

1.3 Arthur Lindsay Sadler

After the passing of Murdoch, Japanese teaching in Australia appears to have assumed two separate directions, at least until the end of World War Two. The study of Japan and its language as an academic pursuit was carried on at the University of Sydney, whereas the language training for predominantly military purposes was continued by the initiatives of the Defence Department.

Firstly, we look at the development which took place at the University of Sydney. In 1922, the Report of the Senate of the University of Sydney announced a new appointment.

To succeed the late Professor Murdoch, the Senate appointed Mr. A. L. Sadler, M.A., to the Chair of Oriental Studies, (University of Sydney 1922)

It was again at the instigation of the Defence Department to continue the Chair in Oriental Studies, which had been left vacant by the passing of Murdoch. The British High Commissioner in Tokyo and the Viceroy of India were called upon to recommend a suitable person for this appointment; the former recommended A. L. Sadler.

Despite the Defence Department's involvement in the appointment, Sadler did not seem to have performed services for the Department and for the Government to the same extent as to those carried out by Murdoch. A part of Sadler's salary continued to be paid by the Department, and Sadler did render his services from time to time at the Department's requests. His services, however, appear to have been limited to the teaching of the Defence personnel.

There is little evidence that he was ever involved in advising political leaders on the affairs of Japan. In fact in 1928 the Defence Department attempted to terminate the arrangement with the University of Sydney, which required the Department to partially fund the Chair of Oriental

Studies, but was unable to do so, due to the contractual obligation which continued until the retirement of the incumbent professor at the end of 1947 (Brewster 1996:13).

Sadler, by nature, seemed to have different interests to those of Murdoch. He did not seem to share Murdoch's concern about international politics or national affairs. Available documents on Sadler portray a man of letters whose overwhelming interests were in the purely intellectual pursuits such as literature, art, architecture in particular, and in the broad spectrum of culture.

Arthur Lindsay Sadler was born in London on 19th November 1882. He had a brilliant career at school and university, graduating from St. John's College, Oxford, with a B.A. in 1908 and an M.A. in 1911. He studied Latin, Greek, and Hebrew at the University and received a second class honours in Oriental languages. Upon his graduation he was said to have wavered between a career in the British Museum and his wish to visit the Far East. He ultimately chose the latter and resided in Japan for over ten years from 1909 to 1921.

In Japan, he first taught English and Latin at the Sixth Higher School (Dai Roku Kōtō Gakkō) in Okayama between 1909 to 1918. He then took up an appointment with the Peer's College (Gakushū-in) in Tokyo and lectured in English from 1918 to 1921, until the time he was appointed to the Chair at the University of Sydney. In 1916, he married Eva Botan Seymour, whose father was an English missionary and whose mother was a Japanese. While in Japan he pursued his interest in a wide spectrum of Japanese culture and studied, in addition to the language, *Kendo* and *Cha-no-Yu* (the tea ceremony).

In 1922 Sadler became Professor of Oriental Studies at the University of Sydney, where he was to stay for the next two decades until his retirement in 1948. Although he taught concurrently at the Royal Military College, when the College was temporarily relocated at the Victoria Barracks in Sydney between 1931 and 1937, Sadler's involvement in the training of military personnel was minimal. Sadler, instead, devoted most of his time

at the University developing the curriculum and teaching.

During Salder's period of office, the course expanded considerably, both in Oriental History and in the teaching of Japanese. By 1930 Sadler had introduced an alternative course of lectures in Oriental History, wherein a student could take either Japanese history or an introduction to the history of Asia in general. The course in Japanese history had special reference to the period of European contact and the foundation of the Tokugawa Shogunate, whereas the courses in Asia included the cultures of China and India in addition to Japanese culture.

The Japanese curriculum had expanded by the 1930s to a three year program. Level One course introduced exercises in reading and writing in *Kanji* (Chinese characters) and *Kana*. Level Two course had a similar content but at a higher level with more advanced reading and composition. At Level Three, lectures were given in literary styles, poems and classical texts, with exercises in translation and readings from Japanese classics, modern novels and press extracts (Turney, et.al. 1991).

A vivid portrayal of Sadler as a teacher, a scholar and a man is left by one of his students, Joyce Ackroyd, who herself later became a prominent Japan scholar and educator in Australia. Her well-known paper on Sadler starts with the following description:

Professor Sadler was already a legend when I first entered Sydney University in 1936. A large stocky man, he wore an unfashionable Broad-brimmed hat with a turned-up rim, English tweeds, and pince-nez that emphasised his quizzical, slightly snobbish air. He exuded the unmistakable aura of the conservative English gentleman. (Ackroyd 1986:49)

A portrait of him seen today shows a serious looking man with a mild countenance, with his bright eyes showing unmistakable intelligence. His dark hair is neatly parted in the middle and his starched collar immaculate.¹⁰

Sadler had assistants and part-time instructors to share his teaching load. According to Ackroyd, however, Sadler in his own words 'found them more nuisance than they were worth' and took on most of the teaching himself. On the days he attended the university, Sadler taught from four to nine in the afternoon, beginning with Oriental History, followed by elementary, first, second and third year Japanese. The history courses alternated between Chinese and Japanese history. The reason why Sadler had decided to teach from late afternoon through to the evening, seems to be his effort to accommodate those adult students who were working during the day. Ackroyd describes her fellow students in the Japanese class of the time,

.... what are called today 'mature students'....businessmen, school teachers, missionaries, a radio-announcer, a churchman (later an Archbishop), a fortunate young man of independent means who became an academic, practicing journalists, housewives hooked on the Far East. We all revelled in what we recognised was an unusually valuable learning experience.(Ackroyd 1986:50)

Sadler had a suite of rooms at the University, which consisted of a study, lecture room and anteroom. Ackroyd remembers that in one of those rooms, Sadler had a very large glass-case, in which he housed a handsome set of samurai armour, complete with fearsome looking facemask, from his personal collection. Of the wide spectrum of knowledge he had of Japan, his particular interest was in architecture. In the preface to one of his books, *A Short History of Japanese Architecture*, Sadler himself writes:

It was probably an attraction to Japanese buildings and gardens, ... that decided me to go to Japan rather than to the Near East, which was then the more obvious region for research. And these houses and gardens were certainly no disappointment, but a source of continual pleasure all the time I stayed there - a diversion I regret I have missed since leaving Japan ... (Sadler 1941)

The book also contains a number of very elegant sketches of Japanese architecture done by Sadler's own hands. Temples and pagodas, as well as ordinary dwellings lining the streets of the day, were beautifully captured. The captions accompanying them eloquently describe Sadler's own interpretation, such as 'A renaissance cupola added to a hot spring bathing hotel'. Sadler's interest in architecture remained unabated, even after moving to the University of Sydney. In addition to his commitment in the Department of Oriental Studies, Sadler taught in the Architecture Department between 1938 to 1947. He lectured on the History of Oriental Art and Architecture in the Introductory History of Architecture, which was given to all architecture students.

Sadler in his lifetime published sixteen books, including translations from the Japanese. His major publications include:

The Maker of Modern Japan: The Life of Tokugawa Ieyasu, George Allen and Unwin, London & Sydney, 1937

A Short History of Japanese Architecture, Angus & Robertson, Sydney & London, 1941

A Short History of Japan, Angus & Robertson, Sydney, 1946, 2nd edition in 1962

His major translation works include:

The Heike Monogatari, Asiatic Society of Japan, Tokyo, 1918-21

Okakura Kakuzo, *The Book of Tea: A Japanese Harmony of Art, Culture and the Simple Life*, Angus & Robertson, Sydney, 1932

Other publications by Sadler include: *The art of flower arrangement in Japan*, 1933, *Cha-no-yu: the Japanese tea ceremony*, 1934, *Japanese Plays: Nob-Kyogen-Kabuki* (translation), 1934, and *The naval campaign in the Korean war of Hideyoshi (1592-1598)*, 1937.

Sadler retired in 1948 and was made professor emeritus by the University of Sydney. He returned to England and lived in various places, including Oxford, and died in 1970 in Great Bardfield in Essex.

Sadler's era at the University of Sydney spanned over a quarter of a century.

During this period Sadler was perhaps the only Japan scholar of distinction in Australia. Sadler's sphere of influence, however, was small. He never played any significant role in advising Australia's government or military leaders, as Murdoch had attempted to do. Dissemination of his knowledge was confined to his students and to the privileged few who had interest in and access to his publications. And yet, the distinct marks Sadler left behind are still visible today. Sadler's contributions can be seen in three areas, those he made as a scholar, an educator and a mentor for the next generation of Japan specialists.

Sadler as a scholar seems to present a model picture of an 'Japanologist' when one refers to the classification made by today's scholars such as Neustupny and Sonoda (*Neustupny 1989; Sonoda 1994*). Sadler was described by Ackroyd as 'a universal scholar of *the pre-specialist era*' (Ackroyd 1986:52). He was not a specialist in today's terminology, but a scholar with erudition in a wide spectrum of fields, including Japanese history, classical and modern literature, art, philology, archaeology and antiquities. Ackroyd further described Sadler as 'a scholarly connoisseur', and one of 'the early giants, who long before the Pacific War confronted the vast and daunting *terra incognita* of Japanese studies'.

...unlike today's specialised scholars who are piling assiduously sourced scrap on painfully acquired scrap, he (Sadler) absorbed immense quantities of information by extensive reading of original texts, and from the depth and breadth of his thoroughly internalised knowledge he wrote fascinatingly on Chinese strategy, Japanese architecture, the tea ceremony, Shinto ritual, feudal magnates, the Emperor Meiji, and scores of other topics, and translated medieval Japanese war-tales and diaries, Noh plays, Confucian texts, modern short stories, and much else.
(*ibid.*:52)

Sadler's scholarly outlook seems to indicate a significant figure in Australia who represented the Japanology of that period. In this context, it seems more appropriate to name Sadler, rather than Murdoch, as the one who first laid the foundation of the academic discipline of the study of Japan in

Australia. The influence of Japanology continued in Australian universities well into the 1950s and 1960s. According to Neustupny, the tradition of Japanology still remained at the University of Sydney, where Sadler first laid its foundation, in the 1980s (Neustupny 1989:85).

Another contribution of Sadler was the establishment of Japanese curriculum for undergraduate students. Sadler's curriculum was built on the balance of language learning and the acquisition of a broad based knowledge of Japan, such as history, literature and other aspects of Japanese culture. This model became the standard for other Australian universities, which subsequently introduced the study of Japan as a discipline.

Another legacy left by Sadler were those whom he had taught. The most prominent of his students, in view of the later development of Japanese education in Australia, was Joyce Ackroyd. She taught at the Australian National University (ANU) when Japanese was introduced in 1962. In 1965, she became the founder of the Japanese Language and Literature Department of the University of Queensland, which remains today one of the most prominent Japanese studies centres in Australia.

After Sadler's retirement, the Chair of Oriental Studies at the University of Sydney was not to be filled by a Japanese specialist for over three decades,¹¹ until the 1980s when the Chair of Japanese was created. Indeed the teaching of Japanese was even suspended for seven years from 1952 until re-introduced by Professor A. R. Davis in 1959. Despite these troubled years, the foundation of the discipline laid by Sadler survived. The University of Sydney today still commands respect for having the oldest Japanese discipline in the country.

1.4 Military Training

At the Royal Military College Duntroon, after the untimely death of Murdoch in 1921, Okada nominally carried on Japanese teaching. At the end of the same academic year, however, Okada left and no full-time