

Contents

<i>Key to abbreviations and notes on translation</i>	vii
Introduction	1
<i>Uncovering the politics of anti-Christian discourse</i>	3
<i>Outline</i>	5
1 Japanese Christian thought: doctrinal diversity or civilizational clash?	10
<i>Habian: on the front line of ‘the clash of civilizations’</i>	10
<i>Currents of Japanese Christian thought: contrasting genres</i>	12
<i>Myōtei Mondō: creation, ethics and afterlife</i>	13
<i>Dochirina Kirishitan: hierarchy, faith and sin</i>	18
<i>Internal Japanese Jesuit texts: scholasticism and humanism</i>	23
<i>Ricci’s Chinese Christianity: Confucianism meets Christ</i>	25
<i>Ricci and Habian: two discourses, two worlds</i>	29
<i>Conclusion: Christianity in Japan – a broad church</i>	31
2 Japanese Confucianism and Japanese Christianity: parallels and interactions	34
<i>Myōtei Mondō: harnessing Confucianism to Christianity</i>	35
<i>Japanese Confucianism and Christianity: two discourses, one conflict</i>	37
<i>Early Japanese Confucianism: individual versus institution</i>	39
<i>Confucians and Christians: fighting the same battles</i>	41
<i>Hadaiusu: apostasy or adaptation?</i>	42
<i>Hadaiusu explored: elements of continuity</i>	45
<i>Conclusion: Habian’s tenkō and the role of autonomy in politics and society</i>	50

3 Early Tokugawa anti-Christian discourse: proclamations, populist literature and diplomacy	52
<i>The political roots of the suppression of Christianity</i>	53
<i>The spread of the suppression and its political consequences</i>	54
<i>Proclamations: a call to order</i>	56
<i>Populist texts: a political project</i>	58
<i>Kirishitan Monogatari: dehumanization and derision</i>	59
<i>Suzuki Shōsan: tradition as legitimation</i>	61
<i>The 'anti-Christian canon' reconsidered: politics over doctrine</i>	64
<i>Haியaso: constructing a Confucian-Christian dichotomy</i>	66
<i>Diplomatic correspondence: in search of a Confucian base</i>	70
<i>Hayashi Razan's diplomatic dichotomies</i>	71
<i>Changes in the east Asian order</i>	75
<i>Conclusion: anti-Christian discourse as ideological construct and political tool</i>	76
4 Attacking non-Christian 'Christians': ideological uses of early Tokugawa anti-Christian discourse	78
<i>Confucianism's role in the early Tokugawa shogunate</i>	79
<i>Razan's 'late-period anti-Christian discourse'</i>	81
<i>The Ishikawa Jōzan letters: Delineating heterodoxy, expanding sectarianism</i>	82
<i>Sōzoku zenkōki: record of rebellion</i>	87
<i>Sōzoku zenkōki: was Razan its author?</i>	88
<i>Sōzoku zenki: 'anti-Christian' attacks on Kumazawa Banzan and Soshin</i>	89
<i>Sōzoku kōki: Marshalling the discourse on 'heterodox thought'</i>	95
<i>Comparisons, conclusions and questions</i>	98
5 Mid- and late Tokugawa anti-Christian discourse: continuity and change	103
<i>Putting down the cudgels: The mid-Tokugawa anti-Christian discourse of Arai Hakuseki, Ogyū Sorai and Miura Baien</i>	104
<i>Arai Hakuseki's Wild West: Taking cues from China</i>	105
<i>Hakuseki's Christian-Confucian problematic: Governance and loyalty</i>	107
<i>Hakuseki's Honsarokukō: Ambivalence revealed</i>	109
<i>Ogyū Sorai: Christianity as scholarly object</i>	111

<i>Miura Baien: The Christian threat returns</i>	113
<i>Late Tokugawa anti-Christian discourse: Mito Learning, Christianity and ideology</i>	115
<i>Fujita Yūkoku and Sonnō jōi thought: Ordering the ruling classes</i>	116
<i>Aizawa Seishisai and Kokutairon: Harnessing the masses</i>	118
<i>Seishisai's Kikōben: A focus on Christianity</i>	120
<i>Tokugawa Nariaki's Hajashū and Sokkyohen: Creating an anti-Christian canon</i>	121
<i>Kiyū Dōjin's Hekijashū and Hekijakankenroku: Pure-land Buddhism's role</i>	123
<i>Sokkyohen and Hekijakankenroku: Confucians and Buddhists in anti-Christian concert</i>	125
<i>Yasui Sokken: The post-Restoration continuities of anti-Christian discourse</i>	127
<i>Conclusion: Transformation and continuity</i>	129
6 Meiji anti-Christian discourse: modern national ideology and conservatism	131
<i>The two Inoues</i>	133
<i>Inoue Enryō: the Imperial Constitution and religion</i>	134
<i>Enryō's philosophical 'truth': 'transcending' Hegel</i>	137
<i>Meiji political debate and the Imperial Rescript on Education</i>	141
<i>The Rescript Explicated: Inoue Tetsujirō's commentary</i>	142
<i>The Uchimura Kanzō Incident</i>	146
<i>'The clash between education and religion'</i>	148
<i>'The Clash' and egalitarianism</i>	150
<i>History making and making history</i>	153
<i>Eastern 'philosophy' versus Christian 'religion'</i>	156
<i>Conclusion: discursive fusion and enduring dichotomies</i>	158
Conclusion	161
<i>Reading anti-Christian discourse: whose frameworks?</i>	161
<i>Building ideology with history</i>	162
<i>Modern secularization or something more?</i>	164
<i>Notes</i>	167
<i>Select bibliography</i>	200
<i>Index</i>	221