

6) Buddhism.

Following Confucianism, Buddhism, originating in India, was introduced into Japan through China and Korea. Buddhism has influenced the Japanese people and their culture far more deeply than Confucianism.

Japanese Buddhism is fragmented into many sects. Of these sects, Jōdo, which believes in Amitabha, and which was established by Hōnen and Shinran, is the most prevalent. But Amitabha is not an historical person, he is a legendary production. Christianity must proclaim Jesus Christ the historical person who is the Incarnation of God, to the Japanese people.

7) Objects and Customs of Folk Religion.

A main motif of Japanese religious psychology is fetishistic prayer for worldly gain. Shrine Shintoism has been organized around this motif. The influence of Shrine Shintoism goes very deep into the life of the Japanese people, and may be said to be one of the formative influences in the national life. Christianity, on the other hand, has hitherto been far too isolated from the national life.

Few books about the religions of Japan by Japanese authors have been written from the Christian viewpoint. This book gives a sound outline of the religions of Japan, but it is much more than a history of religions in the old fashioned sense.

The author writes as a Christian, and throughout emphasizes the uniqueness of the Gospel. He rigidly rejects any pleas for an easy adaptation of the Gospel to the Japanese religions. On the other hand, he understands and correctly estimates the strength and values of the Japanese religions.

He gives penetrating insights into the character of primitive religion in Japan, as well as into the monotheistic tendencies in Shintoism, and into the religious character of Confucianism. This book will serve both to deepen our understanding of the Japanese religions, and to remove many prejudices entertained concerning them.

This book will be of much help not only to Japanese pastors and Christians, but also to missionaries in Japan and students in the field of Japanese religions. (Takashi Suga)

Ichirō Hori, NIPPON SHŪKYŌ NO SHAKAITEKI YAKUWARI
(Social Role of Japanese Religion), Miraisha, 1962, 326 pp.

The author is Professor of Religions at Tōhoku University in Sendai. Professor Hori is one of the penetrating scholars of sociological studies on Japanese religions. He has previously published other volumes on the study of the history of Japanese folk religions. The present book is divided into four parts, (1) Social role of Japanese religions, (2) Religious life among Japanese people, (3) Japanese understanding of spirit, (4) Religious habits among Japanese people.

Professor Hori is not interested in mere historical description of Japanese religions, but he tries to grasp the social characteristics of various religions which have come to exist in Japan. He states the main intention of his work as follows: "It is to define the pattern of Japanese religions which originated in Japan or came from abroad yet developed in Japan, and to grasp the pattern of religious faith and religious consciousness expressed through these religions in relation to cultural and social factors in Japanese history" (p. 8).

Shintoism existed in Japan from the beginning. Confucianism, Buddhism, Taoism and Christianity later on. There were not only many different sects and denominations among

thesereligion but there are also different kinds of syncretistic amalgamation of them. Moreover, there are various kinds of folk religions which do not belong to any particular religion. It is important to study the origin and historical development of these religions. It is at the same time a highly important task to see the common characteristics of these religions in Japan despite differences and variations. Professor Hori tries to clarify "pattern variables" or "sub-patterns", of Japanese religions and to note the common characteristics of religions in Japanese society. This is a very interesting approach. He has been greatly influenced by Joachim Wach and Talcott Parsons, yet not submerged by them. Hori spent two years at the University of Chicago invited by the program of Intercultural Religious Studies, 1957-59. Hori has also translated R. N. Bellah's *Tokugawa Religions, The Values of Pre-industrial Japan*, Glencoe, Ill. The Free Press, 1953 into Japanese. We enjoy in this book, a healthy dialogue and common learning process among the outstanding sociologists on both sides of the Pacific Ocean.

Among the lasting impressions one gets after reading the book let me list the following points which the author makes:

First of all, the author describes the dualistic character of Japanese religions and discusses the reason and cause which helped to develop this dualistic character. He sees, at one and the same time the increasing decline of the social impact of Japanese religions, and the enormous development of the so-called new religions of present day Japan; on the one hand there are several large well-established religious institutions with elaborate doctrine and complex organization while on the other hand the new religions seem to appeal to the ordinary people with simple doctrines and often containing self-contradictory elements. Many of the new religions establish a large-scale headquarters and develop rather comprehensive welfare and educational programs with up-to-date modern facilities and equipment. They are peculiar combinations of old and new, the traditional and modern, personal and rational, etc. The author asks why these two aspects of culture co-exist? How the old and the new are combined in the religions life of the Japanese? What is the decisive factor which makes co-existence and harmony possible in Japan? Here he sees one of the important questions of the pattern-variables of Japanese culture in general and Japanese religion in particular.

There is no simple answer to this question, but Hori draws our attention to the impact of the natural and geographical environment upon the formation of Japanese characteristics. In terms of the geographical location, Japan received frequent influences from Korea and China, yet since it is surrounded by ocean, it could maintain an independent and unique quality of its own. The stimulation from the outside and the concentration within interacted to develop continuously the pluralistic culture (24-26 pp.).

Moreover, Japanese people began to engage in agricultural work in the early stage of their history. Unlike the people in large continents where hunting and pastoral work had the advantage, living in the narrow islands with seasonal changes, people in Japan were encouraged to develop agriculturally. This means a group of people decided to live in a particular location as a *Mura* (village) and engage in agricultural work continuously, rather than moving from one place to another as in the case of hunting and pastoral work. This pattern of work helped the people to develop the inseparable relationship with nature which is the ground of their life. It helped to strengthen the attitude of harmonious living with nature and to formulate the personality of adjustment to it. This also helps to explain the inclusive tolerance which is commonly noticeable among various religions in Japan (32-55 pp.).

Furthermore, the author traces the social effects of Japanese religions especially in the

process of modernization of Japan. The religions in the modern society are faced with a new environment, not nature as in the case of the old society, but this time industry. Especially are they faced with the combined forces of nationalism and capitalism. In the old days religions served to protect oneself from natural disasters, such as famine, flood, or typhoon. Actually it was not a positive way to fight against natural disasters but a passive way of self adjustment to the power of nature which surrounded the people. Rather than establishing a vital center for one's life as well as for the community life, religion helped people to make a new kind of adjustment in the process of ultra-nationalism and capitalism.

One of the important functions of religion is to give moral integrity and to reawaken man's ethical sensitivity. According to the author's analysis, the social-ethical role was not adequately dealt with by the major Japanese religions (146 pp.). Many of them helped the people to adjust to the existing structure of society by offering the prayer for worldly gain rather than providing unchanging and transcending values for the development and growth of society and nation. One of tragedies of the modern Japan before World War II was that the religions became magic, in adjusting themselves to the need of the people, while the people adjusted themselves to the nationalistic and capitalistic environment. As a consequence, without having the firm ground of transforming value, the people and nation on the whole took two directions, one authoritarian totalitarianism and the other is the momentary utilitarianism. The former helped to revive the old traditional authority in a new dress while the latter increased the trend of the depersonalization of the self.

In the post-war period, despite much talk of the democratization of Japan this basic situation has not yet been changed. We must see the enormous expansion of new religions, such as Sōka-Gakkai from this angle.

We highly recommend Professor Hori's work which throws the light on often neglected aspects of our social life, namely, the traditional religiosity in Japanese society.

(Masao Takenaka)

Werner Kohler, DIE LOTUS LEHRE UND DIE MODERNEN RELIGIONEN IN JAPAN, Atlantis Verlag, Zürich, 1962, 300 s

As the title of this book, the teaching of Hokke-kyō (Buddhistic Lotus-Script) and the modern religions of Japan, implies, the book points out the fact that the development of the so-called new religions such as Sōka-Gakkai, Reiyū-kai and Risshō-Kōsei-kai, has a close relationship with the teaching of Hokke-kyō and its interpretation by Nichiren.

The author taught at the School of Theology, Doshisha 1954-60, and also taught missionology at the Heidelberg University until recently. Professor Kohler will come back again to Kyoto by the fall of 1965 to teach in the fields of theology of mission and contemporary European theology. The field of missions is closely related with the field of science of religion and history of religion. The book seeks to see the meeting of the Christian faith with other religions from the view point of the mission of the church. It is the fruit of Professor Kohler in research while he was in Japan, and represents his thesis for the degree of Doctor of Theology at the University of Zurich.

The book consists of eight chapters. In the first chapter, entitled "What are the new religions in Japan?" the author describes the general characteristics of the new religions of Japan. He enumerates the following characteristics—they intend to bring a better world, there is a strong-urge to build a new form of society, there is an intimate relation-