Nair's "Mrs. Kimble," while drawn with power and economy, will perhaps remind one of the French lady in Oyono's *Une Vie de Boy*. On the other hand, M. C. Njoku's story, "The Python's Dilemma," and "Melon Flowers" by Lemuel Johnson seem to suggest new directions with rich possibilities for African fiction.

The most ambitious piece of the collection is Joseph O. O. Okpaku's tri-level novella, "Under the Iroko Tree." In its attempt to combine the stories of the author, the author-as-character, and the story told by the author's character, it is an interesting experiment, though less successful than might be hoped because of a pervasive saccharine quality, the author's technical oversights (one minute it is 2:00 a.m., then with no apparent break in the narrative it is two hours later), and the author's penchant for abstract language (for example, "not unnegotiable," "not indifferent" and "not carelessly" occur within the space of a single page). Nevertheless, Mr. Okpaku's story has moments of real impact, both in its content and style, and his future efforts will hopefully bear the fruits of some of the rewriting he might have done on this occasion.

The poetry ranges from the very good to the very familiar. Samson O. O. Amali's "Kano Storm" is banal not because of its light vein (cf. Proscovia Rwakyaka's "The Beard"), but because of its language. There is the pleasant assurance that Awoonor-Williams is continuing to write very well, and the promise of several important new voices.

In all, this is a worthy addition to African writing available this side of the Atlantic. The collection's falsest note is the gratuitous remark by editor Angoff that "the American black poets and fiction writers have more than a little to learn from the Africans."

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There is difficulty in reviewing two quite different books enclosed in one set of covers. One is tempted to dismiss, almost with irritation, Professor White's "prima facie case for studying the Gakkai in terms of [William] Kornhauser's model of a mass movement" (p. 179). Fortunately, the author is quite correct in claiming that his work (another book in the same volume) constitutes "the broadest empirical base used in the study of the Sokagakkai to date" (p. 181). Thus, if the reader can survive the one - a compulsive, dissertation-type analysis of a non-model - he can thoroughly enjoy and profit from the other - the best study we have of that "peculiar combination of religion and politics," the Sokagakkai.

After detailed, almost painful, application of the models for mass movement and mass man, the author concludes that Kornhauser's concepts of man and movement are an oversimplification (p. 270). Professor White's assumption of a pluralist, sociological interpretation of democracy is perhaps easier to sustain than the implicit linkage between "lower social elements" - the working class,
the less educated, the low in status — and alienation. Empirical evidence increasingly casts doubt on the one-to-one relationship attributed to socio-economic status, on the one hand, and alienation, on the other. On the contrary, as the author hints, relative deprivation amidst urban affluence may be the real clue to the growth of new religions in Japan. The Gakkai may, indeed, be a symptom of a trend: as Suzuki Eitaro, R. P. Dore, and Yazaki Takeo have pointed out, cities have provided, rather than "structural strains," stable social relationships through which individuals realize a sense of belonging and security.

As the author demonstrates, Gakkai members are not non-attached (they have secondary ties). Their feelings of powerlessness and futility are ambiguous (data permit no conclusions). Members are not appreciably more conservative than the general populace (compared to other Japanese, they may be more partisan, but their moderation appears more significant). Gakkai members are definitely not apathetic (their inclinations to talk, to vote, to participate, emerge clearly). The author surmises that the Gakkai member is closer to the average Japanese than to the average Japanese Communist (or to the "mass man" model). Thus the reader works his way through the model of "mass man" — non attached, alienated, distinguished by "mass behavior" — only to be informed that the Gakkai "is not a mass movement (as defined by Kornhauser)" (p. 245).

This conclusion in turn means (as the author forthrightly admits) that there may be "inconsistencies between reality and the political tendencies" attributed to socio-economic elements, in concepts with which he was somehow saddled. The models manufactured by Almond & Verba, Lipset, Kornhauser, McCloskey, and others (particularly extremist followers who perversely pride themselves on knowing little about any specific society) are of little use. Fortunately, Professor White's knowledge of Japanese society has great utility.

In his "other book," the author thoroughly examines the development and present state of the Gakkai (Part I): treatment of membership, recruitment, and goals (Chapters 4, 5, 6) is excellent. Psychological, attitudinal, and behavioral characteristics are then described (Part II): the interaction of members' attitudes and the Gakkai's official standards is fascinating (Chapter 11). A thoughtful analysis of the Society and its Japanese environment (Chapter 12) leads to a measured projection ("Possibilities and Problems").

The reader can certainly learn from Professor White a great deal about the Gakkai. The modal member is (1) a woman [but activist leaders are men] (2) in her 30's or 40's (3) with less than a high school education, (4) who lives in a city, (5) is a housewife, (6) receives an income of 40,000 yen ($111) per month or less; was (7) recruited by a relative or neighbor, (8) motivated by mental or social conflict, and (9) at entry largely unconcerned with specific Gakkai doctrines. The Gakkai has an "interested membership" somewhere in the range of 3 to 5 million persons. The Komeito, political arm of the Society, has significantly the most highly developed riceroots organization of any political party in Japan. "Without a doubt, the Gakkai is the largest and best integrated organization to appear in all of Japanese history" (p. 292). Nonetheless, relations with its Japanese environment have often been and may continue to be characterized by friction.

Professor White enjoyed grants under Title IV of NDEA and from the Foreign Area Fellowship Program, which made possible two year-long visits to Japan (1962-63, 1967). That he made maximum use of these opportunities is