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I Growth Process of the Educational Principles

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I
Growth Process of the Educational
Principles

1. Background to the Establishment of the Academy of Philosophy

Philosophy as the Starting Point of Establishment

Toyo University originally began as a private Academy of Philosophy or *Tetsugakukan* in 1887. The Japanese word *tetsugaku* means philosophy and *kan* means academy or house. At first, as the name indicates, it was “a single school specializing in philosophy,” namely it was a vocational college teaching philosophy. In the century since its establishment, the school has changed due to decisions or external circumstances. However, the spirit of the foundation of the original Academy of Philosophy has been consistently retained without any amendment. This is symbolically preserved in the motto: *The basis of all learning lies in philosophy*. Toyo University has faithfully upheld the educational belief of its founder Enryo Inoue.

Enryo Inoue, the founder of the Academy of Philosophy thought that “philosophy is essential learning for the art of cultivating thought,” and therefore, humans need to study philosophy to cultivate their minds, just as they need physical exercise to train their bodies. As such, the Academy of

Philosophy taught philosophy, but the goal was not to foster philosophers. Its educational purpose was to provide ordinary people with a foundation for perception through a study of philosophy.

Private universities established in the Meiji era like Toyo University were originally vocational colleges characterized by their professional field. Such schools could be classified broadly into two categories. In the first category were the schools for practical studies in law, medicine and other professions. For progress and enlightenment, these schools spread new learning, knowledge, and techniques that were introduced from Western countries.

In the second category were the schools established for specific religious beliefs. The purpose of these schools included proselytizing as in the case of Christian missionaries or the education and training of Buddhist priests. The Academy of Philosophy certainly included learning brought from the West, but it was characterized and taught as the search for universal and fundamental truth. Training of students in religion was also one of the purposes of the Academy because philosophy could be applied to religion, but this education was not limited to a specific religion or sect. Considering this dichotomy, the Academy did not fall into either category. The school had such unique educational content that it was an unprecedented educational program.

Specific vocational colleges develop their characteristics from the spirit of their foundation regardless of whether it was an individual or a group

of founders. The characteristics of each college influence the educational principles that are in effect. This is entirely derived from the founder's own principles which are reflected in the initial founding spirit. A founder's principles are derived from various factors such as educational attainment, religious beliefs, environmental factors, social situation, friendships and professional acquaintances. This was very much the case with Enryo Inoue, the founder of the Academy of Philosophy. It was from his unique background that he realized the importance of philosophy. To understand the beginning of Toyo University, a study of these background influences is essential.

Encounter with the West

Enryo Inoue entered the Department of Philosophy of the Literature Faculty, Tokyo University at the age of 24 in September, 1881. Historically speaking, in 1877 this school was called Tokyo University, in 1886 the Imperial University, in 1897 Tokyo Imperial University, and since World War II it has become Tokyo University again. Here, Enryo Inoue first encountered *philosophy*. Long after these studies, Enryo Inoue acknowledged that the truth for which he had been searching for many years was not found in Confucianism, Buddhism or Christianity, but was found only in the philosophy which was studied in Europe. From his comment, it is clear he groped for clarity in his own thinking at

a time characterized by completely uncertain values. This is a portrait of the young Inoue in agony searching for “truth” in the early stage of the Meiji era.

Ten years prior to the Imperial Restoration of 1868, Enryo Inoue was born the eldest son of the head priest living in Jiko Temple of the Otani Branch of True Pure Land Buddhism in Ura, Nagaoka City, in Niigata Prefecture. In this sect of Buddhism, the eldest son was to be the temple successor and so young Enryo was trained to be the successor from his childhood. He always carried his prayer beads in his hand, and the parishioners treated him as the future inheritor of the temple. Buddhism which had long been stable as the state religion in the Tokugawa period and was supported by the parish system went into decline. Through an anti-Buddhism movement, the early Meiji government was trying to replace Buddhism with Shintoism (the Japanese animistic religion) as the state religion.

A song reflecting the social phases of those days went *Iranumono yumiya daisho chaki no rui, bozu yamabushi satewa oyakusha* (translation: Useless are things like bows and arrows, swords, and tea-wear. In addition, so are monks, mountain ascetics, actors, and actresses). Inoue was burdened with the fate of succeeding as temple priest amidst deteriorating social conditions. Reflecting on those days, Inoue later said that he had wished to escape from the world of Buddhism as quickly as possible. At the time, escaping such hereditary duty was almost

impossible. The social conditions of those days may have triggered doubt about Buddhism in his young mind, and thus the beginning of his search for other ideas.

He began to learn Chinese Literature under Tadanori Ishiguro from the age of ten. This old traditional subject was considered indispensable for the refined elite. Ishiguro, who later became an army surgeon superintendent-general, had good knowledge of the West, and a preference for Western tastes and styles. Ishiguro introduced his students to a new world; for instance, he gave sheets of “western paper” as prizes when students (including Enryo Inoue) got good marks on exams.

With Ishiguro, Inoue studied Confucianism, and at the same time he had his first encounter with the West. Enryo Inoue was born in 1858 when the United States-Japan Treaty of Amity and Commerce, or the Harris Treaty was signed. The 1854 treaty was in response to Matthew Calbraith Perry's demands after he sailed into Tokyo Bay with a fleet of Black Ships. Perry demanded the Tokugawa government open diplomatic and commercial relations between the United States and Japan. Using this opportunity, two political groups emerged in Japan: the *sabaku* faction with a conservative ideology aimed at the maintenance of Shogunal rule and the *kinno* faction, a group aiming to overthrow the Tokugawa Shogunate to restore imperial rule.

These antagonists confronted each other, which led to civil war and the birth of the Meiji

Restoration. In 1868 when Enryo Inoue was ten years old, his life was influenced by the Hokuetsu-Boshin Civil War. The Nagaoka clan government of his birthplace was defeated and captured by the new government's troops. Imagine how strong an impression was made on a young mind with the conversion of the old order to the new order.

After the Meiji Restoration, Japan turned towards the advanced European countries, with an eagerness to import Occidental culture, various learning, religion and other matters under the name of civilization and enlightenment. The spirit of the times rejected traditional Japanese thought as archaic, and shifted towards these new values coming from Western countries.

After completing his studies of Chinese literature at the age of 15, Enryo Inoue began to study Western learning through his introduction to the English language. He followed the climate of the times. In 1874, he entered the First Branch of the Niigata School (the old Nagaoka Western Learning School) to further study English. This school was established with a new policy because the Nagaoka feudal clan, defeated in the Restoration, was trying to advance itself. Here, Enryo Inoue encountered Christianity for the first time. He read the Bible, contrasting an English version with a Chinese version. Though Christianity was in the spotlight in those days as a "civilized" religion, he could not find what he was looking for in it.



Young Enryo Inoue in Nagaoka

Truth is in Philosophy

The Higashi-Hongan Temple (the head temple of the Otani Branch of True Pure Land Buddhism) had a seminary to train priests who would be sect temple successors. Enryo Inoue, as an excellent student, particularly in English, was accepted into the school through the recommendation of the governor of Niigata Prefecture.

In 1877 just when Inoue entered the seminary, Tokyo University was established. Higashi-Hongan Temple immediately sent him to the university as a domestic transfer student. In September 1878 in Tokyo, he entered the preparatory school of Tokyo University. In those days, lectures there were given

in English, so the students were required to study English for three years and master it at preparatory school. It is highly likely that he came across aspects of philosophy while he was studying there.

Enryo Inoue was the only freshman in the Department of Philosophy in 1881. At the university, he learned Asian philosophy from Tetsujiro Inoue, Indian philosophy from Tanzan Hara, and the Western philosophy of Kant, Hegel, Mill, and Spencer from Ernest F. Fenollosa. He was especially fascinated by Western philosophy. He was convinced that in philosophy he had finally found what he had been looking for: the search for *truth*. In those days, philosophy in Japan was a new subject of study. In fact, only a few years earlier, in 1874, Amane Nishi had coined the Japanese term *tetsugaku* as the translation of the English term “philosophy.”

In addition to the recent importing of Western philosophy, a new movement interested in the scrutiny of Asian philosophy had developed. Enryo Inoue re-examined Buddhism by means of his new insights acquired through studying Western philosophy. It was then that he discovered there was an oriental philosophy within Buddhism with a thousand year history, that although different from Western philosophy, held the same tenet: all philosophy was intended to investigate truth.

From this, Inoue reached the conviction that the truth truly lies in philosophy, whether Western or Asian. The result of this epiphany is the general recognition that Enryo Inoue played a leading role

in the field of Asian philosophy.

The Necessity to Spread Philosophy

In his student days, Enryo Inoue organized a philosophy circle with his friends, and held monthly meetings for the study and discussion of Kant, Hegel and Comte. When the Literature Society was organized in 1883, he immediately became a member. During this period, he was extensively studying philosophy on his own.

However, the activities in the Literature Circle did not satisfy him, so he thought that he should establish a formal society specializing in philosophy. He worked on a plan with his university friends, Yujiro Miyake and Ichiro Tanahashi. Miyake was a student in the Department of Philosophy, while Tanahashi was a student in the Department of Japanese and Chinese Literature. Together, they consulted with Professor Amane Nishi, and asked for his opinion. With his approval, they started the Philosophy Society in 1884. As a result, the Literature Circle split into two: the Philosophy Society and the Society of Japanese Literature.

The core members of the Philosophy Society were Tetsujiro Inoue and Nagao Ariga, in addition to Inoue, Miyake and Tanahashi. The society's office was at Gakushuin School located in Nishiki District, Kanda in Tokyo. In attendance at the first meeting were Amane Nishi, Hiroyuki Kato, Masanao Nakamura, Shigeki Nishimura, Masakazu

Toyama and others. They were all scholars who helped to introduce philosophy into Japan and advance its study.

In 1887, they founded a magazine called the Journal of the Philosophy Society which later became the Journal of Philosophy. Enryo Inoue opened the initial issue with his paper *Discussing the Necessity of Philosophy together with the History of this Society*. In it, he showed his recognition of philosophy and the purposes of the foundation of the Philosophy Society. He claimed:

Philosophy can usually be divided into two parts: theory and application. Yet, in short, it is theoretical learning. It surveys the homology of thoughts and the principles of things. Therefore, there is nothing that is not grounded in philosophy, regardless of whether it is a thought or an object.

Then, he emphasized the following three points. Firstly, philosophy is the basis of all learning. Secondly, the study and spread of philosophy is indispensable for developing a civilized nation. Thirdly, it is necessary to study Asian philosophy in addition to Western philosophy in order to fully develop the Japanese civilization and make the nation rich and strong.

The establishment of the Philosophy Society is an example of Inoue's activities to promote philosophy, while at the same time he was writing books and publishing papers with the same intention. For instance, his first book *An Evening of Philosophical*

Conversation drew many people's attention to philosophy when it was published in 1886. Actually, in his student days, he had published many papers and articles in magazines and periodicals. Of particular note is the article *Is It Reasonable to Exclude Christianity?* which was later published as a book titled *The Golden Compass of Truth*. Two works, *The Golden Compass of Truth* and *An Epitome of Philosophy* are his esteemed masterpieces.

Aiming at a Career in Education

In 1885, at the age of twenty-seven, Enryo Inoue graduated with a BA from Tokyo University. His graduate thesis on the Chinese philosopher Junshi was entitled *Reading Junshi*. After his graduation, he taught for a while at two schools: Dojinsha and Seiritsu-gakusha. The former was founded by Masanao Nakamura in 1872. These schools used to be as famous as Keio Academy (present day Keio University) founded by Yukichi Fukuzawa.

Judging from the employment of the graduates of Tokyo University's Department of Literature in those days, it seems graduates were mostly employed as university teachers or administrative bureaucrats. The Ministry of Education had designed Tokyo University as the national bureaucrat training facility so naturally, the same path was open to Enryo Inoue.

Tadanori Ishiguro, Inoue's Chinese literature teacher, had a distinguished career as a

surgeon-general and kept important government contacts. Ishiguro asked the Minister of Education, Arinori Mori, to employ Inoue at the Ministry of Education. Mori instantly consented to employ him, but Inoue declined the offer of employment with the words:

I am very sorry I cannot avail myself of your kindness, since I cannot allow myself to enter public service. That is because I went to university using a Hongan Temple scholarship and my cherished wish is to be involved in some religious, educational occupation and do my best for the development of ordinary people ...

Having refused the offer of a bureaucratic career path, Inoue had no other choice but to return to Hongan Temple. Bunyu Nanjo, his guarantor during his university days, visited the deacon of Higashi-Hongan Temple, Kaiken Atsumi, to request preferential treatment of Inoue at Hongan Temple, considering he was the first person among all the Buddhist sects to obtain a bachelor's degree. This religious body offered him a post as a researcher at their seminary. He firmly refused the offer, with the conviction that he should act as a layman in order to revive Buddhism which had been in decline with modernization.

His rejection of their request was due to his intention to found a school. He negotiated several times with the Hongan Temple religious body, and was appointed a temporary researcher of Indian

philosophy. However, Inoue's will was firm and his intention prevailed. Before long, he established the Academy of Philosophy. Hongan Temple finally understood his long cherished desire, and allowed him to continue on as a lay person.

Considering the rejection of two possible career paths, Enryo Inoue's determined will must have been set for a future in the field of education long before his graduation from university. This strong determination also enabled him to accomplish his primary objective: the spread of philosophy.

Improvement of Japanese Society

This chapter examines the influence of the social situation and the thought development of Inoue and his acquaintances leading to the founding of the Academy of Philosophy.

In the autumn of 1886, Inoue consulted Ichiro Tanahashi who was a colleague at the Society of Philosophy to establish a publishing company specializing in philosophy books. The publishing company Philosophy Press emerged in January of 1887 and published the first issue of the *Journal of the Philosophy Society* the following month.

For the next twelve years, Philosophy Press published a range of material including Inoue's books. The place was very special for Inoue. *The Eighty Years of Toyo University* states that Philosophy Press, besides publishing, served as a salon for Inoue's acquaintances. It became the center for the exchange

of thought and culture where Inoue's ideas and activities were fused together.

Such exchanges led to important developments of significant impact. In May of 1887, Kojiro Tatsumi, and Shuichi Kaga joined Tanahashi and Miyake on the second floor of the Philosophy Press. Tanahashi lamented: "There are so many people imbued with foreign influences that we must correct them, mustn't we?" All of them were in agreement and the Religion and Politics Circle was born. The plan was to recruit other members to expand their influence. From this modest beginning, the Religion and Politics Circle made a significant impact on contemporary thought in the 20s of the Meiji era. Enryo Inoue gave this explanation of Tanahashi's proposal:

After the Meiji restoration (1868), Japan was in a dire situation in which it was felt that everything needed to be westernized, including all the necessities of life, such as food, clothing and housing. People thought that even women should be brought up in a Western way, and taught social dance. And, needless to say, this meant that traditional Japanese learning was to be denied. Such fanatical pursuit of Westernization first tried to exclude Buddhism, next Chinese learning, and lastly even commonplace Japanese food such as miso and tofu were criticized. This happened because the social climate of those days swung from extreme to extreme.

As an inevitable result of that admiration for the West (or even worship of Western culture), public opinion dictated that people should discard the old Japanese religions, and instead believe in the imported religion from Western countries. That is the main reason why Christianity became widespread in Japan in those days.

This trend was called “Europeanization.” A typical case was the Rokumeikan diplomacy undertaken by the Japanese government. This came out of the idea that imitating Western styles was necessary in order to amend the unequal treaties with Western countries. In contrast, the Religion and Politics Circle members insisted that Japan should preserve its peculiarities and the merits of its own religions, education, art, politics, and production systems under the slogans *Kokusui-shugi* (Nativism) or *Nihon-shugi* (Japanism). Both were nationalistic banners against Westernization. The member’s actions were intended to restore the Japanese identity of the people.

The Religion and Politics Circle membership can be classified into two groups: the Academy of Philosophy group of mostly Tokyo University graduates which included Enryo Inoue, Setsurei (Yujiro) Miyake, Shuichi Kaga, Mokurai Shimaji, Kojiro Tatsumi, and others; and the Tokyo English School group who were graduates of Sapporo Agricultural School, including Shigetaka Shiga, Jokichi Matsushita and Kumataro Kikuchi.

Each member had rejected a bureaucrat path or had given up a bureaucratic position to stake independent careers.

The Religion and Politics Circle primarily wrote articles for a publication called *The Japanese*, a journal first published in May 1888. Group member opinions were disseminated so widely among the Japanese people that their ideology split Japanese thought in two by the middle of the Meiji era. These intellectuals had already acquired a considerable knowledge of the modern West, yet they expressed their opinions to reach commoners.

The establishment of the Academy of Philosophy was in September 1887, which coincided with the birth of the Religion and Politics Circle. The combination of the ideology of "Japanism" which was crucial to the Religion and Politics Circle and Inoue's own thoughts gave the Academy of Philosophy a secondary purpose to improve Japanese society along with its educational purpose of teaching philosophy.

2. Establishment of the Academy of Philosophy

Two Groups

While recuperating from illness in Atami (a seaside resort in Shizuoka Prefecture) in the spring of 1886, Enryo Inoue worked out a blueprint for the establishment of a school to teach philosophy. Although it was just a year following his graduation from Tokyo University, Inoue confided his concrete idea for the founding of a school to Shuichi Kaga. This idea had been on Inoue's mind since his university days. Later, he presented his ideas to Ichiro Tanahashi, Yujiro Miyake, and Shuhei Uchida.

According to Tanahashi, Inoue's stated objective was the promulgation of philosophy, and Inoue had said:

Buddhist priests are not studying what they should, instead they are merely sticking to the topic of hell and paradise. However, if they are given philosophical ideas, they will certainly do what is useful to society.

Clearly, Inoue's intention was to reactivate a stagnant Buddhist world with the help of

philosophy.

More than a century has passed since the Academy of Philosophy was established and unfortunately, there remain few records of the early circumstances. By piecing together fragmentary records and comments from those involved in the foundation of the school, it appears there were two groups involved in its establishment.

There were the Tokyo University graduates, including members of the previously mentioned Philosophy Society and there was a group of seminarians from Higashi-Hongan Temple who had also been sent to Tokyo University. After Enryo Inoue studied there, Higashi-Hongan Temple sent several students to Tokyo University including Manshi Kiyosawa and Yushin Yanagi. These students were advised to consult with Inoue and to follow his lead.

Evidence suggests that Inoue and his acquaintances in these two groups dreamed of founding a new religious school. Resultantly, it is said that the Academy of Philosophy embodied their dream. Through the collaboration of the two groups, the Academy of Philosophy was founded.

Purpose of the Foundation

With the Philosophy Press publishing arm, with the Religion and Politics Circle, and with other acquaintances, Enryo Inoue refined his concept of the school. With the publication of *The Founding Ideas of the Academy of Philosophy* in June 1887, the

Academy was opened. The prospectus explained the meaning and significance of philosophy, and the purpose of the Academy of Philosophy. Its academic charter contained the following explanation:

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

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

In our time, however, specialized studies of

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

After conferring recently with scholars of various fields, I am founding a school for specialized learning of philosophy and call it the Academy of Philosophy. Thereby, I erect a ladder for quick steps in philosophy for those who do not have the resources to go through the curriculum of the public university and for those who do not have spare time to read the original texts. A quick and convenient way shall be provided to study from one to three years: logic, psychology, ethics, aesthetics, sociology, religious studies pedagogic, politics and law, genuine philosophy, the various types of eastern learning, and all other subjects which are directly connected with them. When the day comes,

when what I am hoping for is finally achieved, I believe it will benefit society and profit the state. How could this not also be of great help for the tide of progress?

*Stating here the founding principles of the Academy, I am awaiting a regular arrival of students.
June 1887*

This statement was sent to Inoue's acquaintances, prominent persons, and was also published in magazines to obtain wide recognition and support. The magazines were vital for widespread distribution to society of his intentions.

Numerous Supporters

The Academy of Philosophy began with many supporters and patrons. Enryo Inoue, recalling those early days, noted:

When planning the Academy of Philosophy, I had no money myself, and would not accept any financial help or subsidy from any organization. All funds for the establishment of the school were subscriptions from individuals. There were 280 persons who supported the aim of the project, and subscribed small sums of money. Therefore, we can say that the Academy of Philosophy was established by those 280 persons.

Financing the Academy of Philosophy depended neither on the wealthy nor the powerful, but

on small subscriptions provided by many people. Among those were Hiroyuki Kato and Fukuju Terada. Hiroyuki Kato was to first suggest the idea of a constitution for Japan. He applied the theory of evolution to political philosophy. In 1881, Kato became the first president of Tokyo University.

When the Academy of Philosophy was first established, Kato became an advisor. Kato kept watch over the development of the school until he died. Fukuju Terada was a priest in the Otani Branch of True Pure Land Buddhism, and a former sponsored student from Higashi-Hongan Temple at Keio Academy, the forerunner of Keio University in Tokyo. There, he had studied ways to make difficult aspects of Buddhism easily understood by the general public. Terada was also actively engaged in the religion beyond sect and ward though he was a priest at Shinjo Temple in Komagome in Tokyo. He never begrudged requests for help, and willingly opened his temple to the Academy of Philosophy.

Kaishu Katsu, whom Inoue met later, gave a lot of assistance. Inoue called Kato, Terada and Katsu "the three benefactors of the Academy of Philosophy." Kaishu Katsu (1823-1899) was a great politician around the end of the Tokugawa-shogunate and the beginning of the Meiji restoration. In 1860, when envoys were sent to the United States for ratification of the Treaty of Amity and Commerce Exchange, he commanded the Kanrin-maru in the first successful Japanese voyage across the Pacific. In the Meiji Government, he worked as Naval Lord: a

high level government adviser.

Beginning of Higher Education

In the *Founding Ideas of the Academy of Philosophy* reference was made to people without wealth or spare time, so clearly Inoue's educational prospects were people who could not afford university or who had no time to study foreign languages. An understanding of the demands of the higher education system in those days is necessary to put this in perspective.

While modern education in Japan began with the Meiji Restoration, the general public had great interest in education before that time. Schooling had been widely conducted at temples, private homes, private schools, and other venues. However, these educational efforts were rather spontaneous and unsystematic compared to compulsory education systems. In 1872, when the modern European education system was first introduced and promulgated, the new education law planned one primary school per 600 citizens, one junior high school per 130,000 and eight universities for the entire country. Nevertheless, it was impossible for the Meiji Government to implement this planned system because of its weak financial base.

The following year, the government laid down a provision called *Additional Two Articles to the Educational System*, which defined university direction in higher education. This provision also stipulated

the foundation of vocational colleges. These colleges were to teach various industrial technologies, geography, medicine, law, economics and other subjects deemed necessary for the modernization of Japan. These subjects were to be taught in European languages by native speaking teachers. The reason why the government would not name these schools "universities" was because under the Educational System Law a "university" meant a school where Japanese teachers taught comprehensive subjects in Japanese.

The vocational college purpose was to develop teachers who could teach such European subjects and technologies in Japanese when such universities were established in the future. Japanese higher education started with the help of contracted foreign teachers. Studying in English and German, the students were described "as Japanese living as Europeans."

Under such conditions, several schools were established. Kaisei School and Tokyo Medical School were united in 1877 as "Tokyo University," the first university in Japan. This unification proposal was made by Kaisei School President, Hiroyuki Kato. The new university had departments of Literature, Science, Law, and Medicine. The classes were still being taught in foreign languages, and as defined in the Educational System it was not actually a university.

In order to study at Tokyo University, students had to study foreign languages at its Preparatory

School for three years before entering the university. Therefore, graduation took seven years. The basic route from preparatory school to university had not changed when the Academy of Philosophy was founded. Ordinary people would have had considerable difficulty studying at a university due to constraints in time and money. Concerned with these circumstances, Inoue opened the school for “people without excessive savings” and “people without excessive time.” The Academy of Philosophy was for those people who were eager to study, but could not afford to spend the time nor money for a university education.

Governmental School Policy

The Faculty of Letters of Tokyo University began with two departments: History, Philosophy, and Politics in the First Department, and Japanese and Chinese Languages and Literature in the Second Department. Later, the subjects were divided into independent departments. Philosophy became independent in 1881 when Enryo Inoue entered the university. At this early stage, each department had a limited number of subjects. *The One Hundred Year History of Tokyo University* contains a university inquiry to the Ministry of Education about the educational subjects for the Department of Philosophy. The Ministry directive stated that the department should include not only philosophy (called pure philosophy at the time), but also psychology,

morality, and logic. Philosophy was to be taught at its most basic level.

Describing the Department of Philosophy in those days, Enryo Inoue noted:

When I was a student at the university, I was the only student in the Department of Philosophy, but there were more than ten professors. Therefore, if I was absent, all the professors lost their lectures. All said to me, "Whenever you are absent, tell me beforehand."

Interestingly, a small number of students were taught by a large number of professors at Tokyo University. This was acceptable because Tokyo University was the main organization to train professionals needed for the rapid modernization of Japan.

The government proclaimed *The Imperial University Act* in 1886 to define the character of Tokyo University. The name Tokyo University was changed to the Imperial University. The gist of this law was not about general "universities," but specifically about the Imperial University. The government clearly stated in this Act, that the purpose of the Imperial University was:

The teaching of such arts and sciences as are required for the purposes of the State, and the prosecution of original investigations.

With this Act, the Imperial University was to educate the elite deemed essential for the

development of the nation and to advance its academic fields.

The Imperial University, as an elite-training organization, guided by the hands of the national government was given preferential treatment benefiting the graduates. The graduates were given qualifications and licenses without examinations to work as medical doctors, lawyers, high school teachers, and university lecturers. The High Civil Servant Examination System beginning in 1887 guaranteed all graduates of the Department of Law of the Imperial University (the present School of Law at Tokyo University) the status of a high level bureaucrat without an examination.

The Imperial University Act initiated governmental school-centered policy in higher education. These policies created a discriminatory dual structure between national universities and private universities and influenced the developmental progress of higher education in Japan. The impact of such policy continues to the present day.

Birth of Private Schools

A month after distributing *Founding Ideas of the Academy of Philosophy*, Enryo Inoue submitted *An Application for the Establishment of a Private School* to the Tokyo Metropolitan Governor in July, 1887. Manshi Kiyosawa and Enryo Inoue himself were listed as the teachers. Within three days, he received a certificate of permission. In those days,

many kinds of schools did not require such government authorization. The government with its governmental school-centered policy did not recognize private schools as higher education institutes and would not incorporate any into its higher education system.

Private school applications were not reviewed by the national government, making them ineligible for the preferential treatment and financial support as given to the Imperial University. A consolation of this was that the private schools were not under the academic control of the government. The founders could freely direct their schools according to their own educational principles.

Twenty-four private schools which were founded in the Meiji era (1868-1911) are listed in Table 1. These schools continued until they became newly designated universities after World War II. In the initial stage of establishing Japan's modern education system (from 1877), many schools were established one after another. The "Five Law Schools" founded in that period, exist today as Senshu University, Hosei University, Meiji University, Waseda University and Chuo University. They had complementary roles to the Imperial University in the training of lawyers. As private schools, they were to provide higher civil education. Their social roles grew large, but were not highly esteemed by the government.

Table 2 illustrates the number of higher educational institutions and their student enrolments

<Table 1> 25 Private Universities that have continued since they

Foundation Year	Former Name
1858	Rangaku-juku
1872	Shukyo-in
1874	Rikkyo Gakko
1875	Soto-shu Senmon Gakko
	Doshisha Ei Gakko
1879	Daikyoko
1880	Senshu Gakko
	Tokyo Hogakusha
1881	Meiji Horitsu Gakko
	Seikai Koshujo
1882	Shinshu Daigakuryo
	Koten Kokyujo
	Tokyo Senmon Gakko
1885	Igirisu Horitsu Gakko
1886	Shingon Sect Kogi Daigakurin
	Kansai Horitsu Gakko
1887	Tetsugakukan
1889	Nihon Horitsu Gakko
	Gakuin
1891	Ikueiko Nogyo Ka
1900	Taiwan Kyokai Gakko
	Kyoto Hosei Gakko
1904	Nihon I Gakko
1911	Jochi Gakuin
1926	Tendai-Buzan-Shukyo Daigaku

were founded under the old education system

	Current Name
	Keio University
	Rissho University
	Rikkyo University
	Komazawa University
	Doshisha University
	Ryukoku University
	Senshu University
	Hosei University
	Meiji University
	The Jikei University School of Medicine
	Otani University
	Kokugakuin University
	Waseda University
	Chuo University
	Koyasan University
	Kansai University
	Toyo University
	Nihon University
	Kwansei Gakuin University
	Tokyo University of Agriculture
	Takushoku University
	Ritsumeikan University
	Nippon Medical University
	Sophia University
	Taisho University

<Table 2> Quantities of schools and student enrolments (1888)

	Universities in the old education system		Vocational Schools in the old education system	
	Number of Schools	Student Enrolment	Number of Schools	Student Enrolment
National	1	738	4	439
Public	—	—	5	1,107
Private	—	—	34	7,736
Total	1	738	43	9,282

<The Ministry of Education: Data in *The Centennial History of School System* in 1972>

in 1888, a year after the Academy of Philosophy started. The Imperial University was the only university, but there were nine national and public vocational colleges in Japan. In contrast, at that time there were thirty-four private schools, accepting more than 77% of the total students. Much of the task of higher education was being fulfilled by private institutes.

By educational design, many schools taught practical subjects within three main categories: (1) Social Sciences, Law, Economics, etc. (2) Humanities—mainly language education i.e. English, etc. and (3) Natural Sciences—Medical Science, Physics, etc. Other schools were for religious teaching such as Christianity, Buddhism, and Shintoism. Among these schools, there were none teaching a major in philosophy. At the time, Enryo Inoue's Academy of Philosophy was a very unique institution.

Opening Ceremony of the Academy of Philosophy

At first, the Academy of Philosophy did not have a school building. Rinshoin Temple of Myoshinji ward of the Rinzaï Buddhist sect rented out a room for the Academy. The Buddhist temple was located in Tatsuoka District, Hongo Ward (now Yushima in Bunkyo Ward, Tokyo), near the present day Hakusan campus of Tokyo University. In the precinct of this temple on September 16, 1887 the opening ceremony for the Academy of Philosophy was held.

The ceremony started around two o'clock in the afternoon. The new principal of the Academy of Philosophy, Enryo Inoue addressed the students and guests with a statement on the purpose of the school. Then, Masakazu Toyama, Dean of the Faculty of Letters of the Imperial University, extended a congratulatory speech entitled *The Spread of Philosophy*. Next was a speech on *The Essence of Philosophy* by Ichiro Tanahashi. Lastly, Kojiro Tatsumi spoke on *The Effects of Philosophy on the Public*. The guests were primarily graduates of the Imperial University and learned priests of most Buddhist sects. The opening ceremony was reported in several newspapers: *Tokyo-Nichi-Nichi Newspaper*, *Yubin-Hochi Newspaper*, etc.

Attending the ceremony as a freshman was Nobutsuna Sasaki, a poet and scholar of poetry whose writings are still widely known today. Having

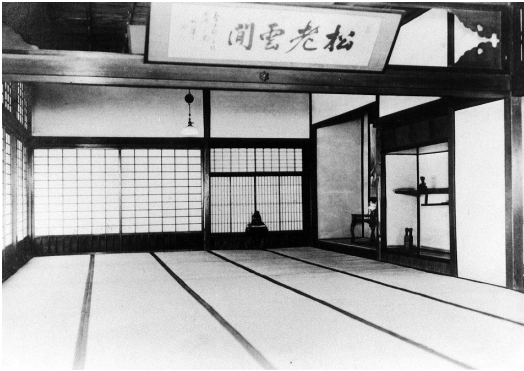
read *An Evening of Philosophical Conversation* and other works by Enryo Inoue, he developed strong interest in philosophy. Sasaki decided to study at the Academy of Philosophy, even though he had been studying at both the Department of Classical Literature of the Imperial University and the Commoners School of English. His impression of the first day of the Academy stated:

When I went to Rinsho Temple to attend the opening ceremony, I found quite a number of students in the temple hall. My first impression was wonderment over why so many people wanted to study philosophy. It was a sense of astonishment as well as pleasure.

Why Study Philosophy?

Enryo Inoue's speech at the opening ceremony expanded on the content of his *The Founding Ideas of the Academy of Philosophy*, and described the purpose of the Academy in detail. According to Inoue's explanation, the ideal candidates for study at the Academy were:

1. those who started learning late in life and needed a shorter program of studies.
2. those who could not afford to go to university.
3. those who had no knowledge of European languages and were unable to read original



The guest room at Rinsho Temple used for the classroom

sources.

The Academy of Philosophy, as Inoue explained, would teach philosophy to such persons. The Academy would not train “philosophers,” but only offer opportunities to study philosophy. Accepting the idea that philosophy was the basis of all learning implied that anyone who wanted to carry out any activity in society should have philosophical knowledge. A study of philosophy would benefit those in educational or religious fields by deepening their professional understanding. The Academy was to be a philosophy school for wide practical understanding, taught in Japanese, and taught at an accelerated pace. Inoue, reflecting on his educational experience at the Department of Philosophy

at Tokyo University, was planning a more accessible but intensive educational program.

Inoue added that the Academy had other vital educational responsibilities. In the development of learning, philosophy was a convenient tool to see the connections in various Western subjects. A study of philosophy would complement weaknesses in Oriental learning, especially in Oriental philosophy which was rather imaginative and apt to depend upon conjecture. Western philosophy as a complement to Oriental philosophy could help revitalize it. An institute like the Academy of Philosophy was necessary to enable students to study European and Oriental philosophy at the same time.

Inoue's speech ended with the comment that although the Academy of Philosophy was in a temporary school building, someday it would have its own building and attain "independence."

Necessity of the Academy of Philosophy Education

What was expected at the birth of the Academy? Masakazu Toyama of the Imperial University provided an answer when he spoke of the need for philosophy and for the Academy:

The only higher educational organization is the Imperial University, but to finish the program it requires many years of study and expensive tuition fees. There is a great demand for education in



Enryo Inoue in the days of
founding the Academy of Philosophy

Japan. Many people want to study at university, but university opportunities are few. Therefore, we need vocational colleges. To begin with, the development of the civilization of a country cannot be achieved by one or two men of intelligence. The general public needs to learn. For that purpose, there have appeared a lot of vocational colleges which teach law, medicine, politics and economics, but there is no school to teach philosophy. The Academy of Philosophy is significant in filling that gap. There are a lot of people who do not value philosophical knowledge, but we cannot do

anything without it. Historical writings, religious discussion, improvement of the arts, the study of morals, and, moreover, the achievement of progress for this country all demand a knowledge of philosophy.

As mentioned, admission to the Imperial University required preparatory school study of foreign languages necessitating seven years of study to graduate. Under such conditions, it would have been impossible to educate the personnel necessary for modernizing Japan. It would also have been impossible to promulgate learning and knowledge throughout the country. For this reason, the private vocational schools relied on intensive education and lectures in Japanese. At the opening ceremony of Tokyo Vocational College (the present Waseda University) in 1882 Azusa Ono, one of the founders, said that they would teach in Japanese for rapid progress. Using this intensive method, he said, independent learning and the evolution into a university would develop in the future. All the founders of private schools in those days shared this idea, including Enryo Inoue.

Young Teachers

The Academy of Philosophy began in this way and gathered teachers who shared Enryo Inoue's principles. Many of the teachers and trustees at the start of the school were associate members in

establishing the school (see Table 3). There were two characteristics shared among these associates: a large number of lecturers (twelve out of eighteen), were graduates of Tokyo University and these lecturers were young. Enryo Inoue, Principal of the school, was twenty-nine years old, and most of the others were in their twenties and thirties.

Kansuke Okamoto, who had taught Enryo at the Preparatory School of Tokyo University, was the oldest lecturer at forty-eight years of age. Sensho Murakami who was teaching Buddhism, was at the same time a student of Western philosophy. The fresh intelligence and abundant enthusiasm of the lecturers was the driving force behind the newly opened Academy of Philosophy.

Various Kinds of Students

In the beginning, the Academy had no entrance examination. The only admission stipulation was that applicants had to be male and over sixteen years of age. There were no other restrictions. Resultantly, students ranged from youths of 17 or 18 years old to middle-aged men of 40 or 50 years. Some were married with children or grandchildren. The intended number of freshmen was supposed to be fifty, but an additional number of students were accepted on account of the large number of applicants.

Satoshi Sakaino, who entered the Academy at 19 years of age and later became the 4th President

<Table 3> Lecturers and Trustees at the time of the foundation of

Name	Age	University of Graduation
Enryo Inoue	29	Tokyo University
Kansuke Okamoto	48	
Sensho Murakami	36	Takakura Gakuryo Higashi-Hongan Temple
Tsutomu Seino	34	Numazu Military School
Shuhei Okada	33	Tokyo University
Shinsaku Kokubunji	32	Tokyo University
Aizu Matsumoto	30	Tokyo University
Gentaro Matsumoto	30	Tokyo University
Jigoro Kano	27	Tokyo University
Tokunou Oda	27	Takakura Gakuryo
Kojiro Tatsumi	27	Tokyo University
Yujiro Miyake	27	Tokyo University
Manshi Kiyosawa	24	Tokyo University
Ichiro Tanahashi	24	Tokyo University
Ryohei Okada	23	Tokyo University
Mazane Hidaka	22	Tokyo University
Shuichi Kaga	22	Tokyo University
Jun Isoe	21	Ohogijuku
Ginnosuke Sakakura		Tokyo University
Yushin Yanagi		

the Academy of Philosophy (In order of age)

	Lectures	Roles
	Psychology, Philosophy	Educator, Philosopher, Founder of the Academy of Philosophy
	Confucianism	Lecturer at the prep school of Tokyo University
	Buddhism	Buddhist scholar, Lecturer at Tokyo University
	Logic	Philosopher (self-taught) introduced Kant for the first time to Japan
	Confucianism, Aesthetics	Chinese Philosopher
	Pedagogy	Professor of the Teacher School, Diplomat
	Japanese Language and History	PhD in Literature
	Psychology	Educator
	Ethics	Educator, Founder of Kodokan Judo
	History of Buddhism	Self-taught Buddhism scholar, Otani-sect priest, author of <i>Oda Buddhism Dictionary</i> .
	Sociology	Teacher of the prep school of Tokyo University
	History of Philosophy	Philosopher, Critic
	Psychology, History of Philosophy	Philosopher, Priest who headed the Higashi- Hongan Temple Reform Movement, Trustee
	Ethics	Educator, Founder of Ikubunkan Junior High School
		Bureaucrat, Politician, 5th President of Toyo University; Trustee
	Thesis Reader	Educator, Tokyo University student
		Educator, Professor at Gakushuin, Trustee
	Elementary English	Educator, School Officer and Lecturer, Founder of Keika Gakuin
	Logic	Philosopher, Professor of Kagoshima Zodokan
	Elementary English	Visiting Student from Higashi-Hongan Temple, Trustee

of the school, wrote his impression of those days:

Our school was a school in name only, and, in fact, it was like a temple school in the days of the Tokugawa Shogunate. A room was rented at a Buddhist temple in Yushima. The clothes of the students were not unified. Some of them wore western-style suits, some wore worn-out hakama (a divided long skirt for formal wear), and others were in priest robes of gold brocade carrying prayer beads. I imagine now it was like a fancy parade.

The level of scholarship among the pupils varied greatly. Some students had already acquired specialized knowledge, while others had no formal education. Most had no English language ability, so terms like “psychology” and “ethics” were new to their ears.

In the beginning, the Academy offered only on-site instruction for the registered students. However, in October, a month after opening, the Academy created a system for off-campus education, an early form of distance-learning. There were no requirements to be eligible for this off-campus education. By the following year (1888), transcripts of Academy lectures were available for anyone in the district who wanted to study. Three times a month, transcripts of lectures were issued as a printed collection. These publications were intended to provide anyone an opportunity to study philosophy and to encourage its spread.

One of the original students was Ekai Kawaguchi, who became a Buddhist scholar and explorer. His fame is derived from adventures in Nepal and Tibet. There he obtained Buddhist scriptures when these regions were closed off from the world. When the Academy opened, Kawaguchi was twenty-two years old. As he could not afford to pay the tuition fee, he became an off-campus student by reading the transcripts of lectures at home. Eventually, he moved to Tokyo to attend the Academy and to work in support of his studies. Life was tough as a working student and in his words, "It cost two yen for poor food and the lodging of a church mouse, 1.20 yen for the tuition and facility fee, and 0.90 yen for necessities." Working hard part-time to earn four yen, he struggled against fatigue and studied. Enthusiasm to study philosophy was common among the students at that time.

Vignettes of the Classes

The school year ran from September through July with daily hours from one to five p.m. "What lectures were given in the *tatami-mat* classroom?" one might inquire. The teachers were not using translated textbooks. From the original text, they translated the content sentence by sentence in class. At that time, Japan was ardently coining Japanese equivalents for Western words, so sometimes it was rather difficult to understand the meaning of a sentence by reading its Japanese translation.

With this direct method, the teachers struggled to find suitable Japanese words, while the students were further troubled in grasping the meaning. One student commented that they needed 30 minutes of question time to understand a one-hour class. In extreme cases, there were both “masters of questions” who shot questions one after another at their teacher, and “masters of explanation” who reversely lectured to their teachers.

In such classes, the teachers could be proud, thinking perhaps “I am the first person who taught the difficult philosophy of Kant in Japan.” On the other hand, there is a funny story of a teacher who was asked by a student, “How do you spell *kyak-kan*?” He answered in English, “It means ‘object’.”

Due to confusion between teachers and students, these early classes were often unsatisfactory; nevertheless, they were really lively because of enthusiastic teachers and students. Attitudes toward learning were serious, and study was unrestricted so educational results were excellent.

3. Improvement of the Academy of Philosophy

Overseas Tours of Inspection

In the Meiji era, extensive inspection tours by governmental and civilian groups were made to advanced Western countries to acquire knowledge and information. Many founders of private universities in Japan made overseas tours, or studied abroad. Yukichi Fukuzawa, the founder of Keio University, studied in America and Europe. Jo Nijjima, the founder of Doshisha University, studied in America. Azusa Ono, one of the founders of Waseda University, studied in China and England. Tatsuo Kishimoto, the founder of Meiji University, studied in France.

Enryo Inoue traveled abroad three times in his life. His travels reached much of the world (Table 4). Aside from inspection tours, he also lectured in China and Korea. Just a year after the Academy opened, Enryo Inoue made his first trip abroad in June, 1888 for one year. The purpose was to investigate the relation between religion and politics, and to inspect the study of oriental learning in Europe and America. This tour gave him an opportunity

<Table 4> Enryo Inoue's Overseas Tours

	Purpose	Visited countries
First Trip Start: June 9, 1888 Term: 1 year Age: 30	To investigate politics and religion in America and Europe. Research on Oriental studies	America, England, France, Germany, Austria, Italy, Egypt, Yemen
Second Trip Start: Nov. 15, 1902 Term: 8 months Age: 44	Visit historic holy places in India. Investigation of university education and management, and social education in America and Europe	India, England, Wales, Scotland, France, Belgium, Netherlands, Germany, America, Canada
Third Trip Start: April 1, 1911 Term: 7 months Age: 53	Fact-finding tour of Australia, the American Continents and other areas	Australia, England, Norway, Denmark, Germany, Switzerland, France, Spain, Portugal, Brazil, Argentina, Uruguay, Chile, Peru

to explore the reality in the strong European powers described in books, and to reconsider relations between Japan and Western countries. This opportunity gave Enryo Inoue a chance to reflect on his existing knowledge and thoughts. Then with newly acquired knowledge and deep convictions from this overseas tour, he refined his educational policy, linking the Academy program with the reform of Japan.

The 1st Overseas Travel: Details

On June 9, 1888 in Yokohama, Enryo Inoue at thirty years of age, embarked on an English vessel for America. The Academy of Philosophy had been

entrusted to Ichiro Tanahashi during his absence. Crossing the Pacific Ocean took at least two weeks in those days. Enryo Inoue found himself in San Francisco after twenty-four days. On the Trans-Continental Railway, which had been operating for twenty years, he crossed the American continent. Then from New York, he crossed the Atlantic Ocean to London.

For three months, Inoue traveled around Scotland and the southern parts of England. At Oxford University he met with Max Muller, a Sanskrit scholar who had established the first Buddhist studies in Europe. At Cambridge University, Inoue discussed Oriental philosophy with Edward B. Cowell (1826-1903) a scholar of Indian studies, Sir Thomas F. Wade (1818-1895) a Sinologist, and Adolphe Siret (1810-1888) an art historian. He paid a visit to the British Museum and to the Asian Society, where he inquired about the state of studies of Indian philosophy.

At the end of December, Inoue moved to Paris from London. In Paris, he met up with Ryoin Fujishima, an overseas philosophy student from the Nishi-Hongan Temple, who was introducing Buddhist philosophy to scholars in Europe and America with his book *A History of Japanese Buddhism*. Lodged next door to Fujishima, Inoue talked to him about spreading philosophy in Japan and what he would do at the Academy of Philosophy after returning to Japan. For the next stage, Inoue continued on his travels to Berlin via Rome and Vienna.

After their meeting in Paris, Fujishima and Enryo Inoue went to Berlin where Tetsujiro Inoue had been studying philosophy and teaching at the Oriental School at Berlin University. The three of them talked about how to spread philosophy in Japan. They also consulted with the respected German philosopher Eduard von Hartmann (1842-1906). After that, Enryo Inoue traveled to Paris via Belgium, and visited the International Exhibition for which the Eiffel Tower was constructed.

The return voyage from Marseilles went via Egypt, Arabia, India and China before ending in Yokohama on June 28, 1889. An entire year had passed since Inoue's Yokohama departure.

The Conclusion Induced by his Overseas Tour

Back in Japan, Enryo Inoue published two volumes of his *Diary on Religion and Politics in America and European Countries* in 1889. Outlining his observations in the countries he had visited, the diary classified religion, manners, and customs into two hundred and ninety-one items.

For instance, in the chapter *Prayer at the Table*, he reported that:

In England, I visited a religious family, and found that they have nothing like a Japanese household Buddhist altar or Shinto shrine in their homes. Therefore, they do not have the custom to pray in the mornings and evenings. But they say grace at

the table every day.

Saying grace at the table seems to have been of interest to him.

One purpose of his tour was the investigation of the relationship between politics and religion. Enryo Inoue was especially interested in the situation of Christianity in Europe and America because in those days Japan had a problem with foreigners regarding freedom of residence. The issue resulted from the demand for the amendment of the unequal treaties between Japan and America and also with the European countries. Demands were made by these countries for the right of their people to live freely in Japan. Specifically, they wanted the freedom to live, to travel, and to do business in exchange for relinquishing the foreigners' residential areas and extraterritorial rights. Freedom of residence for foreign residents was a serious matter for the Buddhist world because then Christianity could be propagated freely.

This issue had been argued over since the beginning of the Meiji era. In May, 1889, a month before Inoue's return from abroad, there occurred a great movement against the treaty because Shigenobu Okuma's draft of the treaty amendment was found to involve an article which would permit foreigners' freedom of residence. It took until 1899 for the treaty to be amended allowing foreigners to live freely in Japan.

Enryo Inoue sent the following note on

Christianity to the *Journal of the Philosophy Society*:

I most carefully observed the vicissitudes of Christianity on my tour of America and England. It seemed to me that Christian belief was still thriving in America, but in England it was internally in considerable decline, though institutionally it appears to continue its influential power. Observably, there is a great external decline of the religion on the European continent.

He added that this opinion was not exclusively his, but was shared by both travelers and residents in America and England.

Another purpose of his trip was to observe Oriental studies in Europe and America. His observations were reported in the chapter *Schools for Oriental Studies*:

It was not until the 19th century that Oriental learning in European countries began. Therefore, schools for Oriental studies are very recent. Germany, France and Austria have established schools for Oriental studies. Some universities in Germany and France even had a Department of Japanese Studies. Some universities in England are teaching Sanskrit and Chinese. Sanskrit and Chinese are taught and studied in Italy and Russia, too. Japan has intensive European studies, while its own studies have been given up. Now Oriental learning is being studied very ardently in Europe. Is this not strange and intriguing?

Enryo Inoue had strong doubts about Japanese Westernization: the tendency to accept anything Western without any criticism. Through this tour, Inoue found what was supporting the wealth and power of America and European countries. The people in these countries had what he called "independent minds." In other words, they had their own idiosyncrasies in learning, business, organization, manners, and religion. America followed the American way, and England followed the English way in respective fields. On the other hand, Japan was inclined to take in European and American things, throwing away what was unique to Japan. He concluded that such a tendency must stop and in order to maintain Japan's independence, the nation must preserve its own unique language, religion, history, manners and customs.

A New Building for the Academy

Upon return from the America and Europe tour, Inoue was driven to make educational improvements and to develop the Academy into a university. Toward this end, he started construction of an Academy building. The timing was right to make the most of his newly acquired thoughts, developed on his travels. The plan for the construction of a building had already been addressed at the Opening Ceremony in 1887 in the speech *The Independence of the Academy*.

Within a year of the Academy opening, one

whole building in the precinct of Rinshoin Temple was needed as a result of increasing student enrolment. However, outside the Academy, the social situation had become unstable. Preparations were underway for the beginning of the National Diet of Japan so there was trouble and agitation over suffrage and eligibility to vote (The National Diet of Japan eventually opened in 1890). Due to social instability, the number of students at the Academy decreased a little; however, there were still over 200 full-time students, and more than 900 students by correspondence. The capacity of the existing building had already been exceeded.

The decision was made to establish a new location at Horai District, Komagome in Hongo Ward (present day Mukogaoka in Bunkyo Ward). The Academy of Philosophy would have its own campus. Construction began on August 1st, less than two months after Inoue's return from Europe. Completion was scheduled for September 15. The estimated cost was four thousand and several hundred yen. To cover the expenses, Inoue requested special donations. Both Higashi Hongan Temple and Nishi Hongan Temple contributed one thousand yen each, while Kaishu Katsu donated one hundred yen.

Kaishu Katsu (1823-1899), a very famous Japanese historical figure, requires little in the way of introduction for most Japanese. Katsu worked to restore political power to the Emperor from the Tokugawa Shogunate. After the Meiji Restoration,

Katsu became Minister of the Navy and Council Advisor. Katsu's daughter Itsuko was married to Tanetaro Megata, who later became a Baron. Mr. and Mrs. Megata were the go-betweens for Enryo Inoue's marriage in November, 1886. This acquaintanceship provided Inoue an opportunity to meet Kaishu Katsu. According to Lady Megata, Katsu had already heard of Inoue, and was interested in him. She reported that Katsu after visiting Inoue with her husband had commented admiringly, "Oh, I didn't know he is so young." Further details are included in this description:

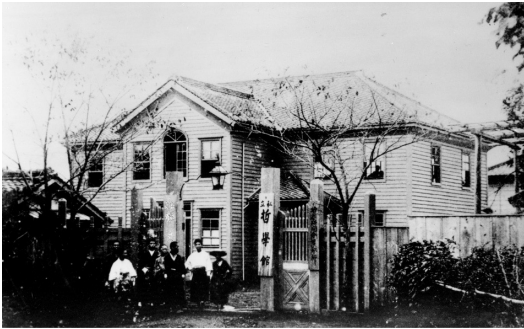
At the sight of Inoue it is reported Katsu exclaimed, "You are young!" Inoue provided an explanation about the Academy of Philosophy prompting Katsu to say, "It's wrong to think every good idea will go well. You can carry out nothing, however good it is, without money. The Tokugawa Shogunate was overthrown because a lack of money. Try to make money in any way, without saying argumentative things. This is a drop in the bucket." He then gave Inoue a one hundred yen donation. Inoue owed much gratitude, and afterwards kept Katsu's words as a salutary lesson for his educational project.

The *Diary of Katsu Kaishu* states they met for the first time on September 4, 1889, close to the expected completion date of the new Academy building. After that entry in Katsu's diary, Inoue's name appears frequently. Diary entries describe contributing ¥100 to the Academy, donating ¥15 for an

old Buddha image, and other notes. Inoue had great respect for Kaishu Katsu, and often mentioned him in public speeches. Katsu gave his calligraphy for Inoue to give to the contributors as "thank you" presents. To this end, Katsu did not spare himself in writing calligraphy for the educational projects of the Academy, calling himself "a brush servant." In Japan, well-known persons often write calligraphy as gifts to others. Today, the calligraphy of Kaishu Katsu is highly collectable and of great value.

Although construction of the Academy building was proceeding according to schedule, a big typhoon swept the Tokyo area on September 11, killing many people. The building was destroyed. At that time, Inoue was on a visit of Buddhist congregations in Kyoto lecturing about the aspired official recognition of Buddhism in Japan. After receiving a damage report telegram, Inoue headed for Tokyo. As the Tokaido railroad was blocked by the typhoon, he traveled from Yokkaichi to Yokohama by ship. On September 20, construction began again and the building was finished on October 31. Lessons in the new building started the following day. The unexpected disaster ran up building costs beyond the original estimate. Inoue found himself with considerable debt when he finished the building.

The Academy of Philosophy was now a two-story building. The first floor was a single hall with one hundred and fifty seats, while the second



School house at Horai District

floor consisted of two fifty-student-capacity rooms. Inoue also had a dormitory built with twenty rooms of six mats, which could accommodate forty students.

The building was the first property of the Academy of Philosophy but as they had no lessons in the morning, Ikubunkan (the present day Ikubunkan High School) rented it. Ikubunkan had just been established by Ichiro Tanahashi as a secondary school, but Academy students were induced to attend English classes there. Enryo Inoue became the counselor of the school.

Improvement of the Academy

The ceremony celebrating the move from temporary facilities in Rinsho Temple to the new building in Horai District was held on November

13, 1889. In addition to the students, one hundred guests attended. Main guests included Senator Hiroyuki Kato, Educational Minister Buyo Enomoto, and Tokyo Metropolitan City Governor Goroku Takahashi as well as holders of bachelor degrees, doctorates, and high Buddhist priests from all sects.

At the ceremony, Enryo Inoue's speech repeated the prospectus covering the foundation of the Academy, but then he expressed four ideas for educational improvement at the Academy influenced from his tour abroad. The four ideas were:

1. To design departments on the basis of various kinds of traditional subjects learned in Japan.
2. To develop a Japanese program of studies comparing Oriental and Western studies.
3. To educate people of wide knowledge and high virtue.
4. To educate masters literally true to their titles especially religious ministers and educators.

He also stated, "I would like to open a professional college someday, or what we may call a Japanese University which would involve a History Department, a Language Department and a Religion Department as a big engine to foster the independence of this country. Along with independence in learning, we can anticipate the independence of the country." He had declared his determination to

reform the Academy into a “Japanese University” or a “University of Japanism” with majors in languages, history and religion in order to maintain the independence of the nation.

Inoue’s concept of a university centered on “Japanism” was intended to be the counterpart of a “Western University,” which borrowed European organization, departmentalization, teaching, and instructional texts. Although this plan emphasized a Japanese identity, the intention was not to reject Western learning. Inoue’s idea was to improve on Japan’s strengths through the greatest use of the merits of the West. Inoue publicized this new educational policy as *The Improvement of the Academy of Philosophy* in magazines and newspapers.

Jo Nijijima or Joseph Hardy Neesima (1843-1890), who founded Doshisha English School, the predecessor of Doshisha University, wrote a letter supporting Inoue’s intention to establish a university. Nijijima published his *Prospectus for the Foundation of Doshisha English School* in November, 1888. He stated that “The maintenance of a country does not depend on the power of several heroes, but instead depends on the power of educated, knowledgeable, virtuous common people. These people are the conscience of a country.” To educate the gifted, his educational principles were based on Christianity. Although other civilians were planning to establish universities, he was carrying out his plan because he realized its necessity. Therefore, he particularly supported Inoue’s ideas. He asked, if

possible, that Inoue establish a “cosmopolitan university.”

Independence of the Nation

Enryo Inoue mentioned the concept “independence in learning” in his speech at the opening ceremony for the new Academy. The founders of private schools in those days expressed similar ideas. The schools that became Keio, Waseda and Doshisha universities were using terms like “independence” or “self-standing” in their slogans.

After the Opium War (1840-42), the great European powers colonized China; therefore, those powers were felt as a threat all over Japan. Government, private institutes, and citizens were all declaring the goal of “independence.” The idea of the independence of the nation was thought an urgent matter for Japan. To establish a national government, the local domains of feudal lords had to be broken up and the four feudal classes of warriors, farmers, artisans and tradesmen eliminated. The feudal clan system had been the governing structure in the past Edo period. Measures needed to be taken to build up a strong country with a strong army so as to gain amendments to unequal treaties with America and the European countries. All classes of Japanese people in the first half of the Meiji era shared such desire.

The Japanese government and people were united under the flag of “independence for the nation.”

There was, however, a difference in their approach to this budding nationalism. The educational rivalry between the governmental schools and the private schools was paralleled by the conflict between the government and the citizens in the early Meiji years. Before the second decade of the Meiji era, citizen resistance to a despotic government came from rebellious descendants of the warrior or samurai class, the movement for democratic rights, and the opposition to the autocratic administration in the early Imperial Diet. When the government adopted the principle of Europeanization in order to plot the independence of Japan in the second Meiji decade, citizens expressed opposition in counter-movements. The Religion and Politics Circle, an ideological society previously mentioned as organized by Inoue's acquaintances, ignited an ideological clash starting from 1887. With a different view to the approach of independence, these concerned citizens raised opposition to the government's policy of Europeanization, and promoted "Japanism" or "Nationalism" as their slogan. These civilians represented the new elite with their knowledge of Western art and science. They insisted that Japan should maintain Japan's uniqueness, but not with extreme xenophobia. They recognized the merits of Western civilization.

Japanism and Universalism

Enryo Inoue's idea of Japanism, by definition,

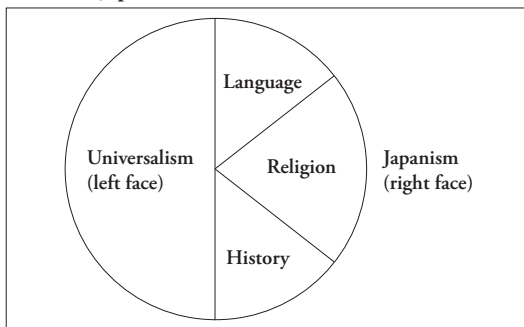
was not applicable only to Japan. Each country has its own way of national independence or national character. In 1888, a short time before the ceremony celebrating the new campus, in these two publications *On the Purpose of the Academy of Philosophy* and *Transcripts of Lectures at the Academy of Philosophy* Inoue explained two theories—Japanism and Universalism. These two separate ideas were linked together but neither could be ignored.

To achieve the independence of Japan, it would be necessary for not only scholars, or the elite, but the entire population would need to develop this “independent mind.” For that purpose, Japan needed to establish education in language, history, and religion. With these studies, “the atmosphere for the nation to be independent” could be created. Japanese could ingest Western culture and adapt it to Japanese sensibility. In this way, Japan’s independence could be guaranteed and maintained.

Enryo Inoue’s thoughts on preserving the essence of Japan while adapting Western innovations resulted from his overseas travel. In his vision, the Academy of Philosophy would become a future “Japan University” for the comprehensive teaching of language, history and religion. This educational curriculum would contribute to the independent identity of Japan. Such studies would be the surface thread; however, underneath would be the thread of “Universalism.”

To consider a person Japanese is to make a distinction between Japanese and foreigners, but if you

<Chart 1> Japanism and Universalism



see people as human beings, then there are no differences among the earth's people. From a higher understanding, human beings and plants are merely "single items in the universe." This idea is found in Buddhism. Inoue's thinking embraced universal concepts because without it he believed neither science nor philosophy could exist.

Language, history and religion are independent studies forming the core of Japanism, but at the same time are related in the essential education of human beings. Universalism is the undercurrent of many contemporary ideas including globalism and environmentalism.

For Inoue, Japanism and Universalism were not separate entities. When intertwined as one thread, they became flawlessly complete. Neither was sufficient alone as they were needed to complement each other (illustrated in Chart 1). In the

illustration, the right side shows the front surface, and the left side shows the back surface. The front surface reflects Japanism composed of language, religion and history. These subjects are for the core of independent identity for Japanese, while behind in the back is Universalism from philosophy and the truth of the universe. Inoue proposed this model of thought and education as the main principle of the Academy.

Emphasis on Humanity

In his opening ceremony speech for the new Academy building and campus, Enryo Inoue stated his intention to educate men of knowledge and virtue. He also stated in *The Improvement of the Academy* that education would have no effect if there was no moral education, no matter how much intellectual training was undertaken. Inoue's educational philosophy involved improving character in addition to gaining knowledge. The development of virtue to improve character was not taught as subject knowledge in Academy education. Each individual was to discover the importance of human nature and behave accordingly. Thinking deeply about this, Inoue proposed the dormitory as a specific place to improve character.

Inoue thought that student days were the spring of life because students were free of social restrictions and obligations. Students could associate with acquaintances regardless of their status, rich

or poor. Most schools in those days restricted students with various rules, but not the Academy. As he was against strict rules at the dormitory, Inoue treated students with respect. Judgment of behavior was entrusted to the self-judgment of the individual students. Students were not punished for rule infractions.

Toward his objective of character formation, Inoue instituted a “tea time” for dormitory students. The idea came from family tea time that he had witnessed in England. Over a cup of tea and playful chatting with students, Inoue began to work on the development of the students’ moral character. The Academy custom of a dormitory tea time began on November 15, 1889. In the beginning, it was only twice a month, but eventually it evolved into a daily morning and evening practice. Years later, a graduate described the atmosphere of the tea time:

On Saturday evening, all the boarders went to Dr. Inoue’s house, and sat down in a circle in his eight tatami Japanese-style room. We used to listen to lots of moral anecdotes. Then, at eight o’clock every Sunday morning, he came to our dormitory, and talked to all the boarders in a friendly way. In anticipation of his visit, we used all our floor cushions to prepare a high seat for him. He would directly take his seat on the highly-stacked cushions and begin to talk about learning and morality. Those Saturday and Sunday talks were the greatest pleasure to all the boarders.

Discussion as an Educational Tool

To instill a sense of humanity in the students was the tea party goal. This approach exemplifies Inoue's basic attitude toward education. The serving of tea implied an opportunity for a "conversation or discussion." Inoue was not the type of teacher to force his ideas on others. Even when he expressed an opinion, he never expected full agreement from the students. On moral issues, he entrusted their judgment to determine what was right or wrong.

Inoue's attitude on the benefit of discussion as a learning mechanism can be understood from the following account in which he resolves a problem. In those days, dissatisfied students were calling for the expulsion of teachers deemed unsatisfactory. An incident of such dissatisfaction also happened at the Academy with the teaching method in a particular class. Students petitioned President Inoue to discontinue that subject. To resolve the problem, Inoue himself attended the lecture with the students, and held a forum after the class. Listening to the opinions of both the teacher and the students, he found a way to resolve this problem.

Enryo Inoue taught his students to be free from prejudice. To make his point in class, he used the example of Buddhist priests. He explained that among Buddhists there is a dogma that teaches *Buddhism is able to solve all problems*. From this dogmatic rigidity, Buddhist priests take a narrow-minded view and deny all other learning and theories. This

narrow-mindedness becomes prejudice. Therefore, he emphasized that students should try to perceive matters from a broader point of view.

Inoue valued a progressive stance for learning new ideas. As Darwinism was a new concept stirring much argument, he invited a man as a guest lecturer who had newly returned from Europe and America to discuss Darwin's ideas. Along with the students, Inoue attended the lecture. This, for him, was the "spirit of a private school" where teachers and students communicated with each other and shared a spirit of humanity. This educational concept, applied through a curriculum grounded in philosophy, was his means to develop student thinking.

4. Educational Purpose of the Academy of Philosophy

Plan to Set up Course Majors

Enryo Inoue's educational vision saw the Academy of Philosophy becoming a "University of Japanism." For this purpose, he announced that he was going to offer course majors at the Academy.

In September, 1890, the educational prospectus stated that the existing three year program would become the General Course while a Specialized Course of two years would be added. In his original plan, the Specialized Course would have four Departments: Japanese Language and Literature, Classical Chinese, Buddhism, and Western Learning. Those departments were to be established one by one when donations had reached half of the estimated cost of 100,000 yen. Unfortunately, the Department of Western Learning was never established.

Inoue laid down thirteen articles for a donation system in order to solicit contributions for this educational expansion. The articles specified a classification system based on the amount of contribution: donors, fellows, special fellows, and limited fellows.

From the college, they were to be presented with a receipt, a certificate of appreciation, and certain benefits.

The foundation of the Academy of Philosophy and the move to the new location were achieved through supporter donations. In those days, the financing of school operations came from tuition paid by students. With few students, most school operations were very difficult. Government support was only extended to their own schools, not private schools. Private schools were dependent on donations for new educational projects. Resultantly, school owners had to be very inventive with fund-raising.

The old Keio Academy fell into difficult conditions because of a rapid decrease in students after Takamori Saigo's South-West Rebellion against the government in 1877. Keio Academy asked the government for a loan, but did not get a favorable response soon enough. The school had to find money by itself. Realizing the limits of private school management, Yukichi Fukuzawa, founder of Keio University, devised a new method. He organized a society for graduates and school's supporters to join as members. Through this society, he was now able to raise funds. This fund system gave Keio Academy an advantage to create a "university course" in 1890 before other private schools.

Lecture Tours All Over Japan

How did the Academy of Philosophy raise the 100,000 yen to establish the Specialized Course? In his letter to Kaishu Katsu dated July 21, 1890 Inoue wrote that he had no clear, suitable idea for school management and operations. He was without a good means of collecting the funds for the Specialized Course. As he had already made a schedule for a lecture tour through Japan, he would lecture at as many places as possible and explain the Academy prospectus to procure donations from people who supported his educational concept. On October 30, 1890, four days before he started on this tour, the Imperial Rescript on Education (*Kyoiku-chokugo*) was promulgated. Eager to promote it, Inoue also lectured on the Imperial Rescript, which was an imperial letter on education by Meiji Emperor Mutsuhito in 1890 stating the following:

Know ye, our subjects:

Our Imperial Ancestors have founded Our Empire on a basis broad and everlasting, and have deeply and firmly implanted virtue; Our subjects ever united in loyalty and filial piety have from generation to generation illustrated the beauty thereof. This is the glory of the fundamental character of Our Empire, and herein also lies the source of Our education. Ye, Our subjects, be filial to your parents, affectionate to your brothers and

sisters; as husbands and wives be harmonious, as friends true; bear yourselves in modesty and moderation; extend your benevolence to all; pursue learning and cultivate arts, and thereby develop intellectual faculties and perfect moral powers; furthermore, advance public good and promote common interests; always respect the Constitution and observe the law; should emergency arise offer yourselves courageously to the State; and thus guard and maintain the prosperity of Our Imperial Throne coeval with heaven and earth. So shall ye not only be our good and faithful subjects, but render illustrious the best traditions of your forefathers.

The way set forth here is indeed the teaching bequeathed by Our Imperial Ancestors, to be observed alike by Their Descendents and the subjects, infallible for all ages and true in all places. It is our wish to lay it to heart in all reverence, in common with you, Our subjects, that we may all attain to the same virtue.

I, the Emperor, think that my ancestors and their religion founded my nation a very long time ago. With its development a profound and steady morality was established. The fact that the subjects show their loyalty to me and show filial love to their parents in their millions of hearts all in unison, thus accumulating virtue generation after generation is indeed the pride of my nation, and is a profound idea and the basis of our education.

You, my subjects form full personalities by showing filial love to your parents, by making good terms with your brothers and sisters, by being intimate with your friends, by making couples who love each other, by trusting your friends, by reflecting upon yourselves, by conveying a spirit of philanthropy to other people and by studying to acquire knowledge and wisdom.

Thus, please obey always the constitution and other laws of my nation in your profession in order to spread the common good in my nation. If an emergency my happen, please do your best for Our Nation in order to the eternal fate and future of my nation. In this way, you are my good and faithful subjects, and you come to appreciate good social customs inherited from your ancestors and religion which you subjects should observe well together with your offspring.

These ideas hold true for both the present and the past, and may be propagated in this nation as well as in the other countries. I would like to understand all this with you, Our subjects, and hope sincerely that all the mentioned virtues will be carried out in harmony by all of you subjects.

October 30, 1890 (23rd year of the Meiji Era)

Inoue continued his nationwide lecture tours from 1890 to 1893. Traveling energetically, he visited various parts of Japan. According to *The Annual*

Reports of the Academy, 1893, in almost four years he visited Hokkaido, Kyoto, and thirty-two prefectures. He visited a total of 220 locations giving 816 lectures. The total number of lecture days was three hundred and ninety, slightly over the number of days in one year and one month. Transportation then was not as convenient and comfortable as it is now. Traveling was much more difficult than we can imagine. Inoue's youth (mid-thirties) and his passion toward education gave him stamina. As president of the Academy, he was conscious of his responsibilities, and that had changed his way of life. His calling cards read "Temperance, No Smoking, Thrift in All," a motto he actually kept. However, he sometimes requested a "prepayment of an obituary honorarium," so it was likely that he was, at times, misunderstood. Even with such arduous efforts, donations only reached a little more than 8,250 yen.

Jo Niijima, founder of Doshisha English School (later Doshisha University) also began fund promotion to establish a university course. However, at the age of forty-eight in January, 1890 while on a journey to secure donations, he died of illness. The realization of his dream was not to be seen with his own eyes. The donation amounts and the names of the donors were published in newspapers. The political world and the business circles were great contributors; for example, Shigenobu Okuma donated 1,000 yen, Eiichi Shibusawa (a high-classed bureaucrat and businessman who founded more than

500 banks and companies) donated 6,000 yen, and Yanosuke Iwasaki, the second president of Mitsubishi Corporation, donated 5,000 yen. Eleven people donated a total of 31,000 yen.

Compared to the Academy of Philosophy, there was a fundamental difference in the recruitment of funds. Enryo Inoue had persistently carried out school management based on public support from the very beginning. However, according to his way and the nature of the Academy, his supporters and his intended students were ordinary people of limited means living in various parts of Japan.

Philosophy for the Public

Inoue's lecture tours throughout Japan were more than mere fund promotion. In order to get cooperation for the Academy, he knew it was necessary to make his education policy and philosophy understood. The lectures he gave all over the country to the public popularized philosophy.

At the request of the Kumamoto Prefectural Governor, in January 1893 Inoue lectured on *The Effect of Philosophy*. Thousands of people in a large theater in Kumamoto City were moved by his impassioned two-hour speech. Shuhei Uchida, a professor of the Fifth High School (presently Kumamoto National University) was surprised at the reaction of the audience, and shared his pleasure with Inoue.

Analyzing how Inoue could make the term

“philosophy” widely known to even women and children through his lectures and books, Uchida said:

I was most impressed that he had translated the originals, but never used the original words themselves. It is impossible for others to do so. In those days, trendy academics often used the original words, but he did not do so. He translated the original concepts into as simple and easy Japanese as possible. This was true of his speeches. I think he is great in this way because within him he could digest such foreign knowledge.

Inoue never used the difficult terminology of philosophy, but spoke with his own vocabulary. He had already digested the original text, and for those who had no philosophical background, his simple explanations planted interest in philosophy. As a result, many of those who heard his lectures recommended their sons and acquaintances enter the Academy of Philosophy. Since Inoue believed his educational mission was to popularize philosophy for the public, he made great effort not only through his books but also in his public lectures. Offering a course called *Sunday Lecture* in 1890, Inoue opened his Academy campus directly to the public. Today, this is known as an “Open Lecture.”

Philosophy Misunderstood

Enryo Inoue's effort to popularize philosophy

earned him the title “the great scholar of philosophy.” Requests from all over the country came for his philosophy lectures. However, his lectures were not always appreciated. Some lectures, like the one in Kumamoto City, were enthusiastically received by packed audiences, while others were addressed to small unresponsive audiences as if he were speaking to the pillars of the hall. The success or failure of a lecture was often caused by the people’s misunderstanding of philosophy. This was his explanation:

A typical misunderstanding is caused by the fact that people think philosophy is like the idea of Zen or immortality. Therefore, they expect that philosophy is learning full of strangeness and wonders. I will tell you a story. There were crowds of people who wanted to see something entertaining in front of my inn. They had been informed that a philosopher was an “immortal” man with a long beard and easy movement, and that a great scholar of something called “philosophy” would come from Tokyo, and give a speech. With my appearance, far from an immortal, some trumpeted loudly that that man with the name of Enryo Inoue was a fake philosopher. Also, at one place, there was a person who called me a “master smith.” It was because he mistook the translation of the term philosophy “tetsugaku,” and the Japanese word meaning the study on iron, also “tetsugaku.”

There were some other reasons why philosophy was misunderstood. As I had said that philosophy was

common to all learning, and there was nothing that could not be explained with philosophy, various misunderstandings developed. Some asked me to read and check their poetry (haiku) and compositions. Others asked me to estimate the value of their antiques, and, to my annoyance, some asked me to evaluate their tea ceremony manner or flower arrangements, while in the worst case, others asked me to read their palms.

These kinds of misunderstandings were not serious, but what I felt regret over was that most people thought, regardless of whether it was interesting or difficult, that philosophy was not practical learning. It would neither enrich the family nor strengthen the country. They imagined that those studying philosophy were debauchees or the curious. Therefore, I made up my mind to make an effort to talk to people about philosophy in easily understandable words.

Philosophy as an Art to Improve Thought

When he was on his lecture tours throughout Japan, Enryo Inoue was often asked the same questions: "What is philosophy?" and "Is philosophy a necessary thing?"

His reply was that almost no one could understand philosophy. No one wanted to study philosophy in the country. Philosophy was considered as difficult learning, neither easily attainable nor

profitable in daily life. Therefore, they thought philosophy was an eccentric study for radicals. To remove such misunderstanding, it was necessary for Inoue to give lectures.

His answer to the above two questions was given in *The Use of Philosophy* which appeared in the magazine *The Law of Nature*. In this paper, he stated that to every warrior, farmer, craftsman, and merchant (the four social ranks of Japanese feudal society made by the Tokugawa Shogunate), learning philosophy is necessary as an “art to improve thought.”

He summarized his argument as follows: Human beings consist of the two aspects of body and mind. In order to maintain health, the way of training the body includes exercise and gymnastics. The mind needs similar training. Philosophy is learning for its own purpose, and a means of thought training. The discoveries of Newton’s universal law of motion and Copernicus’s astronomy were the results of human imagination and creativity elevated by thought. Because thought never develops spontaneously, the mind must have training just like there is physical training for the body. Philosophy is the way to train thought. Philosophy is fundamental learning to acquire perception and thought. Therefore the training of thought and the ability to apply philosophy to other fields should be done during student days. However, students do not need to memorize various views and theories unless they want to be scholars in the future. Philosophy is essential for everybody as

general education, and as the art to train thought. Therefore, “studying philosophy” is the foundation of education at the Academy.

Development of Teachers and Religious Leaders

In the five years immediately after the opening of the Academy of Philosophy, only the school name became known nationwide. What the Academy actually was doing, what subjects were taught, and what kind of skills were developed was mostly unknown. Therefore, Enryo Inoue renewed his educational purpose in preparation for becoming a university in the future.

The Imperial University in those days was separated into four colleges (equivalent to a modern Faculty or School): Law College, Medical College, Science College and Liberal Arts College. Each private school was pitching their intensive education in one of the same disciplines as taught at the Imperial University. All the private schools were aiming at founding a college as stated in their respective educational archives. Some schools were aiming at becoming law colleges and others medical colleges. The Five Law Schools as they were known including English Law School (presently Chuo University) and Meiji Law School (presently Meiji University), had their own concrete purpose to produce judges and lawyers. Schools like Saisei Gakusha, a famous medical school from 1876-1906, were intended to

train medical doctors.

The Academy of Philosophy was aiming to be an intensive liberal arts college. The Liberal Arts College of the Imperial University was an institute to train philosophers, historians and literary scholars. The Academy of Philosophy taught the same subjects as the Liberal Arts College, but its purpose was to train educators and theologians who could apply philosophy directly to their professions.

At the Academy, educator training was for school teachers. Inoue's idea was to train middle school teachers. The certificate for middle school teachers was exclusively awarded to Imperial University graduates at that time. However, in 1886, the Ministry of Education opened the system up to grant teaching certificates for high schools, teacher training schools, and girls' high schools to anyone who passed the teaching certificate examination. Inoue decided to train students at the Academy of Philosophy who would attempt the teacher certificate examination, just as law schools taught students who wanted to prepare for the certificate examination to become lawyers and medical schools taught students who wanted to prepare for the certificate examination to become doctors. To accomplish this, higher level studies would be offered in ethics, historical studies, and literature.

In 1890, the Academy of Philosophy applied to the Ministry of Education for official approval to offer teaching licenses without an examination as at the Imperial University, but this wasn't accepted.

In 1894, the Academy of Philosophy applied together with the Kokugakuin (presently Kokugakuin University), but again it was in vain. Reserving it exclusively for state universities, the Ministry of Education had no interest in awarding that privilege to private schools. Finally in 1899, the Academy of Philosophy was granted the privilege. However, acquiring this privilege was not without consequences as it led to the "Academy of Philosophy Incident."

Behind Inoue's persistence to offer teacher education was a much larger plan. The idea in his mind was to provide education throughout Japan by means of private secondary organizations. Graduates of the Academy of Philosophy would be dispersed around the country. Some of them would then establish and manage private junior high schools. These private simplified or informal junior high schools would be established locally depending on the existing structure. Spare rooms could be rented from Buddhist temples. The ratio of enrolled students was to be about 30 students per 1,000 families. An effort would be made for female education which had not yet been offered. These private schools could consider local conditions for alternative options such as winter schools, night schools, schools for the poor, or kindergartens.

Inoue also had ideas about the education of religious leaders. The several Buddhist private schools at the time were founded by specific Buddhist sects. Therefore their educational purpose was the training of priests, specializing in their own sect. For the

future, he believed that priests should first study both Oriental and Occidental philosophies. Then they could train in Buddhist ascetic practice, or could continue to study their specific sect doctrines. His intention was to teach them philosophy at the Academy because the Imperial University was the only institute that was currently teaching philosophy.

Enryo Inoue thought that theologians, specifically Buddhist priests, were in almost the same category of education as school teachers. Prior to the Meiji era, Edo period education was in the hands of Buddhist priests. By the Meiji era the academic level of Buddhist priests had become too low to teach students. This was one of the reasons why Buddhism had declined and why Inoue felt it his urgent duty to educate theologians at the Academy of Philosophy.

If school teachers and Buddhist priests, as part of their background studies, learned the philosophy of the East and the West, and were able to apply it, then their professions would indeed benefit society. This reason is why Inoue chose such education as the main purpose of the Academy of Philosophy.

Reform of the Educational System

In 1895, the Academy of Philosophy established a junior high school. Students were taught ethics, Chinese classics, mathematics, psychology, and composition in one year. This intensive

course was organized to train students who wanted to study secondary education in a short period of time, and was preparation for entering the regular course of the Academy.

The Academy of Philosophy implemented an entrance examination from that year. Previously, applicants were accepted without an entrance examination as the Academy doors were wide open to everyone who wanted to study. Due to a remarkable increase in applicants, an entrance examination became necessary to determine student academic ability.

With the start of entrance examinations, the academic departments were reformed. The Academy of Philosophy would now have two departments: the Department of Education and the Department of Religion. Each department would have a one-year Preparatory Course and a two-year Regular Course. Inoue's educational program to develop teachers and religious leaders had materialized.