INOUYE ENRYO'S TOURIST ACTIVITIES AS RECORDED IN HIS TRAVEL DIARIES

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1. Introduction

In his lifetime, INOUYE Enryō 井上円了 traveled considerably both inside and outside Japan. On each of his trips he kept a travel diary. While Enryō's domestic trips were part of his nation-wide lecture tours, when overseas his aim was to observe various countries' political, religious, and educational institutions. Judging from his travel diaries, it appears that in addition to his work and academic responsibilities, he used these trips to also engage in tourism.¹

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Traveling is when a person leaves their home to temporarily go to another land or a far away place. Tourism (観光 in Japanese) refers to the "various activities carried out [by people] during their free time apart from the spheres of their daily lives with the goal of encountering [触れ合い], learning [学び], and amusement [遊ぶ]." See Kankō Seisaku Shingikai 観光政策審議会, pub. 「今後の観光政策の基本的な方向について」 [Regarding the basic direction of tourism policy in the future], report no. 39 (1995).

In Japanese, there are various words for trips that incorporate tourism: 漫遊 [trip for pleasure], 遊観 and 遊歴 [trip for sightseeing], 遊覧 [tour around a large area], 遊学 [trip for study / studying abroad], 交遊 [trip to see friends], and so on. All of these trips have pleasurable aspects. For the purposes of this paper, I would like to define "tourism" as "traveling for pleasure." See OKAMOTO Nobuyuki 岡本伸之, ed. 『観光学入門』 [Introduction to tourism studies] (Tokyo: 有斐閣, 2001), 2–5.
This paper considers Enryo's tourist activities, analyzing the content of his trips based on his travel diaries. While there are studies of Enryo's travel diaries, none have adopted a tourism studies perspective. Even scholarship which recognizes that Enryo engaged in tourism during his travels just treats such activities as incidental. This paper makes clear that his trips included tourism, namely, "encountering, learning, and amusement."²

We can generally divide Enryo's travel diaries into those of domestic trips (Pleasure Travel Diaries, The Dean's Lecture Tour Diary, 'South by Boat – North on Horse' Collection, and overseas trips (Diary on Religion and the State in the Western Countries, Western Voyage Record, and Fifty Thousand Ri in the Southern Hemisphere).³ Below, while referring to their content, I will consider Enryo's tourist activities, analyzing his travel aims, itineraries, and that which he took an interest in. In other words, this paper seeks to describe the kind of trips Enryo went on, as well as his interests and activities during them.

2. Tourism in Enryo's Domestic Travel Diaries

2.1 Student Days: Pleasure Travel Diaries

From Enryo's student days, we have his hand-written Pleasure Travel Diaries.⁴ He wrote it under the pen name INOUE Hosui 井上甫水. In a Sino-Japanese style (called kan-

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² Kankō Seisaku Shingikai, pub. (see note 1).
³ Travel diaries reprinted in 『井上円了選集』 are cited in-text following way: "(Volume)[Page]." Travel notes appearing within "漫遊記" are cited by page numbers of INOUE Hosui 井上甫水, "漫遊記 第一編・第二編" [Pleasure travel diaries, vols. 1–2]. Annual Report of the Inoue Enryo Center 『井上円了センター年報』 1 (1992): 93–129. While "朝鮮巡講日誌" [Manchuria & Korea travel notes], "台灣紀行" [Taiwan travel notes], and "朝鮮巡講日誌" [Korea lecture tour journal] are found in 『南船北馬集』 ["South by boat – north on horse' collection"], they are not included in IS. They are cited in-text by title and the page numbers of 『南船北馬集』 ["South by boat – north on horse' collection"] volume in which they first appeared. Page numbers for "朝鮮巡講日誌" [Manchuria & Korea travel notes] are of volume one (Tokyo: 修身教会拡張事務所, 1908), "台灣紀行" [Taiwan travel notes] of volume six (Tokyo: 修身教会拡張事務所, 1912), "朝鮮巡講第一回（南鮮及中鮮）日誌" [First journal of Korea lecture tour (Western and central Korea)] and "朝鮮巡講第二回（南鮮及東鮮）日誌" [Second journal of Korea lecture tour (Southern and eastern Korea)] of volume fifteen (Tokyo: 国民道德普及会, 1918), and "朝鮮巡講第三回（北鮮）日誌" [Third journal of Korea lecture tour (Northern Korea)] of volume sixteen (posthumous manuscript, 1918).

⁴ 『漫遊記』 is hand-written by Enryo. He uses simplified Chinese characters, unofficial Chinese characters, and so on. One can also get a glimpse of his unique handwriting style. For bibliographic information, see MIURA Setsuo 三浦建夫 and TOYODA Noriko 豊田徹子, "井上甫水 "漫遊記について" [Inoue Hosui's Pleasure travel diaries'], Annual Report of the Inoue Enryo Center 『井上円了センター年報』 1 (1992): 130–131.
bunkundoku 漢文訓読), he recorded travel times, dates, weather, itineraries, and means of transportation, as well as his impressions and feelings regarding the landscapes, folklore, customs, and famous historical spots of the places he visited. The Diary is divided into two volumes, each of which contain approximately ten short travel diaries with titles such as "Western Capital Travel Notes" 「西京紀行」 and "Tsukuba Travel Notes" 「筑波紀行」. The first volume covers from June 1877 to September 1881. During this time, he left Niigata First Branch School 新潟学校第一分校 (formerly Nagaoka Western School 長岡洋学校), entered the English Department 英学科 of Higashi Hongan Temple's 東本願寺 Instructor's School 教師敎校 in Kyoto, and then was dispatched by Higashi Hongan Temple to study for three years at the Tokyo University Preparatory School 東京大学予備門. The second volume covers his four years at Tokyo University, from July 1881 when he entered the Faculty of Letters 文学部 until graduating in August 1885 from the Philosophy Department 哲学科.

As can be seen by its title, the trips documented in Pleasure Travel Diaries included a considerable amount of tourism; in fact, it could be said that they were primarily for this purpose. While the journey to Kyoto documented in "Western Capital Travel Notes" was embarked upon at the order of Higashi Hongan Temple, for him it was an opportunity to engage in tourism.

During his journeys, he encountered various things. In Pleasure Travel Diaries, he recorded the scenes, folklore, and customs that stuck with him in the concise Sino-Japanese literary style while incorporating original Chinese poetry. The inclusion of Chinese poetry he authored would become a feature of Enryō's travel diaries. He writes very freely in Pleasure Travel Diaries, and would continue to use this style throughout his life.

5 "Pleasure travel" 楽遊 in Japanese means going around without any goal in mind to various places as one's heart desires; an unrestricted and free-spirited journey. During the Meiji period, "tourist" was translated as 楽遊外人 [lit., foreigner on a pleasure trip] and 楽遊外人 [lit., foreigner engaging in tourism]. While "tourism" was sometimes translated as 楽遊, 楽遊 became the established translation. Thus,『楽遊記』[Pleasure travel diaries] could also be translated into English as Tourism Diaries. See Nihon Kokusai Kankō Gakkai 日本国際観光学会, superv., KAGAWA Makoto 香川晃, ed. 『観光学大事典』 [Tourism studies encyclopedia] (Tokyo: 木楽舎, 2007), 18.

Enryō traveled during his long-term (spring, summer, and winter) breaks from school. Whenever there was a break, he would almost always travel. While he generally traveled with friends, he also once traveled alone on a whim (in April 1880 to Chōshi 鎌子). He went to Enoshima 江ノ島, Kamakura 鎌倉 and Atami 烏海 multiple times. He must have taken a considerable liking to them. Furthermore, he spent two months in Hakone 箱根 (during which he climbed Mt. Fuji). He first saw Mt. Fuji on a boat heading from Kobe to Yokohama. From then onward, he would frequently see the mountain, and write about how it looked. For example, regarding Mt. Fuji as seen from Enoshima, he wrote, "It is hard to express in writing the wonderfulness of the silvery glittering of Mt. Fuji" (Pleasure Travel Diaries, p. 98). While in Hakone during the summer of 1881, he ascended it, and described his exaltation after descending as follows: "Gazing over the lake, I looked back upon the light blue Mt. Fuji towering in the deep blue sky. Recalling yesterday's trip, I am amazed; it is like a dream" (p. 113). He was also dazzled by the "beauty" 美麗 and "light" 光 of the Nikkō 日光 Mausoleum. "I worshiped in front of the shrine, and climbed up to the mausoleum. I was amazed by its beauty, and dazzled by its light. I am at a loss for words to describe and for characters to write about it" (p. 101).

During his student days, Enryō frequently went to hot springs. He once spent the time around New Year's Day at them. He writes, "seeing the year out in a bathhouse [...] and spending almost two weeks having fun in Atami" (p. 104), he went back to Tokyo. In his travel diaries, Enryō candidly expressed the feeling of having been liberated from studies: "It is July and classes have ended [...]. Free from the fetters of the prison that is school and leaving behind the plight of its lashing, us underlings are now able to relax" (p. 106). "Looking for a quiet place and wanting to remove the pain of studying, I went with my classmates to Atami to enjoy myself" (p. 107). At night with friends, he once wandered around Futako-Tamagawa 二子玉川, and expressed in song their free-flowing joy (p. 107). By reading Pleasure Travel Diaries, one can get a glimpse of a young Enryō's lively student days, and his free and vigorous interactions with many other students.

Enryō would always visit the important shrines and temples at the places to which he traveled. In "Western Capital Travel Notes," he mentions "seeing a public Buddha image exhibition in the Zenkō Temple [善光寺]" (p. 94) in Nagano, and visiting the famous temples and shrines in Kyoto right after arriving. During his almost yearlong stay in Kyoto he went around to many famous historical spots: "I have temporarily resided in Heian [i.e., Kyoto] for almost a year, and do not have time to list each of the holy places and historical spots that I have visited" (p. 97). Similarly, in "Enoshima
Travel Notes" «江島紀行», Enryō writes that after arriving in Enoshima he first visited Enoshima Shrine 江島神社 and its three sanctuaries (Hetsu-miya 辺津宮, Nakatsu-miya 中津宮, and Okutsu-miya 奥津宮). He writes, "After taking off my travel clothes, I headed to the byō 廟 [i.e., Enoshima Shrine] and went to its three sanctuaries" (p. 98). He also diligently went to temples and shrines in Kamakura, Nikkō, Chōshi, Tsukuba, Chichibu 秩父, and so on. In Tokyo, he went to all the major temples and shrines, making note of his visits (see pp. 123–24).

While he generally just glanced around famous and historical spots, he did sometimes demonstrate particular interest in places where very well-known historical events occurred. For example, he wrote in detail about Tōshō Mausoleum 東照宮 in Nikkō, the Boshin War 戊辰戦争 in Aizu 公津, and so on. Pleasure Travel Diaries also reflects his interest in cicadas and the moon, things which would appear in his later travel writings along with frogs (see section 4 of this paper). Furthermore, while the reason is unclear, he visited Yokosuka's 横須賀 shipyard twice: "I saw the shipyard" (p. 99), "Arriving in Yokosuka, I had a look at the shipyard" (p. 107). In "Bōsō Pleasure Travel" 「房総漫遊」 he describes being presented with the opportunity to give lectures with friends. It brings to mind his lectures during his later years: "We gave lectures at an elementary school in the village. For the over two hundred people that came we each spoke on a topic" (p. 115).

Enryō would also extol the beauty of landscapes in his travel diaries. He took the most pleasure in coming across scenic spots while traveling. He confirmed for himself the beauty of traditional famous locations and scenery. Difficult journeys by foot were rewarded with wonderful views: "The scenic beauty of mountains and ravines were a pleasure, and I no longer remembered the hardships of travel" (p. 95). In "Western Capital Travel Diaries," Enryō describes being moved by the beauty of Kiso 木曾 Valley: "There is probably nothing more abundant than the scenery of these mountains and rivers." He even writes, "The natural scenery is very elegant. Many of the people that come and go pass by it. This is sad, for it is such a view" (p. 95). This brings to mind the following passage from his later years in which he laments after discovering the beautiful scenery of Kumano 熊野: "While the beautiful mountains and rivers are wonderful in Kiso and outstanding in Nikkō, the exceptional scenery of Kumano is much more astonishing [...]. Is it not disloyal to the scenery that despite this, literary people have not yet introduced its wonderfulness to the world?" (Dean's Lecture Tour Diary, 12:126).

Many of the titles of the travel diaries in Pleasure Travel Diaries include the character 遊, meaning "play," "pleasure," or "amusement": 遊記, 再遊, 漫遊, 遊行, 遊跡, 遊処,
and so on. As its title suggest, the aim of the trips documented in *Pleasure Travel Diaries* was amusement and tourism. Pleasure travel is free-spirited and enjoyable, and Enryo attached importance to freedom. However, in his travels for pleasure, he also had opportunities for learning and to meet people. The latter were chances for him to network. During his student days, Enryo traveled with many friends from school, deepening his relationships with them. On his later lecture tours and overseas inspection trips, he would meet many people. Enryo took pleasure in learning and encounters.

2.2 Travel Diaries from Enryo's Nation-Wide Lecture Tours

In his life, Enryo went on nation-wide lecture tours that covered a total of 3,578 days,\(^7\) and he published concise travel diary records of them. These travel diaries were first included in *Philosophy Academy Lecture Records* 「哲学館講義録」 and other works under the title *The Dean's Lecture Tour Diary*. After resigning from Toyo University 東洋大学, he published diaries as the sixteen volume *'South by Boat – North on Horse' Collection*.\(^8\)

2.2.1 The Dean's Lecture Tour Diary

*The Dean's Lecture Tour Diary* is a record of his first set of lecture tours (2 November 1890 to 1 August 1905) for spreading philosophy and the Imperial Rescript on Education 「教育勅語」, as well as gathering money for the establishment of the Philosophy Academy 哲学館. In these travel diaries he concisely recorded travel dates, weather, places visited, itineraries, and the people he met. His aim in going on these trips was clear: "In the afternoon, in response to the request of the principal of Hachiya Teacher's School [蜂屋師範学], I appeared at the school and lectured on the direction of education in the future and my aim to expand the Philosophy Academy" (12:11). This travel diary overflows with his sense of mission, as well as his consideration for those who helped him carry out his lectures.

This time when going around [to give lectures], I have been received considerable support from like-minded individuals in various localities. While I should express my gratitude for each individual's kindness, I have [probably] forgotten people's names and [am thus] unable to share my appreciation. Furthermore,

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\(^8\) Volume sixteen is a posthumous manuscript.
there are [probably] individuals not included above in this diary, or those that listed in the wrong order. I deeply apologize for my oversight (12:26).

While Enryō was very busy during his lecture tours, he enjoyed engaging in tourism at the places he went. It might be more accurate to say that the goal of his lecture tours was actually tourism. For example, he writes, "The tour this time is neither the pleasure trip of a literary person, nor travel for recuperation. It is to share the reason for the expansion of the Philosophy Academy and Keihoku Middle School [京北中学] as well as solicit supporting members" (12:107). We can see this as meaning that his trips were normally for pleasure and recuperation. Enryō introduces some of his enjoyable experiences when on a lecture tour in Noto 龍頭: "Since while going around on the side I saw what should be called the seven wonders [七不思議] and eight sites [八景], I am listing even the funny things that happened on the other days" (12:108).

In the time between lectures on his tours, Enryō went to see various things. "In the morning, I took a look at the harbor construction" (12:90); "I observed the lighthouse" (12:123); "I observed the saltern" (12:149); "In the morning, I visited the girl's school [女学校], the advanced elementary school [高等小学], and the normal middle-high school [尋常中学], giving a lecture at each" (12:43); "There is whale fishing [...]. I went out [to the beach] and observed the dissection of a whale [...] . It was truly a greatly curious spectacle [一大奇観]" (12:86); "I lectured at an advanced elementary school [...] after lecturing, I bathed in Yunomine [湯之峰]. There is a historic spot related to OGURI Hangan [小栗判官] and a traveling priest [遊行上人]" (12:120); "For the whole day I was waiting for the boat to Uwakai [宇和] at my lodging, where there is a hot spring" (12:36). While he does not mention if he went in the hot spring, it is clear that he enjoyed bathing.

In the The Dean's Lecture Tour Diary, he candidly writes about different areas, describing his feelings and the sites he saw: "On Hokkaidō" (12:79–85), "On Kyūshū" (12:107–116), "Lecture Reporting on the Nōshū [能州] Tour" (12:107–116), "Lecture Reporting on the Nanki [南紀] Tour" (12:126–136), and so on. "In titling this 'On Hokkaidō' [...] . I certainly do not mean to say that it is an authority's outstanding discussion [...] . I must say something about my pleasure travel notes. This will serve as the introduction to this piece" (12:79). Here, we can see that Enryō sought to educate society.
2.2.2 South by Boat – North on Horse Collection

In the 'South by Boat – North on Horse' Collection are travel diaries of Enryō's second set of lecture tours (2 April 1906 to 26 March 1919), which aimed to improve national morality and promote his Personal Cultivation Church 修身教会 Movement. As is expressed by Chinese idiom in the title, he went on a series of very busy trips. However, having been liberated from university management, he was psychologically free. At the places he went, he met and got to know various people, and also took time to relax. Enryō writes, "In the afternoon I arrived at Ninomiya [二宮] Station, got on the train, and headed west. On the train, I met SUZUKI Chiben [鈴木智弁], a graduate of the Philosophy Academy" (12:194). Furthermore, "I went from Mt. Kagu [香具山] to Unebi [雄偏], got on the train, and at Nara Station parted ways with UEDA Kōgaku [上田晃覚]. He had accompanied me from the 9th to the 20th of April" (12:215).

His tour lectures were welcomed: "Here, a Dr. Inoue Invitation Committee was specially established, and I received a hospitable welcome that went beyond my expectations. At dinner, I ate along with the committee leaders" (14:335). People even "turned on a fan in the reception room, scented the bathroom with a fragrance, and so on" (14:129). In a time when there were no microphones, he lost his voice in front of an audience of several thousand peoples: "My voice often being expended by always giving speeches without a roof [...] has unfortunately squandered my voice in back-to-back days of lectures. I am suffering from it therefore having died and no longer being able produce sound" (14:146). He once couldn't speak because of a cold (15:224). Another time, while during everyone was quiet during his lecture, "before and after there was no one who clapped; now and then one could [just] hear people reciting the nenbutsu [念仏]" (13:459).

Compared to The Dean’s Lecture Tour Diary, the travel diaries in 'South by Boat – North on Horse' Collection are much longer. Their content is also considerably richer in variety. Enryō took an interest in various things, and wrote about them. He was very curious and enjoyed learning. Of course, his trips also included amusement and pleasure. The beauty of the scenic places he visited captured his heart. He diligently went to famous historic spots and bathed in well-known hot springs areas. He sometimes also traveled to alleviate fatigue of the body and mind, and at other times heal illness. In all of his travels, Enryō also made efforts to spend time with people at his destinations and gather information.

The 'South by Boat – North on Horse' Collection includes diaries from his three lecture tours in China, Taiwan, as well as Korea and Manchuria, which lasted from, re-
spectively, October to November 1906, January to February 1911, and May to July 1918 ("Manchuria & Korea Travel Notes" ‘滿韓紀行’, "Taiwan Travel Notes" ‘台灣紀行’, and "Korea Lecture Tour Journal" ‘朝鮮巡講日誌’). Even while busy Enryō enjoyed the scenery, paying educational visits to places and deepening his knowledge. Thanks to the development of trains and the spread of automobiles, he could move efficiently. He visited temples and shrines more actively in the colonies than when he was in mainland Japan. In addition to reminiscing with old acquaintances, he actively met with many other individuals, including those affiliated with the Philosophy Academy, Toyo University, Keihoku Middle School, Higashi Hongan Temple, and local government administration and education, as well as those who attended his lectures. His network was wide and deep.

When he went to Taipei, Taiwan, he took time out of his busy itinerary to first visit the Taiwan Grand Shrine 臺灣神社, look around outside the city, and go around to see schools. "During day and night" he was "very busy with writing" (Taiwan, p. 17). At the Taiwan Grand Shrine, "It was very scenic in front of the main building" (ibid., p. 16) and before realizing it he had stopped to take a better look. On the other hand, in Tainan 台南, "while there are many famous historical spots," he was unable to "go around and see each of them because time did not allow it" (ibid., p. 28). Enryō, who took pleasure in beautiful views when traveling, was disappointed by Korea's bald mountains: "On Korea's mountains there are no trees or grass. There is exposed red earth. It is extremely bleak" (Manchuria & Korea, pp. 64–65). In Manchuria (present-day Northeastern China), he tried to see 203 Hill (a site of a battle during the Russo-Japanese War), however he was unable to due to snow.

While "Korea Lecture Tour Journal" is split into three parts, his lectures were part of one consecutive tour. He writes, "At six o'clock in the afternoon I moved like a gale in a car, going seven ri [approx. twenty-seven kilometers] in one hour and arriving in South Chungcheong [忠清南] province's capital of Gongju [公州]" (Second Korea Journal, p. 117). The scenery on the drive soothed his fatigue: "I saw beautiful flowers" (Third Korea Journal, p. 92). Elsewhere, he states, "Below the vehicle was the Han River [漢江], and looking at the fields and mountains on the other shore, my gloom went away considerably and I was refreshed" (First Korea Journal, p. 114). He also "drank beer to soothe the throat" (Second Korea Journal, p. 127). In Southern Manchuria while there were hotels run by the railroad company, "hearing that it was

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On 『台灣紀行』[Taiwan travel notes], see Noma Nobuyuki 野間信幸. 『井上円了の『台灣紀行』』[Inoue Enryō's Taiwan travel account], Bulletin of the Department of Chinese Philosophy and Literature 『東洋大学中国哲学文学科紀要』7 (1999): 19–41.
occupied by Westerners, I stayed at Kumgang Inn" (Third Korea Journal, p. 97). There were also "hot spring bathing rooms," that were "very inexpensive." He highly praised Mt. Kumgang 金剛山: "Overcoming the rain, I headed to Manmulsang [万物相], the most beautiful scenic spot on Mt. Kumgang [...], Yabakei [耶馬溪] and the like do not even come close" (Third Korea Journal, pp. 97–98).

3. **Tourism in Enryo’s Overseas Travel Diaries**

Enryo went on an overseas inspection tour three times in his life—unusual for the time—and published a travel diary for each. The first two were primarily in Europe and the United States, and for the third he went all the way to the southern hemisphere. In his travel diaries it can be seen that he was dazzled by the things and sights that he saw for the first time. One can also get a glimpse of the state of tourism at the time. For example, "In Zurich tourists gather from all four directions, and there are basically no vacancies at inns. When it becomes evening, they come out to walk around in the cool lakeside air. It is as if they weave together, coming and going on the bridge (23:335–336).

Travel was also an opportunity to meet and talk with people. On all of his trips, Enryo met with a considerable number of them, renewing his old relationships. "I first got to know ICHIKAWA [Jun'ichi 市川純一] in Bombay, India, and here nine years later was able to meet him again in Australia. What a coincidence!" (23:270) Enryo also took pleasure in visiting spots related to those he deemed sages. He went to the birthplaces, graves, and so on of Luther, Kant, Goethe, Milton, Newton, and Spencer, among others. Throughout his diaries, his approach of trying to see anything and everything when traveling overseas can be seen.

3.1 **Diary on Religion and the State in the Western Countries**

*Diary on Religion and the State in the Western Countries* (published in two volumes in August and December 1889 by Philosophy Press 哲学書院) is the travel diary of Enryo's first overseas observation tour (9 June 1888 to 28 June 1889). However, it does not mention dates, his itinerary, and so on; it could be called a report on his observation of conditions in Western Europe.10 As the title indicates, Enryo does focus on discussing

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politics, religion, and education, however, as he notes, it is also a record of various observations and experiences. It allows one to get a sense of his strong curiosity: "This book is actually miscellaneous notes about my trip to the West; in addition to religion and customs, an assortment of items are mixed in" (23:19). "Arriving in India by boat, when I observe the streets, houses, groves, and so on, they look like my Japan. This is because customs and scenes in these two countries are very similar" (23:131).

While it is difficult to find tourism in this travel diary (as mentioned above, it is perhaps better called a report), the touristic side of Enryō can be seen in what he wrote about the scenery in Bakan 馬関 (Shimonoseki 下関) upon returning to Japan: "The boat crossed the deep sea and drew close to Bakan [...]. I saw scenery was like the mountains and rivers in a painting [...]. Truly, Japan is a park of heaven and earth [天地の公園]; it is a nature painting" (23:133)

3.2 Western Voyage Record

*Western Voyage Record* (January 1904, Keiseidō 鳳声堂), Enryō's travel diary for his second observation tour (15 November 1902 to 27 July 1903), "reports to graduates and students of the Philosophy Academy" about what "I saw and felt during my pleasure travel in Europe and the United States" (23:157). This work is a travel account fully replete with the fascinating appeal of the genre.¹¹

In Calcutta, India, Enryō "visited the Philosophy Academy graduate Ōmiya Kōjun 大宮孝潤 at his temporary abode" (23:168). During his one-night stay in the city, he happened to meet Eki Kawaguchi 河口慧将: "I must say that being able to meet Eki Kawaguchi at Ōmiya's residence was serendipitous" (23:168). The three of them took a commemorative photograph together. Subsequently at Bankipore station, in a "truly amazing coincidence" also met Fujii Senshō 藤井宣正 (23:176).

Crossing the Mediterranean Sea, he then arrived in London, where he received word of the Philosophy Academy Incident 哲学館事件. "Last month on the 30th, there was an urgent message from Tokyo: On 13 December, the Ministry of Education strictly ordered using an official gazette that [the Philosophy Academy's ability to issue] teaching licenses be revoked on the grounds that there was excessive educational inattention regarding the textbook for use by the Academy's ethics teachers" (23:188). Having received this report, Enryō composed a poem—"Do not make this into suffering / after a storm there is fine weather [...]. A paulownia grows thick after being cut"

¹¹ See Takita (see note 10), IS 23: 479.
(23:188–189)—and then continued his journey. The event occurring while he was traveling seems to have provided him with an opportunity to consider it objectively from the outside.

Enryō energetically traveled around the world: "At night I arrived in London" (23:186); "I visited the old Waterloo battleground and went around seeing the cities of the Netherlands" (23:208–209); "I arrived in Leipzig and met with the three people (Tsukahara [塚原], Kumagai [熊谷], and Fujioka [藤岡]), had lofty conversations with them for hours, and returned to Berlin" (23:211); "I arrived in Wittenberg, saw the Luther historical site and relics, and was very moved" (23:212); "I arrived in Königsberg, a large city in Northern Germany, and will stay here for one night. This is the hometown of the erudite Master Kant" (23:213); "I got off at Frankfurt and visited the historical sites of the great writers Goethe and Schiller. In the end I will spend a night here" (23:218); "I left Frankfurt early in the morning and entered Switzerland" (23:218); "Searching for Switzerland's good scenery, I arrived in Zurich [...]. There is a lake surrounded by groups of mountains of varying sizes. The scenery truly helps cleanse my mind and eyes" (23:219).

With the Philosophy Academy Incident on his mind, Enryō finished his over eight month-long observation tour, and returned to Japan. He would then get to work on that which he had envisioned while traveling: having the Philosophy Academy be certified as a university, and developing his Personal Cultivation Church movement. Furthermore, he then announced that he would build the Four Sages Hall 四聖堂 on the land he had purchased to commemorate the establishment of the Philosophy Academy as a university, which he made into the Temple Garden of Philosophy 哲学堂公園.12 As can be seen in Western Voyage Record, Enryō's overseas observation tour included encounters, learning, and amusement. Furthermore, it was an opportunity for him to prepare for his subsequent activities.

3.3 Fifty Thousand Ri in the Southern Hemisphere

Since Enryō's third overseas observation tour (1 April 1911 to 22 January 1912) was a "lightning-like trip" that averaged "one hundred sixty-nine miles per day" (23:241),

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"one should certainly not hope for detailed observations" from his travel diary *Fifty Thousand Ri in the Southern Hemisphere* (March 1912, Heigo Shuppansha 丙午出版社). It "is just me writing in diary style the various forms that momentarily reflected in the windows of my eyes" (23:241). However, its loose style reflects the free mental state of Enryō, who had just been liberated from running a university. While he primary went to observe countries in the Southern Hemisphere (Australia, Brazil, Argentina, Uruguay, Chile, Peru, and Mexico), he not only visited European countries (England, Germany, and France for the third time) but also went to Northern Europe (Norway, Sweden, and Denmark), and enjoyed seeing the Arctic Ocean. He crossed the equator four times.

Enryō approached the equator after passing through Hong Kong, Guǎngdōng 底東, and Manila. It seems that he was preoccupied with crossing it. He writes, "The sun rose at six o'clock in the morning and set at six o'clock at night. After setting, it immediately became pitch-black. Day and night were exactly of equal length. This let me know that we were near the equator (23:256). Furthermore,

Tonight at nine 9:00 PM we really passed over the equator. It was announced by a whistle's cry. Crew members then formed a giant line and let out a great cheer. On the ocean it was completely dark with no moon. There were only four or five constellations scattered in the sky. (23:257)

After going across the equator, he headed to Australia. In Sydney, "People even attach a money box to a dog's back and make the mute animal beg for money instead of them. A new contrivance" (23:271). In Melbourne,

Wanting to gaze upon the seaside scenery, I went by car to Brighton Beach and Sandringham. Wintertime was already approaching, and the cold tide lapped the shore. With no swimmers, the wharf was lonely. I took a rest at a teahouse, took a hot bath, and returned. (23:275)

He went around the Cape of Good Hope, again crossed the equator, and then went to England. In London "while traveling, I suddenly decided to join a group going to see the Arctic Ocean [...]. I hoped to see the middle of the night sun in North Cape, Norway, the northernmost point in Europe [...]. I arrived at the Port of Grimsby and got on a boat" (23:314). He was probably the first Japanese person to experience a midnight sun:

That night, even when it reached 12:00 the sun did not set. The sun was really in the northern sky and gradually moved east. There was not a single cloud in
the sky, and I did not see the light of any stars: it was completely broad daylight [...]. Many of the boat passengers stayed up the whole night to gaze upon the sun. I was struck by a vaguely strange feeling. At midnight guns were fired, and the whistle was blown. This celebratorily announced the first midnight sun. (23:231)

In summary, in his travels, Enryō was completely loyal to his own curiosity and did not miss opportunities to go to unusual places. He was genuinely moved yet was certainly not attached to things; his attitude of leaving things to nature was pronounced. At the places he went, he diligently met with and was taken care of by representative Japanese people. He enjoyed conversation, and did not become fall into excessive loneliness. He was a pleasure traveler that took what came his way. His behavior as such is heart-warming, and his diary writings are plain and not ornamented.13

4. Enryo's Interests as Seen in His Travel Diaries

Traveling stimulates one's curiosity. One freshly experiences even that which one is used to seeing regularly. Enryō was full of curiosity. In this section, I will explore four of Enryō's interests that appear in his travel diaries: (1) traveler's and poetic sentiment and beautiful scenery, (2) customs and folklore, (3) the moon, and (4) recuperation at hot springs and health. These consistently appear in the travel diaries Enryō wrote throughout his life, from his student days to his later years.

4.1 Traveler's and Poetic Sentiments and Beautiful Scenery

Going on trips cultivates traveler's and poetic sentiments. Enryō expressed these feelings through his travel diaries. For example, "Gazing back at my hometown, I was already a distance from the line of Mt. Yone [米山], and had left behind the cloudy weather. I had the feeling of being a traveler who for the first time goes to another land [...]. Today, my heart hurts being a visitor from another land. In my traveler's heart, I think that I am a visitor on this river, and not from here" (Pleasure Travel Diaries, p. 94). Enryō wrote about the scenery that stayed with him in Chinese poetry: "Heading west, I came up with a goritsu [五律; a Chinese poem comprised of eight lines of five characters] [...]. On the boat, I came up with a quatrain [一絕]" (ibid., p. 93). His poetic

13 See TAKITA (see note 10), IS 23: 490.
sentiment was completely directed towards the scenery around him.\textsuperscript{14} Here we can see his traveler's sentiment. "Ten days after leaving my home, I arrived in Mino [美濃; Gifu prefecture]. Looking at the scenery spreading all around me, my traveler's sentiment arises. Now, I am far away, where there is a blue sky and white clouds. Where I am heading, mountains and rivers expansively continue for a great distance. My love for travel grows stronger. (ibid., p. 95).

Enryō took pleasure in encountering nature while traveling. "The rapeseed blossoms are truly in their prime, and the remaining peach blossoms surround the field. It is beyond description" (ibid., p. 105). The hearts of people are dynamic, activated when coming into contact with various things. Travel provides opportunities for this to happen.\textsuperscript{15}

Traveling to amuse oneself in another land and looking at the most beautiful parts of famous places and nature aids in the awareness of one's better mind and washing away the vulgar. This also promotes one's virtue, helping spread wisdom. (KAIBARA Ekiken 貝原嘉軒, 1630–1714)\textsuperscript{16}

4.2 Customs and Folklore

Enryō wrote his observations and feelings about the customs and folklore of the places he experienced. What he saw and heard at various places inside and outside of Japan developed his comparative viewpoint. By traveling to various countries, he became familiar with their geography, people's dispositions, products, and so on. This would come to fruition in his later works such as Lectures on Mystery Studies 妖怪学講義 and Strange Tales from Traveling Around Japan 『日本周遊奇談』.

Enryō wrote, "Matsumoto [松本] is a city that contends with Nagano [長野]. Its streets prosper and its rooftops are pretty" (Pleasure Travel Diaries, p. 94). On Kyoto, he noted that it "can be said to be the city of cities [...] Its streets run crosswise and lengthwise; they are [flat] like grindstones and [straight] like arrows. Observing [people's] customs, their words and interactions are skilled and beautiful, and their

\textsuperscript{14} Chinese poetry related to 「西京紀行」[Western capital travel notes] is included in the 『観機詩集』[Kukkaku poetry collection]. The former was written around the same time as 『漫遊記』[Pleasure travel diaries]. See literature cited in note 6.

\textsuperscript{15} See YAGI Kiyoharu 八木清治, 『飯と交遊の江戸思想』[Travel and companionship Edō thought] (Tokyo: 花林書房, 2006), 38.

movements are refined; truly it has the old-time customs of the imperial capital" (ibid., p. 96). On the other hand, "In this area [the town of Nemoto in Bōshū 房州根本村] resident's language is very vulgar, and a lot of it cannot be understood by city people. However, their nature is very simple and pure" (ibid., p. 114). Throughout his travel diaries Enryō compared places and recorded his observations. On Okinawa, he wrote,

Even now there are parts of its language and customs, and people's dispositions that greatly differ from other prefectures. I feel like I am traveling in Korea or Manchuria [...]. I feel that it considerably lacks in its devotion to the emperor and patriotism [towards Japan] due to having its own history as a country (12:284–286).

Elsewhere, he wrote,

It is about the third time I have come to enjoy myself in London [...] Comparing before and now, there are considerable differences. First, London is expanding, and in all directions giving rise to places where people gather. Second, the subway has gone electric. Third, many of the stagecoaches have turned into automobiles [...] Tenth, there are some women who smoke and drink alcohol in pubs [パブリックバー], and so on. Speaking overall, I can see a trend in which the conservative England is gradually being influenced by continental European ways. Or, perhaps the country is being affected by American ways. However, with regard to the advancing prosperity of London, there is nothing one can do but be surprised. (23:311–312)

4.3 The Moon

One of Enryō's hobbies was moon-gazing. During his travels, Enryō would now and then write about the phase (shape) of the moon. For example, "When it became night a new moon was high in the sky. Its shape was like a sickle" (23:288). The following passages appears in Pleasure Travel Diaries: "Forty-five friends met for a refined party, and in the moonlit night, the cloudless sky continued far into the distance; it was clear as if it had been washed. The shadows of the moonlit dark green branches of the trees were clearly visible" (p. 106). "It is wonderful to enjoy watching the moon in the study window every night" (p. 122). When he traveled to Jōshū 上州 (Gunma prefecture), "Crossing a bridge I entered Momonomura-aza-tsukiyono [桃野村月野，lit. Evening Moon Field in Peach Grove Village]. Its name is very elegant" (15:220).

In Taiwan, "I happened to encounter the full moon. Like a washed spring sky, I could not see any clouds. The feeling of being in a different land and gazing upon the harvest moon is intense and feels incredibly good" (Taiwan, p. 34). The flavor of the
moon he saw in Korea was different: "The mountain and the moon were white. It was a view of a different world" (Manchuria & Korea, p. 76). "Once, when it became the thirteenth night by the lunar calendar, the light of the moon became more and more bright. Before I was in Taiwan and admired the harvest moon. Now having entered Korea, seeing the subsequent full moon is destiny" (ibid., pp. 65–66).

On his third trip overseas, he headed from Europe to South America. After crossing the equator and entering the southern hemisphere, he came to "gaze up at the sun and the moon in the northern sky" (23:357). Elsewhere, he writes, "When it became night, there was not a single cloud to be seen, and I only gazed upon the semi-circular lonely moon high in the northern sky. It felt incredibly magnificent; there was no limit to my pleasure" (23:289). Another time, "It became night and the sky finally cleared, and the circular fall moon rose in the northern sky. A feeling to write poetry naturally" arose (23:275), and he wrote a Chinese poem. In Buenos Aires, he was deeply moved by the moon:

When it became night, the weather was very fine, and the single circle of the bright moon rose in the northern sky, its pure glistening filling the garden of the house I was visiting. This was exactly the night of the fifteenth day of the eighth month on the lunar calendar. Gazing at the harvest bright moon in the spring sky of the southern hemisphere is a spectacular sight unprecedented in my life, and most splendid. (23:376–377)

Heading from Peru to Mexico, "even though we have not crossed the equator, the sun is already in the southern sky, and the moon in the northern sky" (23:431). Elsewhere, he writes,

At 6:10 PM when the sun sank below the horizon and disappeared, the bright moon rose in the eastern sky. That night was a full moon. At 6:30 the afterglow was completely gone since I was directly below the equator. After 8:00, all clouds disappeared and I only gazed upon the circular bright moon. On the boat bridge I sat with a German passenger named Ulrich, and had a moon-viewing party that extended into the night. A fresh breeze quietly came and it was extremely refreshing. (23:414)

Enryō noted the shape of the moon in the southern hemisphere: "It became late in the night. Looking at the semicircular moon, its shape was different than when looking at it in my Japan: the light came from not the moon's left half but its bottom half" (23:357–358). He remarks that "looking at the moon in the northern sky and a semicircle arising from its lower area is a somewhat strange feeling" (23:374).
He also wrote about lunar eclipses: "I happened to encounter a total lunar eclipse. There were no clouds in the sky, and at 8:00 PM the [moon's] spherical surface became completely black. After a little time the bright moon came back, filling heaven and earth with its pure glistening" (13:477). At another point, "That evening—the fifteenth day of the seventh month on the lunar calendar—the bright moon glistened. [...] From 9:00 the lunar eclipse began, and after 10:00 eight or nine tenths of it had lost its light" (14:166). There was also a total solar eclipse, but he overslept and could not see it: "This morning was a total solar eclipse, but I was sleeping and did not see it" (First Korea Journal, p. 113). There are surely few travelers as interested in the moon as Enryō. The moon became a motif for another one of his hobbies, Chinese poetry.

4.4 Hot Springs Recuperation and Health

From a young age Enryō enjoyed bathing in hot springs. In his student days he often used the hot springs in Atami and Hakone. He also soothed his fatigue from lecture tours at hot springs. Throughout his diaries, one finds entries about recuperating at hot springs. For example, "In July and August, I did not have a half a day of free time, and because I continued the tour while overcoming the heat, my mind and body became exhausted. Thus after returning home, I immediately thought of going to rest at hot springs in Gunma." He then went to Ikaho 伊香保 Hot Springs, "laid on my side for the whole day," and called for a "massage when it became night" (14:176).

"To rest my body I departed from Tokyo and that evening spent a night at Suzuki 鈴木 inn in] Tōnosawa [常沢], Hakone. The next morning I got on a narrow-gauge railway from Odawara [小田原] and bathed in the Yugawara [湯河原] Hot Springs" (15:92). Similarly, "Returning home after accomplishing my goal of going around the southern hemisphere, I wanted to ease my fatigue from my long trip [...]. I bathed in Atami, Zushū [豆州, i.e., Izu 伊豆]" (13:323). At another time, "I was slightly sick, and bathed and relaxed at Ashi Hot Springs [芦之湯] and Sokokura [相倉] in Hakone" (13:105). He also writes, "At 9:00 AM I arrived in Shinbashi [新橋]. In the afternoon, I attended a Toyo University commemorative celebration. Then, I developed a gastrointestinal illness, and bathed in the Hakone hot springs Yumoto [湯本] and Fukuzumi-no-rō [本福住楼]. My stay covered more than one week" (13:555).

He also had to postpone a lecture tour due to a cold: "Wanting to go around Hachijō Island [八丈島] and the Ogawara Islands [小笠原島], I had already prepared to travel. However, I was affected by a cold and had no choice but to postpone my trip" (13:117). He also canceled a lecture due to "to intestinal catarrh and malaria" (12:166).
At one point, he called "a doctor and asked him to check my stomach pain" (13:43). However, overall Enryō was blessed with good health during his tours (travel).\(^{17}\)

For example, he states, "I was incredibly busy for the four days I spent in Seoul. There were basically no spare moments amidst lectures, meeting people, and writing. While my body is exhausted, it is thanks to everyone's help that I am happily in good health" (First Korea Journal, p. 107). Elsewhere, he wrote, "I stayed in Hastings for one week and completely recovered from my illness. I will finally depart for my trip on the European continent" (23:208). He also had a strong tolerance for boats. There was only one time that he got (almost) seasick: "On the ocean the wind was strong and the waves rough, and furthermore the rain was intense. The whole boat's shaking was not normal, and I felt that for the first time I was going to get seasick" (23:208). While for a time Enryō had what he called "brainsickness" (脳病, in other words, a mental breakdown), he fully recovered thanks to his lecture tour. "Recently thanks to my travel to the provinces, I fully recovered from my mental breakdown" (13:489).

While throughout his life Enryō passionately loved and continued to travel, on 5 June 1919 he collapsed during a lecture in Dàlián 大連, China, and passed away at 2:40 the next morning. Perhaps it was his wish to fall ill and die while traveling abroad. He left behind the following verse: "A life led south by boat, north on horse [...]" (15:92).

5. Conclusion

In this paper I considered Enryō's tourist activities using his travel diaries. We saw that his lecture and overseas observation tours also contained the elements of tourism: "encountering," "learning," and "amusement." We could even say that they were trips to engage in tourism.

He adopted a loose approach, what could be called "pleasure travel." Having never held a government job, Enryō lived free-spiritedly. However, in doing so, he always was learning (as well as amusing himself). His greatest pleasure when traveling was encountering scenic beauty. At his destinations, Enryō enjoyed beautiful nature, and appreciated breathtaking scenes. At the same time, he worked to gather information about the folklore and customs of the places he visited, and wrote about them in his works. He casually wove in shrewd remarks on the civilizations into his travel

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\(^{17}\) Incidentally, Enryō had weak teeth and hemorrhoids: "As someone with hemorrhoids, I cannot stand [sitting on the floor and] not having a chair [...] The meat was cut too big, as someone with weak teeth I could not stand it" (23:470). Also, considering that Enryō enjoyed the moon and scenery without glasses and the like, it appears that he had very good eyesight.
diaries. Furthermore, he formed a colorful network of people by encountering and associating with many individuals at his destinations. This was also something he took pleasure in.

Through his travels, he acquired a wide-ranging perspective and a comparative way of thinking and seeing things. This influenced his cultural comparisons, civilizational theories, and intellectual formation. While I was unable to delve deeper into this point in this paper, here we can see the ever-curious Enryo's desire to learn. Enryo's travel diaries are voluminous and contain a massive amount of information. Enryo's interests while traveling were diverse, and provide many glimpses of him as a person and his thought. This paper has only focused on one portion of them; there are many other interesting examples, which I would like to take up at a further point.

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