time, they maintain that the latter has a causal impact upon the former (ch. 8). This kind of atheoretical treatment of independent and dependent variables is observable throughout their analysis. Even their summary of causal relationships among selected key variables in the appendix, which they call causal models, include such an interchanging of independent and dependent variables between employees’ cohesiveness and job satisfaction variables; cohesiveness and lifetime commitment variables; cohesiveness and recreational participation variables; paternalism and rank variables; paternalism and recreational participation variables; perceived promotion chances and recreational participation variables; and perceived promotion chances and performance variables.

A problem of multicollinearity in the regression analysis, also, results from their entering empirically available variables into the equation without formulating a coherent causal model. This problem contributes to a reduction in the measured effects of the collinear variables. By specifying a more succinct model, based on a fewer number of independent variables and on theory, the authors could overcome these problems. More importantly, however, the book would become much easier to read and, consequently, would attract audiences of broader backgrounds other than those of complex organization and Japanese studies.

Fourth, I hesitate to support the authors’ first conclusion (see above) without having comparable data for the West. It may be, in fact, that there is variation in the relationship among variables across factories, but we still do not know the extent to which there is cross-cultural variation. Moreover, some operationalizations of variables, such as performance (ch. 11), pose problems in cross-cultural comparability.

Despite all these reservations, the book investigates an important and interesting issue; whether the differences in organizational processes between Japan and the West is qualitative or quantitative one. And, if quantitative, to what extent do they differ? The present book is one of the first steps in the study of the quantitative differences of organizational processes between Japan and the West. Such research is badly needed for the construction of a coherent theory of complex organization.

Mitsuya Hanada
Chuo University
Tokyo, Japan

Lucille Griffith, I always wore my Topi: The Burma Letters of Ethel Mabuce, (Ed.)
University, Alabama, University of Alabama Press, 1974. xiv, 336 p., index.

Burma, after three Anglo-Burmese wars in the nineteenth century, was occupied and annexed by the British—thus causing Burma to lose her independence when she became a mere Province of India. Although there was resistance at the time—from 1825 to 1886—there was no nationalistic movement revolving about the dethroned Burmese king or the royal family. Burmese nationalism did not emerge until after the first World War, when organizations of a national character known as “wunthnu” were formed.

It was in this political climate that Ethel Mabuce arrived in Burma in November 1916—slightly more than one century after Adoniram Judson, the eminent pioneer Baptist missionary, came to its shores. Within these letters, describing primarily her activities as a Methodist missionary—located at Pegu in the delta area—references are

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made to the nationalist feelings expressed by students going on strike in opposition to
the Government schools operated by the British; and the boycott of English goods im-
ported into Burma. Also, it was during this period that Burmese Buddhism began to
acquire nationalist overtones; the Buddhist clergy and novices became closely
associated with the nationalist aspirations for Burma’s independence—an inde-
pendence enjoyed before the greed of imperialism submerged it, and not to be realiz-
ed again until 1948.

The author wrote these letters strictly for her family and friends back in
America—sharing with them her new daily life as a missionary—certainly not for
publication. They provide, through Western eyes, a view of the daily life of the Burma
people—their way of living, customs, festivals, clothes, foods, language, and other
aspects as she traveled in this tropical agricultural country, which—at that time—was
an abundant rice producing country of Southeast Asia.

This compilation of personal letters were chronologically arranged and edited with
illuminating commentary by the niece of the author, who—when coining a title for the
volume—made reference to the tropical pith hat called a “topi” (a Hindustani word)
made from the solo plant of India; this “topi” being customarily worn by Westerners
for protection from the hot and dangerous tropical sun.

Upon reading the letters, one can readily see that the author was indeed an
energetic, persevering and inquisitive Christian youth—who was appreciative of
human values which she found among the Burmese people. Her compassion for, and
interest in the people, was like a hallmark of her basic character.

With regard to Buddhism, 85% or more of Burma’s people embrace it as their
religious faith and it has served as a type of cultural bond among them. The letters in-
clude a brief descriptive reference to the auspicious and colorful Buddhist holiday of
“Tazaungdaing,” or The Feast of the Lights, a festival commemorating the day on
which the Buddha rode out of his palace and renounced all his wealth and the world.

One wonders why Miss Mabuce omitted in the letters a colorful description of the
brilliant gold-leaf covered Shwe Dagon Pagoda in central Rangoon—an outstanding,
historical Buddhist shrine in all Southeast Asia; or of the colossal image of the reclining
Buddha—nearly 170 feet long—constructed long ago by the Taliang people depicting
their craft of glass mosaic, located there in Pegu where she was resident.

Realizing the utter importance of becoming proficient in the Burmese language in
order to properly communicate with the people, language study is a prominent thread
running throughout the letters during her five years in the country. As one who also
learned the Burmese language, this reviewer fully realizes the amount of hard work en-
tailed to acquire this Oriental language of cursive script.

Sprinkled liberally throughout the Mabuce letters are descriptive references to the
flora of Burma: comments about the abundance of orchids of many varieties; the
white, fragrant flowers of the coffee plant found in the uplands of Burma; the delicate
lavender “sekoo pan,” or paper flower—paper because the petals are thin as paper; in
addition to numerous other flowers common to America and in the cooler climate of
upland Burma in Taunggyi and Maymyo.

If one is of the view that the life of the missionary lacks excitement, he should read
the letters which relate accounts of an all night journey by ox cart traveling apprehen-
sively for many hours through areas infested with thieves and bandits; of a ferocious
tiger which attacked and killed a cow and ox quite near the school there in Pegu; and a
wild elephant which tossed a hunter high in the air and then impaled and mangled him
on the sharp tusks.

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