

désastreuse de plus d'un délégué apostolique menaçaient la paix extérieure et l'entente religieuse intérieure des Chaldéens. Dans cette histoire douloureuse d'une Eglise orientale unie, on touche du doigt les difficultés et les dangers de la politique administrative et juridique, suivie en ces temps-là par la Sacrée Congrégation de la Propagande, où la méfiance plus ou moins fondée à l'égard des évêques orientaux et les efforts d'unification du droit ecclésiastique dans le sens de la latinisation se trahissent de manière évidente.

Le lecteur ne trouvera certes pas ici une histoire complète de l'Eglise chaldéenne, ni même de la branche unie de cette Eglise. Mais les faits retenus pour illustrer les aspects les plus caractéristiques de cette histoire suffisent pour montrer le chemin parcouru jusqu'à Vatican II et ce qui reste encore à faire, pour que tous les chrétiens, à quelque rite qu'ils appartiennent, se retrouvent, engagés dans l'universalité et fidèles à leur tradition vivante, dans l'Eglise une et vraiment catholique, et forment ainsi tous ensemble, par leur variété, le peuple de Dieu un.

Münster

A.-Th. Khoury

**Stewart, William:** *India's Religious Frontier*. Christian Presence Amid Modern Hinduism. SCM Press/London 1964; 183 S., 16 s.

Der Einfluß des Westens, politisch, technisch und missionarisch, hat Indien und seine hinduistischen Religionen tiefer umgewandelt, als man vielleicht gemeinhin glaubt. Ein ausgezeichnete Kenner des modernen Indien gibt darüber einen Situationsbericht, wie er uns auf katholischer Seite noch fehlt.

Zürich

F. A. Plattner SJ

**van Straelen, Harry, S.V.D.:** *Botsing, vervreemding en ontmoeting*. Christendom en andere wereldgodsdiensten. Uitgeverij Callenbach/Nijkerk (Niederlande) 1967; 152 S.

Das englische Original (*Our Attitude Towards Other Religions*. Enderle-Herder, Tokyo 1965) dieser „aus Vorträgen in verschiedenen Weltstädten“ (7) erwachsenen Veröffentlichung wurde in der ZMR bereits ausführlich besprochen (1967, 183—185). Auch die Zweitaufgabe, die 1966 unter dem Titel *The Catholic Encounter with World Religions* bei Burns & Oates in London erschien, wurde unseren Lesern vorgestellt (1967, 384). S. H. Spanjaard, der Bearbeiter der niederländischen Ausgabe, weist in seinem Vorwort darauf hin, daß er auf ausdrücklichen Wunsch des Verfassers die Literaturangaben durch zahlreiche Verweise auf protestantische Autoren erweitert hat.

In *New Blackfriars* (London 1967, 492) schreibt ADRIAN HASTINGS unter dem Titel „Fresh and New“: „I should like to make a comment on Father van STRAELEN's book *The Encounter with World Religions*, reviewed by AGNES YENDELL in your February number. Reading it myself I was greatly surprised to discover in various places my own sentences (at times slightly twisted), simply stolen by the author without any acknowledgement. In all he has lifted a good sixty lines from my article 'Missionary Thinking in the Context of Today' (*New Blackfriars*, August 1965). The references are as follows:

V.S. p. 26, 15 lines from N.B., pp. 630 and 631;

V.S. p. 65, 12 lines from N.B., p. 636;

V.S. p. 71, 21 lines from N.B., 631 and 632;

V.S. p. 145, 12 lines from N.B., p. 639.

My name appears nowhere in his book. — The dust cover tells us that the fifth chapter on *The Council and the Missions* 'was written specially for this book'. How curious when reading twenty-two pages of this chapter to find that no less than eight of them have again been lifted bodily from a writing of Father DE TOURIGNY, W. F. There is, of course, no mention of Fr. DE TOURIGNY anywhere. As we are rightly told on the cover, Fr. VAN STRAELEN, who is a Ph. D. of Cambridge, a Professor of Philosophy, etc., 'always produces something fresh and new'".

Münster

Werner Promper

## RELIGIONSWISSENSCHAFT UND VÖLKERKUNDE

**Kamstra, Jacques H., S.V.D.:** *Encounter or Syncretism. The Initial Growth of Japanese Buddhism.* Brill/Leiden 1967; VIII + 506 p., 2 pl., 2 sketchmaps, cloth, Gld. 64,—

It is a distinct pleasure to introduce this monumental piece of research by a long-time Japan missionary. The subject of inter-religious contact is at present one of the most cultivated from the angle of history as well as from that of theology. Unfortunately, particularly in the case of Japan, there has been a scarcity of scientific materials which could serve as a background against which the modern approach to the religions could be projected through the rear-view mirror of past experiences. Dr. KAMSTRA's book, although not written with such a utilitarian view in mind, nevertheless is a notable contribution to *the greater dialogue* which has become of late a remarkable feature of the Japanese religious scene.

Here follows a short survey of the contents. An 18-p. introduction discusses the notions of syncretism, shamanism, Maitreyanism and Amidism, Shinto and *ujigami* beliefs, social structure and demythologization. The body of the book is divided into six parts: 1. The genesis of pre-Buddhist Japan: history of Japanese historical science, recent results of source investigation, the evidence of Japanese sources. — 2. The origin of pre-Buddhist society: a first phase, pre-imperial society (discussion of *uji*, *ujibito*, *uji no kami*, *ujigami*), and a second phase, the imperial society and its relationship to the landed nobility of that time (*shizoku*). — 3. The origin of pre-Japanese Buddhism: China and Buddhism (the important notion of shamanism), Korea, bridge from China to Japan (ethnologically and religiously). — 4. The origin of Buddhism in Japan: the political developments, both as foreign and home policy, and the origin of Japanese Buddhism. — 5. The formation of Japanese Buddhism up to the time of Shōtoku Taishi (592): the monasteries, lay Buddhism and the ensuing struggles upon the conversion of the Soga and the emperors. — 6. The growth towards Japanese Buddhism: Shōtoku Taishi (574—622): the growth of this popular figure; his true figure and beliefs. There is a summary of conclusions, photographs, maps, a bibliography and various indices.

KAMSTRA's analysis of the Japanese situation actually starts on p. 224. What precedes, however, is very valuable as an introduction to the religious factors which helped prepare Japan for the arrival of Buddhism. Much in