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## Theosophical Accounts in Japanese Buddhist Publications of the Late Nineteenth Century An Introduction and Select Bibliography \*\*

### 1. Introduction

#### 1.1. The purpose of this article



The 1880s were the years when serious interest in the Theosophical Society rapidly grew among Buddhist reformers in Japan. The spread of their attention is evidenced by the abundance of reports on the Theosophical movement then written for Buddhist publications. Judith Snodgrass' analytical review in *Presenting Japanese Buddhism to the West* (2003) schematizes the political climate of the age, when Buddhism was driven into a tight corner by the expansion of Christianity and the nationalization of Shintō. Ingeniously she visualizes the trajectory the Japanese Buddhist reform movement followed, from the excessive expectations to “white Buddhists,” to the utter disappointment with Theosophy as a movement worthy of making an alliance with. The present article aims to supplement her scheme by presenting a select bibliography of the Theosophical accounts recorded in Buddhist publications of the late nineteenth century in Japan, and thereby to present an outline of the Japanese Buddhist journals issued by reformers with an interest in Theosophy.



#### 1.2. Three agents of transmission for Japanese Buddhists

Traceable from the accounts recorded in those journals is that Buddhist reformers in their genesis relied heavily on three sources who transmitted information about Buddhist activities taking place overseas to Japan, each of whom pursued their own interest. The first agent was the Theosophical Society, the second was Herman Vetterling, also known as Philangi Dasa, and the third Condor Pfoundes. The importance of these transmitters was devalued drastically after the

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\*\* This bibliographical article was first published in Yoshinaga *et al.* (2007). It has been revised for this publication.

1890s when young Japanese Buddhist researchers were dispatched to the Western world and official communication with the Buddhist academia was established. Accordingly, in the following introduction first a proper survey of these sources is provided before turning to a detailed study of the journals with which they are associated.

### 1.2.1. Theosophical Society

The source we should mention first is undoubtedly the Theosophical Society. The initial contact with it began with Mizutani Jinkai's 水谷仁海 (1836-1896) correspondence with H. S. Olcott (1832-1907). Mizutani was a Buddhist priest belonging to the Jōdo Shin-shū Honganji-ha 浄土真宗本願寺派, widely known as a powerful propagandist against the growing influence of the Christian mission in Japan which at the time was in the process of modernization and Westernization. How long Mizutani's correspondence with the Theosophical Society in Adyar (India) was continued is not certain. However, he obtained a translation of *The Buddhist Catechism* (1881) from Olcott himself in 1882. The Japanese translation was published in 1886, and the calligraphy of the title was written by the head priest of Chion-in 知恩院 and the head of Jōdo-shū 浄土宗. This expressed the great expectation which Japanese Buddhists entertained, and the importance they attached to the advent of the "white Buddhists." The publication of *The Buddhist Catechism* triggered enormous interest in the Theosophical Society and its activities in British India. Eventually, a preparatory committee for inviting Olcott to Japan was organized. Its members belonged to different Buddhist denominations which had been frequently hostile to each other in the past.

Hirai Kinza 平井金三 (1859-1916) was the central figure of this committee. At that time he was a lay Buddhist who was running The Oriental Hall in Kyoto, an English school for young Buddhists. He had founded this school in 1885 with the aim that Buddhists would be able to compete with Dōshisha 同志社, an English School founded by the eminent Christian pioneer Niiijima Jō 新島襄 (1843-1890). In 1888, Hirai Kinza dispatched his friend Noguchi Zenshirō 野口善四郎 (1864-?) (later he changed his name to Fukudō 復堂) as a delegate to the Theosophical Society in Adyar to prepare Olcott's extensive schedule in Japan. Due to a reason still unknown to us, just a few days before Olcott's arrival Hirai resigned from the committee, but the program of Olcott's lectures in Japan certainly owed its success to his determined initiative.

Many Buddhist journals and papers published reports of Olcott's visit to Japan. Among them it is remarkable that Hewavitarne Dharmapala (1864-1933), later honorably entitled Anagarika, is frequently mentioned, as well as the messages he wrote to Japanese Buddhists. At that time, Dharmapala was a protégé of Olcott, and he was undertaking energetically the task of transforming the Buddhist reform

in Ceylon into a Singhalese nationalist movement. He was certainly a pivotal figure who transmitted without delay news of Buddhist events and issues he experienced in British India to his comrades in Japan. Although his messages and reports were stated under the umbrella of the Theosophical movement, his resolute activities supplied apt prescriptions for modernization to Japanese Buddhist reformers who were eager to establish a form of reformed Buddhism as a central concept for a modern Japanese national identity.

Another channel of communication with Theosophy was through contacts between Matsuyama Matsutarō 松山松太郎 (dates unknown), also known as Ryokuin 緑陰, and William Q. Judge (1851-1896), President of the American Section of the Theosophical Society. Matsuyama was one of the founding members of Ōbei Bukkyō Tsūshin-kai 欧米仏教通信会 (Society for Communication with Western Buddhists), which had been organized in 1887 through the initiative of Akamatsu Renjō 赤松連城 (1841-1919). Akamatsu was one of the first Japanese Buddhists to travel to Europe, and then, as a cabinet member of Nishi Hongan-ji, he vigorously pursued Buddhist reforms in Japan. From the Ōbei Bukkyō Tsūshin-kai developed Kaigai Senkyō-kai 海外宣教会 (Buddhist Propagation Society) in 1886, which in the same year began to publish *Bijou of Asia*, the first Buddhist English journal in Japan. Matsuyama joined the editorial board of this journal together with his students and colleagues of Futsū Kyōkō 普通教校, a college of Nishi Hongan-ji. One of them was Takakusu Junjirō 高楠順次郎 (née Sawai Jun 澤井洵, 1866-1945), a disciple of Max Müller and later known internationally as an authority on Sanskrit literature.

### 1.2.2. *Philangi Dasa*

The second transmitter of Buddhist activities in the West was Herman Carl Vetterling (1849-1931), also known as Philangi Dasa, a Swedish-American esotericist who interpreted Buddhism in his own Swedenborgian context. His importance for the early Buddhist reformers can be recognized from frequent references to *The Buddhist Ray*, a periodical Philangi Dasa published privately. The contact person for Philangi Dasa was arguably Matsuyama Matsutarō. His communication with Philangi Dasa did not last long, and the role of correspondent was transferred later to Ōhara Kakichi 大原嘉吉 (1871?-1901), who was a lay Buddhist belonging to Tendai-shū 天台宗 and who translated Paul Carus' *The Gospel of Buddha* (1894) into Chinese. Philangi Dasa is an exponent of an esoteric form of Buddhism which was bred from the same stream of modern Western esotericism as Theosophy, though in its conclusion it diverged widely from its counterpart. Philangi Dasa's thoughts are so different from Theosophist ideas that materials written by him, and mentioning him, are basically excluded from my listing. However, since his idiosyncratic interpretation of Buddhism also differed

entirely from Sino-Japanese traditions, it enabled Japanese reformers to recognize how self-styled Buddhists in the Western world recast Buddhism according to their own interest.

### 1.2.3. Condor Pfoundes

For Japanese reformers, Condor Pfoundes (1834-?) was the last but not the least significant gateway through which they could access information about Buddhism overseas. Pfoundes' opinion was held in high regard because of his career as a reporter for *The Japan Weekly Mail*, an English paper known for its pro-Japanese editing policy among Meiji Era intellectuals, and because The Buddhist Propagation Society had appointed him as official correspondent in London. Boasting of his expertise in Japanese culture and regarding himself as a mouthpiece of Japanese Buddhists, Pfoundes spread suspicion against Theosophy among them, and he accused the Theosophists severely of diverging widely from the genuine Buddhist dharma. He constantly dispatched warnings to his Japanese friends not to be snared into the Theosophists' fair words. When Takakusu Junjirō went to England for academic Buddhist studies, Pfoundes attempted to separate him from Theosophist circles active there and consequently opened a way for him to become a student of Max Müller. Material written by Pfoundes and referring to him is abundant, and my listing covers only that which relates to the Theosophical affair. Most of the Pfoundes material contains derogatory remarks about the Theosophist interpretation of Mahayana Buddhism.

## 2. Introduction to the Journals and the Lists of Articles related to Theosophy<sup>1</sup>

### 2.1. Kaigai Bukkyō jijō 海外仏教事情 (Overseas Buddhism News)

The Buddhist Propagation Society was an organization founded by progressive Buddhist reformers, including both priests and lay followers, each of them related to some extent with Nishi Hongan-ji, the head temple of Jōdo Shin-shū Honganji-ha. *Kaigai Bukkyō jijō*, a journal this Association officially published, carried detailed reports of events which had taken place immediately before and after Olcott's visit to Japan, as well as Japanese translations of various Theosophist treatises on Buddhism. The editors of the journal belonged to the faculty of Futsū Kyōkō, a college Nishi Hongan-ji had founded in 1885 to offer modernized education for Buddhist students. Also, cabinet members of Nishi Hongan-ji, such as Akamatsu Renjō, supported the publication.

1. It should be acknowledged here that material collected for my bibliography heavily depends on the results of Mr. Yoshinaga Shin'ichi's exuberant research.

My study concentrates on the early issues which contain plentiful Theosophical material, and it extends until Vol. 40, published in 1893.

| Item    | Title in Japanese  | Translation / explanation  | Author  | Translator | Date         | Vol |
|---------|--|--|---|------------|--------------|-----|
| Article | 幽玄佛教論  | Esoteric Buddhism  | Mr. Johnston,<br>Scotland (Charles<br>Johnston)<br>A. P. Sinnet |            | Nov.<br>1888 | 1   |
| Article | 神智學トハ何ゾヤ   | What is Theosophy?<br>(Extract from <i>The Path</i> )  |   |            | Nov.<br>1888 | 1   |
| Letters | 松山松太郎氏、米<br>國ウ井リヤム、キ<br>ウ、ヂヤツヂ氏、<br>米國エドワード、<br>ウオレツブ氏、蘇<br>格蘭エヂス、ヂヨ<br>ンストーン嬢、印度<br>ダンマバラ、ヘバ<br>ヒタラナ氏、英國<br>エリトット、ビー<br>ページ氏、英國ア<br>ーランド嬢 | Mr. Matsuyama Matsutarō,<br>Mr. William Q. Judge,<br>USA, Mr. Edward Wolleb,<br>USA, Miss Edith Johnston,<br>Scotland, Mr. Hewavitarne<br>Dharmapala, India, Mr.<br>Eliot Berbage, England,<br>Miss Arundel, England |   |            | Nov.<br>1888 | 1   |
| Report  | 神智學會の増加  | The increase of<br>Theosophist branches  |   |            | Nov.<br>1888 | 1   |
| Report  | 佛教問答と亞細亞<br>の光明  | <i>The Buddhist Catechism and<br/>The Light of Asia</i>  |   |            | Nov.<br>1888 | 1   |
| Report  | 神智學に関する新<br>聞雑誌  | Newspapers and magazines<br>on Theosophy   |   |            | Nov.<br>1888 | 1   |
| Article | 日本の諸宗教   | Religions in Japan (Extract<br>from <i>The Theosophist</i> )   |   |            | May<br>1889  | 2   |
| Article | 佛教に於ける誤<br>解を辨す  | On the problems of<br>Buddhism frequently<br>misunderstood by non-<br>Buddhists  |   |            | May<br>1889  | 2   |
| Article | オルコツト氏懇親<br>會席上演説  | Col. Olcott's speech at the<br>reception in Chion-in,<br>February 10, 1889   |   |            | May<br>1889  | 2   |
| Report  | 佛教は将来の宗教<br>たり   | Buddhism is the religion for<br>future<br>(Mentions the article<br>published in <i>Kansas City<br/>Magazine</i> concerning<br>Theosophy and Buddhism)  |   |            | May<br>1889  | 2   |

|         |   |  |   |           |   |
|---------|---|--|---|-----------|---|
| Report  | 龍動神智學出版會社                                 | The Theosophical Publishing House, London, and its publications  |   | May 1889  | 2 |
| Report  | 神智學會長オルコツト氏                               | Mr. Olcott, the President of the Theosophical Society (His activities in Japan and the illness of Dharmapala ) |   | May 1889  | 2 |
| Letters | 英國ジョンストン嬢、米國ウイリヤム、キウ、ヂヤツヂ氏、米國エドワード、ウオレツブ氏 | Miss Johnston, England, Mr. William Q. Judge, USA, Mr. Edward Wolleb, USA                                      |   | May 1889  | 2 |
| Article | 「ブデイズム」を論ず                                | On Buddhism  | C. Pfoundes                             | Oct. 1889 | 3 |
| Report  | 日耳曼の博士ハルトマン氏                              | Against the criticism of Thai Prince Chandradata's study on Nirvana made by Dr. Hartmann of Germany            |   | Oct. 1889 | 3 |
| Report  | オルコツト氏眞宗問答の序                              | The preface to <i>The True Pure Land Buddhism Catechism</i> by Mr. Olcott                                      |   | Oct. 1889 | 3 |
| Report  | オルコツト氏                                    | On Mr. Olcott's activities in India and Europe   |   | Oct. 1889 | 3 |
| Report  | 英國 PFOUNDES 氏                             | On Mr. Pfoundes, England   |   | Oct. 1889 | 3 |
| Report  | 獨語佛教問答                                    | The German version of <i>The Buddhist Catechism</i>  |   | Oct. 1889 | 3 |
| Article | 「ブデイズム」を論ず (前集の續)                         | On Buddhism, continued   | C. Pfoundes                             | Nov. 1889 | 4 |
| Article | 欧米に於ける佛教思想の由来を論ず                          | On the origins of current Buddhist ideas in Europe and USA   | Matsuyama Ryokuin (Matsuyama Matsutarō) | Nov. 1889 | 4 |
| Report  | 米國神智學會                                    | The Theosophical Conference held in Chicago  |   | Nov. 1889 | 4 |
| Report  | 佛教新誌の記者英人レツドビーター氏                         | Mr. Leadbeater, an English reporter of <i>The New Buddhism</i>   |   | Nov. 1889 | 4 |
| Report  | 西倫僧正スマンガラ氏                                | Rev. Sumangala, a Ceylonese priest   |   | Nov. 1889 | 4 |
| Report  | ウイリヤム、キウ、ヂヤツヂ氏                            | Mr. William Q. Judge and his activities in the USA   |   | Nov. 1889 | 4 |

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|---------|---------------------------------|---|---|--------------|---|
| Letters | スコットランド國<br>ジョンストン嬢             | Miss Johnston, Scotland   |   | Nov.<br>1889 | 4 |
| Article | 「ブディズム」を論<br>ず（前集の續）            | On Buddhism, continued  | C. Pfoundes                                   | Dec.<br>1889 | 5 |
| Article | 欧米に於ける佛教<br>思想の由来を論ず<br>（前集の續）  | On the origins of current Buddhist ideas<br>in Europe and USA, continued  | Matsuyama Ryokuin<br>(Matsuyama<br>Matsutarō) | Dec.<br>1889 | 5 |
| Article | 欧米に於ける佛教<br>思想の由来を論ず<br>（前集の續）  | On the origins of current Buddhist ideas<br>in Europe and USA, continued  | Matsuyama Ryokuin<br>(Matsuyama<br>Matsutarō) | Jan.<br>1890 | 6 |
| Article | インガソール氏言<br>行一斑                 | On the activities and sayings made by<br>Col. Ingersoll   |   | Jan.<br>1890 | 6 |
| Article | 日耳曼語佛教問答<br>緒言                  | Preface to <i>The Buddhist Catechism</i> ,<br>German version  | Bhikkhu Subbhadra                             | Feb.<br>1890 | 7 |
| Article | 欧米に於ける佛教<br>思想の由来を論ず<br>（前集の續）  | On the origins of current Buddhist ideas<br>in Europe and USA, continued  | Matsuyama Ryokuin<br>(Matsuyama<br>Matsutarō) | Feb.<br>1890 | 7 |
| Letters | 英國倫敦フオンデ<br>ス氏の書翰第一（十<br>月十四日發） | Mr. Pfoundes, London, 14th, January   |   | Feb.<br>1890 | 7 |
| Report  | 英人レツドビータ<br>ー氏                  | On Mr. Leadbeater's activities in Ceylon<br>(from Dharmapala's letter)  |   | Feb.<br>1890 | 7 |
| Report  | 英國の神智學                          | On Col. Olcott's tour to England and<br>Ireland   |   | Feb.<br>1890 | 7 |
| Article | 欧米に於ける佛教<br>思想の由来を論ず<br>（前承）    | On the origins of current Buddhist ideas<br>in Europe and USA, continued  | Matsuyama Ryokuin<br>(Matsuyama<br>Matsutarō) | Mar.<br>1890 | 8 |
| Report  | 印度古學の新知識                        | New evidence of the Aryan race<br>discovered by philology and archaeology<br>(Extract from <i>The Theosophist</i> ) |   | Mar.<br>1890 | 8 |
| Letters | 日耳曼人スバドラ<br>比丘、英國フオン<br>デス氏、    | Bhikkhu Subhadra, Germany, Mr.<br>Pfoundes, England   |   | Mar.<br>1890 | 8 |
| Report  | 新刊英語佛教問答                        | The new version of <i>The Buddhist<br/>Catechism</i>  |   | Mar.<br>1890 | 8 |

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|---------|-----------------------|---|---|-----------|----|
| Report  | 佛國博覧會の日本委員及びオルコット氏    | Col. Olcott's meeting in Colombo with Japanese delegates who stayed there on the way to the World Exposition in Paris |   | Mar. 1890 | 8  |
| Article | インガソール氏言行一斑 (第六集のつゞき) | On the activities and sayings made by Col. Ingersoll, continued from vol. 6   |   | Apr. 1890 | 9  |
| Article | 神智學に就て                | On Theosophy (Extract from the lecture Olcott made at Bedford, England)   | H. S. Olcott                            | Apr. 1890 | 9  |
| Letters | ダンマバラ氏、英國フオンデス氏       | Mr. Dharmapala, Mr. Pfoundes, England   |   | Apr. 1890 | 9  |
| Report  | 密佛教                   | On the German version of Sinnet's <i>Esoteric Buddhism</i>  |   | Apr. 1890 | 9  |
| Article | インガソール氏言行一斑 (第九集のつゞき) | On the activities and sayings made by Col. Ingersoll, continued from vol. 9   |   | May 1890  | 10 |
| Article | 欧米に於ける佛教思想の由来を論ず (承前) | On the origins of current Buddhist ideas in Europe and USA, continued   | Matsuyama Ryokuin (Matsuyama Matsutarō) | May 1890  | 10 |
| Article | 佛教徒の當に為すべき所           | What a Buddhist should do immediately   | C. W. Leadbeater                        | May 1890  | 10 |
| Letters | 英國フオンデス氏、ダンマバラ氏       | Mr. Pfoundes, England, Mr. Dharmapala   |   | May 1890  | 10 |
| Article | インガソール氏言行一斑 (つゞき)     | On the activities and sayings made by Col. Ingersoll, continued   |   | June 1890 | 12 |
| Article | インガソール氏言行一斑 (つゞき)     | On the activities and sayings made by Col. Ingersoll, continued   |   | Aug. 1890 | 13 |
| Report  | パルマル、ガゼット新聞           | <i>Pall Mall Gazette's</i> reports on Blavatsky's illness   |   | Aug. 1890 | 13 |
| Report  | ビスマルク侯                | On Duke Bismarck's clairvoyance (Extract from <i>The Theosophist</i> )  |   | Aug. 1890 | 13 |
| Speech  | 佛教と神智學に就ての問答          | Buddhism and Theosophy, Questions and Answers (Extract from <i>The Key to Theosophy</i> )                             | H. P. Blavatsky                         | Oct. 1890 | 14 |



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|---------|---|---|--------------|--------------|----|
| Report  | ニウ、ヨルク府の<br>佛教徒                           | The Buddhists active in New York<br>a decade ago (Extract from <i>The<br/>Theosophist</i> )   |              | Oct.<br>1890 | 14 |
| Report  | 北米カルホルニア<br>州の神智學會                        | The Theosophical Society in California  |              | Nov.<br>1890 | 15 |
| Report  | 希臘亞典府の不妄<br>語會                            | A new society organized by Greek<br>Theosophists in Athens  |              | Nov.<br>1890 | 15 |
| Article | 雄氏の演説                                     | Mr. Olcott's speech (at the 15th<br>Theosophical Conference, Adyar,<br>December, 1890)  | H. S. Olcott | Feb.<br>1891 | 18 |
| News    | オルコツト氏                                    | Col. Olcott departed from India,<br>together with Mr. Bertram Keightley, to<br>attend the Theosophical Council held in<br>London                      |              | Aug.<br>1891 | 23 |
| News    | 神智學會長雄氏は<br>佛陀伽耶興復の事<br>に關して左の宣言<br>書を發せり | Col. Olcott's public statement on the<br>restoration of Bodhgaya relics   |              | Aug.<br>1891 | 23 |
| News    | マダム、ブラバツ<br>トスキイ女                         | The previously reported death of<br>Madam Blavatsky and her post-mortem<br>reputation (based on the obituary notice<br>published in <i>The Path</i> ) |              | Aug.<br>1891 | 23 |
| Letters | 佛國パリ府發神智<br>學會員                           | A Theosophist, from Paris   |              | Aug.<br>1891 | 23 |
| Report  | 神智學會大會                                    | The Theosophical Conference in<br>Chicago, July, 1892 (with a list of<br>the speakers including A. Besant and<br>Dharmapala)                          |              | July<br>1892 | 38 |

## 2.2. Hansei-kai zasshi 反省会雜誌 (*Journal of the Temperance Society*), later changed to Hansei zasshi 反省雜誌 (*Temperance Journal*)

Violating the sexual code and excessive drinking habits prevailed among the Buddhist priesthood, and Christian missionaries inveighed against the two vices severely; they made use of this to implant suspicion against Buddhism into people's minds. Annoyed with the cunning strategy their enemy wielded, many Buddhist priests determined to give up the drinking habit, and certain progressive reformers

formed this tendency to temperance into a strong movement. The lecturers and students of the Futsū Kyōkō college organized The Temperance Society (Hansei-kai 反省会) in 1886, whose purpose was to promote temperance and social reform. From its first issue, Matsuyama wrote his own review entitled *Ōbei Bukkyō tsūshin* 欧米仏教通信 “Communication with Western Buddhists” in English. Young leading members of Hansei-kai, also students of Futsū Kyōkō, were interested in the propagation abroad, to which Furukawa Isamu 古河勇 (1871-1899), ideological leader of Buddhist reform, and Sakurai Gichō 桜井義肇 (1868-1926), the editor-in-chief of the *Hansei-kai zasshi* for many years, were included. Due to their many contributions, *Hansei-kai zasshi* was full of accounts of foreign Buddhist movements. *Hansei-kai zasshi*, literally “The Journal of the Temperance Society,” was stopped in 1892, with its February number as the final issue. Under the new name *Hansei zasshi*, “The Temperance Journal,” the magazine’s publication started up again in May, though the volumes from July to October are missing.

Due to reasons unknown to us, *Hansei-kai zasshi* ceased to print volume numbers after Vol. 23, the October issue of 1889. Hence the list shown below leaves them blank.

| Item           | Title in Japanese  | Translation / explanation   | Author | Translator | Date         | Vol |
|----------------|--|---|--------|------------|--------------|-----|
| Report         | 松山松太郎氏、<br>ヂヤッチ氏   | Mr. Matsuyama<br>Matsutarō & Mr. Judge  |        |            | Aug.<br>1887 | 1   |
| translation    | 神智協會雑誌抜<br>粹   | Extracts from <i>The<br/>Theosophist</i>  |        |            | Aug.<br>1887 | 1   |
| Report         | 米國神智協會略<br>況外数件  | Short History of the<br>Theosophical Society  |        |            | Aug.<br>1887 | 1   |
| Correspondence | スコットランド<br>エヂス嬢よりの<br>来信   | Miss Edith, Scotland  |        |            | Feb.<br>1888 | 2   |
| Correspondence | スコットランド<br>エヂス嬢よりの<br>来信 (接前)、印<br>度エッチ、ドン、<br>ダビッドよりの<br>来信、伊太利フ<br>ランセスカ、ア<br>ランダル氏より<br>の来信 | Miss Edith, Scotland<br>continued, H. Don David,<br>India, Mr. (sic) Francesca<br>Arundale, Italy |        |            | Mar.<br>1888 | 3   |
| Correspondence | 印度ダルマバラ、<br>ヘバビサラナ氏<br>書簡、博士マク<br>ス、ムューレル  | Hewavitarne Dharmapala,<br>India, Dr. Max Müller  |        |            | May<br>1888  | 6   |
| Correspondence | 愛蘭國チャール<br>ス、ジョンスト<br>ン、れりじよん<br>(宗教) トハ何乎   | Charles Johnston, Ireland,<br>“What is ‘Religion’?”   |        |            | June<br>1888 | 7   |
| Report         | 神智學に關する<br>新聞  | Theosophical newspapers   |        |            | June<br>1888 | 7   |

|                |   |  |  |  |              |    |
|----------------|---|--|--|--|--------------|----|
| Correspondence | 愛蘭國エデイス、<br>ジョンストン、<br>魯國ヘレナ、フ<br>ラバツキー女史   | Edith Johnston, Ireland, a<br>Russian paper's report on<br>Madam Blavatsky   |  |  | July<br>1888 | 8  |
| Correspondence | れりじよん(宗<br>教)トハ云何[承<br>前]   | “What is ‘Religion?’”<br>continued   |  |  | Aug.<br>1888 | 9  |
| Letters        | テンペランスと<br>インテンペラン<br>ス 愛蘭國エデ<br>イス、ジョンス<br>トン  | Edith Johnston, Ireland,<br>on temperance and<br>intemperance  |  |  | Aug.<br>1888 | 9  |
| Correspondence | 米國ウ井リヤム、<br>ジャッジ氏書簡<br>の抜抄、フラン<br>シスカ、アーラ<br>ンデール嬢の書<br>簡                                       | Extracts from the letter of<br>Mr. William Judge, USA,<br>Miss Francesca Arundale  |  |  | Sep.<br>1888 | 10 |
| Report         | オルコット氏来<br>朝延期  | Mr. Olcott's arrival<br>postponed  |  |  | Nov.<br>1888 | 11 |
| Correspondence | ダンマバラ、ヘ<br>バビクラナ氏   | Hewavitarn Dharmapala  |  |  | Dec.<br>1888 | 13 |
| Report         | 佛國蓮華雑誌  | French Theosophist<br>Journal <i>Lotus</i>   |  |  | Jan.<br>1889 | 14 |
| Speech         | 米國陸軍大佐万<br>國神智學會総長<br>ヘンリー、エス、<br>オルコット氏及<br>印度神智學會本<br>部書記ヘバビタ<br>ラナ、ダンマバ<br>ラ氏来朝ニ關ス<br>ル彙報及演説 | Speeches in Japan by<br>Col. Henry S. Olcott,<br>the President of the<br>Theosophical Society<br>& Mr. Hewavitarn<br>Dharmapala, the<br>Secretary of the<br>Theosophical Society |  |  | Feb.<br>1889 | 15 |
| Editorial      | カー子ル、オル<br>コット氏   | On Col. Olcott   |  |  | Mar.<br>1889 | 16 |
| Correspondence | フランシスカ、ア<br>ーランデール嬢   | Miss Francesca Arundale  |  |  | Mar.<br>1889 | 16 |
| Letters        | カー子ル、オル<br>コット氏書簡   | Col. Olcott  |  |  | Mar.<br>1889 | 16 |
| Report         | 神智學會に付て   | On the Theosophical<br>Society   |  |  | Mar.<br>1889 | 16 |
| Article        | ダンマバラ氏病<br>床談話の一斑   | Conversation with Mr.<br>Dharmapala on sickbed   |  |  | Mar.<br>1889 | 16 |
| Report         | 京坂間に於ける<br>オルコット氏の<br>運動、不幸なるダ<br>ンマバラ氏、知<br>恩院の大會、オ<br>ルコット氏の信<br>仰                            | What Mr. Olcott did<br>in Kyoto and Osaka,<br>Unfortunate Mr.<br>Dharmapala, Conference<br>at Chion-in, The faith of<br>Mr. Olcott   |  |  | Mar.<br>1889 | 16 |

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|----------------|-----------------------------|--|---|---------------------|-----------|----|
| Report         | 神智學會改定規則及目的                 | The regulations of the Theosophical Society and its purpose                          |   |                     | Apr. 1889 | 17 |
| Untitled       | 印度七大僧正のオルコット氏に興へたる委任状       | A letter of attorney which seven Indian Buddhist archbishops entrusted to Mr. Olcott |   |                     | Apr. 1889 | 17 |
| Article        | 日本十二宗の高僧に白す                 | A Message to the High Priests of the Twelve Schools in Japan                         | H. S. Olcott  | Matsuyama Matsutarō | Apr. 1889 | 17 |
| Report         | オルコット氏の到る処                  | Places which Mr. Olcott visited  |   |                     | Apr. 1889 | 17 |
| Article        | 反省會に寄す<br>在京都ダンマパーラ、ヘンバピタラナ | To the members of the Temperance Society   | Hewavitarne Dharmapala in Kyoto                           |                     | May 1889  | 18 |
| Report         | 雄ルコット氏の帰天                   | Mr. Olcott went home   |   |                     | May 1889  | 18 |
| Editorial      | 基督教徒は果して日本帝國を蹂躪するの価値あるか     | Is Japan a Nation worthy to invade for Christians?                                   | G. Edward Wolleb, Golden Gate Lodge, Theosophical Society |                     | July 1889 | 20 |
| Letters        | 雄ルコット氏佛敎問答の駁論               | Against Mr. Olcott's <i>The Buddhist Catechism</i>                                   |   |                     | July 1889 | 20 |
| Untitled       | ダンマパーラ氏の書簡                  | Mr. Dharmapala's letter  |   |                     | Sep. 1889 | 22 |
| Report         | カー子ル、ヲルコットと神智學會             | Col. Olcott and the Theosophical Society   |   |                     | Dec. 1890 |    |
| Report         | 神智會の大會議                     | The conference of the Theosophical Society   |   |                     | Jan. 1891 |    |
| Report         | オルコット氏                      | Mr. Olcott   |   |                     | Sep. 1891 |    |
| Report         | ヲルコット氏の再来                   | Mr. Olcott's revisit   |   |                     | Oct. 1891 |    |
| Correspondence | アンニー、ビーサント夫人                | Mrs. Annie Besant  |   |                     | Jan. 1892 |    |
| Correspondence | 神智會長ヲルコット氏                  | Mr. Olcott, the President of the Theosophical Society                                |   |                     | Mar. 1892 |    |
| Correspondence | ヲルコット氏の近状                   | Recent situation of Mr. Olcott   |   |                     | Jan. 1893 |    |
| Correspondence | シカゴに於ける神智學會の大會議             | The conference of the Theosophical Society in Chicago                                |   |                     | Sep. 1893 |    |

|                |                           |   |           |  |              |  |
|----------------|---------------------------|---|-----------|--|--------------|--|
| Report         | ダンマパーラ                    | Dharmapala  |           |  | Nov.<br>1893 |  |
| Report         | ダンマパーラ氏                   | Mr. Dharmapala  |           |  | Dec.<br>1893 |  |
| Correspondence | アンニー、ベサント女史               | Mrs. Annie Besant   |           |  | Mar.<br>1894 |  |
| Report         | ユニテリアンと神智學                | Unitarians and Theosophy                                    | Shonanshi |  | Aug.<br>1894 |  |
| Correspondence | 海外佛教の彙報<br>(カーチル、フォルコット氏) | On the Buddhist movements overseas, by Col. Olcott          |           |  | Oct.<br>1895 |  |
| Correspondence | 印度通信 (ダルマパーラ)             | India report, by Dharmapala                                 |           |  | Feb.<br>1896 |  |
| Correspondence | 欧米に於ける神智會の現況              | The situation of the Theosophical Society in Europe and USA |           |  | Mar.<br>1896 |  |
| Correspondence | 印度通信 (ダルマパーラ)             | India report, by Dharmapala                                 |           |  | Apr.<br>1896 |  |
| Correspondence | 印度通信                      | India report  |           |  | May<br>1896  |  |
| Correspondence | 印度通信 (ダルマパーラ)             | India report, by Dharmapala                                 |           |  | July<br>1896 |  |
| Correspondence | ヂヤッジ氏を悼む                  | Obituary for Mr. Judge                                      |           |  | July<br>1896 |  |
| Correspondence | ダルマパーラ                    | Dharmapala  |           |  | Nov.<br>1896 |  |
| Correspondence | ダルマパーラ氏使命                 | Mr. Dharmapala's mission                                    |           |  | Feb.<br>1897 |  |
| Correspondence | 大菩提會                      | Maha Bodhi Society  |           |  | Apr.<br>1897 |  |

### 2.3. Jōdo kyōhō 浄土教報 (*News of Jōdo-shū*)

The Pure Land school Jōdo-shū 浄土宗 started its official journal *Jōdo kyōhō* in 1889, and the early volumes dealt with Theosophical matters in various ways. It is easy to presume that this interest in Theosophy reflected the sympathy of the chief editor Horiuchi Seiū 堀内静宇 (dates unknown).

| Item      | Title in Japanese | Translation / explanation   | Author       | Translator          | Date         | Vol |
|-----------|-------------------|---|--------------|---------------------|--------------|-----|
| Editorial | 日本佛教の新良友          | New friend to Japanese Buddhism, reporting the forthcoming visit of Olcott to Japan |              |                     | Jan.<br>1889 | 1   |
| Untitled  | 佛陀教論              | Excerpt from <i>Esoteric Buddhism</i> (?)   | A. P. Sinnet | Matsuyama Matsutarō | Jan.<br>1889 | 1   |

|             |                             |   |                |                     |           |   |
|-------------|-----------------------------|---|----------------|---------------------|-----------|---|
| Untitled    | 佛陀教論                        | Excerpt from <i>Esoteric Buddhism</i> (?)   | A. P. Sinnet   | Matsuyama Matsutarō | Feb. 1889 | 2 |
| Speech      | 演説                          | The Speeches Col. Olcott made in Chion-in February 12th, 13th, and 14th,                          | H. S. Olcott   | Hirai Kinza         | Feb. 1889 | 2 |
| Report      | オ氏の演説                       | Mr. Olcott's speech   | H. S. Olcott   |                     | Mar. 1889 | 3 |
| Unspecified | オ氏の禁酒                       | Mr. Olcott's temperance   |                |                     | Mar. 1889 | 3 |
| Unspecified | 靈智會と佛教                      | The Theosophical Society and Buddhism (also mentioning the Coulomb affair)                        |                |                     | Mar. 1889 | 3 |
| Report      | 弥生社の饗応                      | Yayoi Society's reception (reporting the reception of Olcott by the Governor of Kochi Prefecture) |                |                     | Mar. 1889 | 4 |
| Unspecified | 日本各宗僧侶とオ氏の會合                | Mr. Olcott's meeting with Japanese priests of different schools                                   |                |                     | Mar. 1889 | 4 |
| Unspecified | 席上演説                        | Col. Olcott's speech  |                |                     | Mar. 1889 | 4 |
| Unspecified | 二十日の運動                      | What Col. Olcott achieved during his twenty days stay at Tokyo                                    |                |                     | Mar. 1889 | 4 |
| Unspecified | ダンマバラ氏                      | Mr. Dharmapala and his sickness   |                |                     | Mar. 1889 | 4 |
| Unspecified | 靈智學會への寄贈                    | Gifts to the Theosophical Society   |                |                     | Mar. 1889 | 4 |
| Unspecified | 賛辞及寄贈                       | Praise and gifts  |                |                     | Mar. 1889 | 4 |
| Unspecified | オ氏の献上                       | Mr. Olcott's gifts  |                |                     | Mar. 1889 | 4 |
| Unspecified | オ氏欧州紀行の一斑                   | A short report of Mr. Olcott's tour to Europe   |                |                     | Mar. 1889 | 4 |
| Unspecified | 佛陀教論                        | Excerpt from <i>Esoteric Buddhism</i> (?)   | A. P. Sinnet   | Matsuyama Matsutarō | Mar. 1889 | 4 |
| Speech      | 靈智協會長オルコット氏知恩院聖堂に於ける演説 (接前) | The Speeches Col. Olcott made at Chion-in February 12th, 13th, and 14th, continued                | H. S. Olcott   | Hirai Kinza         | Mar. 1889 | 4 |
| Report      | 錫蘭に於てヲルコット氏日本来朝ノ送別會スマガラ師ノ告別 | The words of departure Rev. Sumangala gave to Mr. Olcott when he left Ceylon                      | Rev. Sumangala |                     | Mar. 1889 | 4 |
| Report      | 秘密の通信                       | Secret correspondence (a report on a Brahmin [Dhamodar?] entering Tibet in search for Mahatmas)   |                |                     | Apr. 1889 | 5 |

|             |                              |   |                             |                     |           |    |
|-------------|------------------------------|---|-----------------------------|---------------------|-----------|----|
| Report      | 日本各宗僧侶とオ氏の會合                 | Mr. Olcott's meeting with Japanese priests of different schools                       |                             |                     | Apr. 1889 | 5  |
| Editorial   | 南北佛教の連合に就て                   | On the union of Northern and Southern Buddhisms                                       |                             |                     | Apr. 1889 | 5  |
| Biography   | 靈智協會総長コロネル、ヘンリー、エス、オルコット氏の略伝 | A short biography of Col. Henry S. Olcott, the President of the Theosophical Society  |                             |                     | Apr. 1889 | 5  |
| Unspecified | 雄ルコット氏                       | Mr. Olcott  |                             |                     | May 1889  | 6  |
| Unspecified | 秘密の通信 (接前)                   | Secret correspondence, continued  |                             |                     | May 1889  | 6  |
| Unspecified | 靈智協會の目的                      | The purposes of the Theosophical Society  |                             |                     | May 1889  | 6  |
| Unspecified | オルコット氏二月十日厚生館演説 (接前)         | Speeches Col. Olcott made at Kosei Hall February 10th, continued                      | H. S. Olcott                | Hirai Kinza         | May 1889  | 6  |
| Report      | 汝の能する所を為せ エッチ、エス、ラルコット       | Do what you can do  | H. S. Olcott                |                     | May 1889  | 6  |
| Unspecified | オルコット氏来朝に就き靈智學會の希望           | The Theosophist message Mr. Olcott brought with him to Japan                          |                             |                     | May 1889  | 6  |
| Speech      | 靈智協會総長ラルコット氏知恩院聖堂に於ける演説 (接前) | The Speeches Col. Olcott made at Chion-in February 12th, 13th, and 14th, continued    | H. S. Olcott                | Hirai Kinza         | May 1889  | 7  |
| Editorial   | 佛陀教論 (接第四号) 英國佛教學士シ子ット       | Excerpt from <i>Esoteric Buddhism</i> (?)   | A. P. Sinnet                | Matsuyama Matsutarō | May 1889  | 8  |
| Unspecified | 錫蘭佛教徒の運動                     | Ceylon Buddhists' movement  |                             |                     | May 1889  | 8  |
| Speech      | (オルコットとダンマバラの告別演説)           | Farewell speeches by Olcott and Dharmapala  | H. S. Olcott and Dharmapala |                     | May 1889  | 8  |
| Speech      | ダンマバラ氏の演説 (前稿接続)             | Farewell speeches by Mr. Dharmapala, continued  | Dharmapala                  |                     | June 1889 | 10 |
| Speech      | オルコット氏厚生館演説 (第六号)            | Speeches Col. Olcott made at Kōsei Hall February 10th, continued                      | H. S. Olcott                | Hirai Kinza         | June 1889 | 10 |
| Speech      | 靈智協會幹事ダンマバラ氏演説 (第八号の続き)      | Farewell speeches by Mr. Dharmapala, Secretary of the Theosophical Society, continued | Dharmapala                  |                     | Aug. 1889 | 13 |

|             |                          |  |               |  |           |     |
|-------------|--------------------------|--|---------------|--|-----------|-----|
| Speech      | 霊智協會総長オルコット氏演説           | Speech Col. Olcott made at Bakan   | H. S. Olcott  |  | Aug. 1889 | 14  |
| Speech      | 霊智協會総長オルコット氏演説 (接前)      | Speech Col. Olcott made at Bakan, continued  | H. S. Olcott  |  | Sep. 1889 | 15  |
| Report      | 錫蘭最近の報知                  | Recent affairs in Ceylon   |               |  | Sep. 1889 | 16  |
| Speech      | 霊智協會総長オルコット氏演説 (接前)      | Speech Col. Olcott made at Bakan, continued  | H. S. Olcott  |  | Sep. 1889 | 16  |
| Unspecified | 印度神智學會の実況                | Recent situation of the Theosophical Society in India  |               |  | Mar. 1890 | 65  |
| Report      | オルコット氏懇親會                | Reception for Mr. Olcott   |               |  | Nov. 1891 | 90  |
| Report      | オルコット氏佛教問答               | Mr. Olcott's <i>The Buddhist Catechism</i> (on the publication of the Russian version)           |               |  | Oct. 1892 | 122 |
| Report      | オルコット氏の動靜                | Mr. Olcott nowadays  |               |  | Nov. 1892 | 125 |
| Article     | 印度婆羅門の大迫害—我邦の佛教者奈何せんとする乎 | How Japanese Buddhists should react against the atrocities Hindu Brahmins committed in Bodhgaya? | Ôhara Kakichi |  | July 1894 | 187 |

#### 2.4. Bukkyō 仏教 (Buddhism)

This is a general Buddhist journal beyond sectarian borders. It is difficult to summarize the meandering history developing from its first issue, then entitled *Nōjun-kai zasshi* 能潤会雑誌 (Journal of the Nōjun-kai Society) in 1885. Significant for us is that it welcomed contributions from diverse denominations of Japanese Buddhism, historically hostile to each other. Activists of different denominations, whose common concerns were the decline of Buddhism and the necessity of its reform in a rapidly-westernizing society, published in this journal and discussed various problems they faced. Interest in Buddhist activities overseas was included. After a short time of suspension, the journal was renamed *Bukkyō* in 1888. After young progressive Buddhists such as Furukawa Rōsen and Sakaino Tetsu (境野哲, also known as Sakaino Kōyō 境野黄洋) took part in the editorial board, it became an arena where famous polemicists exchanged radical opinions about Buddhist reforms. The early issues paid extensive attention to Theosophy, dominated by news of Olcott's visit to Japan, his statements about Buddhism, and an article written by Dharmapala.



| Item        | Title in Japanese        | Translation / explanation  | Author                        | Translator          | Date      | Vol |
|-------------|--------------------------|--|-------------------------------|---------------------|-----------|-----|
| Speech      | 壺智協會総長エツチエス、オルコツト氏       | Mr. H. S. Olcott, the President of the Theosophical Society  |                               |                     | Mar. 1889 | 1   |
| Unspecified | 壺智協會論                    | On the Theosophical Society  | M. E. Bruno                   | Horiuchi Seiu       | Mar. 1889 | 1   |
| Biography   | オルコツト氏略伝                 | A short biography of Mr. Olcott  |                               |                     | Mar. 1889 | 1   |
| Speech      | スマンガラ僧正 オルコツト来日について      | On Col. Olcott's visit to Japan  | Rev. Sumangala                |                     | Apr. 1889 | 2   |
| Report      | オ氏欧州紀行の続き                | On Col. Olcott's trip to Europe, continued   |                               |                     | Apr. 1889 | 2   |
| Letters     | オルコツト氏より／オ氏演説            | A letter from Mr. Olcott & his speech  |                               |                     | Apr. 1889 | 2   |
| Unspecified | 印度の通信                    | On Indian matters (a letter Shaku Kōzen wrote to Shaku Unshō)  | Shaku Kōzen                   |                     | Apr. 1889 | 2   |
| Report      | ダンマパラの快癒                 | Dharmapala's recovery from illness   |                               |                     | Apr. 1889 | 2   |
| Unspecified | 壺智協會論                    | On the Theosophical Society  | M. E. Bruno                   | Horiuchi Seiu       | May 1889  | 3   |
| Unspecified | 佛教は真文明の基礎なり (2)          | Buddhism is a foundation of a true civilization, continued (including extracts from Olcott's articles) | Horiuchi Seiu                 |                     | June 1889 | 4   |
| Unspecified | 瑞典語佛教問答の序                | Preface to <i>The Buddhist Catechism</i> , Swedish version   | H. S. Olcott                  | Matsuyama Matsutarō | June 1889 | 4   |
| Report      | オルコツト氏と佛教青年會             | Mr. Olcott and the Young Buddhist Association  |                               |                     | June 1889 | 4   |
| Unspecified | 佛教は真文明の基礎なり (3) 完結編      | Buddhism is a foundation of a true civilization, conclusion (including extracts from Judge's letters)  | Horiuchi Seiu                 |                     | July 1889 | 5   |
| Unspecified | オルコツトの五月八日、九日讃州興正寺別院での演説 | Speeches Col. Olcott made at Kosho temple, Sanuki Province, May 8th and 9th                            |                               |                     | July 1889 | 5   |
| Report      | 雄氏の帰國                    | Mr. Olcott returns home  |                               |                     | July 1889 | 5   |
| Unspecified | 西南佛教論の翻訳                 | On Western and Southern Buddhism   | H. S. Olcott and A. P. Sinnet | Kimura Ryokichi     | July 1889 | 5   |

|             |                   |   |                  |                                  |           |    |
|-------------|-------------------|---|------------------|----------------------------------|-----------|----|
| Unspecified | オ氏と佛教青年會          | Mr. Olcott and the Young Buddhist Association, continued                              | Yamada Takamichi |                                  | July 1889 | 5  |
| Unspecified | 靈智協會論             | On the Theosophical Society   | M. E. Bruno      | Horiuchi Sei                     | Sep. 1889 | 7  |
| Unspecified | 日本人に告ぐ            | To the Japanese (a speech by Olcott)  | H. S. Olcott     |                                  | Sep. 1889 | 7  |
| Unspecified | 靈智協會論             | On the Theosophical Society, conclusion   | M. E. Bruno      | Horiuchi Sei                     | Oct. 1889 | 8  |
| Unspecified | 日本人に告ぐ            | To the Japanese (a speech by Olcott)  | H. S. Olcott     |                                  | Oct. 1889 | 8  |
| Report      | オ氏の献上物            | On Col. Olcott's gifts to the Emperor   |                  |                                  | Nov. 1889 | 9  |
| Unspecified | 諸教普通の基礎を論ず        | On the basis of religions (Olcott's speech at Madras)                                 | H. S. Olcott     | Ryokuinshi (Matsuyama Matsutarō) | Mar. 1890 | 13 |
| Unspecified | 諸教普通の基礎を論ず        | On the basis of religions (Olcott's speech at Madras)                                 | H. S. Olcott     | Ryokuinshi (Matsuyama Matsutarō) | Apr. 1890 | 14 |
| Unspecified | 諸教普通の基礎を論ず        | On the basis of religions (Olcott's speech at Madras)                                 | H. S. Olcott     | Ryokuinshi (Matsuyama Matsutarō) | May 1890  | 15 |
| Unspecified | 佛教の西漸(2)          | The progress of Buddhism in the Western world   |                  | Horiuchi Sei                     | July 1890 | 16 |
| Unspecified | 諸教普通の基礎を論ず(完)     | On the basis of religions, conclusion (Olcott's speech at Madras)                     | H. S. Olcott     | Ryokuinshi (Matsuyama Matsutarō) | Sep. 1890 | 17 |
| Unspecified | 佛教家の為すべき所         | What a Buddhist should do   | C. W. Leadbeater |                                  | Sep. 1890 | 17 |
| Unspecified | オルコットについて         | On Col. Olcott  | Shaku Kōzen      |                                  | Feb. 1891 | 22 |
| Unspecified | 釈尊前身ダンマパーラの話      | Dharmapala's speech on Buddha's previous lives  |                  |                                  | Nov. 1891 | 32 |
| Report      | 神智協會々長オルコット氏突如の来朝 | An unexpected visit to Japan by Mr. Olcott, the President of the Theosophical Society |                  |                                  | Nov. 1891 | 32 |

|             |                              |  |                                    |                   |              |    |
|-------------|------------------------------|--|------------------------------------|-------------------|--------------|----|
| Report      | オルcott氏の来遊、<br>南北佛教徒の感情      | Mr. Olcott's trip,<br>different responses<br>between Northern and<br>Southern Buddhists    |                                    |                   | Nov.<br>1891 | 33 |
| Unspecified | スマンガラ僧正を祝<br>して暹羅派の来歴に<br>及ぶ | Celebration for Rev.<br>Sumangala and the<br>origin of the Shamites                        | H. S.<br>Olcott                    |                   | Nov.<br>1891 | 33 |
| Unspecified | 日本に於ける宗教思<br>想               | On religious ideas in<br>Japan   | Hirai<br>Ryūge<br>(Hirai<br>Kinza) | Noguchi<br>Fukudō | July<br>1893 | 72 |
| Unspecified | 神智學會談                        | On the Theosophical<br>Conference  | Toki Hōryū                         |                   | Mar.<br>1894 | 87 |
| Unspecified | 「暁星」の「大乘佛教<br>大意」批評          | Review of "The<br>Mahayana<br>Compendium" published<br>in <i>Lucifer</i> , no. 76, vol. 13 |                                    |                   | Mar.<br>1894 | 88 |

### 2.5. Shimeiyoka 四明余霞 (Foggy Lakeview from Mt. Shimei)

*Shimeiyoka* was a journal of the Tendai denomination which started in 1888. Ōhara Kakichi, who corresponded with Philangi Dasa and Paul Carus, is supposed to have been a member of the editorial board.

| Item           | Title in Japanese   | Translation / explanation   | Author                                  | Translator             | Date        | Vol |
|----------------|---|---|---|------------------------|-------------|-----|
| Unspecified    | 智教 (WISDOM-<br>RELIGION)                                      | The Wisdom Religion   | Louise A.<br>Off                        | Ōhara<br>Kakichi       | May<br>1891 | 41  |
| Unspecified    | 佛教の発達   | On the development of<br>Buddhism (Preface to <i>The<br/>Buddhist Catechism</i> )                     | Philangi<br>Dasa                        |                        | May<br>1891 | 41  |
| Unspecified    | 佛入滅の事縁  | On Buddha's entering<br>Nirvana   | Shimaji<br>Uden<br>(Shimaji<br>Mokurai) |                        | May<br>1891 | 41  |
| Unspecified    | サー、エドウィン、<br>アーノルド氏の神智<br>學徒に対する意見 (サ<br>ンフランシスコ、ク<br>ロニクル新聞) | Sir Edwin Arnold's opinion<br>on the Theosophists,<br>published in <i>San Francisco<br/>Chronicle</i> |   |                        | May<br>1892 | 53  |
| Correspondence | 神智學會  | A short letter from the<br>Theosophical Society   |   | Matsuyama<br>Matsutarō | May<br>1893 | 65  |

2.6. Dentō 伝燈 (*Transmitting the Light*)

*Dentō* is a journal of Kogi Shingon-shū 古義真言宗, a branch of Shingon-shū. It started in 1890.

| Item        | Title in Japanese | Translation / explanation                                 | Author                           | Translator | Date      | Vol |
|-------------|-------------------|---|----------------------------------|------------|-----------|-----|
| Report      | 霊智會のブラヴァツキー夫人死す   | Obituary for Madame Blavatsky of the Theosophical Society |                                  |            | Aug. 1890 | 18  |
| Unspecified | 総合宗教論             | On synthetic religion                                     | Hirai Kinza                      |            | Nov. 1892 | 35  |
| Unspecified | 佛教大乘小乘涅槃論         | On nirvana in Mahayana and Hinayana                       | Annie Elizabeth Cheney           |            | Feb. 1893 | 40  |
| Unspecified | 神智學概要             | The Theosophy Compendium                                  | Matsuyama Matsutarō              |            | Oct. 1893 | 55  |
| Unspecified | 神智學概要 (承前)        | The Theosophy Compendium, continued                       | Matsuyama Matsutarō              |            | Oct. 1893 | 56  |
| Unspecified | 秘密佛教              | Esoteric Buddhism   | Ryokuinshi (Matsuyama Matsutarō) |            | Oct. 1893 | 56  |

2.7. Ōbei no Bukkyō 欧米之仏教 (*Buddhism in Europe and America*)

Due to a shortage of information, much is still unknown about this publication, including the question whether it was a periodical or not. Inferable enough from the material on hand is that its editorial board was occupied by reformers closely related with Higashi Hongan-ji 東本願寺, the head temple of the Ōtani-ha 大谷派, another major branch of Jōdo Shin-shū 浄土真宗. The first issue of *Ōbei no Bukkyō*, published in 1889, contains several reports on Theosophy, especially Olcott's statements about the Buddhist movements in British India. Volumes 5 and 6 concern mainly reform movements within the Ōtani-ha school. Theosophy is mentioned only a few times, but the fact that the chief editor of those volumes, Sano Seidō 佐野正道 (dates unknown), was a close friend of Hirai Kinza, and a founder of the committee to invite Olcott to Japan, has some importance.

| Item        | Title in Japanese | Translation / explanation                                      | Author         | Translator | Date      | Vol |
|-------------|-------------------|--|----------------|------------|-----------|-----|
| Unspecified | 神智學ノ拡張            | The expansion of the Theosophical Society                      | H. S. Olcott   |            | Oct. 1889 | 1   |
| Unspecified | 神智學ト慈悲            | Theosophy and compassion                                       | Mrs. Ellenferg |            | Oct. 1889 | 1   |
| Unspecified | オツカルチズム(秘密奥妙學) 略説 | Explanation of occultism (extracted from <i>The Buddhist</i> ) |                |            | Oct. 1889 | 1   |

|             |              |  |                |            |              |   |
|-------------|--------------|--|----------------|------------|--------------|---|
| Unspecified | 日本國ト錫蘭嶋      | Japan and Ceylon                                 | H. S. Olcott   |            | Oct.<br>1889 | 1 |
| Unspecified | オルコット氏ノ帰嶋及演説 | Col. Olcott's speech when returning to to Ceylon | H. S. Olcott   |            | Oct.<br>1889 | 1 |
| Unspecified | 印度之開花        | India's flourishing                              | H. S. Olcott   |            | Oct.<br>1889 | 1 |
| Unspecified | 靈智学問答        | Theosophy, Questions and Answers                 | Campbell Prank | Sano Seidō | July<br>1890 | 5 |
| Unspecified | 佛教を論ず        | On Buddhism                                      | A. P. Sinnet   |            | Aug.<br>1890 | 6 |

### 3. Conclusion

The accounts of Theosophy written by Japanese Buddhists active in the late nineteenth century are dispersed so widely in many places, and their concerns are directed so diversely that it is not an easy task to draw conclusions. However, what is distinctly noticeable among them is that their deprecation of Theosophist achievements and distrust of the Theosophical interpretation of Buddhism grew in inverse proportion to the increase of their knowledge of Buddhist movements overseas, especially of Western academic studies of Buddhism. What I have collected here covers roughly the decade 1887-1897, but many accounts clearly reveal that the rapid psychological change of these Buddhists from blind appraisal to complete disinterest took place in a much shorter period. The latest knowledge introduced to Japan by young Buddhist scholars returning from abroad—those being trained in Western academia and having mastered a “scientific” way of reading original Buddhist scriptures, to which Theosophists paid little attention—arguably discouraged the passion for Theosophy. Hence, to consider carefully the information directly introduced from Western academia and to trace its spread within Japanese Buddhism at that time should be necessary so that research can progress.

However, one point we should keep in mind is that this observation does not downplay the contributions of the Theosophical movement to the non-Western world, especially when it reached into a political arena. A good example is the case of Ceylon, where the Theosophist interpretation of Buddhism, or rather Theosophical Buddhism, inspired nationalistic movements; here the struggle evolved around Dharmapala's strong resistance to Christian hegemony over colonized Ceylon. This Buddhist revival, as it accompanied a political movement whose purpose was to achieve Ceylonese independence as a Sinhalese nation, could be seen as a model for Japanese Buddhists struggling for their own identity in the hard torrent of modernization. Actually, some of them did try to find in the

Ceylonese case a model for Japanese Buddhists to follow. Some hypotheses can be presented to explain their sudden indifference, but hard evidence should be sought in order to certify them. One thing certain is that after the turn of the century most of the publications I have examined ceased to be interested not only in Theosophy, but in Buddhist movements overseas in general. This tendency seems to reflect the fact that the journals changed their nature to become official organs (or publications) of their own Buddhist denominations. One of the few exceptions is *Hansei zasshi*. Its publisher moved to Tokyo in 1896, and in 1899 the title of the journal was renamed again to *Chuō kōron* 中央公論, which now began to deal widely with literary and genuinely political subjects. Thereby it transformed itself successfully into one of the most prestigious commercial magazines in Japan.

#### Reference

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