PAPER TITLES AND ABSTRACTS:
Hillary Snow, University of Wisconsin Milwaukee, “Votive Paintings, Display, and Tradition: Ema at Itsukushima Shrine”

The dramatically-situated Itsukushima Shrine on Miyajima island in Hiroshima Bay is one of the most important sites in Japan for the donation and display of large-scale votive paintings known as ema. Commissioned by private donors for their personal prayers, ema were hung throughout the long corridors connecting the shrine buildings and could be seen by all visitors to the site. Published in the 1832 catalogue Itsukushima ema kagami and in guidebooks that circulated throughout the archipelago, the shrine’s ema were well-known during the Edo period. Originally donated to the gods, ema took on a second role as works of art displayed for the visual pleasure of visitors to the shrine. This paper explores the history of the shrine arguing that its political importance originally created the conditions which encouraged ema donations. The early modern catalogue preserves contemporary attitudes towards ema and serves as an early art historical record of their significance. The paper presents three ema whose history articulates the importance of ema as public works of art beyond their meaning as private acts of devotion: Shiban Kôkan’s 1800 painting of Mount Fuji seen from Chiba; a 1776 tiger painting by Maruyama Ôkyo donated in 1873; and a 1907 Yôga-style allegorical painting by Kobayashi Senkô. These ema show that by the late-Edo period display became the primary marker of ema, not votive donation. Donors and artists depended upon this public function for ema to craft meaning for their paintings. Conclusions drawn from the study of ema at Itsukushima Shrine can be applied other votive painting collections throughout Japan.
Elizabeth Lublin, Wayne State University, “The Meiji State’s Creation of a Monopoly on Tobacco”

In 1904, the Japanese government established a monopoly on all tobacco-related operations. This move to nationalize the industry concluded a three-decade period during which the state had increasingly come to see tobacco as a revenue-generating commodity and unregulated imported leaf and cigarettes as a threat to the country’s economic health and sovereignty. The need to garner funds to continue waging the Russo-Japanese War played a significant role in the timing of this assertion of state control. That American Tobacco had entered into a joint venture with Japan’s most prominent manufacturer of cigarettes just a few years earlier and was pulling at least half a million dollars a year in profits out of Japan did as well. This paper, part of a chapter in a book manuscript tentatively titled “King Tobacco in Meiji Japan,” will examine the steps leading up to and the government’s reasons for the creation of the monopoly. It will also discuss the efforts of Edward Parrish, American Tobacco’s [now British American Tobacco’s] “man” in Japan, to secure for the joint venture the best liquidation terms possible. That he managed to get 94% of the company’s assessed value showed a notable generosity on the part of the government, a government that at the same time was engaging in an act of assertive foreign policy and economic nationalism.

Robert Tierney, University of Urbana-Champaign, “Progressive Confucianism, Translation, and Affective Democracy”

While Confucianism is associated with conservative ideologies, it has also been mobilized to support democratic values and pacifism in an alternative and minority tradition of popular rights Confucianism. In my paper, I consider modern appropriations of Mencian idea of the people as base by Nakae Chōmin and Kōtoku Shūsui. Central to both writers is an affective conception of politics. In his translation/commentary of Rousseau’s The Social Contract into classical Chinese, he develops an affective conception of democracy to argue for popular sovereignty and a new constitution. Chōmin insisted throughout his life that democracy was not the monopoly of the West, but had long been part of East Asian tradition. While Chōmin was an ardent nationalist, Kōtoku Shūsui, his student and author of Imperialism 1901, criticized the love of nation as a narrow loyalty that was inseparable from hatred for outsiders and contrasted it with the Mencian notion of empathy. He also opposed the patriot whose loyalty is to the nation with the heimin (commoners) bound to one another by ties of empathy. At the time of the Russo-Japanese war, Kōtoku and Sakai Toshihiko launched Japan’s first pacifist newspaper to oppose the war and appeal for socialism. While referring to Confucian tradition, both writers sought to introduce a new agent into politics and fashion a new social project.

HOTEL: Our hosts recommend the many AirBnB offerings in the neighborhood around campus as the cheapest and most convenient options. Another option is university guest housing in Kenilworth (https://uwm.edu/housing/guest-services/guest-housing/) – a one bedroom suite is $100 per night, and a 2-bedroom suite (should anyone wish to share) is $140 per night. Shuttle service is available to the venue. The Hyatt Place Downtown (https://www.hyatt.com/en-US/hotel/wisconsin/hyatt-place-milwaukee-downtown/mkezd) is also recommended.

TRANSPORTATION: Buses connect campus to Milwaukee Mitchell International Airport. There are two surface lots and a parking garage near Honors House (one lot is accessed from Maryland Ave; both lots and the garage are accessed from Newport Avenue). Be aware that
payment is required for parking even on a Saturday. There is also street parking available in the surrounding neighborhood.


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**DINNER ON SATURDAY NIGHT:** TBD

To receive electronic copies of the papers, please e-mail Michael Bathgate ([bathgate@sxu.edu](mailto:bathgate@sxu.edu)) by March 14. And please indicate if you would like to join for dinner on Saturday night.