
Vol. 4: *Kindai nihon shūkyōshi shiryō* 近代日本宗教史資料 [Sources for the history of modern Japanese religion]. 1973. 305 pp.+20-page chronological chart of religious developments. ¥1,200.

REVIEWS

As its title shows, this volume is the sourcebook for the other volumes in the series. The criterion by which sources were selected seems to lie in the major theme, the problem of control of religion by the modern imperial state, pointed out in the review of volume 3. In this context volume 4 is useful not only as a sourcebook in its own right but also as supplementary reading for the third volume.

Sources are grouped chronologically according to important themes in modern Japanese religious history, each chapter concluding with an explanatory comment by the person responsible for the compilation:

- Chapter 1. Currents in the early Meiji era, compiled by Muraoka Ku 村岡空.
- Chapter 2. Movements for religious freedom, compiled by Abe Yoshiya 阿部美哉.
- Chapter 3. Emerging nationalism, compiled by Yoshinare Akiko 吉馴明子.
- Chapter 4. Utopian thought, compiled by Ozawa Hiroshi 小沢浩.
- Chapter 5. Resistance and collapse in the face of state power, compiled by Arai Ken 洗建.
- Chapter 6. The postwar situation, compiled by Abe Yoshiya 阿部美哉.

Generally well selected, the sources include some that are particularly valuable either because hitherto neglected (for example, "A written appeal by Jōdo-shin Buddhists in the Hokuriku area," p. 24) or because previously unavailable in Japanese (mostly in the chapters developed by Abe). It is unfortunate that some documents are taken not from primary but from secondary sources, that the same passages from the Constitution of Japan (abridged) are quoted twice (pp. 91, 115) in this volume, and that chapters differ in their style of date-listing in the headnotes. These are, however, only minor flaws in an otherwise commendable sourcebook, one I would call indispensable to the elucidation of modern religious history in Japan.

Some may find it strange that sources dealing with the postwar situation appear in a volume purportedly limited to the modern period (often considered the period from 1868 to 1945), but in my view a sourcebook of this kind would be incomplete if it did not include a section on contemporary struggles with problems left over from the religious history of modern times.

Finally, I would like to call attention to the epilogue by Tamaru

REVIEWS

Noriyoshi 田丸徳善 entitled “Kindai nihon shūkyōshi no tenbō” 近代日本宗教史の展望 [A view of modern Japanese religious history]. This, together with the same author’s epilogue to volume 3, “Kindai to no kaiko” 近代との邂逅 [Encounter with the modern age], makes a very instructive guide to the subject.

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