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Burn Arms: The Track of Russian Pacifists by Yushikazu Nakamura is the second monograph on the Doukhobors published in Japan. The first book on this unique ethnic Russian group was written by Ki Kimura, a specialist in modern comparative literature, almost forty years ago. Besides these two books, there are important bibliographical studies on the Doukhobors by late Prof. Takeshi Sakon that came out in the 1980s and became a great source of literature on this subject for the Japanese scholars.

Although there is no religious group or movement comparable to the Doukhobors in Japan, they are, nevertheless, related to the Japanese intellectual history to some extent. As to the interest of Japanese intellectuals in the Doukhobors, Kensei Yoshida gives us a convenient overview in his article “The Doukhobors and Japan” (Koozma J. Tarasoff and Robert B. Klymasz (eds.), Spirit Wrestlers: Centennial Papers in Honour of Canada’s Doukhobor Heritage (Hull, Quebec, 1995): 147—153). In this article, Yoshida says that the Doukhobors are not well known in Japan. Indeed, very few people are familiar with this particular ethnic group. However, it would be unfair to downplay the attention that it received in Japan, especially considering the fact that the Doukhobors was just a minor religious group that had never been to Japan.

One of the main reasons why the Doukhobors have attracted attention from Japanese intellectuals, particularly those who are interested in Russian literature and thought, is their close relationship with Leo Tolstoy. In the modern Japan, Tolstoy was very influential among intellectuals. A part of War and Peace was translated from Russian into Japanese as early as in the 1886. Resurrection, which was written to financially support the Doukhobors immigrants, was dramatized in 1914, and the play became unusually popular among a wide range of people including commoners.

Needless to say, Tolstoism was a very unique religious and social thought.
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containing principles that were difficult to practice, especially in the period when the whole nation was pursuing rapid modernization under the sustained guidance of the central government. Pacifism was one of those ideas. In Meiji Japan, pacifism took the form of the protest against the coming war with Russia in the early 1900s and was expressed by socialists such as Shusui Kotoku and Toshihiko Sakai, and a famous non-church Christian Kanzo Uchimura. Their attitudes directly conflicted with the basic values of Meiji Japan. Obviously, they belonged to a minor group supported by ideologies powerful enough to resist the oppression of the government that was extremely concerned with the rising international status of Japan based on the strong military power. For them, Tolstoy became a powerful friend who expressed his objection against Russo-Japanese War in London Times in 1904. The Doukhobors shared this principle with Tolstoy despite its controversial reputation in Meiji Japan.

When looking at the history of the Doukhobors, it would be interesting to mention a group comparable to them — the Japanese immigrants in Canada. There is some resemblance between the Doukhobors and the Japanese Canadians as to their experiences in Canada. The first group of Doukhobors arrived in Canada in 1899. The large-scale immigration from Japan began in the late 1890s as well, although first Japanese immigrants appeared in Canada as early as 1880s. In the era of rising political nationalism, the Doukhobors and the Japanese immigrants left their countries with, at least in the case of the latter, their national consciousness.

Canada was not a paradise for either of them. The Doukhobors were denied the possibility of continuing their communal lifestyle in Saskatchewan in 1907. In the same year, rioters attacked the Japanese community in Vancouver in the heated hostility against Asian immigrants. Both groups had to confront the unfriendly attitudes of the dominant society and experienced numerous hardships during the same period of time. The Doukhobors were called “Douks”, and the Japanese Canadians “Japs.” During World War Two, the Canadian government sent a large number of the Japanese Canadians to the internment camps in New Denver, a small town in the British Columbia Interior. In the postwar period, children of “Sons of Freedom,” a radical fraction of the Doukhobors, replaced the Japanese Canadians. They were forcefully separated from their parents and confined into a former sanatorium and a dormitory in New Denver from 1953 to 1959. Thus, the Doukhobors and the Japanese Canadians occupied similar
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positions in the history preceding the adoption of multiculturalism in Canada.

These facts are not directly connected with the content of this book. However, by reflecting on the similar experiences of the Doukhobors and Japanese immigrants in Canada, the readers hopefully would be able to develop a deeper interest and sympathy towards the historic events depicted in the book.

The author is a leading authority in the study of Russian cultural history in Japan and was awarded Lomonosov Gold Medal by the Russian Academy of Sciences in 1999 for an outstanding contribution to the study of Slavistics and the popularization of Russian literature and culture in Japan. He has published a number of monographs on Russian culture, folklore, and religion and attracted many readers by his unique viewpoint and appealing narrative.

This book is not an academic monograph, but rather a description of a series of historic episodes. The style is plain and readable. All the important historical facts are given brief and accurate explanations. As a historian, the author tries to avoid a one-sided view of the Doukhobors. It is obvious, however, that he sees them in a favorable light. The book clearly shows the author's respect towards the patience and courage that the Doukhobors bore a chain of hardships with.

This book consists of seven chapters. The topics discussed in each chapter are as follows. The Doukhobors in contemporary Canada (Chap. 1); The origin and faith of the Doukhobors (Chap. 2); The Doukhobors of the nineteenth century and their life in Molochnaia and Transcaucasia (Chap. 3); The burning of arms (Chap. 4); The persecution (Chap. 5); The support of Leo Tolstoy (Chap. 6); The emigration and the history of the Doukhobors in Canada (Chap. 7). The content of the book demonstrates that the main subject of this work is the burning of arms by the Doukhobors in 1895. The author describes this event based primarily on memoirs of Doukhobors and their cooperators. However, his fundamental recognition of the arms burning is not novel. In his eyes, the Doukhobors were people of high moral standard who deeply believed in the principle of pacifism, and who suffered the persecution due to their commitment to that principle. Their hardships appealed to the sympathy of Tolstoy. Between them, there was a genuine solidarity based on shared ideals. Inevitably the principle of pacifism led the Doukhobors and Tolstoy to numerous conflicts with the Imperial Russian government and united them to fight for the same cause.

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Unfortunately, the book does not provide a full explanation of factors surrounding the arms burning. There is no detailed analysis of the relation between the arms burning and the preceding Doukhobor history, or the intentions of the close cooperation between Tolstoy and Peter Verigin, the supreme leader of the Doukhobors. As a result, the idea of pacifism emerges with the emphasis on the author’s understanding of the event.

Pacifism, a principle that is widely respected and accepted today, is also one of the reasons why the Doukhobors’ image has become more appealing in the Canadian society. Thus, the author has focused on the universal idea of pacifism and successfully integrated all the periods of the Doukhobor history into a single stream.

We should be careful, however, not to overlook three facts behind the universal idea of pacifism. First, the Doukhobors were not the only pacifist group in Canada. There were other pacifist groups such as the Mennonites and the Hutterites that, unlike the Doukhobors, did not have harsh conflict with the authorities. Second, pacifist groups were not always on good terms with each other. For instance, Quakers, who shared the same principle, tried to render help to the Doukhobors, but could not get along with them because of the Doukhobors’ strong suspicion and cautiousness towards westernized Quakers, and the undeniable differences in their views on civilization and education. Thus, we cannot totally equate the Doukhobor political conception with the universal idea of pacifism.

Third, the Doukhobors today are not “peculiar people” any more. The transformation of the Doukhobors’ image was influenced not only by the new social climate and intellectual trend in Canada, but also by the change of the Doukhobors themselves—by their assimilation into the host society. Memories of the arms burning of 1895 are still valuable for the assimilated Doukhobors, like the celebration of the “Peace Day” on June 29th devoted to that historic event. Their notion of pacifism, however, is not the same as that of their ancestors, who risked their lives for their faithfulness to the principle of pacifism. The assimilation of the Doukhobors into the dominant society has essentially changed their understanding of peace as well as their lifestyle.

There is no doubt that pacifism is a key concept in understanding the Doukhobors’ history and philosophy. However, a single concept does not always work well on its own as a tool of historical interpretation. By relating it to other
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historical issues, we will be able to give a broader perspective necessary for the understanding of the past and present of the Doukhobors. Undoubtedly, Prof. Nakamura has laid a solid foundation for this future analysis in his book. It will provide a great value as the groundwork for the new developments in the study of the Doukhobor history in Japan.

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Сасаки Тэрухиро, Рабурофу но народоники-сюги рекиси тэцугаку (Народническая философия П.Л.Лаврова: Преодоление нигилизма) (Токио: Сайрюся, 2001), 681стр.+ 100пр. (резюме, указатель имен, библиография)

Данная книга представляет собой итог многолетней работы Сасаки Тэрухиро, признанным в Японии ученым в области истории российской общественной мысли. Это крупное, серьезное исследование, состоящее из 681 страниц японского текста и резюме на русском языке, представленном на 50 страницах. В прошлом в Японии типичным для такого рода исследований было то, что в качестве предмета избирался лишь один мыслитель, произведения которого тщательно изучались в течение долгого промежутка времени. Иными словами, акцент ставился на расшифровку текстов и произведений одной исторической личности. При этом нужно отметить, что преобладала тенденция, когда тщательно изучались общественные условия, окружающие мыслителя, оказывавшие на него свое влияние, а осмысление данных явлений осуществлялось поверхностно. Разумеется, в данном случае сказывалось и то, что использование материалов и источников было затруднено. Заслугой автора нужно признать то, что, ведя исследование в прежнем, традиционном стиле, он пытается методологически преодолеть его ограниченность, например, путем привлечения архивных материалов. Очевидно, что данное сочинение, свидетельствующее о наступлении нового этапа в исследованиях по исто-