PROSPECTS FOR DEMOCRACY IN JAPAN. By T. A. Bisson. Published under auspices of the International Secretariat, Institute of Pacific Relations. New York: Macmillan Company. 1949

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ations. Diversion of income at source, for instance, results in large tax savings.

The book contains a valuable discussion of the uses to which charitable trusts can be put, and how to deduct charitable contributions as business expense. And for the extremely wealthy client, there is a very interesting discussion and analysis of the charitable foundation. The author demonstrates what many have suspected—that the use of the foundation as a charitable instrument is not solely prompted by philanthropic motives. The saving of funds for future industrial expansion, attaining security for the family, control over a large and profitable business by avoiding the devastating effect of the estate tax are purposes served by the creation of charitable foundations, and Mr. Lasser clearly guides the reader through the process of obtaining these goals.

One of the least-known, but universally applicable, methods of tax saving described by the author is the “every other year” method of making contributions. By amassing two years’ contributions in one, and taking the optional standard deduction in the other year, even the middle and lower income bracket taxpayer can effect significant savings.

Despite the fact that the subject is not of universal appeal, this volume is nevertheless a worthwhile contribution to the field of taxation, and the experience and ability of the author are apparent on every page.

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“THERE’S one thing about power. It can flow only from the top down. When there are little surges of resistance at the middle levels, it merely calls for more power to be directed downward, to burn it out.” So avers one of Norman Mailer’s characters in the best-selling The Naked and the Dead. The logic of this cliché is patent. The traditional direction of power, whether for innovation or reaction, in any autocracy is from the top downward. Nineteenth century liberals reversed this process to demonstrate the utility of reform moving upwards from below. Modern progressive states were the result. Prospects for Democracy in Japan invites examination of a case history in reform from above, the older technique used alike by Benevolent Despots of the ancient regime and unbenevolent dictators in the American century. The patient is Japan under United States occupation, 1945-1949; the diagnostician is T. A. Bisson (author of Japan’s War Economy, America’s Far
BOOK REVIEWS

*Eastern Policy,* and *Japan in China*); the study is the measurement of the occupation against the meterstick of democracy.

Mr. Bisson approaches his task in scientific fashion. He describes occupation of Japan as "the greatest single administrative enterprise ever undertaken by the United States outside its own borders," shows the impotence of the eleven power Far Eastern Commission, and stresses the concentration of authority in the hands of General MacArthur, Allied supreme commander. The job facing the Americans at Tokyo was not merely to reduce the war-making potential of Japan, but to recast Nipponese society to eliminate or weaken the forces that had originally driven the empire along the road to military aggression. Core of their program was "the strengthening of democratic tendencies and processes in governmental, economic, and social institutions; and the encouragement and support of liberal political tendencies." The announced method was to reduce the authority of the mikado, reform the governmental structure, break up the huge financial, industrial, and mercantile combines, seek out new political leadership, and educate the people toward democracy.

These goals were not gained because of the means used to achieve them. Any army depends on hierarchy for its discipline, and democracy cannot be taught in the atmosphere of a military barracks. Since the assumption of the title of Shogun in 1192 by the chieftain Minamoto Yoritomo, the Japanese have been schooled in the traditions of militarism. Democracy as it is known in Anglo-Saxon countries and the so-called Oslo powers is the end product of almost a millennium of slow constitutional evolution. It is too much to hope that this centennial plant can be transplanted by a general's hand to the unfertile soil of Japan and be made to blossom in a scant three or four years. Bisson suggests that occupation leaders, themselves military-minded, did not press seriously to find new bureaucrats for the Japanese; they simply followed the easier course of changing the titles but retaining the same old faces: "In the author's opinion, this country failed to achieve the announced aims of its initial post-surrender policy towards Japan, primarily because those aims could not be achieved through the instrumentality of Japan's old guard." Likelihood is that Japan can be made democratic only through a long process of education which might include collaboration by American and Japanese scholars, student exchanges, friendship trains, and a great deal more sympathy and understanding than yet has been demonstrated by either side.

At the moment Japan is easy to rule. She assumes a democratic façade to please her conqueror. But to win sincere support in Japan for the demo-
cratic way, Americans must remember that the democratic process is one of intellectual fermentation from the bottom upward, not vice versa.

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Morris Raphael Cohen was born in Czarist Russia, during the period of "Russification" and rather regular pogroms, both manifestations of a desperate government's effort to enforce its will by a standard of conformity. From the ghettos of Neshwies and Minsk he and his family escaped to the America of the 1890's, and an atmosphere completely alien. They found no paradise beyond Ellis Island, but on New York's East Side the young man laid the foundations for his life-long beliefs and also began the process of education culminating in a doctorate from Harvard in 1906.

In 1906 also began Morris Cohen's long affiliation with the City College of New York; first, to his dismay, as an Instructor in Mathematics, later as a Professor of Philosophy. He found time for marriage and a family, for numerous friendships, such as the long continued one with Felix Frankfurter, Holmes and Thomas Davidson. Through the latter he came to participate in the celebrated Breadwinner's College, an institution which fulfilled a strong need in advance of systematized night schools and a general adult education program. Under the influence of the same man Cohen also apparently modified some of his earlier Marxian affiliations. His friendship with Frankfurter gave him an interest in jurisprudence which he successfully integrated with philosophy in various professional studies. He also became an important figure in the Conference on Legal and Social Philosophy, a group aiming at new meanings for the law in our social order with an emphasis on a government of men and an attempt to clarify political issues from this viewpoint. The author's volume, Faith of a Liberal, published in 1944, was largely a compendium of articles on legal philosophy and related subjects which originally appeared in the New Republic over a period of years.

Cohen acquired a zest for teaching his chosen subject which endured throughout his full intellectual life at the City College. He retired from teaching in 1938, and afterwards until his death in 1947, spent most of his time writing and lecturing on subjects near his heart, a project not easily attainable by the constantly occupied college teacher.

Apart from the more or less standard autobiographical material one can discern in other portions of this work much information supplementary to