

been enlightening to know more about the causes of Chiang Kai-shek's mystifying non-condemnation of Wang in the first year of the latter's defection.

The four essays on various facets of modern Japanese thought and letters are the most consistent in terms of high quality. Professor Piovesana's "Miki Kiyoshi: Representative Thinker of an Anguished Generation," is a very successful attempt to explain the variegated moods of a thinker whose intellectual travels have always been somewhat of a puzzle, at least to me. I think the subtitle somewhat misleading since Miki's views seem to represent an intellectually confused rather than anguished generation, a confusion stemming from the attempt to assimilate and experiment with several streams of European thought.

This assimilative and experimental process also emerges, in one form or another, as the theme of the contributions by Benito Ortolani, "Shingeki: The Maturing New Drama of Japan;" Peter Milward, "Shakespeare in Japanese Translation;" and Edward Seidensticker, "Strangely Shaped Novels: A Scattering of Examples." Dr. Ortolani has provided us with a badly needed English survey of the Japanese experimentation with modern Western dramatic form. His belief that this form has now become part of the Japanese tradition is well taken and well supported. Experimentation in translation generally, and Shakespeare specifically is the focus of Peter Milward's analysis. He very clearly presents the differing attempts to translate Shakespeare, from Tsubouchi's classical version based on an experiment in reproducing a style of language to Fukuda's modern version based on experimentation in reproducing dramatic impact. The essay by Professor Seidensticker is a masterly explication of the relationship of the modern Japanese novel to the traditional literature. Emerging from this analysis is the feeling that the modern Japanese novel is in a sense an experimental novel, that is, a constant experimentation with traditional Japanese and Western theories of the novel.

The volume ends with two articles: "Japan's Contribution to Modern Anthropology," by John Frisch, details the development of primate behavior research in Japan, which has received world-wide recognition; the second is a valu-

able survey of factory organization as well as personnel management in modern Japan by Sakurabayashi and Ballon.

Finally, reading these separate and seemingly unconnected articles one is struck at the end by the emergence of a recurring theme which is nowhere explicitly stated but which runs like a red thread through nearly all of the contributions. What emerges is the willingness, almost an obsession, on the part of the Japanese, so often stereotyped as imitators, to experiment with their own and the Western tradition. This collection has thus not only provided considerable substantive information but has also suggested a different way of looking at the Japanese experience with the Western tradition.

BERNARD S. SILBERMAN

University of Arizona

Modern Japan and Shinto Nationalism: A Study of Present-Day Trends in Japanese Religions. By D. C. HOLTOM. (Rev. Ed.) New York: Paragon Book Reprint Corp., 1963. 226. Appendix, Index. \$7.50.

More than twenty years have elapsed since *Modern Japan and Shinto Nationalism* was first published, but the book is still the West's most authoritative study of a particularly puzzling facet of Japanese life. Those who have an urge to know Japan, but especially those who wish to gain some understanding of religious beliefs and ideas, will be pleased that the book—including the two chapters that were added in the revised edition of 1947—has been reprinted.

Dr. Holtom, one of America's most distinguished missionary-scholars, wrote the first six chapters at a time of emotional pronouncements—public and private—about "the dogma of unbroken divine imperial sovereignty" (p. 7), the dogma of "... a special guardianship extended to the land and its people by ancestral deities" (p. 13), and the dogma of a "benevolent destiny . . . to be the savior of the world" (p. 19). And yet, all conclusions concerning religious foundations, organizational activity, Christian and Buddhist reactions, and overseas expansion of State Shinto were firmly grounded in contemporary sources.

It is not surprising, therefore, that this classi-

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