

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.

Nitobe Inazo: Japan's Bridge Across the Pacific

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

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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

product (prisoner?) of his country and time. His negative attitude to China and emphasis on East Asia as Japan's exclusive sphere of influence reveal a worldview radically different from that accepted in contemporary Western circles. Burkman also conveys the image of someone who tended to concentrate on human relationships, building bridges through personal charm and the suppression of differences of outlook, and avoiding hard-hitting discussions of economic and political points at issue. Ota Yūzō's essay, the most thought-provoking and the most openly critical of Nitobe, also highlights his "fuzziness" as a cultural mediator, revealing the superficiality of his actual knowledge of Japan and his tendency to tailor his message to fit his audience.

The painful final years are approached from various angles. Satō Masahiro, in a rather hagiological essay, reveals some contributions to the *English Osaka Mainichi* which were omitted from posthumous republications of Nitobe's works. George Oshiro shows the extent of the pressure to which he was subjected by ultranationalists in Japan and suggests that his controversial trip to America in 1932 to explain the Japanese point of view was made at the instigation of the Japanese government. In the conclusion, Howes recognizes the validity of Ota's doubts regarding Nitobe's sincerity, but decides that it is not yet possible to judge conclusively whether Nitobe betrayed his internationalist ideals. On the other hand, he is able to end on an upbeat note by pointing out how Nitobe's bridge-building bore fruit in the postwar years.

The book does not, therefore, remove the element of controversy from Nitobe's reputation, although it shows the magnitude of the dilemma which he faced. A chapter linking his international activities with his Christianity might have helped to clarify matters since it would have given further evidence of how Nitobe behaved when his national loyalties clashed with his

international ideals. For example, he must have been aware of the involvement of Korean Christians in anti-Japanese activities, and the persecution which they faced as a consequence. He must also have had some contacts with international Christian bodies such as the World Missionary Conference Continuation Committee, which took up the case of the Korean Conspiracy Trials of 1912. I would also have welcomed a chapter on the role of his wife.

While Howes sees Nitobe "as a model for all those who regularly deal with people of other cultures" (p.ix), Ota writes more cautiously that, "His case may serve as a lesson" for cultural mediators (p.250). Whatever our opinion of Nitobe, and whatever conclusion other writers may draw in the future, it is clear that all those interested in promoting good international relations have much to learn from his experiences, and from this book.

【新島襄とアーモスト大学】

[Nijima Jō and Amherst University]

北垣宗治

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Kyoto: Yamaguchi Shoten, 1993

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According to "America's Best Colleges 1994," published annually by *U.S. News & World Report*, Amherst College is rated first in the top ten among 164 national liberal arts colleges. It is indeed an excellent school.

Last year 43,770 Japanese crossed the Pacific to study in the United States (*The Almanac of Higher Education*, 1995). It is very popular now for Japanese students to study in America. The above figure indicates only those going for full-time study. If