



Title	パブリック・ヒストリー 第17号 英文要旨
Author(s)	
Citation	パブリック・ヒストリー. 2021, 18, p. 64-66
Version Type	VoR
URL	https://doi.org/10.18910/79231
rights	
Note	

The University of Osaka Institutional Knowledge Archive : OUKA

<https://ir.library.osaka-u.ac.jp/>

The University of Osaka

18th Century American Newtonianism:

Theology & Natural Philosophy in the Early American Intellectuals

Toshiya AZEKATSU

In the eighteenth century, a well-known physicist, Isaac Newton, had a strong influence not only on natural philosophy but on theology and moral philosophy. Newtonianism provides a mechanical metaphor for a discussion of political issues. There is a divergence in how the philosophy and philosophers related themselves to their contemporary society. Newtonians in continental Europe, framers of today's Newtonian physics and founders of analytic mechanics, sought anticlerical purpose in politics and mathematical formalization in science. In contrast, in England and Scotland, the Newtonian natural philosophers were friendly to the church, having close ties to the Newtonian theologians. Newtonianism spread also in America. Whilst some studied Newtonianism of the Founding Fathers in the U.S., less attention has been drawn to how their surroundings accepted and re-created Newtonian ideas.

This paper will investigate the Newtonian intellectuals in eighteenth-century America by examining the publications of the following Newtonians. First, I refer to two theologians: Jonathan Edwards, a main figure of the Great Awakening, and John Witherspoon, an erudite Scottish-American clergyman. Second, I examine two scientifically professional pundits: David Rittenhouse, a multi-talented clockmaker, and Prof. John Winthrop, a celestial and earth physicist. In the end, I discuss that libraries afforded the public to access Newtonian ideas. Through the institutions, Newtonian authors in 18th-century America enable the Americans to participate in the Republic of Letters and utilize the scientific metaphor in their political debates.

**History of Research on the Iwakura Mission:
For Reconsideration of “*Beio-Kairan-Jikki*”, vol. V: the Voyage Home”
Mami DAKE**

The main purpose of this paper is to outline the history of research on the Iwakura Mission in the late 19th century. In 1871, the Meiji government dispatched the Iwakura Mission to the United States and Europe. There is general agreement that the Mission was vital for Japan's entry onto the world stage as a nation state. The studies up to the 1960s were considered mainly from the perspective of diplomatic history, and were advanced based on the assessment that the mission had failed in its purpose. Later, with the republication of “*Beio-Kairan-Jikki*”, which is the mission's official report, research focused on the mission's inspection in the United States and Europe. At that time, the method of considering the Meiji government's view of the world from “*Beio-Kairan-Jikki*” was adopted. In the 1970s, historical official materials related to the government and “*Beio-Kairan-Jikki*” were considered. Since the latter half of the 1980s, research has progressed not only in Japan but also overseas, and interdisciplinary aspects can be seen. In the 1990s, many research results were published from various viewpoints such as the relationship between the government and the mission after the Meiji Restoration, the detailed examination of the description of “*Beio-Kairan-Jikki*”, and the discovery of historical materials in the places visited by the mission. It can be said from the history of research that “*Beio-Kairan-Jikki*” has been regarded as a fundamental historical material in the research of the mission. After reviewing research history, however, my question is why the description of “*the Voyage Home*” makes up half of “*Beio-Kairan-Jikki*”, even though the title is “*Bei-o (United States and Europe)*”.

A Review of Research on Public Meetings in the United States and Canada

Kazuma MORII

Public meetings are events where the public gathers for a variety of purposes. They have a long tradition in British society and its colonial offshoots, and partly underpin popular participation in politics since the nineteenth century. This article examines previous studies from America and Canada dealing with public meetings and town meetings (which are sometimes viewed as an equivalent of public meetings in the US). As the relevant literature and the databases of the *Journal of American History*, the *Canadian Journal of History*, and *The Canadian Historical Review* reveal, these meetings have generally drawn little attention from academic historiography. While researchers have used numerous public meeting records to elaborate on social movements of their interest, only a handful of scholars have analyzed the practices on a higher level beyond individual cases. Among those few studies, American scholars have mainly focused on the town meetings in New England as a model of deliberative democracy. Although some sociologists and linguists have made efforts to analyze contemporary town meetings through participant observation, with the exception of some studies in historical sociology and social history only few attempts have been made at investigating the meetings in historical perspective. In contrast, Canadian studies have centered on the public meetings of the early nineteenth century, often connecting them to the deliberative democracy in the political reforms of the 1830s-40s. However, their total number is smaller than that of their US counterparts. In contrast to the American studies' focus on contemporary New England town meetings as a symbol of democracy, Canadian studies thus stand out by placing the meetings into the historical context of the early-nineteenth-century British Empire.