History of Enryo Inoue Research

Setsuo Miura

1. Preceding studies

Enryo Inoue was born around the end of the Edo period and died in the Taisho period. He left footprints on diverse sectors of the society from around 1887: his achievements include the founding of Toyo University (former Tetsugakukan), propagation of philosophy, pioneering attempts to modernize Buddhism, proposing studies on Yokai, social education activities (shushin kyokai movement), and founding of Tetsugakudo.

The launch of serious efforts for the studies on Enryo Inoue by Toyo University was preceded by several researchers in different fields. Out of them, the most important fields and researchers are listed below:

- History of modern Japanese philosophy: Shinichi Funayama
- History of modern Japanese Buddhism: Kyuichi Yoshida and Yusen Kashiwabara
- History of modern Japanese thought: Saburo Ienaga, and Masakazu Yamazaki
- History of modern Japanese science: Kiyonobu Itakura

These researchers dealt with a particular part of Enryo Inoue’s work relevant to their respective fields. Among all, Saburo Ienaga’s work is reputed to have been most influential in terms of public acceptance. According to Ienaga, what Enryo did was a private sector version of what Tetsujiro Inoue did in a public capacity, who is known for his activities toward nationalistic indoctrination based on the Kyoiku Chokugo (The Imperial Rescript on Education).

Kyuichi Yoshida in some sense, again placed Enryo Inoue within the framework of connections with nationalism just as Ienaga did. Yoshida mentioned Enryo Inoue in the study of modern Japanese Buddhist history not from the viewpoint of modernization of Buddhism, but only in the framework of nationalism and ultranationalism as one of several key persons.

In the recent studies on the history of modern Japanese Buddhism, Enryo Inoue is defined as the first person to seek the quintessence of Buddhism. In the works of Koyu Tamura and Fumihiko Sueki, Enryo is considered as such, which indicates that the focus of research on the connection between his work and nationalism has faded with time. With the shift of time and society, Enryo Inoue’s work has been reconsidered and is being repositioned in the perspective of history.

By the way, when we look for research attempts at Toyo University preceding the research done by the Inoue Enryo Memorial Academic Center, we find that there once was a “unit for the studies on the school founder” (See Saihachi Amano, “On the unit for the studies on the school founder,” Inoue Enryo Kenkyu (Studies on Enryo Inoue) No. 7, pp.153-159). It was established in 1956, with Kazumi Miyanishi as Chief (history of Japanese thoughts) and Genichi Inoue (Enryo’s eldest son) as an advisor, plus two research assistants. The unit was founded “for the 70th anniversary commemorative projects scheduled for the following year (1957), firstly to ponder upon the future of Toyo University through studies on Dr. Enryo Inoue, and secondly to carry out grand commemorative projects to serve as the impetus for planning and propelling new projects.” Its activities included bimonthly study meetings and investigating documents from the Inoue family (archived at Tetsugakudo). Its achievements are said to be summarized in Gakuso Inoue Enryo kenkyu to Toyo daigaku gakujutsu kenkyu no ippan (Studies on the school founder Enryo Inoue and elements of academic research on Toyo University) by Masao Yanai. In 1959, the Institute for Asian Studies of Toyo University succeeded the studies on the school founder. According to the research assistant Amano, “initially the unit for the studies on the school founder had a vigorous motivation, but they had been toned down by
2. The Inoue Enryo Study Group

In 1978, Toyo University established the Inoue Enryo Memorial Foundation for Promoting Sciences and decided to allocate 10 million yen from its surplus to the studies on Enryo Inoue. This launched serious endeavors for the studies on Enryo Inoue by a group of interested researchers. Based on requests, three subgroups were established (and an additional subgroup for the studies on “the calligraphy works by Enryo Inoue” was set up and published their research findings in five volumes). The first subgroup, comprised primarily of researchers in Indian philosophy, discussed “Academic thought of Enryo Inoue”; the second subgroup, comprised primarily of researchers from philosophical fields, discussed “Enryo Inoue and western thought”; and the third subgroup, comprised of researchers from philosophical and sociological background, discussed “thoughts and actions of Enryo Inoue.” These three subgroups continued with their research for a decade. While the achievements of the first and second subgroups were limited to only one volume of publication each, titled *Inoue Enryo no gakuri shiso* (Academic thought of Enryo Inoue) and *Inoue Enryo to Seiyo Shiso* (Enryo Inoue and western thought), respectively. Only the third subgroup to which I myself belonged produced as many publications as listed below thanks to the policy of the successive chairs—Kikujiro Tanaka and Hiroo Takagi—to publish the summary of its research findings in the form of journals. Furthermore, the third subgroup also collected essential data for studies on Enryo Inoue, organized the archive of his books (which was undertaken also independently by the university library) and conducted field surveys.

Listed below are the descriptions of the publications by the third subgroup over those 10 years:

**Inoue Enryo Kenkyu (Studies on Enryo Inoue) No. 1 (1981)**

- Kikujiro TANAKA, “Enryo to minshu” (Enryo and the people)
- Tamihie SERA, “Inoue Enryo no ningen zo” (Enryo Inoue as a person)
- Shiro YAMANAKA, “Inoue Enryo no gakuri ni tsuite” (On the degree on Enryo Inoue)
- Kiyoto HARIU, “Inoue Enryo no gakui ni tsuite” (On the philosophy of Enryo Inoue)
- Tamio INOUE, “Sofu Inoue Enryo ni tsuite” (On my grandfather Enryo Inoue)

“Inoue Enryo ni kansuru kyodo ni okeru chosa houkoku” (Reports from investigation on Enryo Inoue in his homeland)


Contains reprints of essays and articles published on Rikugou zasshi (Cosmos magazine), Taiyo (The sun), Kokumin no tomo (Friend of the nation), and Nipponjin (The Japanese) by or concerning Enryo Inoue.


Reprint of Hosui ronshu (Hosui’s discussions) by Enryo Inoue.


Reprint of Enryo kowashu (Lectures and speeches by Enryo) by Enryo Inoue.

**Inoue Enryo Kenkyu (Studies on Enryo Inoue) No. 2 (1984)**

- Munetaka IIJIMA, “Inoue Enryo no ‘Kyoiku’ rinen josetsu” (An introduction to Enryo Inoue’s principles of ‘education’).
- Tadahide KOBAYASHI, “Inoue Enryo no shiso” (Thought of Enryo Inoue)
- Kikujiro TANAKA, “Seikyosha no nashonarizumu to Inoue Enryo no ‘gokoku airi’” (Seikyosha’s nationalism and Enryo Inoue’s slogan ‘protecting the nation and loving the truth’)
- Toichi TAKAHASHI, “Inoue Enryo to Kawaguchi Ekai” (Enryo Inoue and Ekai Kawaguchi)
- Shigeru NISHIYAMA, “Inoue Enryo to Renmonkyo” (Enryo Inoue and Renmonkyo)
- Kikujiro TANAKA, “‘Nansen hokuba’ genchi chosa oboegaki (zokuhen)” (Memorandum on the field survey on ‘Nansen hokuba,’ vol. 2)
Interview with Seiki Sasaki (Toyo University’s 1st graduate student) “Inoue Enryo to sono jidai” (Inoue Enryo and his age)
Ed., Setsuo MIURA, “Inoue Enryo ryaka nenpu” (Brief chronology of life and works of Enryo Inoue)

*Inoue Enryo Kenkyu (Studies on Enryo Inoue)* No.3 (1985)

Koya KITADA, “Inoue Enryo no shakai kyoiku shiso—kenkyu no ichi shiten” (Enryo Inoue’s thoughts on social education: a perspective for research)
Hachiro MATSUOKA, “Kato Hiroyuki to Inoue Enryo—Kato Hiroyuki no zenki seiji siso tono kanren ni oite” (Kato Hiroyuki and Enryo Inoue: in relation to the early political thoughts of Hiroyuki Kato)
Ed., Setsuo MIURA, “Chosa hokoku (5-hen)” (Survey report vol. 5)
Tamio INOUE, “‘Nansen hokuba shu’ dai 16 pen no genko ni tsuite” (On the manuscript of “Nansen hokuba shu” vol. 16)
Enryo Inoue, “Nansen hokuba shu” vol. 16.

*Inoue Enryo Kenkyu (Studies on Enryo Inoue)* No.4 (1986)

Koya KITADA, “Inoue Enryo no kyoiku rinen ni tsuite” (Comprehensive study: the Educational Principles of Enryo Inoue)
Hiroo TAKAGI, “Sogo kenkyu no keika to mondaiten” (Development of the comprehensive study and its challenges)
Kiyoshi MIZUSAWA, “Tesugakukan jiken ni kansuru yoron” (Public opinion on the Tesugakukan incident)
Kazuo HIROHATA, “Meiji no kyoiku seisaku—kokoiku no seiritsu katei” (The educational policy in Meiji: a process of establishment of public education)
Munetaka IIJIMA, “Kicho hokoku” (Keynote presentation)
“Sogo togi” (General discussion)
Ed., Setsuo MIURA, “Inoue Enryo kankei jinbutsu jiten” (Biographical dictionary of persons around Enryo Inoue)

*Inoue Enryo Kenkyu (Studies on Enryo Inoue)* No.5 (1986)

Hiroo TAKAGI, “Inoue Enryo no shukyo kan” (Religious perspective of Enryo Inoue)
Kyuichi YOSHIDA “Meiji koki no shakai shiso to Tesugakukan” (Social thoughts in the late Meiji period and Tesugakukan)
Setsuo MIURA, “Inoue Enryo no ‘gokoku airi’ no henka ni kansuru hokoku” (Interim report on the change of Enryo Inoue’s “gokoku airi”)
Shiro YAMAUCHI, “Inoue Enryo no gakui ni tsuite (teihou)” (On the degree on Enryo Inoue: correction and supplement)
Ed., Setsuo MIURA, “Inoue Enryo kankei shokan shu (sono 1)” (Letters of Enryo Enryo No. 1)

*Inoue Enryo Kenkyu (Studies on Enryo Inoue)* No.6 (1986)

Dai nikai sogo togi “Inoue Enryo no kyoiku rinen—sono shisou to kodo” (The 2nd general discussion “Enryo Inoue’s educational principles: his thoughts and actions”)
Koyu TAMURA, “Inoue Enryo to Shinsu” (Enryo Inoue and Shinshu Buddhism)
Tomoe TANNO, “Senzen no shiritsu daigaku no hensen—Meiji 20 nen ikou ‘Daigakurei’ made” (Historical changes of private universities in prewar Japan: from the 20th year of Meiji to the “University Ordinance”)

*Inoue Enryo kankei bunken nenpyo* (Chronological bibliography concerning Enryo Inoue), ed. the 3rd subgroup of The Inoue Enryo Study Group, Toyo University (1987).

*Inoue Enryo no shisou to kodo* (Thoughts and actions of Enryo Inoue: collected papers) ed. the 3rd subgroup of the Inoue Enryo Study Group, Toyo University (1987).

As you can see, the third subgroup of the Inoue Enryo Study Group undertook individual studies, fundamental studies and comprehensive studies on Enryo Inoue. In particular, the basic list of bibliography titled *Inoue Enryo kankei bunken nenpyo* (Chronological bibliography concerning Enryo Inoue) was highly evaluated by Mr. Itakura, whose name is cited earlier, for “this catalog enabled researchers at Toyo University to undertake studies on Enryo Inoue in earnest.”

While the copies of these publications of the third subgroup were distributed to the university’s faculty staff members to foster interest in the founder Enryo Inoue, their copies were also donated to university and college libraries nationwide, in a hope of future growth of research in Enryo Inoue.

3. *Inoue Enryo no kyoiku rinen* (Educational Principles of Enryo Inoue)

As I mentioned earlier, the third subgroup aimed to integrate individual research findings into a single picture of Enryo
Inoue based on studies from comprehensive viewpoints, centered around the “educational principles of Enryo Inoue,” a theme raised by Professor Iijima from the Department of Philosophy. As a new attempt, the Study Group camped together for three days and two nights to have a general discussion which was recorded, transcribed, and compiled for publication. The general study aiming to understand the whole picture of Enryo Inoue as embodied in his educational principles continued for three years. It was the first attempt in the research history of Enryo Inoue of a comprehensive study in which researchers from different disciplines proposed pictures of Enryo from different perspectives, reviewed and examined them mutually. The study created a certain degree of common understanding about Enryo Inoue. It coincided with the centennial year of the foundation of Toyo University, 1987.

As part of many projects of publication which were planned to commemorate the centennial anniversary of the foundation, a working group was set up for compiling Enryo goroku (Quotations from Enryo) collecting major works of Enryo Inoue, and another for compiling Inoue Enryo Senshu (Selected works of Enryo Inoue). Representing the Enryo Inoue Study Group, Mr. Takagi joined the working group as a committee member. The attempt to transcribe Enryo Inoue’s words into the modern Japanese writing style or translate them into modern Japanese for distribution in an easy-to-understand form did not proceed smoothly. Thus, in view of the findings of the third subgroup of the Enryo Inoue Study Group, Mr. Takagi proposed a plan to publish Inoue enryo no kyoiku rinen (Educational Principles of Enryo Inoue) in a paperback pocket book format which would be written anew. This change of plan was approved by the committee of the working group. The change of course—to create a book in a handy pocket book format easy to understand—took place just seven months before the centennial ceremony, which was in a sense rather adventurous shift of policy.

And for various reasons and circumstances, it was decided that Mr. Takagi was to be the supervising editor and I was to be the writer. But to be honest, I had no essential perspective or conclusive approach of my own for “understanding what is Toyo University” and “interpreting Enryo Inoue.” To me, as a writer in such a position, the schedule was pretty tight: the plan was changed in February to write a paperback pocket book anew and the centennial ceremony was scheduled for October—by which date the book had to be completed as a commemorative publication at any event—while we had no preexisting comprehensive production to model after in the preceding history of research in Enryo Inoue. No failure was allowed. Moreover, three volumes of Inoue Enryo senshu (Selected works of Enryo Inoue), which contained important works of Enryo Inoue translated into modern Japanese, had to be compiled and published in parallel.

Anyway, after many events, Inoue enryo no kyoiku rinen (Educational Principles of Enryo Inoue) was published in time by the centennial ceremony. The following are its contents:

Inoue Enryo no kyoiku rinen: in search of a new spirit of foundation

Introduction: History is constructed each time by the present

I Formation of the educational principles

II Development of the educational principles

III Educational principles of Enryo Inoue

IV In search for a new educational principles

V Round table discussion “Future issues in Toyo University”

Recourses: Adridged Chronology of Enryo Inoue’s Life

Enryo Inoue’s Main Works

Postscript

As you can see, the book Inoue Enryo no kyoiku rinen describes the history and theories of Testugakukan from its period of foundation, summarizing, on the one hand, the history of Toyo University and, on the other hand, the person, achievements, and educational principles of Enryo Inoue.

Another book then in the compilation process Inoue Enryo Senshu (Selected works of Enryo Inoue) was a modern Japanese transcription of important works of Enryo Inoue, as I mentioned earlier. Since I was in charge of the actual
compilation work, I remember why it was done so: at a committee meeting, one member suggested that Japanese readers today could hardly understand the writings of a Meiji author if they were reprinted just as they were in the original. The question was whether we would add the readings of difficult Chinese characters in kana beside them, or spell them out in hiragana in the modern style to make them easier to read for modern readers. Eventually, the latter was chosen. Anyway, this book also was published in time by the centennial ceremony.

Today, the publication of *Inoue Enryō no kyoiku rinen* (Educational Principles of Enryo Inoue) and *Inoue Enryō senshu* (Selected works of Enryo Inoue) is considered to be a great achievement in the history of studies on Enryo Inoue: and it was Mr. Hiroo Takagi who provided the driving force to realize that purpose.

4. Foundation of the Inoue Enryo Memorial Academic Center

In this way, a book titled *Inoue Enryō no kyoiku rinen* (Educational Principles of Enryo Inoue) was published at the occasion of the centennial anniversary of the school foundation, which was received with attention by those interested because it presented for the first time a new view of Enryo Inoue based on objective documentary evidence and the picture of Enryo Inoue as the founder of Tetsugakukan, the origin of Toyo University. It may be considered that the book was received favorably by many readers inside and outside the university thanks to its many episodes and its easy-to-read style of writing adequate to the pocket book format.

However, once our studies on Enryo Inoue produced certain results in the centennial year, then the question arose of how we would continue the research in the future. Meanwhile, we had set up also an editorial office for the centennial history of Toyo University. The compilation work for the centennial history was underway alongside with the studies on Enryo Inoue. That question was raised here, and it was decided that an editorial board for the *Inoue Enryō senshu* and other publications would be set up to continue with the work of compiling the *Inoue Enryō senshu* separately from the book on centennial history. This was because it was our policy to make the publication somewhat close to a complete collection of his works despite the title *senshu* (selected works).

On the other hand, the endeavor to compile the centennial history of Toyo University had managed to complete *Zuroku Toyo Daigaku hyakunen* (Pictorial Record: 100 years of Toyo University) which was distributed as a memento, but apart from that, they were still at the phase of collecting and summarizing data, far from proceeding to the writing phase. Thus the issue was raised of how to restructure the organization to advance the delayed work of the centennial history compilation office and studies on Enryo Inoue at the same time. Eventually, all organizations involved in the studies on the Enryo Inoue were merged into the Inoue Enryo Memorial Academic Center which was founded in 1990 as a corporation—a form yet uncommon at that time. Now a research institute specialized in the research in Enryo Inoue was established.

However, these processes stalled the research projects themselves for about two years. For this, the Inoue Enryo Memorial Academic Center at first focused on the compilation of the centennial history. They identified the factors causing the delay, restructured the organization and placed the compilation of the centennial history at the top of its priority list. At the same time, they launched research activities as a center for the studies on Enryo Inoue, restructuring the research organization while recruiting new researchers.

To enlighten the public about the work of Enryo Inoue plainly, the Inoue Enryo Memorial Academic Center decided to publish a quarterly magazine *Satya*, which regularly carries articles on up-to-date topics, essays on the researches by faculty staffs plus at least one article about Enryo Inoue. With a half of the authors from outside and a half from inside the university, the *Satya* magazine has a circulation of 5,000 copies and has promoted the public recognition of Inoue Enryo’s works. Also thanks to the front cover designed with the involvement of a prominent designer, I hear the magazine attracted readers with much interest.

In this way, the center finished the compilation of the centennial history and published it in a total of eight volumes. Then it took up its studies on Enryo Inoue in earnest. It published the findings of the research staffs on a journal *Inoue Enryo Senta*.
After completing the centennial history, the center resumed the work for the compilation of *Inoue Enryo senshu*. The copies of this book were distributed inside the university as well as donated to universities and colleges all over Japan in the hope of helping the future development of studies on Enryo Inoue. In the end, *Inoue Enryo senshu* was completed with a total of 25 volumes. The compilation process took over a decade because the works of Enryo Inoue covered such diverse fields as philosophy, religion, ethics, psychology, studies on *yokai* (ghost), essays and others, and indices and lists were appended for the ease of reference for today’s readers. Thus the studies on Enryo Inoue which began at Toyo University in 1978 have continued over three decades: now we see television programs on Enryo Inoue or external researchers raising new issues, which attest to the growth of public recognition of the works and person of Enryo Inoue.

In my personal view, as a researcher studying Enryo Inoue for more than 30 years, starting from the picture of Enryo Inoue proposed on the centennial anniversary, it seems that we might have reached a point where we can present a new image of Enryo Inoue as a person. This is because recent studies have shed lights on such things as his early thoughts. Recently, we even see some high quality studies on Enryo Inoue by foreign researchers. Now studies on Enryo Inoue are acquiring an international attire, in which new faces of Enryo Inoue will be proposed from viewpoints undiscovered by Japanese researchers. This may indicate that Enryo Inoue, who played an important role in modern Japan, will be appreciated in a new light before long.