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socio-political hierarchy. In the first decades of the Tokugawa era, however, Hayashi Razan's use of anti-Christian discourse was particularly masterful and effective. Using anti-Christian rhetoric, he criticized and de-legitimized the thought of elite Japanese thinkers whose political ideologies contradicted his interpretations of the Tokugawa socio-political system.

As powerful Christian nations resurfaced, Buddhists and Confucians built upon earlier anti-Christian writings to reinvent Christianity as a powerful, subversive, and foreign ideological enemy for Japan. Chapter five describes, among others, Mito School scholars who portrayed Christianity as a tool for confusing and manipulating the masses in the mid-eighteenth and early nineteenth centuries. Concerned for the social, political, and cultural authority of the new Meiji government, the scholars mentioned in chapter six harshly criticized Christianity's putative moral consequences for Japan. Buddhist philosopher Inoue Enryō presented Christianity as incompatible with the Japanese national essence in the 1880s. In the 1890s Imperial advisor Inoue Tetsujirō united anti-Christian and nationalist discourse in the minds of the Japanese public. Through his heavily Confucian commentary on the 1890 Imperial Rescript on Education, distributed in every Japanese public school, and his serialized response to the 1892 Uchimura Kanzō 'Lèse Majesté Incident', Inoue attacked Christianity, liberalism, and democratic ideals. Through these manoeuvres, the well-read, Western-educated heir to three centuries of Japanese anti-Christian writings permanently coloured the Imperial Rescript with a conservative, hierarchical, emperor-centred vision of the nation.

This concise, well-written work, when read alongside Elison and Ebisawa, makes several major contributions to the study of Japanese religious history. Paramore illuminates under-examined links between Confucians and Buddhists in combating Christianity and pinpoints the role of the Mito School in assembling the canon of anti-Christian writings still studied today. Looking beyond this corpus, he has rediscovered and reevaluated an entire omitted section within Hayashi's oft-studied narrative of the failed 1651 Keian Uprising against the shogunate. While his insights are profound, his scope is narrow, often leaving questions about context. What was the relationship between religious discourse and diplomatic correspondence in the Sino-centric world order? How popular was Meiji-era Japanese Protestant Christianity? What were Protestant Christianity's actual ties to the heterodox, liberal, and democratic thought that so preoccupied both Inoues? Yet Paramore has done an excellent job of responding to other key questions such as why Christianity matters in Japanese history.

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National History and the World of Nations: Capital, State, and the Rhetoric of History in Japan, France, and the United States
CHRISTOPHER L. HILL
Durham NC: Duke University Press, 2008
xvi, 282 pp. + notes, bibliography, index
ISBN 978-0-8223-4316-5 pb

This is an ambitious and provocative work that examines the ways in which liberal intellectuals in three countries – Japan, the United States and France – represented their

nations' histories in the late nineteenth century. The period is characterised, Hill argues, by a 'single modernity' (ix) in which the spread of a system of sovereign states and of global capitalism was transforming the world, and in which notions of history had to be revised accordingly. Though the three countries in question occupied different positions in the world order, they also had significant things in common, notably the existence of a state that predated widespread feelings of national identity, and the recent experience of political rupture in the shape of the Meiji Restoration, the Civil War in the USA and, in France, defeat in the Franco-Prussian War and the suppression of the Paris Commune. In these circumstances part of the job of creating national communities was done by those who constructed histories that pointed to the inevitability of such groupings; writers in all three countries, Hill finds, adopted similar narrative and rhetorical techniques in their attempts to represent the past in ways that would naturalise the nation and persuade people to make sacrifices for it. In analysing materials from three different countries, showing their connections with each other and linking them with the emergence of a world of sovereign nations and markets, Hill has performed a *tour de force*.

Hill examines both the content and the rhetoric of what he calls 'national history' in a variety of texts, including a school reader, a speech, works of fiction, and historical narratives, produced by historians, social philosophers and novelists. Their common feature is the attempt to represent both the physical space of the nation, the subject of chapters two to four, and that nation's history, the topic of chapters five to seven. In chapter two Hill examines Japanese histories of civilisation, concentrating on Fukuzawa Yukichi and to a lesser extent Taguchi Ukichi; in chapter three he analyses the works of Josiah Strong and Frederick Jackson Turner in the USA; and in chapter four he turns to a reading primer by the French writer G. Bruno and to a group of colonialist writers including Paul Leroy-Beaulieu. In this first section of the book he emphasises the rhetorical strategy of 'national inversion', an idea borrowed from Karatani Kojin. Part Two of the book examines the retrospective treatment of moments of crisis or rupture in each country. In chapter five Hill analyses works by Suehiro Tetchō, Tokutomi Sohō and Mori Ōgai; in chapter six, Henry James, John Fiske and Woodrow Wilson; and in chapter seven, Victor Hugo, Ernest Renan, and a group of historians who wrote for popular audiences, including Alfred Rambaud and Edouard Guillon. In this section Hill highlights the use of 'allegory' – in which an individual life course can be taken to represent that of the nation – as a way of naturalising the nation and its development, and in the process expelling dissent and conflict.

From the point of view of specialists on Japan, the great achievement of this book is to dispel any remaining notion that ways of grappling with the 'nation' intellectually in Meiji Japan were either unique or self-generated. Hill acknowledges local variations in the writing of 'national history', attributing them to the different geopolitical situation of each country: Japan, for example, was threatened by colonisation in the second half of the nineteenth century; the USA was a settler society whose nationalist writers had to find a way of countering the fact that immigrants arrived with heterogeneous pasts and no obvious stake in a common 'history', while France had just been defeated by Prussia and had lost Alsace-Lorraine as a result. Writers in all three countries, however, exhibited a profound conviction that their nation was in a crisis of some kind, that the crisis was a national one, and that everyone's efforts would be required to overcome it. The rhetorical strategies adopted by liberal intellectuals in Japan to emphasise the importance of nation have much in common with those employed by their counterparts in France and the USA, Hill demonstrates, essentially because writers in all three countries were responding to the same international imperatives.

The book has weaknesses, of which the greatest, for me, is the density and even opacity of its language, which will mean that Hill's ideas are unlikely to reach the audience they deserve. Several key concepts are insufficiently explained, including the central idea of 'national history'. Writers of historical narratives may have set out to write 'national history', but it is less clear that this was the purpose of novelists, and it is not always obvious why we should read their writings in this way. Important questions arise about Hill's choice of texts. Why these ones? How representative were they? (Would a selection of 'illiberal' texts have produced different conclusions?) Who read them, and what impact did they have?

Overall, however, this is an impressive contribution to studies of nationalism at a critical point in its emergence. Japan specialists will have much to learn both from the other two case-studies and from Hill's insistence on the importance of the international system as a whole in structuring the writing of national history. Scholars of France and the USA in this period, who usually take no account of Meiji Japan, will find it harder to overlook this dynamic participant in the late-nineteenth-century world order.

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Tropics of Savagery: The Culture of Japanese Empire in Comparative Frame
ROBERT THOMAS TIERNEY
Berkeley: University of California Press, 2010
xi, 197 pp. + notes, bibliography, index
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Robert Tierney has written a richly detailed and satisfying work of scholarship that examines figurations of the 'savage' and representations of the tropics in Japanese discourse from the colonial period (1895–1945). As the polysemous title hints, *Tropics of Savagery* posits the savage as a 'polyvalent trope' – one that Japanese writers used not only to construct images of tropical indigenes but also to 'tell their own stories'. In adducing this self-reflexive dimension, Tierney does not simply mean that the 'savage' functioned as a constitutive Other that affirmed the Japanese as 'civilized'; rather, his analysis goes on to show how narratives of the 'savage' could be employed allegorically to address the 'cultural colonization and hybrid identity' of modern Japanese themselves. To make this argument, Tierney prudently selects and insightfully introduces an eclectic array of materials, many of which have received little or no discussion in English-language scholarship. A few of the texts and authors considered will be familiar to readers of Leo Ching's *Becoming 'Japanese'* and Faye Kleeman's *Under an Imperial Sun*, but Tierney's specific attention to the figure of the 'savage', his exclusive focus on works written by Japanese colonizers, and most importantly his fresh elucidation of potential allegorical readings make the book a significant contribution that engages with and productively complements these two notable predecessors.

In identifying the distinctive features of Japanese imperialism, Tierney's study also marks an important intervention into postcolonial theory, a body of work largely informed by analysis of European colonial contexts and not always cognizant of variant forms. In contrast to most European cases, for example, Japanese colonial discourse