

III Educational Principles of Enryo Inoue

著者	Toyo University
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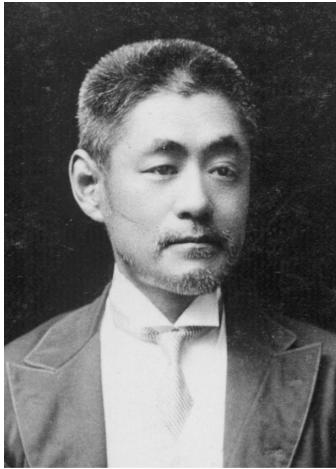
III
Educational Principles of
Enryo Inoue

1. School Education and Social Education

Establishment of Philosophy University

Enryo Inoue started three projects in quick succession after returning from abroad in 1903. The first was the establishment of Philosophy University, the second was the construction of the Philosophy Temple, and the third was the beginning of Morality Church activities. The seeds of these ideas had germinated in his mind while he was travelling abroad. Seemingly separate, these projects were related in Inoue's educational master plan.

On August 27, 1903, a month after returning from abroad, Inoue applied for permission for the Academy to become a vocational university. Meeting the conditions in the *Vocational College Order*, approval came on October 1. The Academy of Philosophy was renamed "Philosophy University." Fourteen years after announcing his plan to establish a vocational school in 1890, Inoue's dream had come true with the establishment of a university. Nearly ruined by a storm, a fire, and educational harassment, Inoue never lost faith in his educational endeavors.



Enryo Inoue

According to government policy, to open as a university, the Academy of Philosophy had to change the existing regulations over to *The Rules of the Private Philosophy University*. The first article designated its educational objective: *This school is a place to teach high-level philosophy, literature, and other subjects*. The second and subsequent articles outlined the school system. Two university courses in five years specializing in philosophy were established. The first with an emphasis on Japanese and Chinese Literature, the second with an emphasis on Buddhist philosophy. Further, three vocational courses in three years were offered. Two specializing in education, the one focusing on Western

philosophy and English, the other laid special emphasis on Japanese and Chinese Literature. The third vocational course was again a degree specializing in philosophy. The common denominator of the new curriculum was that philosophy was firmly established as the basis of moral education. The special course had a different curriculum because it was for the students who had not finished junior high school or teacher training school.

On March 25, 1904 an alumni convention was being held in Academy Hall. Many people were in attendance including Enryo Inoue, lecturers, fellows and office clerks. A commotion broke out in the hall with the appearance of a familiar face. Tokuzo Nakajima who had resigned one year prior due to the Academy Incident had returned to take his position as a lecturer again. On stage, responding to thunderous applause, Nakajima made a humorous speech about a Nakajima-style way of life.

The opening ceremony of the vocational college of the "Private Philosophy University" lasted two hours from ten a.m. to noon on April 1, 1904. In attendance were students, graduates, and fifty special guests including Tadanori Ishiguro, Hiroyuki Kato, and Sensho Murakami. During the ceremony, Inoue, according to custom, presented Honorable Lecturer certificates to three lecturers and certificates of appreciation to the other twenty-three lecturers who had been working for the school since its foundation. All those in attendance were invited that afternoon to attend the inauguration

ceremony of the Philosophy Temple enshrining four philosophers.

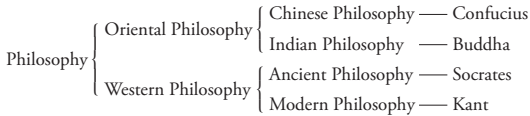
Construction of the Philosophy Temple

In October, 1903, Inoue already had begun construction for the Temple at Wadayama (present day Temple Garden of Philosophy in Matsugaoka, Nakano Ward). The land had been previously purchased in 1902 for the campus of the university. The building of a temple was a commemorative act for both the opening of Philosophy University and the Academy Incident, as Inoue had previously explained in the message *Announcement to all Students and Alumni*. In an article, *Origin of the Philosophy Temple*, he explained why he built the Temple. Half of the article dealt with details of the Academy Incident. Additional explanation covered his intentions behind the commemoration of Morality Church.

The temple enshrined the four great philosophers of Buddha, Confucius, Socrates and Kant (see Chart 2). Resultantly, it was also known as the "Four Sages Hall." The origin can be traced back to the first Philosophy Ceremony on October 27, 1885 when Inoue recognized these four as sages of philosophy, representing the East and the West. This ceremony has been held every year to the present day. Gaho Hashimoto, a famous artist, painted their portraits in the temple.

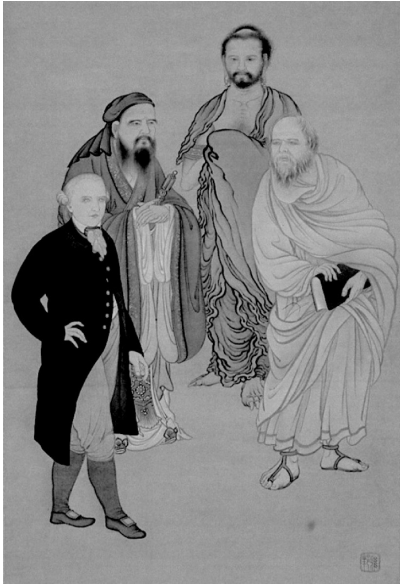
The temple building was completed on November 23, 1903. On that day, the school held a

<Chart 2> Four Sages



ceremony to enshrine the votive tablets of the four sages. All the students walked to the Temple from Shinjuku Station, a considerable distance. Inoue himself guided them around the park. After that, students, dressed as the four philosophers, performed a drama with dialog in the philosophers' own languages: Sanskrit, Chinese, Greek and German.

When the Morality Church was established, the Philosophy Temple became its cathedral. In addition to the temple building, other facilities were developed in what is the present-day Temple Garden of Philosophy. These developments came later while Inoue was promoting the Morality Church. On his lecture tours nationwide, Inoue did calligraphy for hanging scrolls and framed pictures at the request of the people. Half of his remuneration was used to cover lecture tour expenses and to contribute to social work and charities in the local towns and villages. The remainder was saved for building expenses and maintenance costs of the Temple. Temple Garden of Philosophy held the temple which was the cathedral of the Morality Church. Inoue decided to use the grounds as a training resource. This Western idea was learned on Inoue's tour in



Four Sages

Europe. In European countries, there were parks for training the body and churches for training the mind. In such places, people could spend half a day in the church and the other half day in the park. Inoue tried to accomplish a similar arrangement in Temple Garden of Philosophy.

After completing the temple building, on the same grounds he added some attractions: the Pagoda of Six Wise Ones, Three Schools Arbor, Garden of Materialism, Garden of Idealism, and the Three

Founders' Alcove. The park was opened as a place to train in mental discipline.

Establishment of the Morality Church

During his travels, Enryo Inoue compared Western countries and Japan. He fully realized the need to upgrade the mentality of Japanese people. His insight led him to embark on social education. The places he gave lectures to the general populace he called "morality churches." In addition to school education, he was actively contributing to social education of the commoners.

In his paper *Impressions of Europe*, Inoue elaborates on the idea of both physical and mental training. On his first tour of Europe, he perceived that Western countries were highly developed. On his second visit after a fifteen-year absence, he realized that these countries had developed even further. By means of education in morality, Inoue thought Japan would be able to keep up with the developed countries of Europe. The achievements of European culture came from the characteristics of Western people. He believed Western people were: a) economical and thrifty, b) dedicated to their tasks, c) honest and reliable, and d) oriented towards saving money. These characteristics were not inherent by nature, but were the result of education and discipline. He concluded that a big role was played by religious education on top of school education. With ethical and moral education, he believed



Temple Garden of Philosophy

Japan could develop itself up to the same level.

With the Morality Church sermons, Inoue aimed at reforming “Japan’s citizenry and national power” which were perceived to be much lower than those of Western countries. Using the *Imperial Rescript on Education* as the base of national morality, Inoue tried to teach people the morals necessary for manners at home, in customs, in occupations, and in Japanese society.

Inoue interpreted the *Imperial Rescript on*

Education in a broad sense. He understood that the *Imperial Rescript on Education* in the Meiji era was based on loyalty to the Emperor and filial piety to parents. There had been no change or development in values since the time of national isolation, the policy of the Tokugawa Shogunate. To the *Rescript*, Inoue thought that he would add the values of philanthropy, independence, self-sufficiency, ambition, aspiration for success, and freedom. With a full awareness of the situation in Japan and with reference to morality in Europe and America, Inoue would form the content and the methods of a program of social education. Through such a program he would teach the people of Japan and open the door to the world outside.

Inoue's Morality Church concept was based on a model of church organization in Europe or America. It would be a nationwide network like the Episcopal Churches or the Independent Churches. However, the local organizations in towns and villages would govern themselves independently free from central temple authority. To ensure a communication channel among the organizations, it was necessary to issue a magazine. Inoue believed the best venues for these morality sermons would be Buddhist temples with their already established nationwide networks. This was the core of his policy to reach the Japanese masses.

A prospectus was published on September 30, 1903. Then, in January next year, Inoue started a lecture-tour through Yamanashi Prefecture to solicit

donations for the establishment of the university and the promotion of the Morality Church. Dark clouds of conflict were over Japan at that time. The following year, with a declaration of war against Russia on February 10, the Russo-Japanese war had been launched. On February 11, the following day, the Morality Church was established. The first issue of Morality Church Magazine was distributed from the office at the Philosophy University campus. After that the magazine was continuously published monthly. Inoue went on his lecture-tours during summer recess. This educational project was originally associated with Philosophy University, but he later separated it after his university retirement. For the remainder of his life, Inoue dedicated himself to spreading Morality Church activities.

Influence of the Academy Incident

Philosophy University started with Enryo Inoue's far-sighted educational concepts, but soon its school management fell in a critical state. The Academy Incident had caused considerable damage. Unfortunately, no administrative records exist regarding the effect of the incident on enrollment. The number of the graduates in 1906 indicates almost no change in enrollment figures till 1904. After the incident, enrollment numbers began to decrease. Of course, the influence of the Russo-Japanese War that broke out at that time would have had an impact on enrollment, but it was clear that

<Table 6> Annual Numbers of Graduates

Year	Number of Graduates
1902 (Meiji 35)	36
1903	41
1904	42
1905	38
1906	36
1907	11
1908	24
1909	23
1910	17

Source: One Hundred Years of Toyo University

the main cause was the cancellation of the privilege of the exam-free teacher's certificate in the Academy Incident.

By 1902, the Academy of Philosophy should have been one of the schools to qualify as a university and to leap forward. However, the Academy Incident and the dim political and ideological state of the nation and of society left the school floundering like a wrecked ship.

Inoue's preoccupation with management issues led to a state of near exhaustion. During the summer he worked half a day, then took a rest for the afternoon but he still felt extremely exhausted in the evening.

Thinking that he had mostly fulfilled his original ambition "to popularize philosophy," Inoue thought about closing the university or perhaps changing it into a culture center. When he consulted his close associates, no one agreed to these

ideas. Philosophy University had been managed as an independent organization, but the era was over for Inoue to control the institution entirely by his personal will.

The loss of the exam-free teacher certification privilege greatly decreased student enrollment, but Inoue's educational programs had never depended on just that privilege. His basic policy focused on imparting real ability to students. When people around him recommended re-applying for the exam-free teacher certificate privilege, Inoue strongly responded, "It would be disheartening to do so, thinking of the students who suffered as a result of the cancellation." His reluctance to request the privilege again and his reinstatement of Tokuzo Nakajima as a lecturer were his protests against the Ministry of Education.

Unfortunately, Inoue's acts of protest were not sufficiently understood by the lecturers and the alumni. Re-application was suggested by some of the alumni on October 21, 1904 then by the Association of Alumni on October 22, and lastly by all the teachers on October 28. Finally on November 10, these parties united to pressure Inoue to request the Ministry to grant teaching certificates to Mitsuo Kato and the other two students who had lost them in the Academy of Philosophy Incident.

Having the privilege to issue teacher certificates was a critical matter for the survival of a vocational school. For Philosophy University with its financial difficulties, issuing teacher certificates was an

urgent matter.

Retirement of Enryo Inoue

Concerning the re-application for the privilege of issuing exam-free teacher certificates, President Inoue again refused to apply for it. The alumni and the lecturers were confronted with a serious problem that threatened the existence of Philosophy University. The Vocational College Order allowed the Academy to become a university, but it meant the university was under the government's educational control. The school could not be managed through only the founder's judgment and decisions. At this critical point, various accusations and slander arose against Inoue.

One accusation in circulation was that Philosophy University was not the personal property of Enryo Inoue or the Inoue family. Another misunderstanding arose claiming that Philosophy University was a Buddhist sect school. Inoue habitually said, "People are apt to misunderstand, but the doubt will be cleared up in time." However, accusations were apparently coming from alumni, so Inoue must have realized things were very serious. In a letter to a graduate who was a newspaper journalist, Inoue made the following request: "Probably there are some people who bring in articles attacking the school or they ask you to write about the school. Please don't accept their requests."

To resolve this dispute, there were two ways

open to Inoue. One was to give in and apply for the privilege again, but this clashed with his principles of remaining independent, self-supporting and practical in education. The other way was for him to resign from the position of school administrator. It seems Inoue had already given this issue much thought and the decision was not so difficult to make. Before his retirement, he had been thinking of making an integrated education system from kindergarten through to university.

This led to the establishment of Keihoku Junior High School in 1899. In 1902, he asserted the importance of children's education prior to elementary school enrollment in his paper *Ideas on Kindergartens*. His educational mission would be complete with the establishment of a kindergarten and an elementary school.

Inoue established Keihoku Kindergarten and became its schoolmaster on May 3, 1905. Soon after though, he again suffered from exhaustion. Diagnosed with "neurasthenia" by his doctor, Inoue considered retirement; however, he thought that he should first complete his ideal of an integrated education system by adding an elementary school. Once this was accomplished, he would transfer the management of all the schools to an appropriate person.

During the summer recess of 1905, Inoue made lecture-tours throughout the prefectures of Shizuoka, Yamaguchi, Nagasaki, and Ibaraki. He was well and his health seemed to have recovered. However,

by November he was suffering from neurasthenia again. Twice in December he nearly fainted in his own garden.

On December 13, Enryo Inoue finally made up his mind to resign from his position. That day, Philosophy University was holding a memorial party at Seiyoken restaurant in Ueno, Tokyo to celebrate the opening of the university. Inoue wrote in his diary that he made his decision while listening to the speeches of Tadanori Ishiguro and Seiran Ouchi. Unfortunately, he did not mention any specific content in their speeches. However, they influenced him to withdraw from school education without having created an elementary school. Coincidentally, the date was the 13th, the same date as the three disasters—the storm, the fire, and the loss of privilege for exam-free teacher certificates.

Transfer of University Leadership

In consultation with several people, Enryo Inoue decided Eun Maeda would be his successor. On December 28, two weeks after his decision to retire, Inoue created a contract with three articles directing his successor, Maeda. The articles were:

- 1) *To follow the principles of the university establishment.*
- 2) *To convert the school into an educational foundation.*
- 3) *To appoint, upon retirement, a well-qualified*

person as successor from among the alumni. In case no well-qualified alumni can be found, choose an appropriate successor from among the lecturers.

With this contract, Inoue handed over Philosophy University to Maeda, while Keihoku Junior High School was entrusted to Takehiko Yumoto.

No relatives of Inoue became heirs with a school inheritance. As specified in the contract, Inoue had made it very clear that the school was not his personal property. Instead, it would become a foundation for the benefit of society. Inoue had been so ambitious to make money for the establishment of a university that he was at times rumored to be selfish and greedy. This contract wiped away such misapprehension, and proved that Inoue had separated his personal life from his professional life.

On January 1, 1906 Enryo Inoue resigned from his positions as President of Philosophy University and Principal of Keihoku Junior High School. Respectively, he became honorary president and honorary principal. His retirement was posted on the bulletin board in the campus on January 8, surprising the students and lecturers. It read *Notice of President Dr. Enryo Inoue's Retirement*, all the students and teachers assembled in the hall to learn the reason for his resignation. He also explained his action in a magazine article titled *The Reason for my Resignation*.

“Philosophy University” changed its name into “Toyo University” on June 29, 1906. On July 4, the organization became “Toyo Private University Foundation.” In this way, a historical event marked the change of the university from the days of founder Enryo Inoue’s individual direction into the period of leadership by council.

After retiring from the university, Inoue put all his power into Morality Church work. His rare university visits occurred for events like commencement ceremonies and alumni meetings. Even when he heard of issues related to the school administration, he never spoke on the matters. Inoue was not indifferent to school affairs, as he was most certainly available on request for consultations. With the transfer of responsibility to his successor, Inoue had decided not to poke into school affairs. This seeming aloofness was misunderstood and he was sometimes accused of being indifferent.

The Country Scholar

Although retired from school operations, Enryo Inoue continued with social education through his nation-wide lecture-tours. He had already done two sequences of lecture-tours: the first lasted three years from 1890 through 1893, and the second sequence lasted seven years from 1896 through 1902. In these lectures to the general public, Inoue made an effort to promote philosophy and the *Imperial Rescript on Education*. He had also used the tours as

opportunities to raise funds for Philosophy University. In the lecture-tours from 1906 to the end of his life in 1919, Inoue's intent was the improvement of public morality.

After his retirement in January, 1906 at the age of 48 from the administration of Philosophy University, Inoue was able to regain his health. Poor health had been the stated reason for his retirement. Then, a new series of lecture-tours started with Kanagawa and Kyoto Prefectures in April. His activities in social education were focused on the development of the Morality Church. He had entrusted the university administration to a reliable successor, and now he could focus on social education. With this new freedom to lecture in public, Inoue was back to his early beginning as an educator.

Enryo Inoue labeled himself as a "country scholar." Comparing himself with Yukichi Fukuzawa (the founder of Keio University), Inoue said "In the world there are aristocratic scholars, and I, myself, am a scholar for peasants ... Mr. Fukuzawa used to call himself a scholar for commoners, but as a peasant scholar, I am one step down from him." Fukuzawa once declined to accept an award from the Emperor, but Inoue in 1912 twice declined to accept awards. In a spirit of humility, Inoue said he would finish his life as an ordinary individual without rank or title. He said he was just a scholar and educator of the countryside, and he never succumbed to the intoxication of power. He named his personal style that of country scholar to make

deeper inroads into the general public than did Fukuzawa.

In an interesting comparison Inoue said:

As a gentleman living in the countryside is a country gentleman, so a scholar working in the country should be called a country scholar. In contrast to a country scholar, a scholar who lives in the city, titled and employed by the government should be called a government scholar. Government scholars are surely noble, but a country scholar is not someone to be despised. Sea-bream sashimi is served on the table for noble people, but does not reach the mouths of the poor. But rural flavored tofu is much easier to prepare compared to sea bream sashimi. Country-side food is similar in role to the rural scholar. I will be a country-side dish of learning for all people irrespective of rank and class.

In contrast to a “government scholar,” the idea of “country scholar” matched the educational spirit of the Philosophy University in offering educational opportunities to those who started learning late in life, those who could not afford to pay expensive school fees, and those who were poor in foreign languages. Although times had changed with advancements in social conditions since the early days of the Academy of Philosophy, Inoue had removed himself from a top position in school education to focus on social education. He was starting over again.

North by Horse, South By Boat

The Morality Church campaign aimed at a total upgrading of Japanese morality and thought to reach the high level of European and American social and business moralities. Inoue's target audience was the general public, and he attached importance to the "provinces." His travels would take him to provincial cities, farming villages, mountain hamlets and fishing villages.

Inoue recorded his footsteps in his travel diary *North on Horse, South By Boat* (volumes 1 to 16). These records show that he traveled to 60 cities and 2,198 towns and villages in Japan during thirteen years from 1906 through 1918. He gave 5,291 lectures at 2,831 places for 1,366,895 people. On average in any year, he lectured at 218 places, with an average audience of 247 people per lecture. Inoue traveled extensively throughout the nation. When these results are combined with the results running to the end of his life on June 6, 1919 the lecture total is approximately 5,400 to around 1,400,000 people. As far as social educational activity in those days, Inoue had set a high standard.

At that time, there were no developed means of transportation as now. Travel in the countryside was difficult. Although the national railway had tracks running through the nation, Inoue had to go into remote places by light rail, by tramcar, by horse, and even by boat. As an example, it took five days from Tokyo to Miyakonojo in Miyazaki

Prefecture (Kyushu) traveling by train, river boat and horse drawn wagon. For such long trips, each day Inoue would start before dawn, and because of ferry cancellations, a two day wait on an island was not uncommon.

Inoue reported that some provincial locations had no comfortable traveler accommodation, and at such places he would stay in the rooms for the night watch at elementary schools and public offices. On these lecture-tours, Inoue always traveled third class on trains and carried rice balls for his lunch. He was not particularly well-dressed, and neither his bag nor watch was showy. His clothing and belongings were of practical use. At the sight of Inoue, a graduate once remarked, "He looks like a mayor or treasurer of some remote village at best."

Inoue's lecture-tours often lasted terms of 70 days, 80 days, or even 136 days at a time. He spent little time in his own home. At most, he would remain home for several days, then he would be off on his next lecture-tour.

Content of the Lectures

There were various organizers or sponsors of Inoue's lectures including the local city and county education associations, Buddhist groups, youth associations, women's societies, business clubs, agricultural societies, and alliances of three to five villages in the remote countryside. At times, individuals such as mayors of towns and villages,



Lecture tour trunk

schoolmasters, and volunteer groups invited him. In each county, Inoue would be shown the way and supported by university alumni, Keihoku Junior High School graduates, and old friends. Wherever he gave a lecture, it was not uncommon for graduates, fellows of the university, and students in the distance course to show up. For the distance course students who ordinarily used lecture transcripts to study, an Inoue lecture would have been special.

Inoue was said not to like formal arrivals and departures; nevertheless, he was graciously welcomed everywhere. At times, for his arrival, adults waved various national flags, small children waved small Japanese flags, and trumpets blared.

Inoue referred to his audience as “the public.” These audiences included a variety of people of different status, age, and sex. He never restricted his audience. Sometimes he even spoke to pre-school or elementary school children. Bad weather could result in a small audience. While at other times, it was a full hall even when sumo wrestling matches were being held simultaneously in the same town. Inoue’s attractive lecture style and the cooperation of the organizers or sponsors of his lectures made for successful speaking engagements.

The travel diary *North by Horse, South By Boat* contains Inoue’s lecture content for ten years from April of 1909 to May of 1918.

Considering the purpose of Morality Church activities, most lectures dealt with spiritual and mental refinement as outlined in the *Imperial Rescript on Education*. The second largest lecture category dealt with apparitions, ghosts, and superstition. From lectures on these topics, he was nicknamed “Dr. Ghost” or “Dr. Specter.” As these lectures addressed the general public, and not university students, the philosophy and religion content within his speeches was reduced for the inclusion of more material on superstition and the supernatural. Inoue often lectured two or three times a day, carefully matching his theme to the anticipated audience. For instance, he lectured twice in Sakata City, Yamagata Prefecture on August 11, 1916. The first lecture was on mental development, but the second lecture was on ghosts. The local newspaper reported over three

<Table 7> Nationwide Lecture-Tours and Topics (1909-1918)

Lecture Topics	No. of Lectures	Percentage (%)
Imperial Rescript on Education/Morals	1,574	40.9
Ghosts, Demons, and Superstition	911	23.6
Philosophy/Religion	595	15.4
Education	306	7.9
Business and Industry	261	6.8
Miscellaneous Talks (including Travels)	210	5.4
Total	3,857	100.0

<Setsuo Miura's *The Nationwide Lecture Tours of Enryo Inoue in The Selected Works of Enryo Inoue*, Vol. 15>

hundred people attended.

His lectures on ghosts and superstitions were popular with his audiences. Topics were chosen according to the proposal of the event organizers or the audience. A person from Murayama City, Yamagata Prefecture who remembered an Inoue lecture from the old days said:

I was in the 5th grade of elementary school. His talk was a rare opportunity. My parents were very superstitious. I felt lonely and scared in the evenings. I became afraid when it got dark. Dr. Inoue told us that stories of the jack-o'-lantern parade, of the will-o'-the-wisp, and of spirit fireballs were not terrifying at all. He lightened up my childhood fears.

His lectures challenged superstitious minds and their daily life practices by explaining rationally the everyday experience of people.

The Passing-away of Enryo Inoue

With vigor, Enryo Inoue expanded Morality Church activities to Korea and China. On May 5, 1919 he left Tokyo for a lecture-tour around Manchuria (the northeastern part of China). He lectured at many places, and planned a lecture on June 5 in Dalian. He arrived at the kindergarten attached to a Buddhist Temple in Dalian at eight o'clock on the evening of June 5. After a short 30-minute rest, he immediately began his lecture. It would be his last, for during the lecture Inoue fell from a stroke. His last breath was at 2:40 a.m. on June 6. He was 61 years of age.

The previous year, when his former students proposed a celebration of his 60th birthday, Inoue had said, "If I walk another four or five years, I can travel throughout Japan. Then I would like to accept your offer to celebrate the completion of my national tours. Leave it till that day." Though he never completed his nationwide lecture-tour, he lectured to his life's end. An entire life dedicated to social education must have given him satisfaction in those final moments.

Inoue had written a last will and testament long before his death. In it, he wrote that "The Temple Garden of Philosophy is not to be inherited by the Inoue family because with this park I wish to show my gratitude for the support of the country."

Just as he had made Philosophy University an educational foundation, Inoue also returned Temple

III Educational Principles of Enryo Inoue



Enryo Inoue

Garden of Philosophy to society. With these acts, he demonstrated his spirit of personal generosity and dedication to the welfare of Japanese society.

2.

Enryo Inoue's Educational Principles

Enlightenment

Enryo Inoue dedicated his life to education through various energetic accomplishments. The driving force behind his life's work was his faith in religion. From birth, he had a pious upbringing in a temple of True Pure Land Buddhism (founded by Shinran). Although he did not assume the head priest position in his father's temple, he lived his faith. It is clear that he was able to separate his private faith from the public education offered at the Academy. He did not preach the doctrine of any particular sect when teaching religious followers at his school. He said that his belief in True Pure Land Buddhism was not like the narrow-minded beliefs of others in his paper *Confession of My Belief*. Inoue believed in True Pure Land Buddhism, but he was accepting and tolerant of others' religious beliefs. He always maintained an "open-door policy," composed of open study, open discussion and open belief, not bound to any sect. His faith was in True Pure Land Buddhism, but his religious foundation was the spirit of Mahayana Buddhism

(Great Vehicle) combined with the rational thought of pure philosophy. Central to his educational philosophy was the practice of education for enlightenment.

One scholar of Enryo Inoue's life and faith wrote the following:

Enryo Inoue did lecture tours throughout the nation, asking people to organize Morality Churches. However, he did not have the original intention to combine those branches into a powerful nationwide organization. It is unique that his churches were not combined using a modern organizational theory. The branches were actually like Buddhist lay groups. Lecturing from place to place, Inoue's style is reminiscent of Buddha's preaching tours on foot, and therefore Inoue's fundamental spirit of Morality Church activities was more — 'Teach for enlightenment and not for fame.' This seems to be an appropriate motto for his educational endeavors after establishing the Academy of Philosophy.

Awakening the Japanese

Through a review of Enryo Inoue's life, the reader senses the thoughts and methods applied to carry out these substantial educational activities. Such ideas and thoughts were molded at a time of dangerous undercurrents challenging the emergence of modern Japanese society. Within this milieu, his accomplishments are remarkable and

his educational principles deserve recognition. His educational principles can be summed up from different vantages.

Enryo Inoue circulated among the elite society of his time, yet he was neither attracted to nor reliant on wealth nor power. He led his life as an educator in the private sector. Without financial resources, but with widespread community support, the Academy of Philosophy became the first of his significant educational endeavors. Overcoming many obstacles, he successfully created and managed a range of educational enterprises.

Japanese people in those days were insular by nature, and had no knowledge of the West or of the world beyond Japan. Their lives were lived in a small sphere of limited awareness. They were influenced by superstition and lacked the rationality of scientific inquiry.

At the time, the Japanese government concentrated on the modernization of the country at the expense of advancement in knowledge and morality of the general populace. In this clime, Dr. Inoue was disappointed and at times in despair considering the low mental capacity of the common people. Hence, the target of his educational endeavors was always ordinary people. His birth and early years in a Buddhist temple were the source of his understanding and compassion for his fellow man. Throughout Japan, he appeared in public halls to lecture like a bright star in a dark sky.

Inoue called his educational efforts to reach the

Japanese populace “remodeling” or “improvement,” an effort dedicated to awaken people “to greater ambition and activity.” Regardless of occupation, through his directed effort, people could aspire to gain wisdom. With Inoue’s guidance, these ordinary people could begin a journey down wisdom road and along the way discover “peace of mind.” Inoue’s educational philosophy applied critical thinking and religion to remodel the intellectual capacity of the Japanese people.

Knowing the great wealth and strength of Europe and America compared to Japan, Inoue attributed the contrastive gap to differences in the people’s capacity for intellect and reasoning. With this understanding, he placed high value on enriching individual intellectual capacity as the way to guide and support one’s life. Unfortunately, these serious matters affecting the lives of the people had been left behind in efforts to modernize the country. Inoue believed a remodeling and improving of the intellectual capacity of Japanese people would result in greater ambition and activeness to overcome Japan’s challenges. Individual vigor would lead to national prosperity, military strength, an active society and ultimately a powerful nation. Inoue made a lifetime of educational effort so that Japan would be able to catch up with the developed countries in the West.

Spirit of Private Education

Enryo Inoue's educational projects served "ordinary people: those lacking both wealth and excessive free time." The Academy of Philosophy provided a solid school education and the Philosophy Temple taught social education. These educational institutes ran counter to the Imperial University which was the sole educational organization for a small number of national elite.

The Academy started as a school to teach philosophy, but not as an institute to train philosophers. For Inoue, what was important was the study of philosophy. He called it "the art of training in thought" with a purpose to activate human intellectual capacity. In other words, Inoue's teaching of philosophy was an education focused on acquiring the fundamentals of observing and thinking.

Around 1902, the following educational commentary was made:

Even at the Imperial University, the professors try to input as much knowledge as possible into the heads of the students. The students attempt to memorize as much as possible in order to pass the examinations. Therefore, the present education is not 'the cultivation of the mind', but rather 'the instilling of knowledge.' This is not thinking, it is merely mechanical learning. Precisely, what is a university? Is it a place just to give and get knowledge?

In contrast to such educational circumstances, the educational goal at the Academy was to cultivate the mind and to teach ways to gain knowledge. To these ends, the school taught philosophy and a wide range of other subjects. At the Academy, the favored teaching method of the instructors involved “open discussion and individual analysis and reflection.”

At Inoue's school, students participated in training of the intellect as the means to gain knowledge. The Academy clearly valued moral education and humanism. Dr. Inoue thought his school was a place for students to take “the road for men to become part of humanity.” The curriculum would not only provide facts and knowledge but would develop students of balanced character, polished sensibility and integrity.

The Academy student dormitory was used to realize these objectives with the social activity of a morning and evening tea party every day. Inoue gave freely of his time to speak with students over tea, creating a relaxing environment conducive to the cultivation of their humanity. At tea time, every student was shown respect, and each was free to express opinions and unique viewpoints. Ultimately, any choices or decisions made depended entirely upon their self-reflection.

Education valuing humanism and open communication between individuals was the spirit of a private school.

Application of Philosophy

Enryo Inoue always said to his students, *Forget empty theory; think with facts*. He emphasized practical applications. He hoped graduates would apply philosophy to benefit society. If students who had learned philosophy went into society and used their acquired capacities, Inoue believed it would activate Japanese society, leading to overall improvement of the Japanese nation.

For graduates of theoretical learning in philosophy only a limited choice of jobs were offered, while at that time in the Meiji period positions related to practical knowledge and technology were in demand. Nonetheless, Inoue thought philosophy could be directly applied to occupations in education and religion. He anticipated many graduates would become teachers and they would establish schools in the provinces in order to promote secondary education in Japan and spread the spirit of the Academy.

With Japan's social development, a wider range of occupations were becoming available. After the Academy Incident, Inoue encouraged graduates to search widely for occupations to which they could apply their newly acquired skills and knowledge of philosophy. Academy of Philosophy graduates had studied with the premise that *The basis of all learning lies in philosophy*; therefore, Inoue expected them to enter new fields, to continue their studies, and to apply their critical capacities to gain further

knowledge.

Teaching Enlightenment

Dr. Inoue's educational vision was comprised of both academic study and social education. For the academic side, he envisioned an integrated educational system. With the Academy as the head school, Inoue followed up with Keihoku Junior High School and Keihoku Kindergarten. The system was not complete as it lacked an elementary school. However, Inoue shifted his focus from school education to social education for the general public through Morality Church activities.

His educational activities were open and varied. He used various means to reach out in society. To accomplish an educational goal, Inoue considered the circumstances carefully, and was flexible in his method. To these ends, he managed a publishing firm at Philosophy Press, compiled lecture notes for distance education, and provided Sunday open lectures on the school campus. Inoue had the idea of opening a simplified junior high school and an irregular junior high school which would differ from the regular school.

In his open style of education, Inoue recommended art as a subject. His educational acumen can be seen in this idea as he proposed it in the middle of the Russo-Japanese war. He stated, "Nobody would think of the necessity of fine arts during wartime. However, I think art and aesthetics are

more essential at such time than in normal times. That is because I believe the post-war society will certainly be full of brutality and harsh attitudes for a while with many fights, beatings, and murders. To prevent such social chaos, we should appeal for the effective use of art in social education.”

His flexibility was also apparent in his response to changing social conditions. As Japan was completing its phase of modernization and many Japanese were going to America and neighboring countries in Asia, Inoue changed the educational program of the Academy in accordance with the new needs of society. He developed programs to educate students to be able to successfully work in those countries. Specifically, he had emphasized a foreign language education system, with emphasis on English.

Liberal Education

Enryo Inoue's educational principles contained original features that were suitable characteristics for a private school. With the state-school-centered education policy of those days, private schools had to take complementary roles to the Imperial University.

The Academy of Philosophy's administration followed its own liberal Policy, and developed humanistic education, which was remarkably different from the government institutes. The difference was indicated as education expressed in the

phrase “private education in the spirit of independence and self-initiative.” Long after his retirement from Philosophy University in 1906 and while he was dedicating himself to Morality Church activities, Inoue was asked to return to the University again. The name had been changed to Toyo University in June of the year of his retirement. In 1918, with the end of the First World War, campus circumstances and the social situation in Japan were unstable, so he was asked to help to reconstruct the university. Solemnly, he responded:

I appreciate your request. However, the present government still has bureaucratic control of educational policy. If I were to take on the position again, forgetting my old age, it is quite natural that I would never be able to meet your expectations. I can do no more than devote my life to the social education of the public as decided after my university retirement. There is no other way but for some other person to carry out my original goals.

The liberal policy that began with the establishment of the Academy of Philosophy and later guided all Inoue’s educational enterprises would be his legacy. His work partially incomplete, his policy remained to guide his successors into the future.