that only exaggerate one's purpose, this is the height of folly, and even if there is such a hope, it is nothing but vain speculation and it is not worth three sentences," he criticizes the confusion between the determination of one's own determination and unrealistic hopes. He points out that there is pure excitement at the starting point of the determination of one's own determination by saying, "Those who establish true determination are deeply moved at first," and he says, "There should be place to use the power of scheming measures," and that it must be accompanied by planning and execution in order to realize the high hopes. Furthermore, he warns, "There should be a strong belief and a strong guard." He says, "The place where they are moved is the material that should be moved, and it always comes before you and you take it," and that the beginning of the movement is around you and you are free to take anything. Therefore, he asks, "How do you feel the movement?" and then he says, "There is no magic to feel this. You should be cautious consciously." He said, "If you want to know the shortcut, it is nothing but 'Kokki(self-discipline)' and 'Rikko(Keep going)'," and explained that 'Risshi' is possible if you 'Shin-Doku' and 'Kokki Rikko' based on your own emotion."

### 8. Familiar means and mental attitude to realize one's aspirations

So, what should we do next? HOJO offers a very simple and concrete suggestion: "It is not always the case that everyone forgets good things when they happen to be. Sometimes people think of bad things, and even if they happen to be moved by something, it is human nature to naturally forget it over a long period of time." He recommends that people keep a diary in order to prevent forgetting, which is 'human nature,' and to keep in mind their feelings and desires, saying, 'One idea for not forgetting this every day is to keep a diary.' If this is done, 'before going to bed every night, I will look back to the things happened on this day repeatedly, and if I did a good thing, I will feel joy in my heart again, and if I did a bad thing, I will feel so ashamed. In this way, I will always look back on myself, and at times I

will be able to calm down.'

HOJO continued: "The road to climb high and long distance to begins at the small step." He continued: "The small step accumulation of everyday life makes people climb longer and higher." He also said, "Those who travel well do not rush in the morning, and do not delay in the evening. They travel slowly and keeps all day long, smoking once in 12km, and have delicious lunch again. Even though they travel 4,000 km in this way, there is no sign of fatigue at all, as if they had always left for a new journey." He preached that good travelers do not rush out in the morning, and do not arrive late at night. They travel 4,000 km by accumulating trips with plenty of time, and do not get tired at all. He said to the audience, 'I hope that the travel of study by students will be like this, too.' He also predicted, 'If you proceed in a moment with self-discipline, there will be no worries even if you study for a whole year and study for the rest of your life without any effort.' He concluded his speech by saying, 'I think some of you have kept about the diary, but it is essential that you have a good memory and take care to reflect on yourself every day.' He ended his speech by expressing his gratitude to the audience who listened to his "Rambling" speech. HOJO at the age of 30 gave a stately wake-up call to the young men of Meiji.

At this speech meeting, he gave speeches such as KITAGAWA Rintaro's 'I hope for the young men' and HORI Keitaro's 'Patriotism and love', but no notes were made.

## Conclusion

As mentioned above, HOJO experienced the city of Tokyo in the 1880s, soon after the birth of modern Japanese society, and after analyzing the abuses of the urban dwellers he observed there, he gave advice to his juniors - the shosei - who were actually living together in the city with the intention of becoming competent human resources, on how to establish themselves and how to realize them. His outstanding performance at the University of Tokyo and his experience of teaching at a high school must have left a deep impression on the hearts of those who listened to him.

This lecture clearly shows how HOJO's speeches heated up the audience and contributed to the revival of the Icchi-kai. The content of the lecture contains many indelicate parts that are still valid today, more than 130 years later. It is necessary to carefully follow the activities of the people involved to examine how his words had a positive influence on the way of life of those who heard him, and what significance the Icchi-kai and Kyu-Chou-Kan had. I would like to see this as a future issue.

## Supplementary Note

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### Notes

- 1) For details, please refer to KOMIYAMA Michio, "Ka-No-Etsu Sanshu no Gakusei-Syukusya' Kyu-Chou-Kan' and Its Alumni Organization" (The Society for Local History of Education, "bulletin of the Society for Japanese Local History of Education" No. 43, pp. 1-26, 2022).
- 2) KIMURA Naoe, "<Seinen> no Tanjo," Shinyosha, 1998, pp. 157 to 158.
- 3) INOUE Yoshihito, "Students from former Kaga Domain gathered at 'Kyu-Chou-Kan' in the early Meiji period - From the analysis of 'Kyu-Chou-Kan alumni association magazine' -" Kanazawa Seiryu University Research Institute, Annual Report, No. 31, 2011, p. 148.
- 4) Ikuishia ed., "Ikuishia Enkaku Shi", April 1929, p. 95.
- 5) "Article" "Kyu-Chou-Kan Alumni Association Magazine" No. 7, p. 37
- 6) Id., pp. 37-38
- 7) "Staff History, Volume 1" in the possession of Kanazawa University Museum
- 8) "History of Education in Ishikawa Prefecture," Volume 1, p. 305
- 9) The same preface and TANAKATOMOKO, 'History of Middle School Formation in Ishikawa-ken Prefecture' (edited by KANBE Yasumitsu and YONEDA Toshihiko, "History of Middle School Formation in the Early Stage of the Meiji, Prefectural Edition IV, Hokuriku-Tokai" Azusa Publishing Co., Ltd., 2018, Chapter 2, pp. 133 to 229).
- 10) "List of Imperial Universities from 1888 to Meiji 22" (Imperial University, November 1888), p. 232.
- 11) MOROHASHI Tetsuji, "Dai Kanwa Jiten" (A Dictionary of Japanese Classics of the Han Dynasty 1142
- 12) The section of "Shin-Doku" in "Dai-Ji-Sen" the second edition (Shogakukan, 2012).
- 13) "Rokou" is a thin white silk produced in Ro-koku, China in the past. It is used as a metaphor for thin and weak things. "The phrase, "The end of a strong bow can't reach Rokou" means, "An arrow shot from a strong bow can't reach Ro-koku's thin silk at the end. It is a metaphor that a strong thing at first becomes weak and unable to do anything. It is the end of a hero or a powerful country". The section of "Rokou" and "The end of a strong bow can't reach Rokou" in "Nihon Kokugo Daijiten(A Dictionary of Japanese Language)", second edition (Shogakukan, 2000).