

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:*

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.

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

*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,