

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】

[Niijima Jō and Amherst University]

北垣宗治

Kitagaki Muneharu

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

one also included the number of students who travel to the United States for short-term language study (now conducted by nearly all Japanese colleges and universities), the number of students who travel to America to study in some fashion or other would easily exceed 100,000. Despite such widespread contact with American colleges and universities, it is still the ivy league or well-known universities in the West whose names are known. The best liberal arts colleges are still not properly appreciated for what they are by the Japanese. Amherst College is still not as well known in Japan as Harvard, Columbia, UCLA or USC.

In the context of the history of Christianity in Japan, post-Meiji modern education and even the history of Japanese-American relations, Amherst College has indeed played a surprisingly major role. Amherst College is the alma mater of many prominent American Board missionaries. The college also educated William S. Clark, first president of Sapporo Agricultural College (now Hokkaido University), Uchimura Kanzō, leader of the *Mukyōkai* (non-church) movement and Niijima Jō, founder of Dōshisha University. Among these three, Niijima, also known as Joseph Hardy Neesima which is the rendering of his surname employed by Kitagaki, is undoubtedly the one with the strongest connection to Amherst College.

Composed of twenty-eight chapters, this book is a compendium of research and lectures between 1966 and 1995, including Kitagaki's articles, lectures and writings about Niijima as well as those about Amherst College and Amherst House—the tangible architectural manifestation of the relationship between Amherst and Dōshisha which stands on the Dōshisha University campus. The author's perspective and approach in his writings reflect the changes in the times. How the author proceeded in his research is also of great interest, for Kitagaki's own life as a scholar is

intimately connected to the content of the book.

Kitagaki graduated from Dōshisha University in 1952, earned his master's degree in 1954, then taught English literature there for thirty-six years. He earned his doctorate in 1981. Since 1991, when he became president of the newly established Keiwa Gakuen College, he has devoted his energies to this new Christian college in Niigata Prefecture. While teaching at Dōshisha, he succeeded his mentor Otis Cary, then professor of Amherst College and Dōshisha University, as director of Amherst House and has striven for the restoration of Amherst House as a viable residential and educational facility.

In addition, Kitagaki has translated into Japanese *Joseph Hardy Neesima* (New York: Young People's Missionary Movement of the United States and Canada, 1905) by Jerome D. Davis and *Life and Letters of Joseph Hardy Neesima* (Boston: Houghton Mifflin and Company, 1891) by A. S. Hardy. Through all the research, translations and lectures and from his background, it is clear that Kitagaki has devoted his life and enthusiasm to this topic.

The most problematic aspect of studying Niijima is that, unlike Fukuzawa Yukichi (founder of Keiō University) and Okuma Shigenobu (founder of Waseda University), Niijima did not leave his philosophy, thought and experiences in any organized fashion for posterity. For many years, research on Niijima has meant formulating a biography by tracing his tumultuous life from his short autobiography and poetry. Or, it has meant reconstructing his personality from fiction as most readily seen in Tokutomi Roka's *Black Eyes and Brown Eyes*. Niijima's philosophy has no secure position in the history of Japanese thought.

The result of further study in more recent years, however, has provided new perspectives overcoming these earlier limitations. It has involved delving into

Niijima's character through his personal letters and memos, letters of friends, classmates and those who are thought to have influenced Niijima.

In one sense, there may be a parallel here to the approach of New Testament scholars studying Jesus' thought. New sources have brought to the surface heretofore unknown aspects of Niijima. One excellent example in this volume is Kitagaki's discovery of William Jacob Holland's documents. Holland roomed with Niijima at Amherst College and later in life became president of what is now the University of Pittsburgh. He was "by far the most important" (p. 223) of Niijima's three roommates during his years at Amherst. Holland's letters home are filled with expressions of high respect and deep trust of Niijima and through these letters, we can grasp the personality of this man.

In the second and third chapters of the book, Kitagaki employs sound scholarly methods to portray Niijima with the help of this new material. His greatest interest lies in Niijima's years in America. It is not surprising for Kitagaki, a scholar of English literature, to focus on New England. Utilizing his expert knowledge and English-language skills, Kitagaki searched many English sources pertaining to Niijima, and has provided solid corroborative evidence contributing greatly to the study of Niijima's life. The wide-ranging insight and knowledge Kitagaki has brought to this study go beyond a biographical character study; it is indeed a work of high quality in American studies.

The fourth chapter is made up of various articles relating to Amherst College. Interspersing his own experiences in the United States during the Vietnam war years, Kitagaki relates Amherst's history and its relationship with Dōshisha. This material is of great interest for one gets a sense of Amherst's atmosphere and student attitudes and behavior.

The last chapter deals with Amherst House at Dōshisha and its history, the author's own irrepressibly poignant reactions as a former student resident, later as a closely involved alumnus and finally as its director. As a concrete manifestation of the interrelationship of Amherst College and Dōshisha University, Amherst House has been a focal point for educational and international exchange. Since its founding in 1932 when it was first opened to students as a dormitory, it has offered much as a truly unique facility even among the many universities of Japan. Amherst House was designed and built by William Merrell Vories in a tasteful New England, Georgian style. Over the years, supported by both tangible and intangible aid from Amherst College, Amherst House resident students have gone out into the world equipped with an international sense.

Due to changes in student attitudes and temperament or deficiencies in the university administration, the original purpose of Amherst House was changed beyond repair. After Otis Cary, who served as director for thirty-two years of its history resigned in disappointment, Kitagaki succeeded to that post. We can appreciate his inner feelings as he wrote the fifty-year history of Amherst House.

Through 625 pages, we see the fruits of Kitagaki's research as well as a rendering of part of his own life and studies into concrete form. This work is indeed a prime source for the study of Niijima as well as for American Studies. Moreover, in its cross-sectional portrayal of an exemplary American liberal arts college, Kitagaki's book serves as a very helpful guide on which to base our thinking about higher education in Japan.