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## Socialism in Meiji Era of Japan (1)

*by Kanae Iida*

The importation of socialism into Japan was already begun at the period of great transformation of Meiji Restoration at 1870's. Hiroyuki Kato and Yukichi Fukuzawa recognized socialist and communist movements that had been the main currents of revolutionary thought of Paris Commune. But at that time of Japan they had still no real bearers of socialist or communist movement, and so it remained only as an idea or a thought in the minority of intelligent groups. They introduced the socialist thought to the public who had longed for European radical thought which were mainly represented by Russian anarchism, French Syndicalism and German social-democratic socialism. From 1870 to 1890, in the commercial newspapers, socialism and communism were often illustrated and discussed by famous writers and journalists.

In 1879, 'Tokyo Akebono' argued on socialism, in an essay, entitled as 'The Causes and Tendencies of the Socialist movement', and also 'Chōya' discussed on the character and essence of socialism and communism, stressing on the formidable influence among the ignorant labouring poor, and it is very impressive that both newspapers were going on discussion about the interpretation of socialism, upholding the anti-socialistic attitudes.

While western socialism and socialist movement were introduced among the intelligent people, the Oriental Socialist Party was established at Shimatara, the remote part of Kyusyu, in 1885 and people were astonished at nihilistic thought of this movement that was moved and led by Tokichi Tarui. Newspapers, scholars and journalists were, of course, hostile to this movement which was supposed to be offspring of European anarchism. But it was not the similar type of nihilism or anarchism of Europe. It was the original type of Oriental socialism, but it was not to be said that it was completely unconnected with European socialism. It is the specific socialistic and nationalistic socialism which had made appearance in reaction to western socialism that was characterised as having destroyed the tradition of Japan. In this essay, the writer mentions about the relation between European socialism and its influence upon Japanese public opinion.

## Corvée, Service militaire et Justice en France avant la Révolution

*par Kunihiko Watanabé*

Les seigneurs possédaient un grand nombre de prérogatives. Beaucoup de droits seigneuriaux avaient été usurpés ou imposés par la violence et constituaient des vexations criantes. On retiendra seulement ici les principaux ou les plus connus.

Les corvées—Les corvées étant attachées à la glèbe, on ne prenait pas en considération, pour elles, la qualité du possesseur. La jurisprudence des derniers siècles avait réglementé enfin l'exécution des corvées d'une manière plus équitable et plus favorable aux assujettis, en réformant les abus de l'institution. Cependant, ces assujettis s'en plaignaient amèrement.

Le service militaire—Le service militaire fut perçue à l'origine par le seigneur en échange de la protection qu'il accordait à ses sujets. Il est peu de seigneuries dont les terriers ne contiennent des reconnaissances formelles de ce service. A compter du règne de Charles VII, où la royauté assumait ce soin en se chargeant de la défense du royaume, la prestation de ce service souffrait beaucoup de difficultés et le refus de l'acquitter le fit tomber d'autant mieux en désuétude que la justice royale se prononçait parfois en faveur des assujettis.

La Justice—Les justices seigneuriales évoquaient une puissance considérable, mais elles avaient été ruinées par les progrès de la justice royale. Les justices seigneuriales ne jugent pas autant d'affaires foncières qu'on serait tenté de le croire. Dans l'état misérable où se trouvaient la plupart des justices seigneuriales, l'exercice du pouvoir judiciaire ne procurait guère de profit aux seigneurs. Malgré l'insuffisance ou la modicité des profits, les seigneurs attachaient une grande importance à leur pouvoir judiciaire.