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Errata


Errors are marked with an asterisk * in the PDF.

- **page 8** for "Time mus" read "Time must"
- **page 10** for "hastily review the Meiji" read "hastily reviews the Meiji"
- **page 23** for "Form ordinary" read "From ordinary"
  for "Government mus" read "Government must"
- **page 33** for "say Dr. Inouye" read "says Dr. Inouye"
- **page 35** for "My. Izawa" read "Mr. Izawa"
- **page 38** for "crossing words" read "crossing swords"
- **page 39** for "to undermined" read "to undermine"
- **page 40** for "false, it mus according" read "false, it must, according"
- **page 44** for "nach Buddha Süd- und" read "nach Buddha in Süd- und"
- **page 50** for "August Karl REISCHAUSE" read "August Karl REISCHAUER"

R. Schulzer, June 23, 2014
“Philosopher's Ashes Return to Tokyo”
Inoue Enryō as Seen in Historical Roman Alphabet Sources

Rainer Schulzer

The present collection of texts is a survey of source materials about Inoue Enryō 井上円了 during his lifetime from 1858 to 1919. The bibliographies of Wenckstern and Nachod contain a comprehensive account of the scholarly literature on Japan in western languages during this period.¹ Thanks to these detailed bibliographies it has been possible to cover the most important sources published both within and without Japan. Unfortunately, Russian and other non-Roman alphabet sources are not included. Texts in English, French and German have been cited.²

In order to present a more nuanced and multifaceted picture of Inoue Enryō, foreign language newspapers printed in Japan have also been searched and even short references and notices were included.³ Given the breadth of Inoue Enryō’s activities and the range of source materials a complete collection of such references is altogether impossible. Further, since the beginning of the 20th century the news agencies of the fast-growing Japanese press were integrated in the international network of newsgathering agencies.⁴ This explains why there was a death notice of Inoue Enryō in the New York Times in 1919 [45]. But it also means that the scope of materials, which were the object of this research, becomes even more complex around the turn of the century.

The result of this survey is a collection of texts taken from 4 monographs and 12 different periodicals. A more complete collection of source materials might be possible in the future when digitalisation of texts progresses. But considering the fact that in the presented materials 15 different variants of Inoue Enryō’s name can be
found (differences in transliteration, diacritics, abbreviation and word order), completeness will be hard to achieve even by means of digital research. When relevant additions to the collection become necessary, an updated version will be made available online. Several articles, which consist completely or in large parts of texts by INOUE Enryō himself, were also found. They will be published separately at a later date. Texts [22] and [30] seemingly are translations too, but in fact are summaries.

The present collection is a patchwork of sources given in chronological order. The sources mention INOUE Enryō as founder of the “Academy of Philosophy” 哲学館 (Tetsugakkkan) [2] [17], mostly as a progressive, but also as a conservative [35] [43] Buddhist scholar, as a Buddhist activist [16] [27] [33] [36], as an opponent of Christianity [9] [10], as a nationalist [36], as Japan’s first “Doctor of Letters” 文学博士 (bungaku hakushi) [21], as a psychologist [45] and as a “folklorist” [34]. The New York Times article also gives a rendition of the name, which is the name that INOUE Enryō is best remembered by the Japanese people – Obake Hakase お化け博士 – translated as “Ghost Doctor” [45]. INOUE Enryō was given this nickname by his contemporaries as the famous researcher of folklorist stories about monsters and ghosts [14] [39].

INOUE Enryō was a many-sided individual, which is well reflected in the presented fragments. Ultimately, he developed all these aspects of his personality as a free thinking philosopher. By this survey the diverse and geographically scattered traces the philosopher INOUE Enryō left during his lifetime are brought back into the horizon of contemporary research. In this sense, the headline of the last text – “Philosopher’s Ashes Return to Tokyo” [46] – has been chosen as the title of this collection.
Notes


2.) For the reader, who is not familiar with German, it shall be remarked, that text [13] is a translation of [9] and [42] a summary of [34].

3.) Most newspaper references were found in The Japan Weekly Mail: “Monthly Summary of the Religious Press” (December 1891 to June 1894, July 1896 to December 1899). Other main English language newspapers printed in Japan have been searched for events in Inoue Enryō’s life that were likely to draw public attention. The articles on the “Incident of the Philosophy-Academy” 哲学館事件 (Tetsugakkan jiken) of 1902/3 have not been included. First, because not all of them relate to Inoue Enryō directly and second, because the importance of the incident demands a special treatment. A comprehensive bibliography can be found in: Miura Setsuo 三浦節夫: “Tetsugakkan jiken bunken nempyō” 《哲学館事件》文献年表 (The Incident of the Philosophy-Academy). A Chronological Bibliography), Inoue Enryō Sentā Nempō 2008, vol. 17: p. 93-154.

EMPIRE DAY IN BRITAIN

Those splendid celebrations in London marked Victorian Centenary—10,000 Voice Choir.

London, May 26.—The principal ceremony in connection with the observance of "Empire Day," which is to-day was the centenary of Queen Victoria's birth, was the musical service at Westminster Abbey for the officers and men of the Overseas naval and military forces who fall in the war, and acknowledging for the victorious conclusion of the war.

His Majesty, in the uniform of a field Marshal, Queen Mary, Queen Alexandra, the Prince of Wales, and Duke of Connaught and other até. One of the most distinguished naval and military persons was the Premier, the Rt. Hon. Mr. V. Ramsey, the Rt. Hon. Sir W. H. Burrows, the Rt. Hon. Sir J. N. Curlin, and other Overseas representatives and members of the military contingent.

The Queen's Hat was in attendance.

PHILOSOPHER'S ASHES RETURN TO TOKYO

The ashes of the eminent philosopher, Dr. Enryo Doi, who died a few days ago in Mandanchi were brought back to Tokyo last night.

The photograph shows his widow and their children receiving the ashes at the Central station.

400 GALLONS OIL OVERFLOW DAILY

At Derbyshire Oil Fields—Drilling Continues At Hardstoft

Kokumai Diblock

London, June 10.—The oil which was recently struck at Bristoist in Derbyshire, is overflowing at the rate of 200 gallons daily from a depth of 897 feet. Drilling continues.

BRITAIN TO OPE OESL IS

According to Anglo-Ec Agreement As Plan for Financial A.

Rokumi Direct

Stockholm, June 7.—A from Reval states that a Russian agreement is concluded under which troops will occupy the island as a guarantee for financial assistance to Fifty British warships stationed off Hamburg, Hanse, and Naval.

TELEGRAPH STRIKES

A telegram from New York "American" says the telegraph strike is rapidly in intensity, and there is of it spreading still more.

The new laws in New York are to take effect on the 20th.

HOME OUTRAGES IN CITIES

London, June 5.—There are extraordinary series of electric bomb explosions United States, mostly at offices of public officials, those who have been active in anti-alias. These have caused damage, but the whole has been confined to the officials.

The officials attacked the town General Palmer in I; President United States District Court for Pittsburgh; Ohio Judges New York; Judge Bankruptcy; Congressmen of Newtonville, Mass; Chief Inspector of Inman.

The police are now guarding the residence of the Government officials.

The Archbishop's Stirring Address

The Archbishop of Canterbury, in his address, dwelt on the war assistance offered by the communications and the inaction of the Fatherhood. He did that thousands of thousands of men, who, in the springtime of war, must not stand and hope for the coming seasons. The fallible plan is to be kept in mind of the world, and in view of it, the Archbishop stated his own view: that the world might be better off and better armed against national wrongs. The Archbishop stated his own view: that the world might be better off and better armed against national wrongs.

1. It is hardly to be expected that even the educated portion of the Japanese nation will for some generation take keen interest in the more abstruse and philosophic speculations of the West. Neither their past history nor their prevailing tastes show any tendency to idealism. They are lovers of the practical and the real: neither the fancies of Goethe nor the reveries of Hegel are to their liking. Our poetry and our philosophy and the mind that appreciates them are alike the result of a network of subtle influences to which the Japanese are comparative strangers.

It is maintained by some, and we think justly, that the lack of idealism in the Japanese mind renders the life of even the most cultivated a mechanical, humdrum affair when compared with that of Westerns. The Japanese cannot understand why our controversialists should wax so fervent over psychological, ethical, religious, and philosophical questions, failing to perceive that this fervency is the result of the intense interest taken in such subjects. The charms that the cultured Western Mind finds in the world of fancy and romance, in questions themselves irrespective of their practical bearings, is for the most part unintelligible to the Japanese.

With a view of doing something towards remedying this defect, the Japanese Philosophical Society (*Nihon Tetsugakku Kai*) was founded about four years ago. The Society seems to have met with as fair an amount of success as Societies of the kind usually do in this country. No published record of its early transactions exists. For several years it contented itself with holding monthly meetings at which papers were read or addresses given, followed by a certain amount of discussion. The first of its monthly *Journal of Transactions* was published in February, 1887. It contains a list of members, a general statement of the objects of the society, the rules, and several interesting papers. The members at that time numbered seventy. Mr. Kato Hiroyuki was, and still is, the President of the society, and Mr. Toyama its Vice-President.
conspicuous in the list of members given in the first volume of Transactions stand the names of such well-known and experienced men as: – Hara Tanzan, Kanō Jigoro, Kitabatake Dōryū, Mori Arinori, Nakamura Masanao, Nishimura Shigeki, Shimada Jurei, Shimaji Mokurai and Torio Koyata. These have all spent many years in the study of philosophy. Among the younger members, Ariga Nagao, Chito Seishin, Inoue Tetsujiro, Inoue Enryo, Hitaka Shinjitsu, and Kozaki Kōdō enjoy a high reputation for scholarship. [...] (p. 541-542)

Principal Inouye Enryo, of the School of Philosophy in Hongo, writes in Hoko (Nichiren Buddhist) on “Revolution in Buddhism.” Japanese historians have paid but little attention to religious history, but as a matter of fact many of the great political and social changes have been more or less united with movements of religious thought. It is not unnatural, therefore, to expect that, at such a time of social upheaval as the last 30 years have seen, there should be also a decided disturbance of religious ideas. This is why thoughtful men belief in the need of a reconstruction such as the New Buddhism is endeavouring to effect. (p. 676)

In Dampo are found some “Hints to Thoughtless Religious Revolutionists,” which are apparently intended for Dr. Inouye Enryo and his fellow-thinkers. It is admitted that Buddhism is just now at an ebb of influence; but the desirability of immediate reconstruction is denied. Time must show whether the conditions of religious life really demand it. Washington and Socrates succeeded because they came when the time was ripe. Let us not rash in overturning the traditions of the past. (p. 676)

The bitterness of Buddhism in the conflict with Christianity is a quality in the current discussion of which we have made mention. But this is the outcome of personal feelings naturally engendered under the circumstances. It is not inherent in Buddhism itself. A quality of a reverse nature, and one of which frequent evidence appears in the literature of the month, is a catholicity, an adaptiveness, a rationalistic readiness to find good wherever it exists, which is equally prominent and seems permanently inherent in the doctrine of that cult. We see one aspect of it in the frequency with which Buddhist writers of intelligence quote Jesus, Socrates, and other names as authorities for this or that sentiment or as examples of a given virtue. Buddhism seems to have nothing against Christ the Teacher. Another aspect of it is the constant absorption of doctrines having a foreign source. Not to go out of Japan or back in its history, assimilation of the Shinto Kami witnesses this facility. That Dr. Inouye Enryo should think it possible to regenerate Buddhism from within, and to develop a modern philosophical religion which shall be as good as, if not superior to, Western philosophies, could hardly happen if the Western philosophy were not at hand, not consciously to imitate, but at least to profit by. In the social and practical aspects still other instances occur. The prize scheme of propagandism, noticed last month, was palpably framed on Western teachings. As we also saw, the finger of approval was pointed at the work of the Christians in the relief of the earthquake sufferers, and advice was given to the believers to do likewise. […] (p. 182)


In Japan, where smoothness of social life takes its place as one of the supreme virtues, it needs more than the ordinary courage to declare oneself dissatisfied with existing ideals and to assume the part of a disturber of peace by aggressively opposing
established institutions. It is for this reason that Dr. Inouye Enryo and My. Nakanishi Goro seem to have won their places as the leaders of the New Buddhism movement. Thousands think with them and are ready to follow, and there are perhaps others whose doctrinal views and intellectual attitude would harmonize as well or better with the needs of the time. But they have not have the courage to come out and raise the standard of reform; and in such times the courageous man easily comes to take the post of danger and responsibility. [...] (p. 450)


In the Dento (Shingon Buddhist), Dr. Inouye Enryo, writing on the “Future Religion of Japan,” begins by referring to the reaction against foreign civilization and pleads for a middle course. We do not become cows by eating beef; nor is there any reason why we should not assimilate whatever good we can obtain from abroad. Dr. Inouye hastily review the Meiji era, and maps out the past and future as follows: Meiji 1-10, the destruction of religion; politics and materialism dominant; Meiji 11-20, Christianity in favour; Buddhism neglected; Meiji 21-30, Reaction in favour of Buddhism; a negative era; Meiji 31-40, Positive era of Buddhism, the New displacing the Old; Meiji 41-50, Final acceptance of Reformed Buddhism as the religion of Japan. (p. 447)


In the Dento (Shingon sect), Principal Inouye Enryo writes perfunctorily under the title, “Hope for the Shingon Sect.” He eulogies the Saint Kobo, its founder, and rather awkwardly asks in conclusion why the sect does not produce another Kobo. (p. 583)

Moderation and strictly constructive argument seem to be the order of the day in current religious literature. Doubtless the elements of antagonism are only latent; but we certainly find little indication of the ferment stirred up by leaders like Inoue Enryō and Kanamori. [...] (p. 741)


The *Shukyo* (Uniterian) offers two well-known names on its list, those of Principal Inouye Enryō and of Mr. Ko Yeizo. The former takes as a subject, “Is there a Materialist Religion?” All true religions teach the immortality of the soul. But we find a competing set of doctrines known as Materialism. It denies, however, that the soul is immortal. To this we cannot accord in the name of religion. No one doubts that in a certain sense Materialism has rendered great services to religion, namely, by stimulating true religion to greater efforts, by leading an attack which could be repelled only by great exertions. But none the less is it true that Materialism is to-day the enemy; and the only great enemy of religion. Christianity and Buddhism have alike to meet and defeat this powerful foe.


[...] Den “Neuen Buddhismus” vertreten vornehmlich INOUYE ENRYŌ (Graduierter der Universität und Director der von im gegründeten *Tetsugaku-kuwai* [sic] [philosophische Akademie]), NAKANISHI GYŪRŌ (Redactuer der “Keiseihakugi”)

"Philosopher’s Ashes Return to Tokyo" 11 (228)


Das Fundamentalprincip der buddhistischen Sittenlehre ist nach ihm das Streben nach Vereinigung mit dem Absoluten. Dieses Absolute (Shinnyō, das absolut Wahre) ist ihm ein absolutes, einheitliches Princip, das allem Wechsel und Werden der Erscheinungen als gemeinschaftliches Substrat zu Grunde liegt. Wir treten vielleicht INOUYE nicht zu nahe, wenn wir es als Weltseele bezeichnen, obwohl er diesen Ausdruck nicht braucht. Im Gegensatz zu dem beständigen Sein dieses Grundes ist das Sein der in ewigem Wechsel entstehenden, werdenden und vorgehenden Dinge ein unreales, sozusagen zwischen Sein und Nichtsein oscillierendes. Diese Metaphysik, die an die Lehre der Eleaten, an neuplatonische Speculationen, an Spinoza und andere pantheistische Systeme erinnert, ist nicht die des ursprünglichen Buddhismus. Letzterer hat überhaupt keine eigentliche Metaphysik. Die Frage nach den letzten Gründen der Dinge lehnt er ab; er kennt nur die ewige Verflechtung von Ursache und Wirkung, das unablässige Werden und Wechseln der Dinge, aber keinen absoluten Grund. [...] Mehrfach aber hat der Buddhismus im Laufe der Zeit wieder eine pantheistische Färbung angenommen. Auf dem Boden des Brahmanismus erwachsen, hat er verschiedentlich sich wieder
den pantheistischen Ideenkreisen des letzteren angenähert. [...] 

In Japan haben die Kegon und die Tendaisecte eine pantheistische Metaphysik ausgebildet, indem ihnen zufolge das Būta-tathā, das Absolute, als der gemeinschaftliche Grund von Materie und Denken allem Dasein inhäriert, überall thätig, Wesen, Kraft und Form zugleich ist. (Fn. Vgl. R. Fujishima, le Bouddhism japonais p. XVIII–XXIV. 62f. u. 78f.) Mit ihnen stimmte Inouye Enryō in der Annahme eines absoluten Princips als letzten umfassenden Grundes aller überein. 

Nun ist aber die Erlangung des Shinnyo auf diesem Wege nur für geistig besonders starke und befähigte Naturen möglich; für den Durchschnittsmenschen ist dieser Weg (INOUYE ENSYÖ bezeichnet ihn als subjective Methode) zu schwer. INOUYE benutzt daher die im ganzen Buddhismus übliche Einteilung des Heilsweges in jiriki und tariki, d. i. den beschwerlichen Weg, auf dem man durch eigene Kraft, und den leichteren, auf dem man durch fremde (Buddha’s) Kraft das Heil erlangt, um seinen oben beschriebenen esoterischen noch einen exoterischen, populären Buddhismus, den er die objective Methode nennt, hinzuzufügen. Er ist für alle diejenigen bestimmt, denen die subjective Methode zu schwer ist. Diese mögen, statt aus sich selbst ein Idealbild menschlicher Vollkommenheit zu schaffen, den historischen Buddha, der die sichtbare Verkörperung vollkommenster Tugend ist, sich zum Vorbild nehmen und darnach handeln. In den heiligen Schriften hat Buddha ausdrücklich gesagt, wie man handeln soll. Der historische Buddha aber ist identisch mit dem absoluten Buddha, ist seine Objectivation im Reiche der Erscheinungen. Wer ihm vertraut, an ihn glaubt und ihn sich zum Vorbild nimmt, wird auch die Seligkeit des Shinnyo erlangen. Das Nembutsu thut es also schliesslich auch. – Es braucht kaum bemerkt zu werden, dass diese populäre Form von INOUYE ENSYÖ’S Buddhismus sich an die Lehren der Jōdo- und Shinsecte anlehnt. (Fn. Nachträglich sei noch bemerkt, dass I. E. kürzlich in einem Artikel im Dentō (Shingonsecte) die Notwendigkeit der Reform im Buddhismus auf’s neue betont und den baldigen Sieg des Buddh. über das Christentum in Aussicht gestellt hat. (Japan Weekly Mail XVII p. 446)) [...]

Es kann nicht meine Absicht sein, hier eine Kritik der Lehren der Reformbuddhisten zu geben. Ebensowenig beabsichtigte ich, in eine Erörterung über die Frage, wie weit die Ansichten INOUYE ENSYÖ’S und NAKANISHI GYÜRÖ’S noch dem Buddhismus entsprechen, einzutreten. Mir will aber scheinen, als sei diesen Bestrebungen, wie geringes Verständnis für das eigentliche Wesen des alten
Buddhismus ihre Wortführer auch vielleicht bekunden mögen, eine innere Berechtigung nicht abzusprechen, und als sei der Reformbuddhismus eine Macht, mit der man früher oder später, mit der namentlich das Christentum wird rechnen müssen. Auch dies, glaube ich, lässt sich sagen, dass, wenn der Buddhismus überhaupt noch eine Zukunft hat – und ich bin der Meinung, dass er sie hat –, sie in der pantheisitschen Richtung, die INOUYE Enryō und NAKANISHI Gyūro eingeschlagen haben, zu suchen ist. Das Verdienst, dies richtig – ich möchte fast sagen, instinctiv – herausgefühlt zu haben, kann man ihnen jedenfalls nicht abstreiten. [...] (p. 448- 452)

To the Editor of the “Japan Mail.”
Sir, – It is a common boast among men of science or among doctors of law and philosophy that they stand on facts and accept not theory without its demonstration, or make no assertions of principle without proofs. I believe “Doctor” Inouye, now famous for his attack on Christianity, is considered “an advanced scholar and enlightened philosopher.” In one of his articles on Christianity and Japanese patriotism, in speaking of the unstability of Christianity he made this assertion: “Roman Catholicism gave way to Protestantism, Protestantism to Unitarianism.” This expression shows the depth of “Doctor” Inouye’s research and information, and to one really acquainted with the facts, this philosopher’s sage assertions afford ground for laughter. Perhaps the Doctor would like to have some reliable information on the changeableness and decline of Christianity, as he pleased to term it.

The latest and most reliable statistics give 205,000,000 adherents to Roman Catholicism, including all babies born in Catholic families, of course; and 150,000,000 believers in Protestantism. The last United States census furnishes the following facts concerning Unitarianism in that country: Organizations 421, Church
edifices 424, communicants or members 67,749. Of these, 34,610 are in Massachusetts alone, and while Massachusetts is a fine old state it lacks a good deal from being the biggest part of America. Some Unitarians from there have been able to shoot big guns and make a big fuss in Japan, even to the upsetting of philosophic minds like Dr. Inouye's. But many of the big guns shot these days are loaded with blank cartridge — there is no lead.

How would 67,749 Unitarians show up in a procession of 4,980,240 Methodists; 4,292,291 Baptists; 1,229,012 Presbyterians, 1,086,048 Lutherans, 491,985 Congregationalists; and 480,176 Episcopalians? These figures are taken from the U.S. census for 1890. I suspect that if philosophers and men of science were to analyse their own minds as often as they do theories, they would hesitate before giving to the public some of their opinions. I am not a philosopher, but a lover of facts, and hope Doctor Inouye will pardon me if I suggest that he peruse the above figures before he asserts again Unitarianism is swallowing up Protestantism.

Very truly,

WILL PATTILLO.

May 11th, 1893. (p. 596)


The conviction seems to be growing that the Columbian Exhibition at Chicago will furnish an unique opportunity to all religions for the display of their ideas and methods. [...] Among Buddhists the active preparation, noted last month, for representation at Chicago still continues. No result seems to have followed the appeal to the Buddhist Union to secure official representatives, but several individuals are going on their own responsibility, and will be supported by at least the moral approval of the various sects. The Shinshu sects sends, in this manner, two priests and four influential laymen, and the Tendai, Shingon, and Rinzai sects each send
one priest. *Bukkyo*, in giving this information, adds that it is stated in the official circular of the Congress that Messrs. Naijo [sic] Bunyu, Shimaji Mokurai, and Inouye Enryo are to represent Japanese Buddhism at Chicago; but of this *Bukkyo* knows nothing. The same paper states that Shinto will be represented by Shibata Reizo, and that Messrs. Yokoi, Hiraiwa, Honda, Ibuka, Kozaka, and Ebina will go in the interest of Japanese Christianity. [...] (p. 650)


In the *Hansei Zasshi*, for instance, we read that Buddhism has not made good use of the opportunities it has had since Imperial Restoration. Faith among its guardians must be weak, for literature is the photograph of thought, and during *Meiji* Buddhistic literature has not shown greatness of sincerity. Scholarship among the priests is poor – It is neither critical nor scientific. Its effect is so far inconsiderable. Once Buddhists knew the value of good literature, but their knowledge is forgotten. There are some encouraging signs, however, appearing now. Such men as Ouchi Seiran, Nakanishi Gyuro, Sasaki Kiosuke, Suge Ryoho, Inouye Enrio, Higashi Kwanyichi, Mayeda Keio, among the elders, and Takada Doken, Furukawa Isamu, Mori Naoki, Kikushi Kenjo, Sugimura Hirotaro, and others give promise of much better things than the faith has had for a long time. If these men should unite and establish a magazine great things might be accomplished. (p. 658)


Enryo Inouye is perhaps the most typical exponent of the reform movement in Buddhism. He is one of the most enthusiastic champions on Buddhism, which he
believes himself able to preserve to Japan, as well on account of its intrinsic value, which, in his opinion, far exceeds that of Christianity, as on account of political considerations. But in order that this may be done, traditional Buddhism must be reformed and reconstructed into a system answering the requirements of modern science. This is possible, because Buddhism, by virtue of its philosophical contents, accords with the results of modern science and philosophy better than any other theory of the world. Inouye believes that this philosophically regenerated form of Buddhism will become the future view of the world for the Japanese, and the religion of the country, if not of the world, and moreover, put a stop to the spread of Christianity, which he so greatly hates. To perfect and to spread this form of Buddhism he regards as his life work, in the prosecution of which he is indefatigably active and enters the lists with both tongue and pen. For this express purpose he has created a Buddhist philosophical academy (Tetsugakukwan), of which he is the director. His philosophy he has set forth in a series of writings, of which the most important is his large work on Buddhism Bukkyō-kwatsuron ("Essay on the Revival of Buddhism") 1887-1891, up to which latter date two volumes have appeared. Besides this work, are to be mentioned also the Tetsugaku Yōryō ("Kernel of Philosophy") in two volumes, 1887, and an exposition of the philosophy of the Shin sect (Shinshū Tetsugaku). Of a speculative turn of mind, and having, through his university studies – he is a graduate of the Imperial University – become acquainted with European philosophy, he makes use of its ideas in order thereby to transform Buddhism into an idealistic pantheism. At the same time he takes pains to make his Buddhism palatable to the unlearned. As is quite natural in view of his work, Enryō Inouye belongs to no particular Buddhist sect. His Buddhism is eclectic. Besides elements which accord with the teachings of the Kegon and Tendai sects, or remind one of the Zen sect, it includes also such as correspond to the doctrines of the Jōdo and Shin sects; and, in addition, ideas akin to Brahmanical and, finally, to European
According to Inouye, the fundamental principle of Buddhist ethical teaching is striving after union with the absolute. This absolute (Shinnyo, the absolutely true,) he regards as an absolute, unique principle which lies as a common substratum at the basis of all beginning and change of phenomena. Perhaps we do not misrepresent Inouye, if we designate it as the world-soul, although he does not use this expression. In distinction from the real existence of things in eternal flux, originating, growing and passing away, is unreal, oscillating, as it were, between existence and non-existence. This metaphysics, which accords with the teaching of the Eleatics, Neo-Platonic speculations, Spincozism and other pantheistic systems, is not that of primitive Buddhism, which generally speaking has no metaphysics properly so called. The question as to the ultimate ground of things it evades; it knows only the eternal connection between cause and effect, the ceaseless beginning and change of things, but no absolute ground. [...] But in the course of time Buddhism has again and again acquired a pantheistic coloring. Reared on the soil of Brahmanism, it in various ways has ultimately approximated to the latter's range of ideas.[...]

In Japan the Kegon and Tendai sects have elaborated a pantheistic metaphysics, in so far as, according to their views, the Bûta-tathâtâ, or the absolute, inherent in all that exists as the common ground of matter and thought, and everywhere active, is at one and the same time essence and energy and form. (Fn. Compare R. Fujishima, “Le Bouddhisme Japonais,” pp. xviii-xxiv, 62 and 78.) Enryô Inouye agrees with them in the acceptance of an absolute principle as ultimate, comprehensive ground of all things.

Now the absolute is also at the same time our inmost being, the germ of our nature. But, just as the light of the moon is obscured by clouds, so our real, true being is veiled under illusions, ignorance and passions, which are the results of our finite, imperfect existence. This true germ of his being, which is one with the
absolute, it is the duty and destiny of man to develop, in order that he may thus become fully united with the absolute. We attain to this union through complete understanding of our real being, since in our real being, when fully understood, we perceive the being of the absolute, and the identity of both. As this perception itself arises out of the inmost depths of our being (the “conscience”) and shows us an ideal of human conduct (Buddha), so also in him who is pervaded by this knowledge, it works out a regeneration of his whole being, perfect conduct and complete union with the absolute. This knowledge of oneself, of which Inouye here speaks, naturally is not of a rational, scientific or psychological character, but rather intuitive vision, transcending all perception through contemplation. The teaching of the Zen sect is similar to this, and we find these ideas recurring in Neo-Platonic speculation, in the mysticism of the Middle Ages and mutatis mutandis also in the “intellectual intuition” of modern German speculation.

The attainment of Shinnyo, however, in this way is possible only for those who are intellectually of a strong and capable nature. For the ordinary run of men this way, which Inouye designates as the subjective method, is too difficult. Inouye, therefore, divides the way of salvation, as is usually in all Buddhism, into jiriki, the difficult way, by which man attains salvation by his own strength, and tariki, the easier way, by which man is saved by another’s (Buddha’s) power. This distinction he makes in order to supplement his esoteric Buddhism above described by the addition of an exoteric, more popular form, which he calls the objective method. The latter is intended for all those for whom the subjective method is too difficult. Such, instead of creating an ideal of human perfection out of the depths of their own nature, may take as their model the historical Buddha, who is the visible embodiment of absolutely perfect virtue, and act accordingly. In the sacred scriptures Buddha has expressly told men how they are to act. But the historical Buddha is identical with the absolute Buddha. The former is the latter objectized in the region of phenomena.
He who confides in him, and makes him his example will also attain the felicity of Shinryō. So also nembutsu [repeating the prayer Nama [sic] amida butsu] finally accomplishes the same end. – It is hardly necessary to remark that this popular form of Enryō Inouye’s Buddhism inclines to the doctrines of the Jōdo and Shin sects. (Fn. By way of addition I would remark that recently Enryō Inouye in an article in the Dentō (Shingon sect) has again emphasized the necessity of a reform in Buddhism, and held out the prospect of a speedy triumph of Buddhism over Christianity. (“Japan Weekly Mail.” xvii., p. 446.) […]

It is not my purpose here to give a criticism of the doctrines of the reformed Buddhists. Just as little do I propose to enter upon a discussion of the question how far the views of Enryō Inouye and Gyūrō Nakanishi still accord with Buddhism. But it seems to me as if it were impossible to deny that these efforts are intrinsically justifiable, however little understanding of the real nature of old Buddhism their promoters may betray, and as if reformed Buddhism were a power with which sooner or later Christianity more especially will have to reckon. This also may be said, I believe, that, if Buddhism still has any future at all – and I am of the opinion that it has – it must be looked for in the pantheistic turn which Enryō Inouye and Gyūrō Nakanishi have given it. At any rate the credit of having rightly – I might almost say instinctively – traced this out cannot be wrested from them. (February 1894, vol. 1, no. 3, p. 153-157)


In the Dentō Mr. Juko Sugiura complains that Buddhist schools are now paying too much attention to science and show too little interest in religion. Let the university care for science; the religious schools should make religious meditation and discipline their principal object. The present condition of the priesthood is disgraceful. Priest
are priests only in name. Form ordinary people they differ only by having shaven heads and peculiar robes. The first duty of Buddhist leaders to-day is to deliver the priests and priest students from their degradation. Mr. Inouye Enrio is now studying peculiar phenomena. Mr. Takahashi Goro says that for scholarship this investigation is good, but for religion especially, where a study of prayer is involved, it is suicidal. [


Turning to the current Buddhist press we enter an intellectual atmosphere wholly different from that which has been hitherto around us. For example, in the Tensoku Mr. Inouye Enrio would compel the attention of government and people to the following radical proposition for the religious improvement of Japan. Social welfare, he says, it is generally agreed, depends upon religious progress. But how shall religious progress in this country now be secured? At present it is wholly neglected. Let the knowledge and virtue of the priests be advanced, he answers. Our priests are inferior now in these excellences to the common people. But who shall do this needed work. The priests themselves are powerless; the temples are too poor to educate them. People generally will not undertake the work. Other interests than those of religion engage them. The Government must be depended upon to come to our aid. But in doing this will not the object of the separation of Church and State be defeated, and may not political disturbances thereby be generated which will affect our foreign relations? Not so, if the Government does not interfere with matter of belief, but seeks to develop only that side of religion which assures the maintenance of social order. Our proposition is that the government establish a theological department in the Imperial University. The university should have such a department. All European institutions of the kind have theological seminaries. In such a
department our national religions, Buddhism and Shintoism, should be taught and not Christianity. As in the German States, for example, where Roman Catholics are in the majority, there are Catholic departments in the Universities, and vice versa in those States where the Protestants prevail, so, in Japan where Buddhists and Shintoists are in the majority, it can not be out of place to provide only for Buddhists and Shintoists in our university theological course. Or, let one university be established by uniting in it all the Buddhist sects and place this institution under government superintendence. Or, let temples be given only to those students who have obtained certificates from public or private schools recognized by the government, or from examining commissions appointed by the Government. This question will certainly become a parliamentary matter in the near future. At present we call to it the attention of Government and the people. (p. 699)


INOUE ENRYO, who was graduated in philosophy form the Imperial University, and subsequently travelled through America and Europe is now one of the foremost thinkers among the Buddhists of Japan. He recently delivered a long and interesting address on the subject of the reform of religions in this country, the gist of which is as follows: – Among the many methods by which the reform of the religions of Japan may be effected, the intellectual improvement of the priests themselves may be said to hold the foremost place. In order to be able to lead and instruct the masses, as priests are required to do, they must themselves be in knowledge and morals far above the average, and it is just in these two points that the Japanese priests of to-day are essentially deficient. This is, however, one of those theories that may be readily enunciated but are most difficult to put into practice. The lecturer suggested that in this respect Government aid should be solicited, this being probably
the only feasible and efficacious method. Were the coöperation of the Government secured, the programme he proposed might be carried out in three ways, either (1) by establishing a special theological course in the Imperial University, or (2) by the founding of a Union College through the joint exertions of the various Buddhist sects, the college itself to be under the immediate supervision of the Educational Department; or (3) by granting the post of Chief Priest of a temple only to graduates of a certain school or certain schools determined by the Government or to those who successfully pass an examination in certain required standards. If law, medicine, etc. are necessitous to the welfare of the country and these subjects are given special courses at the Imperial University, then there is no reason why religion, which has such vital connection with the manners, customs and public peace of a country, should not be accorded the same treatment. This argument was supported with illustrations taken from western precedents. The objection might be raised, continued Mr. Inouye, that, as Japan has no state religion and there is no one creed publicly acknowledged by the Government, there would be some difficulty in the choice of religions and there is no one creed publicly acknowledged by the Government, there would be some difficulty in the choice of religions to be specially studied in the University. While nothing can with certainty be predicted concerning the future, as matters now stand the only creeds to be included in the University course are Buddhism and Shintōism: and that correctness of this view is practically acknowledged by the government, is proved by the existence of a Bureau for the Control of Temples and Shrines in the Home Department. Christianity is tolerated only; it has yet to receive public acknowledgement. Viewed from the standpoint of expediency, the same argument again holds true, for Buddhist and Shintō believers far out-number those who profess the Christian faith. But should the establishment of a special University course fail to be accomplished, recourse should be had to the second alternative, which, by careful management might achieve the same result.
The lack of funds is the only difficulty in the way of this project; but even here there is no need to despair, for the Higashi Hongwanji has frequently succeeded in raising, in the space of one year, sums ranging from one-half to a round million yen. The third and last method is similar to that already adopted by the government in licensing medical practitioners and school-teachers. Mr. Inouye concluded by saying that he was convinced that this question of religions would, in the course of a few years, come up before the Imperial Diet, and then be settled satisfactorily; still a good scheme is all the better for prompt realization and he could therefore not refrain from calling the immediate attention of both government and people to these views. – *The Japan Daily Mail.* (p. 342-343)


[...] I do not think the Japanese without individuality; but their individuality is less superficially apparent, and reveals itself much less quickly, than that of Western people. I am also convinced that much of what we call “personality” and “force of character” in the West represents only the survival and recognition of primitive aggressive tendencies, more or less disguised by culture. What Mr. Spencer calls the highest individuation surely does not include extraordinary development of powers adapted to merely aggressive ends; and yet it is rather through these than through any others that Western individuality most commonly and readily manifests itself. Now there is, as yet, a remarkable scarcity in Japan, of domineering, brutal, aggressive, or morbid individuality. What does impress one as an apparent weakness in Japanese intellectual circles is the comparative absence of spontaneity, creative thought, original perceptivity of the highest order. Perhaps this seeming deficiency is racial: the peoples of the Far East seem to have been throughout their history receptive rather than creative. At all events I cannot believe Buddhism – originally
the faith of an Aryan race – can be proven responsible. The total exclusion of Buddhist influence from public education would not seem to have been stimulating; for the masters of the old Buddhist philosophy still show a far higher capacity for thinking in relations than that of the average graduate of the Imperial University. Indeed, I am inclined to believe that an intellectual revival of Buddhism – a harmonising of its loftier truths with the best and broadest teachings of modern science – would have the most important results for Japan. A native scholar, Mr. Inouye Enryo, has actually founded at Tōkyō with this noble object in view, a college of philosophy which seems likely, at the present writing, to become an influential institution. (vol. II., p. 682-3, fn)

The Shimeiyoka complains of the lack of literary activity among the Buddhists. It says that many great subjects call for investigation, but there are few who seem to give satisfactory attention to the task. Mr. Enryo Inouye has studied Buddhism in the light of Western philosophy, and hast written some books; but they are incomplete and call for further study. Mr. Sensei Murakami has made scholarly achievements in the history of Buddhism; but he is like a torch-light in a vast plain. Mr. Nanjo is a good Sanscrit scholar; but we know of nothing that he has accomplished. Professor Tetsujiro Inouye is studying Buddhism; but thus far we have heard little about the results of his labor. Our country is known as a Buddhist country, and yet these four represent the best that we have of Buddhist scholarship. (p. 246)

A Buddhist Lecture Meeting was held in the Machigaisho, Yokohama, on Sunday.
The proceeding commenced at twelve o'clock (noon) and more than 800 persons were then in attendance, among them being some English gentlemen. Six lecturers delivered addresses, three being of the priesthood, the others laymen. Dr. Inouye Yenyro, a graduate of an Oxford College, delivered a short address on the subject of Buddhism in its relation to Philosophy. His speech was very erudite and evoked considerate applause. (p. 652)


On the 15th inst. was issued the first number of the 送展 *Sendan*, a new Buddhist organ. If the first number is an indication of the standard of excellence to be reached by the *Sendan*, it will hardly be ranked as a first class Buddhist magazine. The new publication objects to playing the rôle of a sectarian organ; it aspires to be the mouth-piece of thoughtful Buddhists of all sects, and intends to discuss a number of out-of-the-way subjects connected to religion. The first number has articles entitled, “A word to Students of the doctrines of Zen Sect.” “Foundlings”; “On Indian Names,” by Dr. Inouye Yenryō; “A standard to be followed in the Choice of a Religion.” Also the report of a lecture by Dr. Motora Yūjirō on “Loyalty and Filial Piety and the Ethics of Pleasure.” (p. 512)


Certainly some of our readers have already got notice that Rev. E. Inouye (井上圓了), *Bungakushi*, president of the *Tetsugaku Kwan*, had conferred upon him last summer the degree of *Bungakuhakushi* on the merits of his essay entitled the *Bukkyō Tetsugaku Keitō Ron* (佛教哲學系統論, Philosophical System of Buddhism). This being the first instance in the department of literature that any *hakushi* has got that
degree in this manner, a great distinction was attached to that thesis, for the appearance of which we have been anxiously waiting. Recently a part of the essay was published under the title of Gedō Tetsugaku (外道哲學, Heterodox Philosophical Schools), in the introductory remarks of which, the Revered gentleman defines the meaning of the term Buddhism used in this work as follows:

“The Buddhism treated of this book is neither the Chinese nor the Indian, but on the other hand Japanese Buddhism, which means the Buddhistic doctrines now prevailing in our country, and embodying in it some of both Chinese and Indian elements. The only reason for this complete intermixture is this, that while the seeds of our present Buddhism came from India, the fertilizing elements were Chinese and Japanese. After having classified and arranged all the principles of Sūtras, commentaries and essays ever published in the three Oriental countries and now extant in this Island, I have found out a philosophical system running through all those volumes.”

He goes on in another part:

“If one wishes to learn the true state of Buddhism, it is necessary first to compare two forms of Buddhism: one handed down in the Occident and the other in the Orient. And for us Japanese this comparative study should be commended with systematizing of Japanese Buddhism, which I have taken up in this present work.”

By the above remarks we are shown at once why the author treats of those Buddhistic works printed only in the Far East. It is also stated elsewhere in the book, that the whole work of the hakushi consists of fifteen parts. The Gedō Tetsugaku already published is its first part; yet even that is a large volume of seven chapters, 25 sections and 586 pages. It describes very minutely the systems of all Indian philosophical schools, containing moreover a large mass of fragmentary information of geography history, industry, customs, &c. of India, found here and there in the
many Buddhistic books. Despite the one-sidedness of which it has been accused, the book will prove a *vade mecum* to every scholar of religious philosophy, and we must with ever increasing impatience look forward to an early publication of the remaining parts.


In an address delivered to the students of the Tōkyō Shinshū Middle School, a report of which is published in the *Tōyōtetsugaku*, Dr. Inouye Yenryō draws a comparison between religion in Japan and religion in Europe in the following manner: – A few years ago, when I visited Europe and America, I was very much surprised by the differences between the feelings of Europeans in reference to religion and those of the crowds who frequent our Japanese temples. I went to Canterbury, in England, and knowing that the great Cathedral there was of world-wide fame, expected to see its aisles crowded with worshippers and the doors of the building besieged by people anxious to enter, but to my astonishment the building contained only a few solitary worshippers. (Fn. If Dr. Inouye visited the cathedral on an ordinary week day, this might well be the case. He does not tell us whether he went on a Sunday or not.) I afterwards visited Rome and went to St. Peter's only to find a slight improvement on Canterbury, as regards attendance at this great shrine. The question which suggested itself to me was, how are these places kept up? In Japan the coffers of the various religious bodies are replenished by the contributions of those who visit the temples, and it is a case of many worshippers much money. [sic] Is it otherwise in Europe? After inquiry I reached the following conclusion. In Japan religion is regarded by a very large class of people as essential to worldly success and as a preventative against calamities of various kinds. Men and women go to the temples to pray against sickness, earthquakes, and other visitations by which they feel they may be
overwhelmed at any moment. The gods or divinities to whom they pray are supposed to be located in the temples and capable of being approached there only. With foreigners it is different. They believe that God is everywhere and that they may pray to Him wherever and whenever the spirit of devotion prompts them. To them the Universe is God's temple. But it would be wrong to infer that because they do not continually frequent their churches they backward subscribing towards the latter's support. The contrary is the case. Money is forthcoming, as the magnificent order in which the great sacred edifices of Europe are kept abundantly testifies. It is important to observe that one reason for the readiness with which Occidentals subscribe money for religious purposes is the fact that ecclesiastical accounts, like all other public accounts, are in the West open to inspection. The persons who receive the money are bound to show the subscribers how it was spent. In Japan the case is different. Few people know what becomes of the money entrusted to priests. The methods of collecting money adopted by the priests are in the main two – flattery of the rich and working on the feelings of the middle classes and the poor by the erection of grand temples, by services, house visitation and the like. The worshippers in no sense feel themselves responsible for the keeping up of a temple as Occidentals do with their churches. Their contributions depend largely on the amount of pressure brought to bear on them by the priests. Once having got the money, priests use it pretty much as they please, and by their misappropriation of money entrusted to them cause no end of trouble and strife. In all these matters I am an advocate of reform. In fact, unless Buddhists change their tactics, it is impossible for them to retain their hold on the masses. There is not doubt that the prevailing tendency of the age is towards Western methods and modes of life. The day has past for loitering about in each others houses, smoking tobacco and talking at leisure. The day has past for spending three months, of the year over pilgrimage to the various shrines of the country. We live in an age of work and bustle. The wages even of women have doubled themselves
within the last few years, showing how great is the demand for labour. Under all this pressure worshippers at temples and pilgrims will fall off, and unless priests adopt other methods of exercising an influence over men's minds and purses, ruin will stare them in the face. The sooner this fact is realised the better. (p. 586-587)


[...] Wie schon bekannt, sind pantheistische Ideen dem Japaner bekannt und ein amerikanischer Hegelianer wirkte früher an der Universität als Professor der Philosophie, so ist die Berührung der alten und neuen philosophischen Ideen leicht erklärlich. Der Buddhist E. Inouye und der Schriftsteller Y. Miyake, die seiner Zeit auf der Universität studiert haben, vertreten einen mehr oder weniger abgeschwächten Hegelianismus. E. Inouye veröffentlichte eine in dialektischer Form verfasste Broschüre (Tetsugaku Issekiwa), worin er seine Anschauungen über das Verhältnis von Geist und Materie, über Gott und endlich über die Frage, was Wahrheit ist, darlegte. Er kommt zu dem Resultate, dass es ein Etwas gibt, dessen Wesen ungeworden und unvergänglich ist, weder zu noch abnimmt und in's Unendliche verbreitet ist, aus welchem durch die ihm innewohnende Kraft unendliche Veränderungen zur Erscheinung gebracht werden. Bald ist es die in den mannichfältigsten Unterscheidungen bestehende Welt, bald ist es die unterschiedslos gewordene Einheit. Dies Werden und Wiederauflösen geschieht nach einem unverbrüchlichen Gesetz. Als Buddhist fügt E. Inouye noch hinzu: es ist der Zweck des menschlichen Lebens in diese anfangs- und endlosen Wesen zurückzukehren. [...] (p. 396-397)

The probably religious consequences of mixed residence are being discussed in the various monthly organs with increasing earnestness. [...] Dr. Inoue Enryō, writing in the *Taiyō* on the same subject, says that the functions of religions generally, and of Buddhism in particular, may be said to be three in number. (1) The encouragement of learning. (2) The spreading of religious doctrines. (3) Benevolent works. To the man of the world the first two functions will appear to be egoistic. Buddhism benefits herself by means of them. The third alone is decidedly altruistic. In order to have more money for charity, Dr. Inoue proposes that Buddhists should abolish their secular schools and allow boys to be educated in government schools. The only effective preparation for mixed residence that can be made, says Dr. Inoue, is the adoption of measure for enabling Buddhism to multiply a hundred-fold her works of charity. Mere envy of other creeds and a desire to hinder their progress are altogether unworthy motives for urging preparation upon Buddhist converts. (p. 488)


In the *Tōyōtetsugaku Zasshi*, Dr. Inouye Enryō has a good deal to say on mixed residence and the preparation to be made for it. Dr. Inouye is inclined to agree with those who think that there will be no great rush of foreigners to Japan. By the majority of Occidentals the Japanese are regarded as uncivilised, say Dr. Inouye, and hence there is no likelihood of people coming in large numbers. What we have most to fear is the arrival of an unscrupulous and immoral class of foreigners. It must not be forgotten that there are hundreds of places in the interior of the country where foreigners are quite unknown and where they are still regarded as barbarians. In out-
of-the-way places people think to-day as they did in the Tokugawa era. If, then, a bad class of Occidentals should settle in such places the anti-foreign feelings would be intensified and might lead to serious results. As regards the preparation that it is desirable to make the coming change, it should, Dr. Inouye thinks, consist principally of strengthening the moral side of Japanese business life. The attention of teachers has in the past been too much centred on family morality, and commercial integrity has been seriously neglected. If the family life of the Japanese is superior to that of Occidentals, their business life is certainly inferior.

The advice Dr. Inouye gives to his Buddhist friends is to reform their lives and adopt better methods of teaching and organisation. With the exception of the Shin and the Nichiren Sects there is a great want of union among the Buddhists. Then in the matter of doctrines the way in which they habitually lay stress on the evanescent character of this our human life produces the impression that the prevailing tone of Buddhism is pessimistic and consequently its teaching is regarded as injurious to youthful minds, as calculated to damp the natural ardour of youth and turn it aside from those enterprises and pursuits which should engage its whole attention. Buddhism has its message concerning the things of this world as well as concerning those of the next. What is needed is that more prominence should be given to the former that has hitherto been done.

We observe that the Bukkyō and the Hansei Zasshi also have articles on the same lines as that now quoted from the Tōyōtetsugaku Zasshi, specially urging the importance of "teaching on the affairs of this life and of seeking to reform existing abuses. (p. 161)


Dr. Inouye Yenryō has just published a useful little work called 破唯物論 Ha-
ibutsuron (The Destruction of Materialism). Dr. Inouye has discussed the views of leading materialistic writers like Dr. Katô and Mr. Fukuzawa. The style of the book is semi-colloquial. The Chinese characters are supplied with kana, and the language used is such as can be easily understood by persons of very ordinary education. The work is for sale at the Tetsugaku-shoin at 30 sen per copy. (p. 371)


Dr. Inouye Yenryô a short time ago read a paper before the Tôyôtetsugaku Kai on the policy to be adopted by the Japanese Government in reference to Christianity when the revised treaties come into force – a subject that is attracting a good deal of attention at the present time. Dr. Inouye agrees with My. Izawa in thinking that the settlement of this question can no longer be postponed. The article of the Constitution referring to religion will have to be interpreted in a fixed intelligible manner. In what sense are the words Kokka no An nei wo samata gesaru kagiri to be understood? To what “disturbance of the public peace” do these words refer? History records numerous instances of religious disputes that have led to violence and even bloodshed, and when this has occurred the State has had to interfere. In Western countries religions are either established or acknowledged. It would no doubt be better for Japan to have one religion only, but as this cannot be, in order to avoid trouble, the State will have to regulate the introduction of foreign forms of faith. There are domens of Christianity which require a certain amount of allegiance to foreign rulers. Roman Catholics are subject to the Pope of Rome and the Emperor of Russia is the Head of the Greek Church. In these cases religious allegiance and political allegiance cannot well be separated, and hence there is a danger that Christians belonging to these bodies may not act loyally to their own Government. There are, too, a large number of Christians who are dependent on foreign money
for support. The above forms of faith we do not think should be considered 公認教
Kōninkyō (Publicly Acknowledged Religions). Certain conditions of State recognition
should be required. There are forms of religion which, though they may not involve
their converts in undesirable foreign entanglements, be unsuited to our form of
government and national character, and hence whose propagation and success in
this country might lead to trouble at a later date. We think then that the policy of
granting full liberty for the propagation of any and every form of faith is a mistaken
policy, concludes Mr. Inoue Yenrō. (p. 592)

October 1898.
A work by Okura Shōyei, entitled Yesukyō Kwatsu-ron (活論), “Living Christianity”
has attracted a great deal of attention and is highly praised by various religious
organs. The book is for sale at Maruya’s, the Keiseisha, and other shops at 25 sen per
copy. The following is the gist of what the Shinseiki has to say on the contents of the
colume: – About 10 years ago there appeared from the pen of Dr. Inouye Enryō a
work called Bukkyō Kwatsu-ron, which caused a great deal of stir and led to much
discussion at the time. Mr. Okura’s book, though small, is full of matter that should
attract attention. […] (p. 389)

The Bukkyō, in an editorial, discusses the state of various parties among the Buddhists.
Those who are responsible for the progress of the religion may be divided into
preachers, scholars, and business agents. But these again may be divided into leaders
and followers. (Fn. The terms 先輩, Sempai and 後進, Kōshin are used here. For the
meaning of these vide Brinkley’s Dictionary. –[Writer of the Summary]) There are
certain priests who invariably keep ahead of their brethren – men of spirit and
enlightenment; nothing could induce them to be left behind in the race of life.
There are, on the other hand, loiterers whom nobody can persuade to quicken their pace. These latter are entirely without ambition, and seem to have no object in life beyond the supply of daily wants. There are only 7 Buddhist scholar who may be said to be versed in modern learning and to be in every way abreast of the age. They are Shaku Sōyen, Nanjō Bunyū, Murakami Sensei, Kiyosawa Mitsuyuki, Shimaji Mokurai, Ouchi Seiran, and Inouye Enryō. Among them Murakami, Ouchi and Inouye are the most remarkable. Murakami differs from the other two in keeping himself apart from the world and cultivating personal purity. His views are decided and he never alters them to suit the age. There is less stability and less personality with Mr. Ouchi and Dr. Inouye. To a certain extent they drift with the tide. Though in writing and speaking they use the watchwords of progressives, their ideas are still strongly coloured with conservatism. Thus it may be said that there is a want of distinctness and outspokenness even among the most advanced exponents of Buddhist thought. It cannot be said that there is any man who can be called really great in the Buddhist world. The article concludes with an earnest exhortation to young Buddhist priests to bestir themselves and endeavour to make their influence felt throughout the land. (p. 390)


Dr. Inouye Enryō, who is one of the most indefatigable lecturers that the Buddhists possess, has published a number of his addresses under the title of Sōhei Kairyō-ron (On the Reform of Priestly Abuses). In criticising this work the Tōyō-tetsugaku asserts that Dr. Inouye places far too much confidence in young priests in his scheme of reform. These priests, says the Tōyō-tetsugaku, are neither in character nor education qualified to take the lead in a reform movement, and this Dr. Inouye ought to know. Youth is only respected in Japan when combined with wisdom or sterling virtue.
young men who have been trained in Buddhist Schools of modern type will not bear comparison with young Christian students, according to the organ we are citing.


As already stated in these columns, Dr. Katō Hiroyuki, who represents Occidental advanced scientific and philosophic thought, and Dr. Inoue Yenryō, who is a conscientious defender of Oriental religion and philosophy and an earnest Buddhist propagandist, have been crossing words on the subject of materialism in Japan. Some time ago Dr. Inoue published a little pamphlet entitled _Hai-butsu-ron_, “The Refutation of Materialism,” in which Dr. Katō and Mr. Fukuzawa were specially named as having been responsible for the spread of materialism and, in Dr. Inoue’s view, the many evils consequent thereon. In No. 13 of the _Tetsugaku Zasshi_ is published Dr. Katō’s reply to his opponent. The controversy will prove interesting to the readers of this summary in so far as it tends only as showing the trend of current thought in Japan on religion and its many opposing influences. It is not as the utterances of individual thinkers that the two essays are to be regarded, but as representative of the two champions worth stating in an epitomised form. Dr. Katō quotes Dr. Inoue’s _ipsissima verba_ on the various points at issue and then replies to them. In this form we reproduce a short part of the discussion as specimen of the hole.

Dr. INouE — The malodorous wind of materialistic thought has blown across the ocean and has entered the nostrils of our leading men even, and as a consequence the influence of Shintō, Confucianism, and Buddhism steadily declined and the destiny of a State second to none on the face of the earth has become clouded with uncertainty.

Dr. KAtō — This statement is most illogical. The systems referred to are either
systems of philosophy nor they are religions. They surely stand on their own merits, and, if founded on truth, cannot possibly be affected by materialism. If Buddhism and Confucianism are erroneous and defective, it makes little matter who points this out. If it should happen that a materialistic philosopher does so, it is illogical to say that such a philosopher is the cause of the decline of faith in these systems. Dr. Inoue seems to think that because Buddhism, Shintō and Confucianism are Oriental they should be defended against all attacks. This surely is most unscientific.

Dr. Inoue – Though I say, for the sake of brevity, that materialism is the chief enemy of Buddhism, Confucianism, and Shintō, I include in this term a number of elements; such as evolution, experimentation, the theory of consciousness, egoism, and the like, and also money-worship, carnal lusts, and superstition, which are all in the employ of materialism. All these influences have come from the West and are used by the pro-foreign section of the nation to the injury of our minds. Materialism may be called the General of these hostile forces and the other things named his soldiers.

Dr. Katō – What more unscientific can be imagined than this statement? What connection have money worship and carnal lusts with materialistic philosophy? Mr. Fukuzawa and myself are denounced as leaders in the materialistic movement. It is said that Mr. Fukuzawa champions money-worship, a charge that is incapable of proof, and that he and I work together to undermined the influence of Oriental religion and philosophy. In reality there is no connection what ever between us.

Dr. Inoue – If there is one belief that more than any other gives peace of mind and removes the fear of death it is that of the immortality of the soul. Thanks to our three Oriental creeds, this belief has been implanted in the Japanese mind. But Occidental materialism destroys this belief and teaches that the mind is the slave of the body, and that they are both destroyed together. As a consequence of this, even when the State is in danger, all that men think of is their own personal safety.
Dr. Katō – This argument is most unscholarly. The immortality of the soul believed in by Dr. Inoue rests on *a priori* grounds. There is no attempt to prove it scientifically. It is founded on imagination and dissatisfaction with the present life, and to say that it is a belief capable of being destroyed by materialism is to acknowledge the weakness of its foundation. Dr. Inoue’s use of the doctrine of the immortality of the soul ranks with the references to hell’s cauldron or the cutting out of the tongues of liars by the devil with which many priests terrify their followers. No attempt is made to prove the doctrine of the immortality of the soul, but, whether true or false, it must according to Dr. Inoue, be retained, for the sake of its effect on the minds of men. (p. 164)

In the columns of the *Jiji Shimpō* Dr. Enryō writes in a very outspoken manner in reference to the prospects of Buddhism and its present state. Religion says Dr. Inoue, is only concerned with the morality of the lower orders. The upper classes need not instruction, and all sects alike seem to have agreed to let them alone. Coming to the class which practises religion, how is it that persons of this class appear so different from ordinary men and women of the world? They are twenty or thirty years behind the age. (Fn. We presume that this remark is intended to apply to Buddhists only. *(Writer of the Summary).* ) Whereas the mass of the Japanese people began to move in the direction of reform and progress at the beginning of the Meiji era, religious devotees are only just opening their eyes now. In education the Buddhists are for the most part quite behind the times. There is little attempt among the priests to impart to their adherents a general education. The want of energy and enterprise in Buddhist priests generally is to be traced back to the amount of patronage they received in the Tokugawa era. The most advanced sect of the present day, the Shinshū, owes its superiority to the fact that it was not in favour of the Tokugawa Shōguns and hence was solely dependent on its own efforts. Dr. Inoue
proposes three methods of reform, which we give below: – I. – The government should decide that in order to raise the character of the priesthood only graduates of duly authorised schools shall be allowed to take charge of temples. For the smaller temples (Matsujō) graduates of the Ordinary Middle Schools should be eligible, for what are called 中本山, Chū-honzan (Head Temples of the Middle Class) graduates of one of the Higher Schools; and for the 大本山, Dai-honzan, graduates of the University alone should be eligible. In the matter of faith and religious earnestness, the sets would not be interfered with according to this plan. All that would be insisted on would be a certain standard of education. II. – Another method of reform which might be adopted would be for the parishioners to take the lead in securing for the temples they attend priests of education and enlightenment, who are qualified to mix in society generally and exercise a beneficial influence. There is no reason whatever why parishioners should not have a voice in the choice of priests. III. – A third way of securing a better class of priests which may be said to be practicable is the amalgamation of several branch temples (末寺, Matsujō) into one; thus insuring a sufficient stipend for a well-educated priest. The poverty of many of the small temples makes it impossible for them to provide anything like an adequate salary for the priest in charge.

As for dressing priests in foreign clothes or building churches in imitation of Christians, these Dr. Inoue thinks quite unnecessary. But there is, says Dr. Inoue, one other question of importance to be considered in connection with the reform proposed, and that is, should the system of hereditary priesthood be continued or should vacancies be filled by election? Both methods have been abused. Idle, ignorant, and wicked men have inherited charges as they might inherit land, and have only cared for the proceeds derived therefrom. On the other hand, men that have been placed in charge of temples have not scrupled to take advantage of their temporary power to sell heirlooms, and in other ways to rob the parishioners of their
property. If the plans I have sketched above could be made to work together, concludes Dr. Inoue, all the abuses that have grown out of the systems hitherto in vogue would become impossible. (p. 166)


The principal books that the Buddhists published during last year are: – Mr. Anezaki’s “History of Indian Buddhism.” Mr. Murakami’s “History of Japanese Buddhism,” and “Japanese and Chinese Buddhist Chronicles,” and Dr. Inouye Enryō’s “Refutation of Materialism,” and “Indian Philosophy.” (p. 350)


The magazine quoted above [*Toyo tetsugaku Zashti*], observes that modern Buddhists may be divided into two schools. (1) Those who base religion on the State, who maintain that religion and good government are inseparable from each other; and (2) those who say that religion has a purely spiritual basis and is entirely independent of State aid of any kind. Dr. Inouye Enryō is considered to be the leading advocate of the former theory and Mr. Sawayanagi Masatarō of the latter. The carrying out of the former theory must end in secularising religion more than is desirable, and the logical issue of the latter view will certainly be the over-spiritualization of religion – the creation of recluses, hermits and other world-renouncers, says the *Toyo tetsugaku*. The first theory is based on the notion that the principal function of religion is to help the state – the nation at large, the second is the idea that the chief rôle it has to play is to comfort and to save individual souls each of which lives its own life unspotted by the world. (p. 60)

 [...] But there is a modern Japanese scholar who works in this field, namely, the well-known philosopher and folklorist INOUÉ ENRYÔ (Fn. 井上圓了). He treats the Tengu most thoroughly in his highly interesting work “Yôkwaigaku kôgi,” (Fn. 妖怪學講義 (1896), Third edition (1897), vol. ii. ch. 40, pp. 235-239, and vol. iv. ch 38, pp. 245-275.) and in a separate treatise entitled “Tenguron.” (Fn. 天狗論, Part 3 of the Yôkwaai sôsho, 妖怪叢書, 1903.) Especially, the latter has great value on account of the systematic arrangement of facts and arguments. Yet the former work is more complete, because it gives more and unabridged quotations. It is a pity that the writer does not pay the slightest attention to the historical side of the question. Not one word does he say about the time in which all the books on this subject were written, nor does he follow any chronological order. (Fn. The only reference he makes to the time of the Tengu legends (Tenguron, p. 23) is not only very vague, but speaks there of the Kujiki as having been written according to MABUCHI’s opinion 700 or 800 years before that authority’s time; as we will see below the Kujiki mentioned by MABUCHI is quite different form the Kujiki in which we find a passage about the Tengu.) He overlooks some of the most important old works, which fact he himself acknowledges at the end of the “Tenguron.” As to the quotations he makes, we frequently have to be content with only the title of the book, without chapter or page. Nevertheless his works are of the utmost value as a basis for further research. [...] (p. 25-26)


 [...] Als sich vor einigen Jahren ein jüngerer Gelehrter, Dr. S. ANEZAKI, erkühnte, in
einem kurzen Essay über die Geschichte der buddhistischen Kanonliteratur die These aufzustellen und zu erörtern, das Mahāyāna könne nicht als Buddhas literarisches Eigentum anerkannt werden, stiess er mit dieser Ketzerei bei den Buddhisten auf nicht geringen Widerspruch. Unter denen, die ihm entgegengingen, ist besonders INOUYE ENRYŌ hervorzuheben. Hören wir die Gegenaufstellungen dieses Kirchenlichs des gegenwärtigen Buddhismus. Er vertritt folgende Ansicht:


2) Das Mahāyāna wurde heimlich je vom Meister der Lehre dessen Schüler übermacht, bis die Zeit kam, wo es öffentlich gelehrt werden konnte.


*
nicht des Meisters Lehre.

Erwähnt mag noch werden, dass ganz neuerdings zwei japanische Buddhisten, beide anerkannte Gelehrte, sich zu der Frage vernehmen liessen, Dr. MURAKAMI SENSHÔ und Dr. MAYEDA YEUN. Der erstere trat Anezakis Ansicht bei, Mayeda dagegen stellte sich durchaus auf die Seite von Inouye. Murakami wurde von seiner Sekte als Häretiker ausgestossen. [...] (p. 106-107)


[...] La propagande japonaise en Chine est plutôt agnostique que confessionnelle: elle a surtout un caractère scientifique et utilitaire. Les Japonais fondent des hôpitaux en Chine et y viennent nombreux comme médecins et comme dentistes. La médecine leur un bon moyen d'influence. Mais parfois la communauté de la religion est invoquée et il existe des associations chinoises qui sont ouvertement en religion et pro-japonaises en politique. Dans le numéro de janvier 1904 du Táiýó le docteur Enyó exprime le vœu que le Japon prenne la tête d'un grand mouvement religieux et éthique. Il souhaite:

1. Qu'une Université confucéenne et bouddhiste soit établie au Japon;
2. Que le Japon devienne le centre de tout le savoir oriental; qu'une académie y soit fondée, qui serait représentée en Corée, en Mandehourie, en Mongolie;
3. Qu'un grand congrès bouddhiste soit tenu au Japon; où tous les bouddhistes orientaux seraient invités. [...] (p. 72-72)


[...] Cette société [du néo-bouddhisme] a à sa tête le Dr Inoue Enryó, directeur du Tetsugakkwan. Il a exposé ses idées au retour d'un voyage das l'inde: la base de la vie
morale du peuple japonais est contenue dans un Bouddhisme rajeuni. Afin de travailler efficacement à la réforme religieuse, il propose qu’une université confucéenne et bouddhiste soit établie au Japon. Et tous ses projets s’inspirent de cette idée patriotique que la renaissance du Bouddhisme japonais assurera l’hégémonie du Japon sur toute l’Asie orientale.

Mais se néo-bouddhisme rencontre peu de partisans, les Japonais, en général, n’aiment pas à se poser en défenseurs de l’esprit asiatique contre les idées européennes. Ils ont plutôt une tendance à se rapprocher de l’utilitarisme professé par M. Fukuzawa, grand admirateur de l’Europe et qui a reçu de M. Basil Hall Chamberlain le nom de “père intellectuel des hommes d’état du Japon acutel”.

Quant au traditionalisme du Recit impérial, ses fidèles vraiment sincères ne se trouvent que dans les rangs des fonctionnaires et des militaires. [...] (p. 84, fn)


[...] Freilich von sich allein aus würden die chinesischen Buddhisten auch jetzt kaum den Entschluss zu einem solchen Unternehmen gefasst, noch sich die Kühnheit der Sprache erlaubt haben, mit der sie es einleiten. Schon die zuweilen ganz japanischen Ausdrucksweise in dem Aufruf, sowie die Verbindung mit der buddhistischen Studien-Anstalt Bunyiu Nanjio’s weisen darauf hin, dass japanische Anregungen hier wirksam gewesen sind, auch wenn man nicht wüsste, dass der japanische Buddhismus sich seit Jahren mit Reformbestrebungen trägt und sich bemüht, die Chinesen für diese Bestrebungen zu erwärmen. Als Anfangsdatum für die Wiederbelebung des Buddhismus in Japan kann man, allgemein gesprochen, das Jahr 1889 annehmen, d.h. den Zeitpunkt, wo mit der neuen Verfassung auch die grundsätzliche
Religionsfreiheit verkündet wurde, wenngleich auch schon in den vorhergehenden Jahren einer Reformbewegung durch einzelne hervorragende Gelehrte, so namentlich durch Inuye Enryō, der Boden bereitet wurde. Es kann keinem Zweifel unterliegen, dass der Buddhismus die Anregung hierzu durch das Christentum erhielt, dem er seine innerlichen und doch den Vernunftgesetzen mehr Rechnung tragenden Lehren entgegenstellen wollte, um so den Fortschritt der fremden Religion zu verhindern. Er wollte durch Aufnahme neuer Wahrheits-Elemente, durch Berücksichtigung der exakten Wissenschaften und durch Anpassung an moderne Denkmethoden zu einem machtvollen Vertreter der ostasiatischen Ethik, ja der gesamten geistigen Eigenart Ostasiens werden gegenüber dem Europäertum, dessen Technik man bewunderte, aber dessen geistigen Gehalt minderwertig erschien. Dieser neue Buddhismus, der übrigens mit konfuzianischen Bestandteilen durchsetzt ist, würde, so glaubte man, die zukünftige Weltanschauung der Japaner darstellen, er würde die Religion Japans, Ostasiens und schliesslich der Welt werden. [...] 

Man sieht das Bestreben, die weit getrennten Teile der buddhistischen Welt zu sammeln, ist vorhanden. Ob freilich eine solche allgemeine Sammlung möglich ist auf Grund des Programmes, wie es die führenden Geister des neuen Buddhismus in Japan, Murakami Sensho, Inuye Enryō u. andere, entworfen haben, scheint bei der Verschiedenheit der Kulturbedingungen der einzelnen Völker wenigstens vorläufig sehr zweifelhaft. Diese Vertreter des Reform-Buddhismus sind in der europäischen Wissenschaften, insbesondere der europäischen Philosophie bewanderte Gelehrte, die mit allen methodologischen und terminologischen Hilfsmitteln der letzteren die buddhistische Lehre in ein modernes System bringen wollen. Sie gehören denn auch, obwohl meist aus der Shin-Schule hervorgegangen, tatsächlich keiner Schule mehr an, sondern setzten ihr eklektisches System aus den Lehren aller Schulen zusammen. Der gesamte Buddhismus soll nach ihnen zu einer Einheit zusammengefasst werden, wenn auch verschiedene Schulen innerhalb ihrer Klöster

[...] Yet other more pretentious sources are open to us in our research [into Japanese folklorist monsters], books which delight the connoisseur and the curious, desirable for their quaintness and the survey they afford us of bygone beliefs, though the very specialised nature of their illustrations does not render them generally attractive.

Such are the works of Toriyama Sekiyen, Katsukawa Shunyei, Takehara Shunsen, of Tokwa Sanjin, who did not believe in bakemono, and whose remarks are full of caustic wit, of Jippensha Ikkiu, and of a few others [...].

It is to those books and to the prints that the inquirer must turn for information, besides a few modern works such as the *Yaso Kidan*, the *Kwaïdan Soroi* series, and the voluminous, chiefly negative writings of Professor Inouye Enryo. [...] (p. 18-19)


In the recent number of the *Shin Bukkyo*, the organ of the New Buddhists, there is a very outspoken article by the noted Japanese scholar, Dr. Enryo Inouye, on the present and future prospects of the Buddhist religion in Japan, in which he takes occasion to say that the persistent pessimistic tendency of present day Buddhism greatly retards its progress among the Japanese, and suggests that if the Mahayana instead of the Hinayana sects had charge of the field, the prospects would be much brighter. Dr. Inouye is much impressed by the fact that during the brilliant era just closed, while almost everything in Japan showed rapid and enduring progress, Buddhism, which had so powerful and beneficent an effect on old Japan, sank only
into lower degeneracy, a condition that no Japanese can afford to regard with indifference. He suggests that there is room for meditation in that fact that while the nation made such marvellous progress in scientific knowledge and material advancement during the past half century, it made little or no progress in morals and religion. At present, he says, Japanese education affects only the intellectual faculties of the nation. There is a great and crying opportunity for religion, but no religion has attempted to fill the breach, least of all Buddhism, the ancient faith of the country. Dr. Inouye is ready to admit a strong antipathy to Buddhism among a large number of the more thinking people of Japan, especially among the samurai class. It is thought that the evil days upon which Buddhism has fallen, are due in some measure to its loss of patronage by the Government, as nothing succeeds well in Japan if it does not receive official recognition. The danger is admitted, however, that if a religion cannot reform and rejuvenate itself from within, without government assistance, it cannot reform at all, and is dead. In a world full of hope and altruistic anticipation a pessimistic religion must fail utterly. Dr. Inouye, however, appears to have some hope that if the more optimistic forms of Buddhism, such as the Mahayana were taught in Japan, they would have some prospect of meeting the spiritual requirements of the nation.


Sprache zu orientieren versucht hätten. (E. Inoue. Nihon bukkyō. 325 S. Tōkyō 1912.) (Fn. 日本佛教 井上円了 同文館)

Dass derartige Arbeiten für ein religionswissenschaftliches Studium – auch des eigentlichen japanischen, geschweige denn des indischen Buddhismus – nicht in Betracht kommen können, ist selbstverständlich. [...] (p. 138)


[...] The Japanese Buddhists found their most congenial inspiration in Schopenhauer, in Spinoza, and in Hegel’s quasi-Pantheism. But their study has not, of course, been confined to these. Dr. E. Inone’s “Bukko Katsuron,” one of the most influential of the new Buddhist writings, was mainly based on Spencer’s Agnosticism. Dr. E. Inone established a philosophical institution in Tokyo for the Buddhist students. [...] (p. 18)


[...] As we stated in the last chapter, a man by the name of Tominaga began to advance views which were calculated to upset this convenient solution offered by Chi K’ai. Tominaga’s contention, in short, was that the scriptures which Chi K’ai assigned to the first, fourth, and fifth periods of Gautama’s ministry were in reality the products of later centuries, and that his real teachings were contained in the Hinayāna Tri-pitaka. Though these views attracted comparatively little attention at the time, they did mark the beginning of that Higher Criticism among Japanese Buddhists which is finding more and more champions as the years go on, and which some day ought to help solve the great problems which the Canon of Northern Buddhism presents. The following is a brief summary of the stage which the
controversy between conservative and liberal Buddhists has reached on this question:

(1) The conservative position as represented by one of the leading Buddhist scholars of the day, Dr. Inouye Enryō.

a. Mahāyāna is not inconsistent with Hinayāna. It is found in germ in the latter and has developed from it. The one is as truly the direct teaching of the founder as the other.

b. Mahayana was given in secret by the master to his disciples to be kept secret until the time came when the world was ready to receive it.

c. The Buddha himself taught the Mahāyāna, but after he had entered Nirvāṇa it proved too lofty for the majority of mankind. For this reason it was little known in the early period of Buddhism. Only by the time of Asvaghosha and Nāgārjuna was the world ready to receive it, and these two great teachers were the ones who made known this lofty teaching to the world.

d. Though the Buddha taught both Mahāyāna and Hinayāna, the former was of such philosophic depth that the simple-minded inhabitants of South and Central India could not grasp it and only the people of North India comprehended this wisdom. Thus it was quite natural that five or six hundred years after the death of the Buddha the people of South and Central India did not even know that there ever was a Mahāyāna; and therefore when, at the time Asvaghosha, – a time when non-Buddhist ideas were prevalent, – Mahāyāna was brought to these people, they declared that it was not the master's teachings, but that only the Hinayāna came from him.

(2) And now let us give a brief statement of the liberal wing as represented by Nukariya Kaifu, a learned priest of the Zen Sect. [...] (p. 166-167)
Dr. Enryo Inoue, former President of the Toyo Daigaku, who has been traveling in Manchuria since last month died of congestion of the brain while giving a lecture at Dairen on the 5th. (p. 4)

Mr. Gen-ichi Inoue, son of the late Dr. Enryo Inoue, who died at Dairen a few days ago, left Tokyo station for Dairen yesterday morning to bring home the remains of his dead father. He was accompanied by Mr. Miwa manager of the Toyo University and Mr. Ando, manager of the Keihoku Middle School. The late Dr. Inoue was the founder and president of the two schools. (p. 4)

Tokio, June 16, (Correspondence of the Associated Press.) — Dr. Enryo Inouye, a widely known scholar in Buddhistic philosophy is dead at Dairen, near Port Arthur, Manchuria, after completing a journey to India, where he pursued further researches into Hindu Thought.

Dr. Inouye had been popularly known as “the Ghost Doctor,” owing to the great interest taken by him in studying supernatural phenomena. He was President of a school of philosophy in Tokio, which he founded, and was a popular lecturer on philosophy.

He had traveled extensively in the United States and Europe. He was giving a lecture at Dairen when he was attacked by congestion of the brain and died.

The ashes of the eminent philosopher, Dr. Enryo Inoue, who died, a few days ago in Manchuria were brought back to Tokyo last night. The photograph shows his widow and their daughters receiving the ashes at the Central station. (p. 1)