

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.

**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

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.

Meiji Protestantism in History and Historiography

Aasulv LANDE.

Frankfurt am Main: Verlag Peter Lang GmbH, 1989.

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:*