not one completely emerged, and the disorganized type is one in sharp inner
conflict. Community organization gives a description of “watching, foster-
ing,” and avoiding or smoothing over “conflict.” Documentation includes
numerous case studies from north, south, east, and west. The work is written
on the action level, but underlying all is an explicit theory of organic sociol-
ogy and a number of tacit assumptions probably even more organismic.
Proper “organization” means an improvement of human relations, but es-
sentially the whole social planning movement implies some greater crys-
tallization of human relations. The work ends with an appraisal chapter
on “Rural Community Organization in the National Life.”

This work, while on the text level, is essentially thoughtful; nevertheless,
the work is more in terms of common-sense implications of the title “rural
community” and rural “organization” as opposed to a more theoretical
conceptual description. A community becomes, to the authors, a specific
type of unit (p. 50) and organization, a specific type of action (p. 76).
Many important problems such as the why of the “emerging community”
or the what after “consensus” are not grappled with in detail. If, as implied
in Chapter V, the community is its own answer to its own aims, one would
like to know why. These questions may appear over-precise, but it is evi-
dent to the reviewer that the social aims of the present era are certainly
different from those of the nineteenth century. That being the case, a
systematic self-examination is more or less imperative.

Carle C. Zimmerman

Harvard University


This fifth rural sociology monograph published by the University of Chi-
ago, under the title Cultural Anthropology, concerns an old Japanese vil-
lage of one of the southern main islands. With the aid of those always oblig-
ing Japanese scholars, Shirosi Nasu of Tokyo and Eitaro Suzuki of Gifu,
the author and his wife located and studied a village which, while neither
forward nor backward, gives the essential rhythm of peasant life as ex-
pressed in Japan under the Tokugawa dictatorship (1602–1867), under the
Meiji restoration (1867–1912), and under the more recent Weltmachtpolitik.
Eight chapters and five appendices carry the engaging story and subsidiary
data from history, village organization, family life, and cooperation
through social classes and associations, life history of a typological indi-
vidual, and religion. The concluding short chapter gives a brief, but not too
penetrating, analysis of social changes since the Restoration. While the
work refers to a number of important Japanese and Chinese studies, it is
not documented in the general field of Western rural community studies
where the same problems are also found expressing themselves in about the
same manner. Western rural sociology must also deal in its communities
with the phenomena of “Geisha” girls; short distance migration for mar-
rriage; the relation of neighborhood (Buraku) to village (Mura); the struggle
between Shinto (local and state), Confucian (domestic), and world reli-
gious conceptions; and the peasant in relation to the Leviathan state.
The reviewer thinks that the sex phenomenon is given adequate treatment in the work. However, the use of sake and schōctō, while described very well, is not given a theoretical relation to the total life of the people. Land as a factor in social organization is probably not given either sufficient descriptive or theoretical treatment. Chapter V does not demonstrate that the spicious subdivisions of social class used there add anything to the treatment than would have been gained from the use of more generalized conceptions of plain upper, middle, and lower classes. Neither is there an explicit recognition in Chapter VII that the domestic shrine is, like much of the other foundation culture of these northern Polynesians, primarily Confucianist. Of course the Japanese themselves have been trying to deny this since their more recent period of clash with the Chinese. Finally, one wonders as to the why and significance of the pointed protestations of a nominalist conception of society on p. 299, particularly since this work arises from a school of thinkers who have at least outwardly deified Durkheim. The reviewer has always thought that what Durkheim contributed to the unthinking nineteenth century certainly did not arise because of any tacit assumptions of social nominalism. Nevertheless, this is a good book which ought to be read by other sociologists and followed by further village studies by the same author. It might be particularly interesting if the ideas of this “rural” school would be cross-fertilized with those of the professional rural sociologists. Inbreeding serves well to fix a type, but cross-fertilization yields the greatest results whether in hybrid corn or in ideas.

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Carle C. Zimmerman


Although written by non-sociologists, the books here reviewed attempt types of social analysis which challenge our attention. Professor of English McIlwaine “tries to tell the social story of the [Southern] poor whites” (p. xxv) by tracing their treatment in both Northern and Southern literature from colonial times to the present. In each period, literary portraiture is traced against the background of economic, political, and social conditions. The poor-white is seen refracted through the motives and prejudices of the writers and the social classes they represent. Thus the relationships, especially psychological, between classes are shown. From a sociological point of view, the author’s grasp has exceeded his reach. We would question, too, his economic, and what seems to be biological, determinism. He