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National Integration and the Role of the Advisory Organ during
the Administration of Yüan Shih-k'ai (袁世凱)

by Hajime KANEKO

Yüan Shih-k'ai effectively utilized the advisory organ during his presidency. The initial objective for using this organ was to constrain the parliamentary government which in turn would strengthen the authority of the presidency, and to gain the consent of various provincial governments for the policies implemented by the Central Government. As an example, the provincial military governors had represented the *hsing-cheng tze-hsin yüan* (行政諮詢院) that convened in 1912.

Once Yüan Shih-k'ai's administration was strengthened by oppressing the Second Revolution in 1913, the advisory organ, such as the Political Conference, had gradually been dismantled of its functions to gain and secure the consent of various provincial governments. Especially after the so-called Constitutional Compact was promulgated in 1914, Yüan Shih-k'ai's advisory organ, such as the *ts'an-cheng yüan* (參政院), merely became a supporting organization, and lost its function to gain any consent from the various provincial governments.

Therefore, as a result, Yüan Shih-k'ai's administration had to rely on the unstable foundation based on loyalty of the provincial military and civil governors. The provincial military and civil governors were further alienated with the monarchical attempt,

and thus led to the decline of the Yüan Shih-k'ai administration.

On the Deliberation of State Religion in the Congress of
Early Republican China

by Qiming XIAO

The problem of state religion had its origin in the cultural movement started by the Confucian Association which took Confucianism as Chinese religion. Since the movement had failed, studies on this cultural movement has been virtually ignored. Whether it failed or not is not so important, as to the historical facts which should be clarified. So the main objective of this paper is to deal with the proposal of state religion, not only analyzing the conflict but also to evaluate the compromise between the pros and cons.

This paper covers the period from the year the Congress reconvened in 1916 to the following year, once again when military interference had forced the Congress to dissolve in 1917. This research examines the political process and attempts to clarify the attitudes of the congressional delegates on traditional culture. In order to achieve satisfactory results, the issue was analyzed in the following process.

First of all, the nineteenth article of the "Temple of Heaven" Constitution Draft closely related with Confucianism is the starting point in this paper. Secondly, how Confucianism, as a state religion, was suggested to the congressional delegates at the constitutional conference is analyzed. Thirdly, with attention given to religious freedom, the process of how the constitutional conference discussed and revised the proposal of state religion is made clear. Fourthly, the historical significance of the text emphasizing Confucianism passed by the delegates instead of the proposal for a state religion is dealt.

Finally, a concluding statement is made from the above men-