

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

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.

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

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-