

## THE FOUNDING DOCUMENTS OF TOYO UNIVERSITY

Translated by Rainer SCHULZER

INOUE Enryō 井上円了 founded Toyo University in 1887 as a Philosophy Academy 哲学館. There are two texts, the "Founding Ideas of the Philosophy Academy" 「哲學館開設の旨趣」 (hereafter *Founding Ideas One*) and "The Academy's Founding Ideas" 「開館旨趣」 (hereafter *Founding Ideas Two*), that document his intention when he first established a private school for philosophy studies in Japan. Both texts are presented here in an English translation.

The *Founding Ideas One* was first published on June 28, 1887, in the *New Magazine for Enlightened Doctrine* 『明教新誌』 (no. 2216, p. 5–6) and a second time on September 9 in another journal called *Doctrinal Studies Collection* 『教學論集』 (vol. 45, p. 32). Both journals were organs of the Buddhist enlightenment movement. This is significant because it shows Enryō's intellectual network and it reveals the kind of students he wanted to attract. The first publication has an introductory paragraph that was

never later reproduced; perhaps because it was not written by Enryō himself. It is translated here nonetheless because it provides a list of Enryō's supporters, as well as other information. The *Founding Ideas Two* is the transcript of Enryō's speech at the opening ceremony on September 16, 1887. This second text is more than four times longer than the *Founding Ideas One*. It was published on January 8, the following year, featuring the inaugural issue of the *Philosophy Academy Lecture Records* 『哲學館講義錄』 (1888). The relation of the two documents is not clear. Toyo University mostly refers to the *Founding Ideas One* for ascertaining its identity. In the editorial to this issue, I discuss the relationship of the two texts and argue for the relative importance of the later document.

Some remarks about vocabulary are necessary. The word *shishu* 旨趣 means "object" or "purport." As a term indicating the function of the texts, it might also be translated as "policy," and the documents hence as "policy statements." As I wanted to avoid the ordinary association with rules and contract, I decided for using the word "ideas" in the title, which leaves more room for interpretation, not only due to it being in the plural. I have indicated when *shishu* is otherwise translated in the text. The term *gakumon* 學問 is generally problematic. *Gakumon* literally means "learning and asking," however, it originates from Mencius (*Téng Wén Gōng* 滕文公 I: 2) and has deep repercussions of Confucian scholarship. In the translated documents, *gakumon* refers to (1) modern natural science, (2) traditional scholarship in the East or West, (3) philosophy as science in the late 19th century sense of Auguste COMPTÉ's positivism, German Neo-Kantianism, or Herbert SPENCER's *First Principles*, (4) vocational education, or (5) individual studies. Although the term is largely coextensive with the German word "Wissenschaft," there is no good equivalent in English. In order to guarantee smooth reading, it is rendered as "science," "scholarship," or "studies." But the reader should be aware that in the cases "Eastern scholarship," "Western science," and "vocational studies" the Japanese original uses the same term. A related problem is introduced with the term *kenkyū* 研究. Although it is today's standard term for "research," because the early Philosophy Academy had a primarily educational policy, it had to be translated in almost all cases as "studies." In other cases, characters have been given in square brackets to indicate possible issues with interpretation. The word "alive" 活, for example, generally deserves attention in Enryō's writings; it is one of his key terms and is arguably as equally important as his principles, Protection of Country and Love of Truth 護国愛理. Another case is *tōkatsu*. Enryō uses the term to express the function of philosophy as the theory of science. It appears in the texts written 統括 in the sense of

"integrating" and written 統轄 in the sense of "ruling." About this point, see my paper "Crossroads of World Philosophy" in the first issue of this journal (p. 25–36).

For the sake of clarity, I have divided the texts into paragraphs. The translations are based on the first publications. Consistency with the reproduction in *One Hundred Years History of Toyo University* 『東洋大学百年史』 (*Shiryō* I, bk 1: 83–93) has been verified. The *Founding Ideas One* can also be found in the *Inoue Enryō Selected Writings* 『井上円了選集』 (25:750–51).

## FOUNDING IDEAS OF THE PHILOSOPHY ACADEMY

*Philosophy Academy: Master of Literature, Sir Inoue Enryō, establishes a ladder for quicker climbing in philosophy for those who do not have the resources to absolve the university course and those who do not have the spare time to read the original texts. An expedient way is offered to study for between one and three years the subjects of logic, psychology, ethics, aesthetics, society, religion, pedagogy, education, politics and law, as well as genuine philosophy, the various forms of oriental scholarship and all other directly related subjects. This is the main idea for the school with the indicated name. It has two departments, a higher and a general department. The general [course] takes one year, the higher [course] two years, so that the graduation from both departments is limited to a maximum of three years. As per the regulations, an enrollment fee of one yen and fifty cents, amends of one yen per month, and ten cents for monthly administrative expenses are taken. A provisional office is established in the Philosophy Publishing House [哲学書院] in Hongō Yumi District [本郷弓町]. Only this year, the enrolment fee will be half for applications before September 1.*

*The above has been approved by the gentlemen*

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Toyama Masakazu [外山正一],  
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Katō Hiroyuki [加藤博之],  
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*Hidaka Masane* [日高眞實], *and others*.

*The Founding Ideas of the Philosophy Academy are as follows:*

The tide towards enlightenment [開明], although naturally dependent on numerous inner and outer circumstances, mainly relies on the development of the intellect. The development of the intellect, although naturally dependent on the educational method, mainly relies on the type of science. If today, we educate young people with an inferior science, inferior intellects will develop. If we employ superior science, superior intellects will develop. This follows in principle. The science that is the most superior to all the various sciences is philosophy. If philosophy is not studied it is impossible to develop a superior intellect and to progress to superior enlightenment. I take this to be self-evident. From this the necessity of philosophy should be understood.

Philosophy is the science that searches for the principles behind all things and determines their laws. From the heights of politics and law down to the numerous sciences and technologies, they all receive their principles and laws from this science, philosophy. Therefore, one certainly does not praise philosophy too much, if one calls it the central government in the world of science, the learning which rules [統轄] the myriad forms of learning.

In our time, however, specialized studies of philosophy are possible only at the Imperial University. In Japan today, schools that teach philosophy are still unheard of. Although recently there has finally been some publishing of translations, when using them, however, it is still very difficult to understand the meaning of the original [philosophical] text. Therefore, all those who need intensive evening classes, or those who are poor and lack resources, or those who, having no command of Western languages, are incapable of understanding the original texts, are—to date—not able to catch a glimpse of this noble [science of] philosophy. I take this to be a futile, self-inflicted waste of intellect. This is, in fact, a huge deficiency of this illuminated age and everybody who has the will for true learning must deplore this deeply.

After conferring recently with scholars of various fields, I am founding a school for specialized learning of philosophy and call it the Philosophy Academy. Thereby, I erect a ladder for quick steps in philosophy for those who do not have the resources to go through the curriculum of the public university and for those who do not have spare time to read the original texts. A quick and convenient way shall be provided to study for one to three years: logic, psychology, ethics, aesthetics, sociology, religious studies, pedagogic, politics and law, genuine philosophy, the various types of Eastern learning and all the other subjects which are directly connected with them. When the day comes, when what I am hoping for is finally achieved, I believe it will benefit society and profit the state. How could this not also be of great help for the tide of progress?

Stating here the founding principles of the Academy, I am awaiting a regular arrival of students.

June 1887

Founder Inoue Enryō

# THE ACADEMY'S FOUNDING IDEAS

Master of Literature Inoue Enryō

*The following is the transcript of the Principal's speech at the opening ceremony for the Philosophy Academy. The transcript is published here without changes in the inaugural issue of the Lecture Records as the Academy's Founding Ideas.*

Ye noble gentlemen's attendance at today's founding ceremony of the Philosophy Academy means for us the greatest fortune. I feel deeply humbled and grateful for the gentlemen's visit. Before the congratulatory speeches will be held, I am going to outline the founding ideas of this academy.

The idea of establishing this Academy is to teach the various philosophical disciplines to: (1) persons requiring intensive evening courses, (2) persons being too poor to enter the university, and (3) persons who, not knowing Western languages, are unable to read the original texts.

Leaving it at this statement of purpose [旨趣], I will first have to speak about the necessity of philosophy studies today. Generally, it is true that the science called philosophy has not existed at all in Japan in the past. But because the name "philosophy" became prominent only recently, when people hear it, they think that philosophy is some sort of differing science. Therefore misconceptions about philosophy eventually arise in public. Naming these misconceptions, they are, (1) the critique that philosophy is a harmful science, and (2) the critique that philosophy is a useless science. To say that it is useless, is not to say that it is generally harmful, but only that there is no benefit in it.

(1) The harmfulness of philosophy is stated, because among philosophers there are frequently some whose theories tend to be coarse or radical. This would influence or even harm society. Therefore, if philosophy prospers, and prospers too much, it may disturb the stability of society. Some believe that the nihilist and socialist parties in Europe

emerged due to the prospering of philosophy. Although I cannot discuss this point in detail here, let us see if philosophy really harms society or not.

First of all, this idea seems to emerge because what philosophy is, is not understood. It is true that, due to the breadth of philosophy, a certain amount of coarse and radical theories among philosophers do indeed occur. Yet, this constitutes only a small part of the world of philosophy and hence cannot be regarded as its overall nature. Moreover, such radical theorists, whose ideas effect the stability of society, do not occur when philosophy has sufficiently developed, as is the case today, but rather, in an earlier phase, when its development is still insufficient. In our days, philosophy has advanced considerably, and hence it should be argued that such theories are not to be applied in philosophy anymore. In other words, it is right to say that such theories existed in the past but not in present philosophy. And even if such theories sometimes emerge, in a proportion of one or two among a hundred or a thousand philosophers, then they can be seen as exceptions.

(2) The theory about the uselessness of philosophy states that philosophical debates lack the potential to answer present needs or are inappropriate for any concrete use. In my opinion, this view is just based on an ordinary view of philosophy. Apart from the fact that every science has parts that are close to and far from concrete use, philosophy, which has a broad range, certainly also contains elements that are a far from concrete use. When looking [only] at such examples, it might be said that philosophy is removed from practice and has little benefit. However, to say that philosophy has no concrete benefit in the world is still a little different than to say it is useless. For example, philosophically discussing the existence of God, an [immortal] soul, or a future [world] indeed seems to have no concrete benefit for the promotion of our nation's civilization or for supporting our society's independence in the present. But if we apply these discussions to religion, their relation to society cannot be denied. Accordingly, philosophy is merely far from a concrete use but yet not totally useless.

At this point, I have to mention that science and technology differ in nature from philosophy. If it is right to say that philosophy is the science of sciences, then it will not handle things by itself in the same way as technology. For this reason, philosophy does not indeed relate directly to practice. But if its theories are applied in practice, philosophy too has a certain utility. In fact, it is right to regard all morals and religions as having emerged from the application of philosophy to practice. [However,] the fact,



that philosophy cannot be directly applied because it is the science of sciences, can also be explained by the simile that philosophy is like the carpenter's measure. The carpenter is not shaving the wood with the measure, but is the measure [therefore] without use or benefit? Certainly not. It can be admitted that shaving wood and [other] operations can be done without a special measure, but in order to do things professionally a measure is certainly required. In practice, philosophy is not directly controlling the public or manufacturing machines, but it certainly can be a measure in public human affairs. Consequently, although not directly applicable to things, philosophy cannot be called useless.

In favor of the necessity of philosophy, I will cite another circumstance. Let us assume for example a person, versed in Japanese history, wants to compile a history of Japan. For such a compilation, the history of civilization and the philosophy of history will certainly be necessary. Moreover, in order to investigate the causal relations between order and chaos or prosperity and decline among the collected historical facts, the rules of logic have to be known. If a history is compiled arbitrarily without the rules of logic, nothing that has order or form will be produced. Needless to say, history is about collecting matters to do with human society. Therefore, sociology is also necessary. If history is seen as prerequisite [lit. ladder] to learning self-cultivation, ethics will likewise become necessary. Educational purposes, too, cannot be fulfilled if pedagogy is not even partially understood. Furthermore, in order to compile a history that reflects human sentiment in a way comprehensible to the human intellect, it will also be necessary to know something of the nature of psychology. Looked at in this way, it is necessary to have a general knowledge of all philosophical subjects in order to compile a history.

For this reason, a general and a higher department is provided for in the regulations of our Philosophy Academy. The subjects of logic, psychology, sociology, ethics, et cetera are located in the general department, because I consider acquaintance with them necessary for anybody who has the will to study at all. For a medical doctor, in order to make a diagnosis, it is necessary to know human nature. An advocate who does not know logic is unable to make a plea. Therefore, I believe, it is better to study the various disciplines of philosophy, not only for experts in the teaching of philosophy, but also in order to be able to achieve anything at all in society. The effective use [活用] of philosophy is therefore very broad. Some philosophical study is needed in order to become a medical doctor, a judge, a politician or an educator. It would be right to infer

from this, that everybody has to study philosophy. But instead of saying that philosophy is required for the peasant to take up the sickle, I take one step back and admit that philosophy is not necessary for the whole population. Yet, whosoever wants to pursue scholarship has to learn philosophy to a certain degree. For example, persons, who teach religion or morals, or persons, who analyze languages or folklore, certainly need to study philosophy to some degree.

But somebody who studies philosophy does not necessarily become a philosopher. There is no need for all Japanese people to become philosophers. Becoming a philosopher and studying philosophy is not one and the same. Only one or two among one thousand or ten thousand people make philosophy their profession. These one or two have to teach philosophy to the other thousand or ten thousand. This can be called the very object [旨趣] of founding the Philosophy Academy. Today, there are a lot of people pursuing science, but really very few people with sufficient [time and resources] to make an exclusive study of philosophy. Moreover, really few places exist to study philosophy. To become a specialist in philosophy there is no other place than the university. But, besides those people who want to concentrate exclusively on philosophy, there are also a fair amount of educators and religious persons who want the support of this kind of scholarship. That is why I said philosophy is required generally for scholarship. If philosophy becomes more and more important, there is the need for an expedient way to study philosophy other than at [the university]. I am founding the Philosophy Academy to provide such an expedient path. Unlike at the university, it will not take ten years but it will be possible to study just for two or three years. But let us assume that there are also some who do not [even] have sufficient [time and resources] for three years. This is why the general and the higher [department] are separated. In the general [department] a general idea of philosophy can be acquired in one year. Those who want a more profound knowledge, may invest two more years. Those who absolve the general and the higher [course] in a total of three years can still specialize in other [vocational] studies hereafter.

In addition, the establishment of the Philosophy Academy has a purpose that will hopefully considerably benefit today's scholarship. I will mention a couple of points:

(1) First, there are only a few scholars in our country who understand the scholarship of the West. Maybe there are some who study English, but they only learn the first steps. Because nobody pursues science deeply, the value of Western scholarship cannot

be understood. Since philosophy really is the science that synthesizes and integrates [總合統括] all sciences, it also relates to all sciences. For this reason, in order to understand the relationship and value of the various Western sciences, studying philosophy is the best [method]. Because the other sciences are not integrative, an understanding of the relationship and value of the various sciences becomes difficult. For this reason, philosophy is the expedient way to make the sciences of the West known in our country.

(2) The second benefit is to compensate the shortcomings of Eastern scholarship. Although there is a fair amount of Eastern scholarship that should be called philosophy, it falls short of the mark because too often it is satisfied with daydreaming about castles in the air. Moreover, because [Eastern] scholars all tend to arbitrarily revere [尊信] an imaginary antiquity, they are not able to promote progress in science. To compensate this insufficiency it is necessary to apply Western philosophy. Because Western philosophy takes empirical science as its basis, its explanations are certain to a high degree. New theories continuously arise because [philosophers in the West] do not have faith in the ancient times. For this reason, in order to compensate the shortcomings of Eastern scholarship, it is good to study Western philosophy.

(3) The third benefit is emendation of the defects of Eastern scholarship. In Eastern scholarship personal conjectures are often taken to the extreme. Recognition of facts is truly rare. To put it in logical terms, induction is rare and deduction is frequent. In order to correct this deficiency, we have to rely on Western philosophy.

[4] Another benefit is to improve the attitude [氣風] of scholars by looking impartially [公平] at science. Because in the East, scholarly fields are narrow and little related, the scholars all become prejudiced or obstinate and are unable to look at other sciences with impartial eyes. In order to amend this defect, it is necessary to know Western philosophy. Because Western philosophy makes critical judgments [批評] based broadly on various sciences, its study is appropriate in order to correct this Eastern deficiency.

(5) The fifth benefit is the use for traditional Eastern scholarship. There are elements in Eastern scholarship not inferior to Western scholarship, but due to a lack of sharp-sightedness [活眼] and empirical evidence, in the end, traditional scholars in the East were unable to make actual use [活用] of these elements. In order to bring a style of research into the world, one that distinguishes between good and bad elements in East-

ern scholarship, a school like the Philosophy Academy and the combined research of Western and Eastern Philosophy is necessary.

So far I have given an outline about the necessity and the benefits of philosophy. But as I have said before, there is no place to study philosophy besides the university. And at the university, philosophy is pursued by genuine experts. It is not studied in order to support other [vocational] studies. Moreover, those who, although willing to specialize in philosophy, do not have time and money, cannot enter the special department at the university. There are translations of philosophical books, but it is very difficult to understand philosophy when one uses translations only. That is why I believe it is necessary to establish a Philosophy Academy and teach philosophy in Japanese to those who demand intensive [courses] or require support for other studies.

Let us look from today into the future. Because there certainly will be many students of the Philosophy Academy making their way into society, I believe this will have an impact on the complete reform of the traditional style of learning. As I have already pointed out, the traditional scholarship of the East also has its strong points, but, compared to the Western style of learning, it has many shortcomings. And if there are only a few who know wherein the defects of Eastern scholarship consist, they cannot be reformed. Consequently, if the western style of learning and the value of Western science are understood through Western philosophy, I believe, the attitude of Eastern scholars can be greatly changed and the Eastern style of learning completely reformed. Today, the Philosophy Academy is very small. But in the future, I believe, the Philosophy Academy could have a considerable impact on the stimulation of the Japanese civilization and the promotion of enlightenment [開明] in society.

My honest gratitude goes to the willing gentlemen whose approbation and support made the founding of the Philosophy Academy possible. Today's opening ceremony is due entirely to these willing gentlemen. We are all, including the students, deeply thankful. At present, the Philosophy Academy had to be founded in a provisional classroom. An independent school building could not yet be set up. We will have to move forward and establish the Philosophy Academy in a different [place]. From today, appealing widely to official and private gentlemen, my aspiration will be the independence of the Philosophy Academy.