

department of missiology at the Gregorian University who still advocates a theology of mission as implantation as distinct from a more contextual approach to theology.

Here one wonders whether it may be possible to detect the hand of Joseph Cardinal Ratzinger of the Congregation of the Doctrine of the Faith who has consistently expressed reservations regarding the idea of evangelization understood as inculturation. If nothing else, in comparing the two documents, particularly if *Dialogue and Proclamation* is coupled with the 1984 document *Dialogue and Mission* (produced by the Secretariat for Non-Christians) one is made aware that there are two competing, and not always complementary theologies of mission currently circulating in the Catholic Church.

Kroeger could have served us well had he gone into depth on these questions, and this lacuna is only to be regretted. It is certainly a topic that deserves more attention in the latter half of a decade that John Paul II himself has called for to be marked by a "New Evangelization."

Though there are sections of the book where we are offered matters of substance that can only serve to stimulate systematic theological reflection on the topics taken up, the book is best approached as noted above as a resource in the spirituality of mission. Even on that level, however, the book leaves one wanting more, such as we find, for instance, in books like Michael Reilly Collins, SJ, *Spirituality for Mission* (Orbis Books, New York, 1975), or more recently Michael Amaladoss, SJ, *Mission Today: Reflections from an Ignatian Perspective* (Centrum Ignatianum Spiritualis, Rome and Gujarat Sahitya Prakash, Anand, India, 1989). Ultimately one cannot help wonder whether Orbis Books, an activity of the Maryknoll Society, published the book as an act of filial piety rather than for its innate merit.

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**Roland Allen: Pioneer, Priest, and Prophet**

Hubert J. B. Allen

Grand Rapids, Michigan: Eerdmans, 1995

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*Reviewed by Gordon Laman,  
Tokyo Union Theological Seminary*

The subtitle says it well. Roland was all of those and more. As is well documented in this book by his grandson, this churchman, missionary, and missiologist was often so incisive, so far-seeing, and so blunt in his speaking and writing that he offended many, and his theological ideas and missiological insights were often not well received in his time. However, the validity of his creative work has been repeatedly confirmed in the church's life and mission history.

Known in missiology circles primarily for two books, *Missionary Methods: St. Paul or Ours* and *The Spontaneous Expansion of the Church and the Causes which Hinder It*, he actually published no less than thirty-six articles, books and pamphlets. Drawing on Allen's personal papers and interviews with family members, as well as his writings, the present book is a superb record of the development of Allen's unique role and contributions. Out of his early years as a missionary in China, his pastorate in the Church of England, and his years as a kind of roving advocate for his missiological ideas in Africa, India, Canada and elsewhere came challenging positions that were radical in his time but are now taken for granted on the role of the church professional and voluntary clergy, the centrality of the Eucharist, the scandal of Christian disunity and the necessity of the freedom and independence of the younger churches resulting from missionary endeavors. Allen viewed the Holy Spirit as central to mis-

sion. As Lesslie Newbigin writes in the foreword, "Allen's insistence that mission is not one of the tasks of the Church, but rather the very being of the Church itself, is misunderstood if the experience of the presence and power of the Holy Spirit is not constitutive of churchmanship."

Allen was an incorrigible missionary, always challenging the status quo of the church, relentlessly pursuing the realization of integrity in the church and its mission enterprise. We may not agree with him in every respect, but cannot resist being stimulated in the direction of honest reflection and creative thinking concerning the mission of the church in the reading of this book.

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**Nitobe Inazo: Japan's Bridge Across the Pacific**

John F. Howes, editor  
Boulder, Colorado: Westview Press, 1995.

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*Reviewed by Helen Ballhatchet,  
Keiō University, Tokyo*

It seems fitting that this book on Nitobe Inazō should appear fifty years after the end of the war which he tried so hard to prevent, in a year which saw a fair degree of tension and open disagreement between the two countries which he tried so hard to link. Despite the importance of his self-appointed task and its continued relevance, Nitobe is not nearly as well known in present-day Japan as his fame during his lifetime would lead one to expect or his presence on the ¥5,000 note would suggest. Moreover, even though John Howes and George Oshiro surely exaggerate when they claim that "A student will seek in vain reference to him in standard sources" (is the *Nihon Kindaishi Jiten*, to name but one, not a standard source?), and even that "study of Nitobe has been a taboo topic since 1945" (p.4), it is true

that Nitobe has not received the scholarly attention enjoyed by his classmate Uchimura Kanzō. It is also true that one of the main reasons for this is the fact that while Uchimura chose silence, and died before the Manchurian Incident, Nitobe remained alive until 1933 but never abandoned his efforts to explain the Japanese position to the United States. This volume, which contains twelve essays originally presented at the Nitobe-Ohira Memorial Conference in 1984, with introductory and concluding chapters, goes some way to explain the reasons behind Nitobe's persistence in what must have seemed an increasingly impossible mission.

The book is divided into four sections. In the first, "Maturation," Howes emphasizes the extent to which Nitobe was motivated by a need to fulfill the expectations of his mother and match the achievements of his immediate male ancestors. Furuya Jun then draws an intriguing contrast between Nitobe as a postgraduate student at Johns Hopkins, withdrawn and lacking in self-confidence, and the same Nitobe within the Philadelphia Quaker community, as an outgoing and self-assured public speaker. The second section, "Cultural Identity," has three essays looking at different aspects of *Bushidō* and one, by Douglas Roden, on Nitobe's ideas about character development and what happened when he tried to implement them at Ichiko.

The last two sections, "Japan in the World" and "Evaluation" confront the controversy surrounding Nitobe, the nationalist internationalist. Miwa Kimitada examines Nitobe's views on colonialism, comparing them with the views of his contemporaries, and pointing out his stress on Japan's need to ensure national security and the importance of benevolent rule of inferior races. Thomas Burkman looks at Nitobe's time at the League of Nations and his international activities after his resignation. Both essays show the extent to which Nitobe was a