

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,

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.

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.

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