

BOOK REVIEW

With an Afterword and Bibliography

MIURA Setsuo 三浦節夫. 『井上円了：日本近代の先駆者の生涯と思想』
[Inoue Enryō: Life and thought of a pioneer of modern Japan]
Kyōiku Hyōronsha 教育評論社, Feb. 2016, 767 pp.

Review by HASEGAWA Takuya
Translation by Rainer SCHULZER

(1) This book was published based on a dissertation for a Higher Doctorate (D.Litt., 論文博士) submitted to Toyo University. The author has led the field of Inoue Enryō research for many years. INOUE Enryō 井上円了 (1858–1919) was truly a multifaceted individual who, during the Meiji period, was involved in such diverse activities as the formation of a Buddhist philosophy, the foundation of the Philosophy Academy, the establishment of Mystery Studies, and the Morality Church Movement. But as the author states, until today little "factual research of Inoue Enryō's life or any detailed study of

⁰ HASEGAWA Takuya 長谷川琢哉 and Rainer SCHULZER, Inoue Enryō Philosophy Center of Toyo University. Japanese original in 『近代仏教』 [Modern Buddhism], no. 24 (2017): 107–110. The first draft of the translation was done with the help of the AI service DeepL. Translations of basic terminology of Inoue Enryō Research follow the glossaries available online in the Inoue Enryō Research Database. The final language editing was done by Joseph LOGAN.

his complete stature" has been conducted. It is, in fact, not easy to systematically grasp a person like Enryō, whose thoughts and actions went into so many directions, and who traveled tirelessly throughout Japan and the world over the course of his life of 61-years. The author approaches this task by utilizing a vast amount of primary and secondary sources, including many materials the author himself discovered and edited. Then what kind of image does this book on Enryō draw? Let us first have a look at the structure of the study as seen in the table of contents.

Introduction: Identifying the difficulties

1. State of research on Inoue Enryō's life
 2. State of research on Inoue Enryō's thought
- I. The Nakaoga period
3. His parents' home (the Light of Compassion Temple) and his family
 4. Thought during his adolescent years
- II. The Tokyo University period
5. The English Teacher School at the Eastern Temple of the Original Vow
 6. Traces of the Tokyo University period
 7. Writings of the Tokyo University period
 8. The decision to found the Philosophy Academy
 9. Realization of core ideas and writing activities
 10. *The Golden Needle of Truth and Living Discourse on Buddhism*: A new theory of Buddhism
 11. Reviews of *The Golden Needle of Truth and Living Discourse on Buddhism*
 12. *An Evening Conversation about Philosophy*: Phenomena-as-being theory
- III. The Philosophy Academy period
13. The private Philosophy Academy and a chronic disease
 14. Diary of the first world travel
 15. Crisis of the Philosophy Academy and Katsu Kaishū [勝海舟]
 16. Proposing Mystery Studies
 17. The thought of Mystery Studies
 18. About the doctoral thesis *Genealogy of Buddhist Philosophy*: Concerning the manuscript donated by the Inoue family
 19. *Heterodox Philosophy*: Research of Indian philosophy
 20. The intellectual confrontation with Inoue Tetsujirō [井上哲次郎]: Prelude to the Philosophy Academy Incident
 21. The Philosophy Academy Incident and retirement from the university
 22. A new explanation of the Philosophy Academy Incident
 23. Reconsideration of the reasons for retirement

IV. Period of the nationwide lecture tours

24. Nationwide lecture tours
25. Building the Philosophy Shrine
26. *A New Proposal in Philosophy*: The logic of mutual inclusion
27. World travels

V. Last will

28. Opening of the testament
29. The testament after Enryō's death

VI. Principles and thought

30. The principles of Protection of Country and Love of Truth
31. Religious thought
32. Philosophical thought

End: Conclusion and future work

33. Conclusions
34. Future research tasks

(2) As mentioned before, there is almost no "factual research on Inoue Enryō's life or any detailed study of his complete stature." In the introduction, the author first presents his view of the state of such research, and then introduces materials such as the *Inoue Enryō Selected Writings* 『井上円了選集』, edited by Toyo University's Inoue Enryo Research Group and the Inoue Enryo Memorial Center (in both of which the author was deeply involved). Based on the materials that were successively collected and edited at Toyo University, the book's primary focus is to provide a factual and detailed portrayal of Enryō's life. But that is not all. The overall portrayal is related to the second goal of the book, which is a reexamination of Enryō's thought. The author takes issue with the typical evaluation of Enryō that was brought forth by postwar intellectual historiography. In particular, IENAGA Saburō 家永三郎 and YOSHIDA Kyūichi 吉田久一 looked at Enryō only within the Meiji period framework of "nationalism and cultural nativism" 国家主義、国粹主義 and the "anti-Christian discourse" 排耶論. This contributed to how Enryō's postwar evaluation was fixed. As TAKAGI Hiroo 高木宏夫 has pointed out, the evaluation of Enryō by Yoshida and others can claim some validity if limited to the decade of the Meiji 20s (1888–1898), but it cannot be taken as Enryō's entire picture. By tracing Enryō's thought and actions throughout his life in detail, the author wants to "problematize the interpretations of Ienaga and Yoshida." By engaging "more than one hundred" pieces of research that were conducted since the 1980s, the author aims at "capturing the complete picture of Enryō's thought."

Chapter 1 looks at Enryō's educational environment. Born into a Shin Buddhist temple in present-day Nagaoka City in Niigata Prefecture, Enryō learned classical Chinese at the private schools of ISHIGURO Tadanori 石黒忠恵 and KIMURA Bunni 木村鈍叟, and English at the Nagaoka School for Western Learning. These facts have been known for some time, but the author lively illustrates Enryō's mind set during his learning period by quoting Chinese poetry written by the young Enryō during that time.

In Chapter 2, the author elucidates "Enryō's early thought" as shown in his notebooks and papers from his time at the University of Tokyo. This brings to light the possibility of a "reevaluation of Enryō as an enlightenment thinker" who cannot simply be subsumed under anti-Christian polemics. Works such as *The Golden Compass of Truth* 『真理金針』, and *Living Discourse on Buddhism* 『仏教活論』, were the results of his early thought development. These works reconfirm Enryō's pioneering role in "recognizing Buddhism anew through the science of Western modernity." In this way, the rational character of Enryō's cultural nativism and his anti-Christian discourse becomes more apparent, which, in effect, turns into a criticism of the rather schematic views of Ienaga, Yoshida, and others.

The contents of Chapter 3 are wide-ranging. After looking at the period from the founding of the Philosophical Academy to the first world travel, it then covers the proposal of Mystery Studies and the content of Enryō's doctoral dissertation as well as a new explication of the Philosophical Academy Incident and the reasons for Enryō's retirement from his university. All of this cannot be detailed here. With references to numerous source materials, the author reexamines older explanations of each topic. Moreover, by presenting events in chronological order—when they had only been discussed randomly until now—both the consistent and the changing aspects of Enryō's thought and actions become apparent.

Chapter 4 sheds light on Enryō's "Nationwide lecture tours." Enryō traveled through Japan giving lectures over a span of, in sum, twenty-four years. The author distinguishes two periods, which he discusses separately: the first period is related to the Philosophy Academy; the second period to the Morality Church Movement and the Philosophy Shrine. While Enryō's activities in the latter half of his life have been gradually gaining attention in recent years, this book notably gives an outline of the actual facts. After the Philosophical Academy Incident, Enryō's later tours throughout the country were part of a movement for people's education based on a "spirit of indepen-

dence and self-initiative" 独立自活の精神 that was not influenced by the government in any direct way. Therefore, it is the author's view that the Morality Church Movement was a kind of nationalism "from below."

In the first half of Chapter 6 (the contents of Chapter 5 are omitted here), the significance of Enryō's life and thought as laid out above is reconsidered with regard to the principles of Protection of Country and Love of Truth. They were Enryō's lifelong motto, but according to the author, although the principles stayed the same, their meaning developed and changed over time. Initially, Protection of Country and Love of Truth was associated only with the revival of Buddhism; but gradually the relationship between the Imperial Rescript on Education and Buddhism emerged as a separate issue. Finally, the Philosophical Academy Incident forced Enryō to reconsider his relationship with the State. What Enryō ultimately arrived at was a popular education that "cared for the people who were left behind as the ignorant masses." This was an educational method very different from the "lectern philosophy" 講壇哲学 of the universities. Philosophy and Buddhism, which on one hand have the "love of truth" as their guideline, must on the other hand improve the lives of the people—energize them, stimulate industries (such as agriculture, industry, and commerce), and advance "public welfare" 国民福利. The author concludes that Enryō's Protection of Country and Love of Truth did not aim at an "ideal, schematic world," but was directed at the accomplishment of "conditions that would always correspond to the social realities of the time." In conclusion, the second half of Chapter 6 examines and summarizes recent arguments of important scholars about Enryō's religious and philosophical thought.

(3) These are the general contents of the book. It is a large book of more than 700 pages, and it is impossible to introduce its complete contents here. However, based on what has been said above, the reviewer wants to add a few comments of his own.

First and foremost, the significance of this book lies in the fact that it brings together the wide-ranging life and thoughts of Inoue Enryō into one single volume. Until now, Enryō studies have focused on individual topics; but with the advent of this book, it is now possible to understand each topic more comprehensively by contextualizing it within the development of Enryō's life and thought. This seemingly conventional perspective was only made possible by research accumulated over a long period of time by a scholar with complete command of a huge amount of materials. It is probably fair to say that it will be impossible to study Inoue Enryō in the future without following up on the vast collection of materials referenced in this book.

However, as the author himself states, this book also reveals challenges for future Inoue Enryō research. Although most of Enryō's life and thought are covered in this book, there are still some fields, such as ethics and psychology, that remain untouched. Moreover, although existing studies of Enryō's religious and philosophical thought are reviewed in the latter half of Chapter 6, these are merely introduced without clearly presenting any new perspectives original to the author. While this book is undoubtedly a milestone in the study of Inoue Enryō in that it presents a unified picture of the course of his life and thought, it leaves as desideratum a deeper examination of the contents of his thinking. Probably this task, too, will remain one that cannot be completed by any one person alone. Based on the outline of Inoue Enryō research that this book offers, the study of Enryō's thought will be a pertinent issue to be tackled by subsequent researchers—each with their own perspective. This also applies to the reviewer himself.

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Afterword

This review was published in Japanese in May, 2017, in the journal 『近代仏教』 [Modern Buddhism] (no. 24, pp. 107–110). The sad event that prompted this translation—seven years after publication of the reviewed book—was that Professor MIURA Setsuo 三浦節夫 (born 1953) passed away last year, on September 18, 2022. The reviewer and the translator alike remember Professor Miura with deepest gratitude and respect. Not only did he generously and tirelessly share his knowledge about Inoue Enryō with us; it is also true that without him we both would not be in the position now to continue his work at Toyo University.

After publishing the compendium of his life-long research on Inoue Enryō in the book reviewed above, Professor Miura bequeathed two more volumes about Inoue Enryō before he died. In 2021, he published *Challenger Inoue Enryo: "Carve your own destiny"* 『チャレンジャー井上円了：自分の運命は自分で拓け』, which serves as an easy to read introduction suitable for students of Toyo University—or for anyone interested in Inoue Enryō and the history of the school he founded. The other book, that went into

print in December, 2022, after Professor Miura had passed away, is titled, *Inoue Enryō, the Man who Spread Philosophy in Japan: A Philosopher's Profile as Seen in his Obituaries* 『日本人に哲学を広めた男 井上円了：追悼文に見る哲学者の横顔』.

A comprehensive bibliography of Professor Miura's publications does not yet exist at this time. What appears below is a preliminary list of his monographs as well as the many materials fundamental to Inoue Enryō research edited by him. Professor Miura conducted research, edited, wrote, and published materials related to Inoue Enryō for over four decades in various committees, research groups, and research centers at Toyo University. Several of his editorial responsibilities and reprints of his writings lasted longer than the respective institutional frameworks. Therefore, we first present a timeline of the various boards and institutes Professor Miura was active in over the years. In the chronological bibliography that follows, if not otherwise indicated, the publisher is generally the institution of the respective year or years. All materials published by Toyo University can be found online, either in the Toyo University Repository for Academic Resources or the Inoue Enryō Research Database of the homepage of the Inoue Enryō Philosophy Center.

Hasegawa & Schulzer

Chronology of Miura Setsuo's Affiliations

- 04.1978–03.1986 井上円了研究会（第三部会）
(Inoue Enryō Research Group, Division 3)
- 04.1985–03.1988 創立100周年記念論文集編纂委員会
(Toyo University 100th Anniversary Publishing Board)
- 04.1988–03.1990 井上円了選集編集等委員会
(Inoue Enryō Selected Writings Editorial Committee)
- 04.1990–03.2014 井上円了記念学術センター
(Inoue Enryō Memorial Academic Center)
- 04.2014–03.2020 井上円了研究センター
(Inoue Enryō Research Center)
- 04.2020–03.2021 井上円了哲学センター
(Inoue Enryō Philosophy Center)

Monographs, Editorships, Databases by Miura Setsuo

- 1986 「井上円了関係人物辞典」 [Dictionary of persons related to Inoue Enryō], 『井上円了研究』 [Inoue Enryō research] vol. 4: 141–233.
- 1987 『井上円了の教育理念』 [The educational principles of Inoue Enryō] (with varying subtitles) 23rd rev. ed. 2020, Toyo University. Trans. by MIYAUCHI Atsuo 宮内敦夫 and Robert HUGHES, 2011, 3rd. rev. ed. 2015, Toyo University.
- 1987 et al. eds. 『井上円了関係文献年表』 [Chronology of Inoue Enryō related materials], Toyo University.
- 1987–2004 et al. eds. 『井上円了選集』 [Inoue Enryō selected writings], 25 vols. Toyo University.
- 1990–2003 ed. *satya* 『サティア《あるがまま》』, 49 vols. Toyo University.
- 1992–2013 ed. *Annual Report of the Inoue Enryō Center* 『井上円了センター年報』 vol. 1–22, Toyo University.
- 2000 『ショートヒストリー：東洋大学』 [Short history of Toyo University], 10th rev. ed. 2019, Toyo University.
- 2004 『井上円了と著述：井上円了略年譜・井上円了著述目録・『井上円了選集』目次』 [Inoue Enryō and his works: Abbreviated biographical table, bibliography of Inoue Enryō's works, table of contents of 'Inoue Enryō selected writings'], *Annual Report of the Inoue Enryō Center* 『井上円了センター年報』 vol. 133: 71–106. Reprint in vol. 25 of 『井上円了選集』 [Inoue Enryō selected writings].
- 2005 ed. TAKAGI Hiroo 高木宏夫. 『井上円了の世界』 [Inoue Enryō's world], Toyo University.
- 2008 「「哲学館事件」文献年表」 [Chronological bibliography of the Philosophy Academy Incident], *Annual Report of the Inoue Enryō Center* 『井上円了センター年報』 vol. 17: 154–93.
- 2011 『日本人はなぜ妖怪を畏れるのか：井上円了の「妖怪学講義」』 [Why are the Japanese afraid of apparitions? Inoue Enryō's 'Lectures on mystery studies'], Tokyo: Shin Jinbutsu Ōraisha 新人物往来社.
- 2013 『井上円了と柳田国男の妖怪学』 [The mystery studies of Inoue Enryō and Yanagita Kunio], Tokyo: Kyōiku Hyōronsha 教育評論社.
- 2013 「井上円了巡講地データベース」 [Database of Inoue Enryō's lecture tour venues], *Annual Report of the Inoue Enryō Center* 『井上円了センター年報』 vol. 22: 37–160.

- 2014 『井上円了』 [Inoue Enryō], Niigata: Niigata Nippō Jigyōsha 新潟日報事業社
(*Niigata-ken jinbutsu shōden*).
- 2016 『井上円了：日本近代の先駆者の生涯と思想』 [Inoue Enryō: Life and thought of
a pioneer of modern Japan], Tokyo: Kyōiku Hyōronsha 教育評論社.
- 2017 ed. with IDENO Naoki 出野尚紀. 『東洋大学創立寄付者名簿』 [Donor register of
the foundation of Toyo University], Toyo University.
- 2021 『チャレンジャー井上円了：自分の運命は自分で拓け』 [Challenger Inoue Enryo:
Carve your own destiny], Toyo University. Trans. by Stefan GRACE, Toyo
University, 2022.
- 2022 『日本人に哲学を広めた男 井上円了：追悼文に見る哲学者の横顔』 [Inoue Enryō,
the man who spread philosophy in Japan: A philosophers profile as seen
in his obituaries], Tokyo: Kyōiku Hyōronsha 教育評論社.