industrialism. He comes from a cotton mill family in a small southern town, but his education has been such that he is aware of national and world currents that escape most men in politics in the South. His book shows him to be sophisticated, witty, wise and learned—in short, that rara avis, a politician who is also an intellectual.

This is not a formal treatise and I do not propose to review it as such. It has significance in two great fields—those of leadership and national-regional policy. Arnall is not taken in by sectionalism but he hopes to see the South and West develop as integral and equal parts in the national economy. As Wendell Berge, author of *Economic Freedom for the West* so generously writes, Arnall has achieved a "superlative statement of the credo of liberalism and democracy not only for the South but wherever men cherish freedom." Moreover he writes as he speaks with charm, wit, and a supple, graceful style.

The book is both a record of his achievements as governor and a statement of his hopes and aspirations for America. Since his record is known to all readers of the daily press it is enough to say that, ranging from repeal of the poll tax to the establishment of budgetary controls, it included the adoption of a new State constitution.

All in all the list of achievements go far to establish the sincerity of his advocacy of a six-point program for America. In order to bring about equal opportunity throughout the nation Arnall has advocated the following program: (1) the decentralization of industry throughout the nation's regions; (2) abandonment of a colonial policy toward the Southern and Western States; (3) establishment and enforcement of a system of free enterprise in the United States; (This means "a policy of smashing monopolies instead of coddling them.") (4) reestablishment of a decentralized system of government in America; (wherever it proves necessary for the Federal government to perform specific functions, Arnall prefers the pattern of decentralized administration developed in the TVA.) (5) provision for mutual job insurance for all the American people; (6) adoption of a foreign policy that will permit America to live at peace.

Arnall is certainly one of the most encouraging exhibits to come out of the New South but only the future will tell whether his State or his Nation have a place for a leader of his type. The revival of racial feeling, so like that after World War I, has undercut Arnall's leadership in his native state. Georgia now resembles the Texas of an earlier period where for three decades the one political issue of "Fergusonism" over-shadowed all others. It must be remembered, however, that in Texas Governor Ferguson was the man who crushed the political power of the Ku Klux Klan. In the national field, Arnall encountered the return to normalcy and the revival of business as usual just as he had lost the basis of leadership in his own State. This is a tragic situation that Southern leaders sometimes face: if they become national leaders, they may be accused of being traitors to their own State.

RUPERT B. VANCE

*University of North Carolina*


The title of this book suggests conflicting patterns in Japanese culture. It implies that patterns of beauty function in conjunction with patterns of warfare. But neither chrysanthemums nor swords have the same meanings in Japan as in the United States. For example, a sword does not necessarily stand for aggression; it means that its wearer "is responsible for its shining brilliancy" and that "each man must accept responsibility for the outcome of his acts." Indeed he must accept "all natural consequences of his weakness, his lack of persistence, his ineffectualness." The sword thus is a symbol of self-responsibility. In defeat today the Japanese have "an abiding strength in their concern with keeping an inner sword" of self-responsibility "free from the rust that always threatens it."

The title of this volume may be regarded as incomplete, for the book deals not only with seeming contradictions in Japanese culture patterns, but equally with some of the differences between Japanese patterns and Western patterns that underly the conduct of life. For instance, consider the differences in attitudes toward law: the act of obeying the law is viewed by the Japanese as "repayment upon their highest indebtedness," namely, to the state; whereas in the United States laws are considered by many citizens as "interferences with individual liberty." In consequence, Americans judge Japanese "to be a submissive people with no ideas of democracy," while the Japanese judge that "we are a lawless
people.” The distinction between the two sets of behavior patterns is to be found in the different ways in which the common and universal trait of self-respect is attained. Americans secure their self-respect out of the ways in which they manage their own affairs, and the Japanese win a similar degree of self-respect out of repaying what they owe their accredited and great benefactors of the past and present generations.

Two more examples of the differences in culture patterns in the United States and Japan may be cited. Americans rely heavily on competition for motivation, but in Japan it has been found that “performance deteriorated with competition,” and that Japanese “did best when they were measuring their improvement against their own record.” The reason is that a Japanese may feel competition so keenly that he fears the shame of defeat and does not do his best. He may turn his attention against the aggressor instead of on his own activities. In magnifying competition Americans go to the extreme of bowling over or knocking out competitors in order to achieve their goals. Japanese do best when striving to surpass their own records.

Americans make a great deal of self-sacrifice. Japanese perform similar acts but do not think that the self-sacrificing individual deserves any special credit for, after all, is he not engaged in meeting some of his many obligations to others? He does not pity himself as a result of his sacrifices and he expects no praise or special rewards, for in making sacrifices for others, he is discharging obligations to his fellows, living and dead. He finds “self-sacrifice irrelevant.”

A great deal of space is given by Dr. Benedict to an explanation of basic Japanese patterns, all of which involve “obligations” in one sense or another: such as chu, loyalty to the emperor; ko, filial loyalty; giri, a whole category of special obligations; on, a group of “incurred obligations.” It is in concepts, such as these, that an understanding of Japanese behavior may be found.

The author raises the questions: How can the Japanese turn right about face in defeat and accept American control of their country readily? Is this acceptance genuine? How can people who have had a no-surrender policy turn about and surrender easily? The answer is found in the belief of the Japanese that even “violent swings of behavior” are integral parts of a system consistent within itself. They are accustomed to accepting dispensations. If they have tried out one dispensation and it has failed, why not try another and one that is entirely different?

The ideas in this book need to be put in popular forms, such as short stories, radio scripts, movie scenarios, so that millions in the United States may become acquainted with them. What Mrs. Benedict has done by way of interpreting Japanese culture needs to be done by the same investigator, or by someone else equally competent, for the culture and life of the Russian people. In such interpretations lies the road to that world understanding which is needed in order that the United Nations may develop and become effective.

The author made this study during the war years and thus was handicapped by not being able to enter Japan and study the people and culture at firsthand. If she could have done so, she doubtless would have perfected and rounded out her interpretations at a number of points. She does not raise the question of the psychological origins of Japanese culture patterns, but assumes that these patterns are learned by each generation although granting that certain thought-habits are deeply ingrained in the lives of individuals and cannot be changed overnight.

Emory S. Bogardus

University of Southern California


Dr. Andrew W. Lind, the author of the book Hawaii’s Japanese, has a considerable body of knowledge based on his personal acquaintance with peoples of Hawaii, by virtue of his genuine interest and careful study over a period of nearly twenty years. Moreover, he has the added advantage of being well-grounded in sociological theories, particularly with the problems of race relations in Hawaii and on the West Coast. During the recent war, Dr. Lind was in charge of the University of Hawaii’s War Research Laboratory; the present work is one of the products of this Laboratory and is a summary of some of the important findings. The author is without doubt in an excellent position to write an accurate and objective account of Hawaii’s Japanese as they were affected by World War II and, thereby,