

ment upon Christianity." This is not a bad style to imitate at all.

This first volume (the second to be published next year) is divided into three parts. The first part, *From the Apostles to Muhammed*, has four sections: 1. First 200 years; 2. The early Sassanid period; 3. The later Sassanid period (400-651); 4. Christianity in South Asia (Indian and Arab). Part two covers the outreach of the church while its center is under Islam. Part three is entitled *Pax Mongolica: from Genghis Khan to Tamerlane*. The story is well-told by Moffett, but as a story it is rather tragic. The first volume accurately portrays the Asian church entering the sixteenth century with little internal strength or reason for optimism. The second volume, a more difficult work by far because of the availability of sources, will record many of the reverses of this tragedy.

Regarding the details of this volume, Moffett has provided us with six helpful maps, lucid endnotes and a good index. There are minor, though at times humorous, problems in the index and footnotes (Timer the Great, see Timberlane), and recent scholarship from Asia is missing at some points. For a survey of this nature it would have been helpful to know both Arabic and Syriac in the original and to have a working knowledge of the contemporary Chinese scholarship (especially in China) regarding the early Christian communities under the Tang Dynasty. All of this would really require the resources and training of more than one person, and this raises an important question. Should such a volume or work even be attempted by one person today? Especially in volume two, there will be great limitations of language (Portuguese, Spanish, Indonesian, Hindi, Tamale, Burmese, Japanese, et cetera); should one person even attempt such a clearly limited work? This reviewer would say, yes. Once acknowledging the limitations, the worth of having one historian-sto-

ryteller weave a single tapestry of the church in Asia must be admitted.

As I have traveled to seminaries in South Asia and East Asia, I have found much interest in this book coming from those who struggle every year to teach the story of Christianity in Asia. I think too of the great value to the church that Neill's *History of Christian Mission*, and Latourette's *History of the Expansion of Christianity* have been. If Moffett's volume comes out in paper (or printed in India), it will be equally as valuable for Asia.

One brief and final note: Moffett is very conservative and cautious in his historical analysis. This is a welcome discovery in an age when polemics often rule the day even in historical study. Because of this caution, Moffett's seven-page conclusion at the end of this volume (503-507) must be carefully weighed.

The Japanese and the Jesuits: Alessandro Valignano in Sixteenth-century Japan

J. F. Moran,
New York: Routledge, 1933.

*Reviewed by Scott W. Sunquist,
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EARLY JESUIT missionaries in the East include names that seem almost larger than life: Francis Xavier, Matteo Ricci, Roberto de Nobili, and Alessandro Valignano. Of these, Valignano may be the least well-known outside Japan, but had rulers looked a little bit more favorably upon his work (or simply looked less upon the work), Japan could very well have become the second Christian nation in Asia. By the year 1601 there were over 300,000 Christians (mostly on the southern island of Kyushu) with only 103 Jesuits tending the flock. For all of the ambiguities and compromises, the work estab-

lished very loyal congregations, towns, and rulers.

In Moran's understated but direct manner he identifies many of these ambiguities and compromises, generally allowing Valignano, the Jesuit Superior-General's "Visitor" of the Far East, to speak for himself. Moran notes, for example that because of the great distance from Rome, the Jesuit work, or more precisely its hungry brothers, were often on the brink of starvation; one annual voyage lost at sea and the year's income would be lost. So Valignano, the Jesuit, defended and at times supervised the trade of silk from Macao to Nagasaki to support his work in Japan; "alms from the China ship" as it was called. Unlike his brothers in Brazil, Valignano was not in principle against slaveholding or even trading. He only opposed certain types of slavery. While preaching the Savior of the poor and needy, Valignano, like his counterparts in China, consciously focused on the rich and powerful. Friars, for whom Valignano had little time, were very critical of the life style these ambassadors of Jesus were trying to maintain. Yet it would be difficult to argue that any other approach would have brought about results in the strictly regimented, subservient society of sixteenth and seventeenth century Japan.

Moran's book is ordered by what he sees as major subjects or issues that present themselves to the student of Valignano. Each of these chapters is precisely worded, with concise (often to the point of unclear) end notes, revealing a facet of the mission from the perspective of receiving and sending letters ("Ships and sealing-wax"), publicity concerning the work ("The press"), relationships with other orders and nationalities ("Friars from the Philippines").

Amid the many issues and intricacies of the work in Japan, perhaps the most fascinating even for mission work, is the view of mission and accommodation (or today, enculturation) which Valignano professed.

The Jesuits were prejudiced towards the East Asian races and Valignano is no exception. [The Japanese, were clearly prejudiced against East Asian races that were not their own.] Thus it was easy to think of adapting to this neat, organized, and clean culture. It is clear that Valignano, an avid student of Xavier, was the great designer of the approach the Jesuits became known for in East Asia, but it may be, as Moran illustrates, that he was more of a Christian pragmatist than a theologian. Valignano argued, for example, that Japanese should be included in the Jesuit order as soon as possible because "they know all about the writing and the language of Japan," among other practical reasons. His arguments for the Jesuit model of inculturation is similarly pragmatic. As Moran summarizes, "convert the ruler and his subjects would come flocking to the Church...the Christian lord would in effect impose Christianity on his subjects." To complement this strategy, Valignano thought it expedient to "convert" the European "lords" to his enterprise, so he placed great emphasis and invested much time and money on an embassy of four Christian Japanese lads who spent four years traveling to visit these Western rulers. It was hoped that greater support would come from this extended contact with people of influence.

Moran's dense but somewhat disjointed volume is a valuable resource on the earliest known Christians in Japan. As a thematic study it is a lucid and extremely valuable resource. For the teaching of Japanese church history, or mission history, the self-contained chapters can be read to evaluate one particular issue in isolation. The problem I had with the book, reading it as a whole, is that the story does not hold together very well. There is a four-and-a-half page "Orientation," which gives an overview of Valignano's life, but this is inadequate if not a little frustrating. A larger survey of Valignano's life, or a detailed time-line

would help to hold the book together as a historical reading. With this one limitation Moran's study is a wonderful collection of vignettes of the complex and effective work of the early Jesuits in Japan.

**Religion and Society in Modern Japan:
Selected Readings**

Mark R. Mullins, Shimazono Susumu, and Paul L. Swanson, eds

Berkeley: Asian Humanities Press, 1993. x, 310pp. including bibliography. Paper \$22.00, cloth \$50.00. Available in Japan from the Nanzan Institute for Religion and Culture, 18 Yamazato-chō, Shōwaku, Nagoya 466. ¥2,500 plus postage. (Order by mail or fax [052-833-6157]; you will be sent an invoice and a postal or bank transfer form.)

*Reviewed by David Reid,
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I SHALL GIVE MY conclusion at the outset: this is an excellent anthology. It will be useful not only to the university students for whom it is intended but also to specialists who want to keep abreast of developments in the larger field and of course to the general reader—a formidable achievement. The editors have organized the book under four headings: Japanese Religiosity, Religion and the State, Traditional Religious Institutions, and New Religious Movements. Each introduction concludes with a list of supplementary English-language readings, and each reading is furnished with notes that identify the writer and guide the reader to other sources, both Japanese and English. There are fourteen readings in all, several of which are freshly translated from Japanese and thus appear in English for the first time. The writers, incidentally, come from many countries; Japan and the U.S. predominate,

but also represented are Austria, Belgium, England, Germany, Scotland, and Hong Kong. At the end of the book is a cumulative 10-page bibliography that lists over 200 sources, mostly in English, quite a few in Japanese, and a smattering in German.

One organizational feature that will be appreciated by readers is that the editors have given the book extra-wide left and right margins, using this space to insert occasional *kanji* or Japanese terms in the text.

To give a brief indication of the kinds of readings presented, Part 1, Japanese Religiosity, deals with the place of Shinto in Japanese religious history, with Shugendō, and with religion in contemporary Japan.

Part 2, Religion and the State, begins with a handy collection of historical documents, then presents one article on Japanese civil religion and another on Yasukuni Shrine and Japanese ideas about pacifying the spirits of those who die an untimely death.

Part 3, Traditional Religious Institutions, has five readings that take up the role of Buddhism as a religion of the family, religious rites in a Japanese factory, memorials for the spirits of aborted children, temples where aging people pray for sudden, painless death, and an account of the education and daily life of Sōtō Zen nuns.

Part 4, New Religious Movements, has an article about Sōka Gakkai and its change from militancy to accommodation, another about magic and morality in Japanese exorcism, a third about Christianity as a new religion, and a fourth on the expansion of Japan's new religions into foreign cultures. All in all, quite a smorgasbord!

To individual readers, some of these articles will doubtless be more attractive than others. I myself was especially impressed by the articles on New Religious Movements, not least because of Shimazono's masterful introduction—an illuminating essay in its own right. But each part has arti-