Thanks to the Faculty Research Grant I received, I had a time away from teaching during the summer to conduct the research I proposed. The aim of my research is to examine a group of Japanese writers active from the late 1880s to the early 1900s. This group called, the Seikyosha (Moral and Political Lesson Society), popularized the notions of *kokumin* (nation) and *kokumin shigi* (nationalism). Specifically, I wanted to consider two prominent journalists and political activists, Kuga Katsunan (1857-1907) and Tani Tateki (1837-1911). By and large, my project proceeded as it was laid out in the statement of purpose.

In Japan, I examined key sources at the Meiji Magazine and Periodical Archives and the Center of Modern Japanese Legal and Political Documents (*Kindai Nihon Hosei Shiryo*) within the Tokyo University system. These archives are free to the public and contain the most comprehensive collection of Meiji political and journalistic documents, many of which have never been reprinted. This is the single most valuable thing I was able to do during my stay in Japan. Other Tokyo University libraries, particularly the one in the Institute of Social Sciences (for which I obtained a short-term visiting scholar position from the University) also have comprehensive collections on modern Japanese political and intellectual history. This also turned out to be very convenient for me, and I was able to access quickly most of the reprinted books from the Meiji period (1868-1911) without the wait I would have needed if I had used interlibrary loans. I read and photocopied the materials that were not currently available in the United States.

My 3-week stay in Japan was also further enriched by a lively conference panel I attended. This is part of the Association for Asian Studies called, the “Asian Studies Conference Japan” which took place in Sophia University in downtown Tokyo. Our panel was titled, “Postwar Social Movements across Japan and the United States” for which I served as the chair and the sole discussant. The panel theme concerned Japanese social movements, particularly the role of Protestant Christianity, in 1950s and 1960s. This was beneficial because my ongoing research also concerns Japanese Christianity. On the other hand, regarding my current theme of Japanese nationalism, I was able to contact and consult Professor Naoaki Hiraishi of the University of Tokyo who specializes in political history of the Tokugawa and Meiji period. All in all, I am quite happy that the work in Japan went well and was beneficial.

After my return to the United States in mid July, I was able to spend the remainder of the summer in studying the documents I obtained in Japan. There are a few new aspects and problems I have discovered after reading the materials, particularly the journal *Nihon oyobi Nihonjin* (Japan and the Japanese) published by Japanese Nationalists. As mentioned in the proposal, through an examination of this journal and reading on key figures like Kuga and Tani, I wanted to develop a deeper understanding of the origins of Japanese nationalism and its relation to East Asia. As I emphasized in the proposal, these men indeed discussed nationalism not simply as a reaction against the Western powers, but in terms of realizing democracy and universal suffrage in Japan and achieving international peace. I discovered that examining Tani’s life is key; for example, he opposed Japan’s imperialistic policies and the war with Russia (1904-5) and supported the independence of other Asian nations. I wanted to trace specifically the transformations of Tani’s idea as an early opponent of Westernization, and then as a Nationalist, and finally as a pacifist who opposed Japanese expansionism. However, I have found that for this task the available sources, including his autobiographical account, are limited and insufficient in terms of scope and length; moreover, in order to fully understand what those Nationalists specifically said at the time or to write an article on nationalism of late-nineteenth-
century Japan, I have recognized the need to consider much complex political and intellectual circumstances of the time including the activities of the military, state officials, party politicians, and their intellectual rivals such as Christian journalists. In short, writing on Meiji nationalism will clearly take much longer time and more reading, but I am hopeful that I will be able to write an article on this research area in conjunction with my ongoing book manuscript on Japanese Protestant Christians. During the fall semester, I submitted my book manuscript entitled, “The Ethics of Empire: Protestant Thought, Moral Culture, and Imperialism in Meiji Japan” to Harvard University Press. The manuscript was reviewed by two prominent scholars in the field who suggested its substantive revision and resubmission. Therefore, for next year, I would like to focus my work on the revision of the book manuscript, i.e., the study of Japanese Protestantism. However, I am also planning to publish an article on the debate on imperialism and pacifism that took place among the public intellectuals including Christians and others on the eve of the Russo-Japanese war. I hope to incorporate some of the fruits of my research in the summer into this article as well as into the revised book manuscript.