

the past and construct a different, mutually shared future. By joining this work of national and international reconciliation, the Christian churches of Korea and Japan may for the first time be able to "dwell together" as neighbors. For the first time they may have a truly common story to tell.

A Heart at Leisure from Itself: Caroline Macdonald of Japan

Margaret Prang

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*Reviewed by Kathryn Tietz Treece,
Tokyo*

Caroline Macdonald started out her twenty-five-year career in Japan in 1904 as a YWCA missionary; she ended it as a highly-regarded mentor to a host of labor union leaders and social democratic politicians. However, she herself was most proud to be known as "the mother of prisoners," referring to her extensive work with incarcerated criminals and her international reputation in prison reform. Throughout the entire period, she was also a member of the Japanese church, originally at Fujimichō where she became the first woman elder, and later at the Shinanomachi Church, of which she was a founding member. Until her untimely death from cancer in 1931, her career in Japan was remarkable for its energy, nontraditional twists, talent for friendship, and depth of understanding of the Japanese people.

In this biography of Caroline Macdonald, Margaret Prang has written a well-researched book that seems to mirror Macdonald's own approach: immersion in, and mastery of, the political, social and religious ferment of the first quarter of the twentieth century in Japan. Like Macdonald herself, the book is straightforward, intelligent and without

self-glorification. Indeed, Ms. Prang, a retired professor of history at the University of British Columbia, wrote the book to answer for herself: "Why do we know next to nothing about a person whose contemporaries thought her so outstanding?"

Macdonald was the fourth of five children born to Dr. Peter and Margaret Macdonald of Wingham, Ontario. The family's active and often discussed faith was "a liberal evangelicalism rooted in the Free Church Presbyterianism of western Ontario." Like other Canadian Protestants of the time, their church life had an interdenominational and ecumenical character, which tied in well with the great missionary movement of the last period of the nineteenth century.

Caroline found expression for her faith when she turned away from graduate study in physics and mathematics at the University of Toronto and instead took a job as the first university-educated general secretary of the Ottawa YWCA. Having heard many a sermon on "social Christianity," she now had the opportunity to combine personal evangelism with social service, the typical YWCA approach. A few years later, her vision expanded when the World's Committee called for development of "Y's" in foreign mission fields. Thus, in 1904, Caroline stepped onto the dock at Yokohama as the first YWCA secretary in Japan.

In her ten years of work with the "Y," she planned the first international conference of any kind ever held in Japan, the World's Student Christian Federation in 1907, with 600 delegates from twenty-five countries; oversaw the completion of the first and second permanent YWCA hostels in Japan in 1908-09; ordered all "Y" meetings to be conducted in Japanese, which she mastered; and on one of her furloughs, studied theology as the only female student at a seminary in Scotland.

These were all accomplishments to be proud of, yet even more impressive were the friendships she made. Her life story reads

like a Who's Who of preeminent Japanese Christians of the time: Tsuda Ume, Kawai Michi, Nitobe Inazō, Baroness Ishimoto (Katō Shizue), Tagawa Daikichirō (president of Meiji Gakuin), and her beloved pastor Rev. Uemura Masahisa. Such connections meant that she had her finger on the pulse of almost every issue facing Japanese society and the church during the progressive years of the Taishō era, from the ongoing and pressing need for women's education (she was a force in founding Tokyo Joshi Daigaku), to the first major protest of Protestants in Japan against giving the state power to regulate religious ceremonies (she did the English translation).

Macdonald's vocation shifted dramatically one evening in 1913 when she learned that Yamada Zen'ichi, a young man attending her Bible class, had just murdered his wife and two small sons. This shocking event took her into the world of the courtroom, criminal justice, and the prisons themselves. Having worked mostly with educated middle- and upper-class women, she now found her heart and imagination increasingly drawn to the most marginalized people of Japanese society, the prisoners; almost all men. She resigned from the YWCA in 1915, and became a freelancer who had to find her own means of support, which she did successfully to the end of her life.

What was so admirable about Macdonald's style was her complete willingness to work with the Japanese, to enable them, to encourage them, and to show them off, in the best sense, to the rest of the world. It gave her great pleasure, for instance, to go to the International Labor Organization's world meeting in Geneva at her own expense to translate for Matsuoka Komakichi, representative for Sodomei. She was not disappointed in the effect which his "open and friendly manner" and "quiet dignity" had on the other delegates. Another example was her abiding friendship with Arima Shirosuke, governor of Kosuge, and later Tokyo, prisons.

She championed his work whenever foreign visitors came, one of whom concluded that Arima was "one of the highest types of prison officials...anywhere in the world." While Caroline had long known this to be true, it pleased her to help others know it as well.

In all her work, there is no hint of condescension, only an intelligent desire to find a way to meet the needs of those she worked with. This she did with incredible energy, vision, and sensitivity. In fact, it would be easy to lose track of Caroline Macdonald as a person, given all that she so selflessly accomplished for so many varied persons, but this well-researched and evenly written biography keeps bringing the focus back to Caroline's motivating theology. Though she always remained deeply attached to the importance of individual reformation, she gradually shifted her understanding of the Kingdom of God to include social transformation, as well. The author asserts, "That did not mean that she had become a secular reformer, but only that the declaration of St. James that 'faith without works is dead' was the core of her theology" (258).

One thousand people attended Macdonald's memorial service in Tokyo. She was declared "a leader in Christian socialism in Japan." Yet what impressed Hugh Keenleyside, the eminent Canadian diplomat, was that "while organizing and directing the work of others she had herself lived and worked 'among the very lowest classes of community' and that 'there is not the faintest trace of self-advertisement in the whole of her career'"—a comment that perhaps answers author Prang's original question about this little known and scarcely remembered missionary.

It was former prison governor Arima, however, who tried to verbalize how and why Caroline could be so much "for" the Japanese people. He found the answer in "her absolute conviction that every human

being was a child of God," enabling her to practice her faith effortlessly, putting her beyond every prejudice of religion, race, or class. It was the congruence between her and her actions that "amazed all of us who were near her."

Naming the Present: God, Hermeneutics, and Church

David Tracy

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If David Tracy were an Anglican, he would probably be a bishop. His utterances in *Concilium*, collected here, sustain a tone of liberal common sense that one would welcome from episcopal lips. Tracy is a stout advocate of the values of modernity, which he lists as follows: "the reality of reason as communicative; the hopes alive in all the new counter movements to a dominant techno-economic realm; the drive to a Jamesian cultural pluralism and a genuine political democracy undivorced from economic democracy" (9). He believes these values to be threatened in a church "where even the genuine gains of modernity first released by Vatican II after two centuries of Catholic resistance to modernity are now stymied at every point by those whose views are not post-Enlightenment at all but, at best, pre-Enlightenment" (10).

Sometimes he offers a slightly different, rather stereotyped image of modernity as the "evolutionary history of the triumph and taken-for-granted superiority of Western scientific, technological, pluralistic and democratic Enlightenment," and opposes to it a postmodernity sketched in idealizing aesthetic terms: "the reality of otherness

and difference—the otherness alive in the marginalized groups of modernity and tradition alike—the mystics, the dissenters, the avant-garde artists, the mad, the hysterical. The conscience of postmodernity, often implicit rather than explicit, lives more in those groups than in the elite intellectual classes constituting their ranks" (3–4). There is nothing here that does not already belong to the imagination of literary modernism. Tracy falls short of the more precise analysis of postmodernism as "the cultural logic of late capitalism" given by Fredric Jameson.

Against both Nygren's opposition of God-given *agape* and human *eros* and the over-optimistic tendency to identify them, Tracy argues for a catholic model in which *eros* is transformed by *agape*: "There seems no doubt that the *caritas* tradition present in Catholic Christianity from Augustine to our own day is the paradigm worthy of our communal reflection" (97). But in Augustine, Johannine *agape* is rethought in terms of Neo-Platonist interiority as an infused habit; the metaphysics of love developed in scholasticism makes the structures of this synthesis ever more precise, but becomes increasingly estranged from the Johannine sense of God's initiative of liberating love and from the precise contours of the communal experience of *agape*. Tracy fails to take the Lutheran point that such a construction can be an encumbrance. He finds "a correlation possibility of synthesis" in John and in "the insistence of Paul that Christian love is both gift and command, that Christian love both challenges and fulfills all authentic striving" (97). This risks reading later metaphysical concerns with synthesis into the biblical text. Can any firmly constituted model of human love over against *agape* be found in the New Testament? Its aim rather seems to be to make *agape* the single law of all relationships. To say that the "extreme" ideals of New Testament *agape* "do not accord with our ordinary experience of