

# Book Reviews and Notes

## Reviews

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### **New Wine: The Cultural Shaping of Japanese Christianity**

David Reid

Berkeley, CA: Asian Humanities Press,  
1991. 199 + xipp.

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*Reviewed by Thomas DEAN, Tokyo*

DAVID REID'S STUDY of Christianity in Japan focuses on the general question, How does a religion change as it moves from one culture to another? His particular interest is the influence of traditional Japanese culture on the American version of Protestant Christianity that came to Japan in the nineteenth century.

The primary focus of his concern is what Reid calls "the stubborn problem of the relationship between religion and state power." His opening essay is an overview of the two thousand year "unity of religion and government" tradition in Japan. The chief antagonist in this drama is "the hitherto alien value of government neutrality in respect of religion," the "separation of religion and state" principle introduced in the American-inspired post-war constitution of Japan only fifty years ago.

In a second chapter on religion and state in Japan from 1965 to 1990, Reid analyzes recent court cases to see whether there is a trend in the relation between "religion" (individual religiosity embodied in the constitutional principle of religious freedom) and "state" (government-supported community religiosity embodied in public Shinto rites).

Has the 1945 shift to a legal code underwriting religious freedom and separation of religion and state ended the tradition of religion and government unity?

Reid's case studies reveal that, while legal precedents for the separation principle are found in lower court rulings, "Every case that has gone as far as the Supreme Court has resulted in a legal precedent that buttresses the traditional unity position." [It should be noted that after Reid's book went to press the Supreme Court ruled on September 25, 1991, that official visits of the emperor or prime minister to the Yasukuni Shrine violate the constitutional separation of government and religion. This ruling sets a precedent that may well influence future shrine visits by public officials and pending suits involving the separation of state and religion.]

In a chapter on the applicability of Western theories of secularization to Japanese Christianity, Reid again focuses on church-state relationships. His case study is the internal division within the Nihon Kirisuto Kyōdan between 1967 and 1970 over the church's relation to state power and social authority. The dispute exposed a conflict within Japanese Christianity between two norms similar to the opposing views of religion-state relation: a "state-over-religion" position (the traditional Japanese norm) and a "neutral state/pluralistic-religion" position (the imported American norm).

Reid concludes that Western theories of secularization cannot be applied without

qualification to Christianity in Japan. Such theories, generated from Euro-American models, leave out the dimension of "cultural specificity." It is difficult to transplant such a theory "from a cultural context where religious adherence is exclusive to one where it is not."

On the other hand, one of the clearest examples of the cultural reshaping of Japanese Christianity is found in the phenomenon that is Reid's other major concern in these essays. This is the relationship between traditional Japanese ancestral rites and Japanese Christian attitudes and behavior toward the dead. Here, more unambiguously than in the case of the religion-state relationship, we see what Reid terms the "indigenization" of Japanese Protestantism.

In the first of two chapters on this subject, "Remembering the Dead" (a phrase Reid prefers to the Western term "ancestor worship"), Reid distinguishes between funeral customs brought by nineteenth century American Protestants to Japan, in which the interval between death and the life ahead is relatively short, and traditional Japanese customs, which involve extended rituals both linear (anniversary memorials extending up to thirty-three years) and cyclical (grave visits on the spring and fall equinoxes, and the late-summer visit of the spirits of the dead), at the end of which the dead finally become "ancestors."

What happened when these two different traditions met in the development of Japanese Protestantism? First, Japanese Christians already in the nineteenth century began to accommodate to traditional Japanese funeral practices. Today, "Japanese Protestantism, both familial and ecclesiastical, includes prolonged post-funeral mortuary rites, both linear and cyclical."

Second, and perhaps more surprising, in the relationship among ecclesiastical "households" ("main" churches and their

"branches") and in annual memorial services for the founders of Japanese Christian churches and schools, "both structurally and ritually, contemporary Japanese Protestantism receives important influences from the *ie* system" — the extended family system that supports and requires extended ancestral rituals.

In his second essay on this topic, "Japanese Christians and the Ancestors," Reid looks at two groups within both Christian and non-Christian Japanese — those with and those without traditional household altars. He discovers that the ancestral rite behavior of Japanese Christians with a *butsudan* is more like that of Japanese non-Christians with a *butsudan* than it is like that of fellow-Christians without household altars. It would appear that Protestant Christianity, despite its relatively brief career in Japan, has in this area of behavior been dramatically reshaped by traditional Japanese religious practices. But, equally interesting, this difference among Japanese Christians with regard to "culturally expected" ritual behavior in funeral practices is not reflected in differences among Japanese Christians as concerns "behavior generally expected of Christians," e. g., church-going and Bible-reading.

Reid's conclusion is two-fold. "Mainline Protestantism as found in Japan today has changed considerably," especially in areas of culturally expected ritual behavior that can be interpreted as not incompatible with Christian belief. It has become distinctively *Japanese Christianity*. But in areas of religious behavior generally expected of Christians, the differences between Christians and non-Christians remain. It continues to be Japanese *Christianity*.

One question we might raise is, Why does Reid focus his overview of the history of Japanese religions on the relation of religion to state power? Given that such an approach

highlights a fundamental dimension of the Japanese religious tradition, does it leave out something more essential for understanding the spiritual truth and power of that tradition? Might there be a spiritual strength in its community-oriented, cultural-unity type of religiosity that is overlooked by viewing its history from the perspective of what is presumably Reid's own commitment to an individual-oriented, cultural-pluralistic model of religiosity?

On the other hand, Japanese Christians have from the outset been critical of their own culture and sensitive to the plight of those on the margins of state or social power. Reid's focus on the relation of religion to state power is thus not only a novel perspective on the history of Japanese religions, it also serves as a challenge to the apparent lack of social and political critique in Shinto and Buddhist responses to state power and social injustice—areas in which Japanese Christianity, despite its internal divisions, has spoken with a prophetic voice.

This observation must be balanced, however, by Reid's own findings on the relation of Japanese Christianity to traditional ancestral rituals in which Japanese Protestantism has shown a strong tendency to accommodate itself to "culturally expected behavior." One of the most surprising results of his investigations was that Japanese Christians, even more than Japanese non-Christians, were inclined to view the Shinto shrine and its public festivals, in contradistinction to Buddhism and Christianity, as not "religious." In a related finding the number of Japanese Christians supporting the emperor system ranged between 45 percent and 55 percent, figures almost identical to their Japanese non-Christian counterparts.

Thus a second question we might raise is, How does Reid propose to relate these two aspects of the cultural shaping of Japanese Christianity? Further, why does he appar-

ently have a different attitude toward each? He is extremely sensitive to, and on guard against, the possible reshaping of Japanese Christianity by the Japanese tradition of unity of religion and state. But he appears to pass no normative judgment against the reshaping of Japanese Christianity by traditional Japanese attitudes to ancestral rites, Shinto public festivals, and the emperor system. Is it because one poses the external threat of state power to religious freedom, whereas the other is simply voluntary behavior in the area of social custom?

Whatever his answers, Reid's essays open up new ways of looking at such fundamental and enduring relationships as those between religion and culture, church and state, individual and family, the living and the departed, ritual and belief, Christianity and other religions, the "worlds" of Japan and America, Asia and the West. For readers similarly fascinated by these issues, this is a book with which they should make friends.

[Editor's note: a shorter version of this review first appeared in *The Japan Times*, March 24, 1992, p. 18.]

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### **Religion in Contemporary Japan**

Ian Reader

London: Macmillan Press, 1991. 277pp.

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*Reviewed by Ernest D. PIRYNS, Tokyo*

THIS WELL-CONCEIVED STUDY of contemporary Japanese religiosity is based on years of research, personal observations, and previously published articles. The author has succeeded in giving us a coherent picture of Japanese religious consciousness and practice. Reader's starting point is interesting and concrete. Rather than focusing on philosophical beliefs or theologies, he examines the actions people perform in religious contexts and considers the extent to which

social, cultural, and personal behavior manifests religious traits. Since Reader is primarily concerned with how Japanese are religious today, he has drawn together data gathered from extensive field research and participant observation.

Chapter 1 provides the major ideas regarding the place, time, and practice of religion in Japan. Chapter 2 elaborates several key themes and orientations in the world of Japanese religion. Chapters 3 and 4 discuss the social settings of religious practice, examining the role of Shinto in relation to birth, fertility, and community life, and the role of Buddhism in family life, particularly in dealing with death and ancestors (this is illustrated with a study of a Zen Buddhist temple). Chapter 5 considers the individual expression of religion through an analysis of various practices. Chapters 6 and 7 deal with temples and shrines as the primary places where religious life is acted out; they are centers of religious power and arenas where the spiritual world and the power of *kami*, buddhas, and other beings can be contacted for human benefit. They are also places where people demonstrate their playfulness in a religious context. Chapter 8 provides a case study of Agonshu, one of the *shinshin shūkyō* (neo-new religions), viewed by the author as a "user-friendly" religion. It is a movement that responds to the urgent needs and desires of its adherents. Reader shows that the new religions represent the continuity of Japanese religious traditions in the modern world. Their "newness" is not so much that they create something new that is in opposition to the old traditions, but that they make the Japanese religious heritage relevant to individuals living in the modern world. Their newness also consists in the social organizations they create, where the gap between life-less religious structures and experienced religiosity is overcome.

The major characteristics of Japanese re-

ligiosity are evident throughout this book: inner-worldliness, the emphasis on immanence and neglect of transcendence (though not totally absent), the search for this-worldly benefits, the use of religions as a weapon against fear and illness, the sense of closeness with the natural world, and flexibility and playfulness in worship. I wonder, however, why Reader does not point out that the Buddhist role in funerals and ancestor veneration is basically Shinto but clothed in a Buddhist garb.

A careful reading of this new book on religion in modern Japan stirs up many reflections about the relationship between Japanese religious experience (as it is acted out in everyday life or at the ground level) and the deeper layer of the human heart where the openness to the Holy or the Sacred is existentially felt. Perhaps it is there that human beings hear a "rumor of angels" as Peter Berger once wrote. This deeper layer or existential dimension is present in Japanese life in many ways, although it may only be latent and rarely put into words. Religiosity is simply the concrete acting out of the response to a manifestation of the Holy or Sacred. Religion is the cumulative tradition or objectification of religious experience in rituals and institutions and tends to become distant and lose contact with the emotions and feelings of practitioners. Religion is always in danger of meaningless petrification. In the Japanese context, for example, this is what happened to Buddhism during the Tokugawa period when affiliation became obligatory and temples were used as a means of social control by the government.

Reader's study can be highly recommended as an insightful analysis of how Japanese are religious today. Since the author does not deal directly with complicated religious doctrines, the volume is very approachable even for those without previous background in Japanese religions. Attentive

readers will probably find their own empathetic observations of Japanese religious life carefully and clearly brought to expression in this work.

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**Das Gold in Wachs: Festschrift für  
Thomas Immoos zum 70. Geburtstag**

[Gold in Wax: Festschrift for Thomas  
Immoos on his 70th Birthday]

Elisabeth Gössmann and Günter Zobel, ed.  
Munich: Iudicium Verlag, 1988. 555pp.

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*Reviewed by Martin REPP, Kyoto*

THIS FESTSCHRIFT in honor of Thomas Immoos, with its nearly thirty contributions, reflects the broad horizons of the Swiss priest who has lived in Japan since 1951 and has taught at Sophia University since 1956. Although diverse in content, the mutual encounter of East and West and common search for divine reality in this world bind the various chapters together.

The volume begins with an introductory section, which includes essays honoring Immoos and a bibliography of his writings. The remainder of the volume is divided into four main parts: (1) prologomenon to a theology of Shinto, (2) from cult to theater, (3) transcending the borderline of literature and art, and (4) dialogue of religions.

The title of the volume is derived from the first contribution by Ernst Suttner who draws on an Ethiopian theory of church hymns to explain how the method of casting gold is used to express the manner in which divine reality is revealed in the world. The form for a golden artifact is itself taken from a wax model, so the wax in some sense represents the precious gold and serves as a symbol for the appearance of the divine in our world.

The remaining articles focus in various ways on this divine-world (human) relation-

ship. Kaspar Hürlimann shows the finite as a symbol for the infinite in his philosophical essay on the meaning of symbols. Kimura Naoji explains Goethe's understanding of symbols. Ueda Shizuteru also considers the question of symbols through a study of Nishida's philosophy of religion, especially his use of such terms as "logic of topos," "pure experience," and "absolute contradictory self-identity." Heinrich Dumoulin reflects on the nature of transcendence through the transparency in Hakuin's paintings: all things become a simile for Buddha-reality. Gaudenz Domenig interprets an ancient legend (from the Hitachi Fudoki) on occupying new territory as describing the human space situated between two realms of the gods, and uses this as a basis to critique Eliade's concept of vertically oriented "holy space." Fred Thompson provides a descriptive analysis of the "archaic space order in a Shinto *matsuri* (festival)." Herbert Plutschow traces *kotodama* (word spirit) in ancient Japanese literature and convincingly demonstrates that even the poem competitions and the exchange of poems between lovers have been more than just secular events. The "mana" spirit in the word and thus in poetry moves "earth and heaven without any (physical) effort."

The divine-human relationship is also explored in the articles gathered under the theme "cult and theater." In this section there are contributions by Günter Zobel on Noh and related subjects, Stanca Scholzcionca on the fire-symbol of the Tenjin, Frank Hoff on "seeing and being seen in Noh," Kawatake Toshio on a field theory of theater, Okano Moriya on Noh and *yuishiki* teaching, and Iwabuchi Tatsuji on Bert Brecht's reception in Japan.

Several essays explore the nature of self-transcendence in literature. Margaret Dietrich considers the work of Maurice Maeterlinck, and two articles focus on the work of Fried-

rich Schlegel: Tomita Takemasa considers his understanding of knowledge and faith, and Nakai Chiyuki deals with his understanding of myth and revelation.

The final section on the theme of interreligious dialogue also contains a number of interesting essays. Hans Waldenfels considers the influence of Asian religiosity on society and culture. Elisabeth Gössmann and Okano Haruko analyze the striking parallels between the Christian and Buddhist notions of final paradise (reached by women only by being transformed into a male) in their challenging article "Heaven without Women." This essay draws on both Eastern and Western sources that reflect the social status of women.

The early history of Christianity in Asia is covered in two essays. Hubert Cieslik writes on "Kirishitan and Yamabushi," drawing on the reports of early missionaries on the mountain ascetics and the relationship between the two religious groups during this period.

Erwin Schurtenberger's essay on "Christianity and China" consists of a critical examination of Gernet's book *Chine et christianisme, action et reaction*. Two philosophical contributions deal with the relationship between East and West.

Harro von Senger writes on "The Chinese and Neo-thomism," and Johann Figl considers Nietzsche's understanding of Buddhism during his early years. The problem of a possible foundation for Buddhist-Christian dialogue is examined by Jan van Bragt who considers the extent to which Jōdō Shinshū can become a bridge between the two religions.

In a thought-provoking essay James Heisig discusses what sort of depth psychology (one of Father Immoos' major interests) can serve as a common basis for the encounter of Christianity and Buddhism.

*Gold im Wachs* proves to be a fitting trib-

ute to Thomas Immoos and his outstanding scholarly work. Readers of German who are interested in the encounter between East and West will be highly rewarded by seriously considering this collection of essays.

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**Women of the Mito Domain:  
Recollections of Samurai Family Life**

YAMAKAWA Kikue, translated and with an introduction by Kate Wildman NAKAI  
Tokyo: University of Tokyo Press, 1992.

189pp. Photographs, maps, genealogies,  
index. ¥4,120

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*Reviewed by Betty Sisk SWAIN, Tokyo*

SEVENTY-FIVE MILES northeast of Tokyo lies the city of Mito, former castle town of the Mito domain, one of the three main collateral houses of the Tokugawa Shogunate, and probably the last stronghold of "revere the emperor and expel the barbarians" ideology in the 1860s. The result of such a political position in the late Tokugawa period was distrust and mutual suspicion among the national leaders, and factional strife within the domain itself.

Against this backdrop of internal dissent, political intrigue, revenge assassinations, and sudden loss of life and wealth, Yamakawa recalls the stories of the women of her family: her mother, grandmother, great-grandmother, and the daily lives of others like them who lived through this turmoil. The reader is caught up in the details of "housewifery," hair styles, the weaving of cloth, and various rules about dressing, marriage, and divorce and the accompanying intricate maneuvering required, including the instability of the "secondary wife" and the pathos of the childless woman.

Charming and familiar children's games and songs are recalled and Nakai's skill as a translator is most evident in the examples of

punning jingles where the last word or sound in a phrase forms the beginning word or sound in the following line. A fascinating diary excerpt discussing the problems created by the elopement of a high-ranking noble's daughter with a footman gives an interesting commentary on that age-old theme of "what is this world coming to when children behave so outrageously."

The day-to-day routines of samurai family life come alive as somewhat ordinary for that time and place, and images of real people with difficult problems surface in the reader's mind. The problems of prostitution, abortion, and infanticide are treated with understanding and sympathy, and Yamakawa's accounts are filled with warmth and affection.

Written in 1943, some of Yamakawa's descriptions of the constraints that bound the women of the late Tokugawa period can also be viewed as criticisms of contemporary problems forced on the populace by government policies that she and her husband had actively campaigned against. Yamakawa Kikue is well known to students of modern feminist and socialist movements in Japan. Her own compelling story is told in Mikiso Hane's book, *Reflections on the Way to the Gallows: Rebel Women in Prewar Japan*, University of California Press, 1988 (reviewed in *The Japan Christian Quarterly*, Fall 1991, p. 235).

Readers will be indebted to Kate Wildman Nakai for her well organized introduction, a flowing translation, the choice of interesting and informative supplementary materials, and the genealogies, all contributing to a thoroughly readable book. Handsomely bound in blue cloth, this book is a welcomed addition to the ongoing study of Japanese women and their remarkable roots.

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### **Meiji Protestantism in History and Historiography**

Aasulv LANDE.

Frankfurt am Main: Verlag Peter Lang GmbH, 1989.

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*Reviewed by William STEELE, Tokyo*

THIS IS A STUDY of the historiography of writings, both Japanese and Western, concerned with the history of the Protestant church in Japan before and after the Second World War. The author is concerned to shed new light on academic debates over the formation of Japanese Protestantism. The material relating to the "nationalistic" Christian thinkers such as Ebina Danjō was particularly interesting. Areas of continuity before and after 1945 were highlighted, although the author was careful to recognize the need for a more critical attitude toward political compromises made in the past.

Persons interested in the history of scholarship will find this book worth reading, but a few words of caution are in order. The book is based on the author's doctoral dissertation presented to the Faculty of Theology at Uppsala University and it does not appear to have been rewritten with a wider audience in mind.

The book is not easy to read. Moreover, readers with some background in Japan Studies will find the survey material derived from sources such as Reischauer, Storry, and Beasley too general. On the other hand, the case studies of Western and Japanese literature need to be both more comprehensive and more sophisticated in approach. The Japanese-Western dichotomy is too broad and some scholars, Tetsuo Najita, for example, would be surprised to find themselves listed as representative Japanese writers.

I was also surprised that the work of Nobuya Bamba and John F. Howes went unmentioned. Their book *Pacifism in Japan:*

*The Christian and Socialist Tradition* (Minerva, 1978) contains several essays of direct relevance to Dr. Lande's theme. Also missing from Lande's otherwise impressive bibliography is Fred Northelfer's work on Captain Janes and the Kumamoto Band, *American Samurai: Captain L. L. Janes and Japan*, (Princeton University Press, 1985).

On the whole I felt that the author did not give enough credit to the work of "Western" scholars of Japan studies; by no means is such scholarship of secondary importance. Instead I think that recent trends in scholarship point away from a simple cultural division and that research on Japanese Protestantism, and on other topics, is richer for being more comparative and international in approach. In any case, the works in English by scholars such as John Howes, Yūzō Ota, and Helen Ballhachet deserve more recognition.

Lande is best in his coverage of "ecclesiastical" Japanese scholarship. He presents a detailed analysis of the ways in which post-war writers have sought to deal creatively with the wartime experience of Christians in Japan. The topic of Christianity during the war years is fascinating, and this is obviously one area where much more work is needed. A study of the resistance activities of the Holiness Band and their subsequent persecution, for example, would be especially relevant.

Let us hope that this survey of Japanese and Western interpretations of the Meiji Protestant legacy will serve to stimulate further research and scholarly debate in this important field of study.

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**Japan's Encounter with Christianity: The Catholic Mission in Pre-Modern Japan**

Neil S. FUJITA

New Jersey: Paulist Press, 1991

Selected bibliography and index. 294 pp.

Paperback, US \$13.95

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*Reviewed by Mary Ellen LAWRENCE, CSJ,  
Tokyo*

OFTEN WE WAIT FOR the right sale, the right bargain, the right moment, or the right book and behold it comes. Such is my experience with Professor Fujita's book. It seems like an eternity that I have waited for a publication that would help me understand some of the intricacies of pre-modern Japanese history. Not only does this study provide such a help, but it also weaves skillfully and interestingly Japan's encounter with Christianity, and poses relevant questions for contemporary reflection.

The structure of the book blends the academic with easy reading. The reader is gradually acclimated to the historical material by immediate presentation of a short but pertinent chronology. This is followed by the preface in which Fujita states a very timely purpose:

When these 'reverse' religions and cultures met each other for the first time, what happened? . . . What can we learn from this page of history? . . . It is particularly important to reflect upon these questions in view of the pluralistic world of today. It is now more *exigent* than ever that peoples. . . understand each other. . . learn to live together peacefully and thereby find their own heritage enriched. (p. 1)

In this reviewer's opinion, the author succeeds in his purpose.

Like the engine that steadily and surely draws the cars up and through the high places and sharp curves of difficult territory,



so the reader is lead through the brief but succinct prologue. Anyone who has lived in Japan and struggled to watch the numerous *jidai* (period) dramas will rejoice in this section that capsulizes the historical flow from 1467 to 1873. Those who are delving into this country's history for the first time will find a lucid explanation. The reader becomes acquainted with central figures like Nobunaga, Hideyoshi, and Tokugawa, and necessary vocabulary like bakufu, shogun, daimyo, and samurai, as well as basic economic and religious considerations. I was helped considerably by these short introductory sections and feel certain that other readers will be also.

The foundational and overview perspectives completed, the reader meets Francis Xavier. Via India and Macao, the Jesuit saint enters Japan. It is in the latter place that Xavier made the acquaintance of Yajiro, an important link for the journey of Christianity into Japan. Yajiro, later baptized as Paulo, is like a two-edged sword. His sharing of basic knowledge about his homeland stimulated the desire of the padres to evangelize Japan, while at the same time his rather foggy explanations of Shintoism, Buddhism, and Confucianism left the missionaries with incorrect notions of the religious climate of Japan. As the author notes, "This comical yet sad misinformation, however, caused serious confusion and conflicts later during Xavier's missionary undertakings in Japan." (p. 16) The chapter continues detailing Xavier's Japanese encounters. Later, the parallel of the Christian paschal mystery – life, death, resurrection – and Francis Xavier's missionary endeavors in the Land of the Rising Sun become apparent. Life comes as he experiences the joy of first fruits in Kagoshima and publication of the first catechism. Just as surely, a death-like movement follows in his dialogues with the Buddhists and an aborted attempt to bring

his plea before the emperor. The return to the south and converts in Yamaguchi have a resurrection ring. Like an Old Testament prophet, Xavier's voice calls out in the wilderness of this island nation.

Probably even the casual historian has associated Francis Xavier with Japan and rightly so, but many of his contemporary padres remain unsung in regard to the impact they left, especially in the southern regions of the archipelago. The names are many and the witness of these early pioneers of the faith is too deep and rich to examine appropriately in this short review. The careful reader will encounter these men, as well as come to a knowledge of the social, political, economic, and religious milieu of the vineyard where they labored. The account, however, allows us to see the clay feet of these men as the author relates the economic and political happenings so closely tied to their first evangelization efforts. The author does us a great service in this section on growth of the Catholic missions when he takes pains to give us insights into the policy of adaptation. Present day missionaries will be enlightened and helped in their reflection as they listen to the story of how these first missionaries tried to witness within the culture.

The Catholic missions seemed to thrive up until the early 1590s, but suddenly and almost abruptly they are plunged into persecution. The reasons are interconnected and mirror the rather complicated economic-political-religious relations of the time. The rise of Hideyoshi to power, the lure of the lucrative trade connections with Europe, the religious rivalry to gain state recognition by both Buddhist and Catholics all have at least a share in the terrible persecution that follows. Human jealousy not only by political competitors but by the religious congregations as well is also recognized. And, of course, human error and poor

communication can also be acknowledged as contributing factors.

Two lengthy chapters give descriptions of the Tokugawa bakufu's persecution of Christians. The detailed accounts of the suffering and subsequent death of many faithful leave us horrified but ultimately deeply moved by such commitment to Jesus. The presentation is very balanced as it shares honestly about the many persons who in the face of torture denounced the faith. We get some insight into the extremes that opponents of the faith will take. For example, the joyous witness of the first round of martyrs tended to enkindle in many of the spectators the desire to die for the faith. In the face of such a trend the persecutors initiated suspension in the pits and a slow and excruciating death from which many apostatized. These accounts cause us to question the lengths to which the violent will go in terms of our own world. It strikes a call in us to say "no" to any type of curtailment of human rights because most such movements use violence before they end. The integration of the religious-political-economic factors as well as human courage and weakness make the section a source for meditation as well as historical instruction.

The book tends to be focused on a male-dominated society and the accounts of the witness of women are scarce. Surely, many of the martyrs, hidden Christians, and apostatizers were female. Reference to women in the book is limited and makes me wonder whether the author searched this aspect sufficiently or, perhaps, was unable to do justice to the position of women immersed in a very masculine-oriented society due to the lack of resources.

The epilogue is also of great value to the reader. The author brings closure to his study by comparing the multiple reasons for the initial successes of Christianity in Japan and the reasons for rejection. The presenta-

tion includes various factors and is a rich basis for comparison. Bringing his book to a close, the author also gives us some reflections on "Japanism." Considering this, one might conclude that Japan is a hopeless swamp in which the Christian reality can never take root. "We must have hope in Japan however," exhorts the writer, "given the witness of her martyrs." Finally, the hope must give rise to a continuing dialogical relationship between Christianity and Japan.

Today ignorance, narrow-mindedness, and complacency are no longer acceptable. The modern pluralistic world presents a serious demand: all should be joint-seekers of the truth. (p. 273)

May each of this book's readers make efforts to bring about such a dialogue that will move towards the unity of persons regardless of race, creed, or color.

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**The Cross and the Rising Sun: The Canadian Missionary Movement in the Japanese Empire, 1872-1931**

A. Hamish Ion

Waterloo, Ontario: Wilfrid Laurier University Press, 1990. xviii + 204 pp.

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*Reviewed by Frank BALDWIN, Tokyo*

DURING RESEARCH MANY years ago, I was impressed by the efforts of Protestant missionaries to publicize Japanese police and army brutality in suppressing the 1919 Korean independence movement. With the exception of one prominent person, Dr. Frank W. Schofield, who I knew to be a Canadian Presbyterian, I blithely assumed that the rest of the Western names that cropped up in the documents belonged to American or British missions. Japanese-language sources gave only a surname without nationality. Missionary petitions, for example, usually had

full names but not affiliation. A report on missionaries by the United States Consulate in Seoul listed 325 Americans, 25 British, 3 Germans, and 1 Swede. No Canadians. Another Consulate report identified ten foreign missions in Korea, including the Russian Orthodox Church (with four missionaries), but did not mention Canadians.

Now that we have A. Hamish Ion's book on Canadian missionaries in the Japanese empire, there is no excuse for such ethnocentric oversights, for he has brought his compatriots to center stage. Ion concentrates on Methodists and Presbyterians, and the heart of the book deals with the early phase of Canadian missionary activity from 1873 to the late 1880s. The propagation of Christianity in the late nineteenth and early twentieth centuries in Japan, Taiwan, and Korea is a fairly well-known story. Thus reading Ion's book is like watching a familiar play and suddenly becoming aware of significant characters who had once been overshadowed.

The author's stated objective is not to present the history of these missions or their theology, but rather to "stress the importance of Canadian missionaries in the Japanese empire as agents of informal relations between Canada and Japan." Yet the book is closer to an institutional study than to a probe of cross-cultural contacts. The attempt to force the material into a secular category is unsuccessful, if only because we are told very little from the Japanese side. The account is based overwhelmingly on English-language sources from mission archives. Very few Japanese-language materials are used.

Two advantages accrue to this one-dimensional approach, however. First, there is breadth of coverage, although the stretch marks show here and there. Ion uses a comparative methodology to contrast Canadian experiences in Japan, Taiwan, and Korea

over more than five decades. For example, the disgust with Japan expressed by missionaries in Korea, who saw the Imperial Army at its worst, and the hesitant if not apologetic response of their colleagues in Japan to that same militarism was a poignant contradiction with contemporary echoes. Secondly, Ion touches upon many missionary endeavors, including evangelism, social work, and education, and on missionary lifestyles. To present the Japanese reaction in depth to any of these initiatives would have required much more documentation.

Ion makes many tantalizing or provocative assertions. After mentioning the isolation of Canadian missionaries from Japanese society, he nevertheless suggests that they "were able to exert a considerable long-term influence on the social and leisure activities of millions of Japanese." I doubt it. Noting that the missions did not have to show success in terms of converts, Ion says "missionary work was undertaken as much for the benefit of the missionaries themselves and the home church as it was for the Japanese." But he does not show how the experience in Japan enriched either individual missionaries or their Canadian constituencies.

Perhaps it is correct that Canadians "tended to be more egalitarian and democratic, more concerned with social justice and more forward-looking than their British colleagues" and less "pressing and patronizing" than American missionaries who wanted to reform Japan along American lines. Unfortunately, Ion has not provided sufficient data or personal details about the Canadian men and women involved to prove these assertions. Yet far from being made in an offensive, nationalistic tone, the claims are stated in a matter-of-fact tone that is perniciously convincing. I would like to know much more about those no-

nonsense, outspoken Canadians in Nagano, Wonsan, and Chientao.

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### **Dictionary of the Ecumenical Movement**

José Miguez BONINO, Nicholas LOSSKY,  
John S. POBEE, Tom F. STRANSKY,  
Geoffrey WAINWRIGHT, and Pauline WEBB  
Geneva: WCC Publications, and Grand  
Rapids: William B. Eerdmans Publishing  
Company, 1991

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*Reviewed by Douglas P. MIKELL, Tokyo*

A REFERENCE VOLUME covering the nature and scope of the contemporary ecumenical movement has been needed for some time. This massive volume, jointly published by WCC Publications and William B. Eerdmans, is an attempt to record in one source the concerns and issues of the ecumenical endeavor.

The compilation of the *Dictionary of the Ecumenical Movement* required the initiation of a substantial project headed by a noteworthy editorial board. The product, a reference work of nearly twelve hundred pages, reflects the efforts of the board, six editors, and the more than four hundred writers who provided entries covering a broad range of topics. The selection of the contributors was crucial. Emilio Castro, general secretary of the World Council of Churches when the project commenced, writes in the preface:

Writers and editors from a wide range of contexts and Christian traditions—chosen for their familiarity with how the 20th-century ecumenical movement has unfolded and for their engagement in the diversity of issues on the agenda of the churches as they grow towards unity—have worked together to create a resource whose scope and usefulness go far beyond what any individual could produce.

The aim of the project, according to Castro, was to “stimulate a continuing passion for the unity we seek” by providing a single resource work useful to the student of ecumenism. The result is an encyclopedic work covering topics ranging from doctrinal issues to specific projects, with terminology common to ecumenical discussions given considerable attention. Reports of recent ecumenical events, global, regional, and local in nature, are enhanced by a treatment of the historical quest for Christian unity.

A volume so comprehensive in its coverage is limited necessarily by numerous introductory articles limited in purpose and depth. Complete examinations, for example, of important developments in every geographic region are beyond the purview of the editorial board. However, writers provide succinct coverage of particular geographical areas.

Japan and the broader context of Asia are among the topics addressed by the editors. The life and witness of the church in Japan is given attention in three primary entries: “Asia, Northeast; Japan; Kagawa, Toyohiko; and Theology, Asian.” Mention of Japan is made elsewhere, as well, perhaps most significantly in terms of implications conveyed in the article entitled “United and Uniting Churches.”

Readers interested in Japan most likely will view these entries as an overview of church life in Japan rather than three distinct units addressing separate topics. Impressions gained by readers are of paramount concern. Therefore, some brief comments regarding the general direction of the entries as a whole are in order.

First, the assertion that an Asian theology has developed is subject to considerable debate. While the attempt to identify some common themes is an important one, the variety of contexts within Asia, diversity of theological streams, and multitude of ap-

proaches to mission suggest that any characterization of Asian theology as a monolithic enterprise is premature. Even if common themes and practices can be identified, diversity and the reasons for it demand serious attention. In the case of Japan, theological pluralism is the norm, yet theological traditions, some shared ecumenically, have developed that inform the practice of ministry and engagement in mission. What it means to be the church remains a pressing question for many Christians in Japan.

Second, any portrayal of the church in Japan requires an understanding of both the historical context and contemporary dynamics. In the postwar (World War II) environment, among Protestants the United Church of Christ in Japan emerged as the largest church, but Lutheran, Anglican, Baptist, Protestant, and evangelical, as well as Roman Catholic and Orthodox church bodies deserve fuller consideration. Ecumenical cooperation among these bodies is a subject worthy of exploration.

Third, the United Church of Christ in Japan is the product not simply of a union forced by the government during wartime, but concerted ecumenical effort dating from

the introduction of Protestantism into Japan. Capitulation to state pressures was not limited to Protestants, nor did it begin during World War II. The basis and identity of the United Church of Christ in Japan was reconsidered and confirmed in the early postwar period. Persons desiring to study the church in Japan in particular and ecumenics in general would benefit from a thorough examination of these events and processes.

No single work can suffice as an authoritative source for addressing the whole of the ecumenical venture. In the case of Japan and Asia, a forthcoming dictionary of Asian Christianity, scheduled for release within five years, will make available in the English language material crucial to the researcher. *Christianity in Japan, 1971-90*, edited by Kumazawa Yoshinobu and David L. Swain, conveys a reasonably comprehensive summary of developments in Japan over the past twenty years. Other resources in English are likely to appear in the near future. These materials, combined with the *Dictionary of the Ecumenical Movement*, will well serve persons wanting to become acquainted with the current ecumenical scene in Japan.

## Book Notes

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**Akurei to seirei no butai: Okinawa no minshū kiritusokyō ni miro kyūsaikan**  
[A Stage for Demons and the Holy Spirit:  
The Soteriological Structure of Okinawan  
Charismatic Christianity]

IKEGAMI Yoshimasa  
Tokyo: Dōbutsusha, 1991.

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THIS FASCINATING BOOK by a Tsukuba University anthropologist is based on in-depth

field research in Okinawa and a case study of an indigenous charismatic Christian church founded in the late 1970s. The church has subsequently grown to a membership of over one thousand. This study suggests that the success of charismatic Christianity in Okinawa is related to the effective reinterpretation of the traditional shamanistic spirit world and the stress upon healing, exorcism, and speaking in tongues.

The author helpfully relates the findings of his case study to church-sect theory, sociological studies of church growth, and the literature on indigenization. The fact that the Christian population in Okinawa is double that of the national average is related to the weakness of Buddhism and Shinto, the influence of the American occupation, and the relationship of Okinawan nationalism to Christianity (here the author suggests that the situation in Okinawa resembles that of Christianity in Korea).

Mark R. MULLINS, Tokyo

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**To Japan with Love: The Story of Kate Hansen and Lydia Lindsey of Kansas and Japan**

William MENSENDIEK

Sendai: Hagi no Sato Publishing Company, 1991.

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MENSENDIEK, WHO HAS previously written on the role of missionaries in higher education in the Tohoku region and the early post-World War II short-term missionaries to Japan and Korea (the J-K3s), continues his documentation and interpretation of Protestant mission history in this study of two missionary educators whose careers were spent at Miyagi Gakuin in Sendai from 1907 to 1951. This study is based largely on the personal correspondence of Kate Hansen and Lydia Lindsey, mission reports in the archives of the Mission Board of the German Reformed Church, and conversations with some of the first students of these two remarkable women. As indicated in the preface (p. iii), "As much as possible the story will be told in Dr. Hansen's and Miss Lindsey's words." To see these turbulent four decades through their eyes makes for interesting reading as we are reminded of the vision that motivated their pioneer efforts and as we see how they responded to the

challenges of Japanese nationalism, militarism, and the post-war rebuilding of Japan.

Mark R. MULLINS, Tokyo

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**Mission in the Nineteen 90s**

Gerald H. ANDERSON, James M. PHILLIPS, and Robert T. COOTE, ed.

Grand Rapids: William B. Eerdmans Publishing Company; and New Haven: Overseas Ministries Study Center, 1991. 80pp.

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THIS IS A COLLECTION OF seventeen brief articles originally published in the *International Bulletin of Missionary Research* by men and women eminently qualified to discuss both the issues that those engaged in mission will face in the 1990s, and the response to which the church of Jesus Christ is called. Writers include Arthur Glasser, Lesslie Newbigin, Rene Padilla, Desmond Tutu, Emilio Castro, and David Bosch. The volume also includes statistics by David Barrett and helpful bibliographies. (It also contains advertisements that were strange and disconcerting to this reviewer.) Anyone concerned about mission today who has not read these essays as they were originally published will want to read them here. This volume will also make a good book of readings for a class in missions. I recommend it highly.

Robert L. Ramseyer, Hiroshima

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**Cross and Circle**

TAKENAKA Masao

Hong Kong: Christian Conference of Asia, Urban Rural Mission, 1990. 417pp.

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THIS IS A COLLECTION OF English essays, most of which were published in the 1960s and 1970s by a leading figure in mission in Japan and Asia. It will be especially useful for readers who feel most free in the English

language and who would like to be more fully acquainted with the developing thought of Takenaka Masao, long time professor at Doshisha University and an articulate leader in the Christian movement in Japan. The book is attractively illustrated and published, but this reviewer would have

preferred a final editing and proofreading by a native speaker of English. An abundance of infelicities in language detract from the writer's important message.

*Robert L. RAMSEYER, Hiroshima*