



"You'll get over it, Joe. Oncet I wuz gonna write a book exposin' the army after th' war myself."

information than some readers will wish. There is no introduction to explain why the editors chose what they did, and no discussion of the overall strategy of the war, though maps and a chronology in the appendix suggest its course. It's churlish to complain about what's *not* in 2,000 pages, but one does miss stories of the military behind the lines (the sort of thing about which *M*A*S*H* and *Catch-22* have subsequently made us curious), stories of the navy as a navy rather than a mere support for air or infantry forces, and reports about pacifism on the home front (perhaps something by Dorothy Day of the *Catholic Worker*, who was nothing if not a journalist).

Reporting World War II concludes with the full text of John Hersey's *Hiroshima*, which first appeared in the *New Yorker* in August 1946. Hersey addresses, but does not resolve, the moral ambiguity of using nuclear weapons, and his doubt contrasts with the certainty most of these journalists felt about the rightness of their cause. In this valuable collection, at least, the war ends not with a period but a question mark.

THE BLACK DIASPORA: Five Centuries of the Black Experience Outside Africa. By Ronald Segal. Farrar, Straus. 477 pp. \$27.50

The numbers are still contested and perhaps fall short of the reality, but they are sufficiently awful without increase or precision: from the 16th century through 1870, some 12 million individuals were taken by ship from Africa against their will and transported in chains across the Atlantic in squalid, airless confinement. Between 10 and 20 percent of the kidnapped Africans are thought to have died at sea. Some 400,000 of those who survived were cargo for North America; the vast majority were brought to South America, in particular to Brazil, and to the islands of the Caribbean.

Segal, who spent more than 30 years in voluntary exile from his native South Africa, where he was the first white member of the African National Congress, and who is the author of 11 other books, has set himself the monumental task of writing an account of the 500 years of this vast displacement and its consequences—"the story of a people with an identity, vitality, and creativity all their own." (He does not write about slavery within Africa itself, or within the Islamic world.) And he tries to find in these people's experience "some underlying meaning, some redeeming force, a very principle of identity that may be called the soul." This soul he identifies with freedom.

The first third of his book is the most riveting. Its catalogue of horrors about the Atlantic slave trade fascinates and overwhelms. But Segal's schematic approach robs the book of cumulative power. He does not tell the story of events in any one country straight through. Rather, individual chapters recounting the introduction and spread of slavery in a group of countries (Brazil, Haiti, Guyana, Cuba, the United States, etc.) are followed by chapters that recount the resistance to slavery and the struggle for emancipation in each of those same countries—and then by chapters on subsequent political, economic, social, and cultural development. The locales change, but too often the reader has the feeling of going over the same ground.

At the same time, Segal's narrative ambition allows scant space for nuance. One often wants

pages when Segal has time to supply only a paragraph, or a provocative sentence. Thus, of America in the 1930s he writes: "The arrival of the Great Depression led to a Democratic federal government whose New Deal was freighted with old discrimination." The sentence needs sustaining by more than the subsequent dozen lines of documentation. (His chapter on contemporary America is entitled, predictably, "The Wasteland of the American Promise.")

Such criticisms do not diminish the achievement. It is instructive to have the full sweep of the tragedy, and to be reminded anew of how many nations were complicit in it—not just the United States, but the British, the French, the Dutch, the Portuguese, the Spanish. Slavery planted a canker at the core of civic life in much of North and South America and the Caribbean, and its destructive power is never more evident than when Segal tells of the struggle of black against black, or lighter black against darker black, for status and economic advancement. The infection can cause blindness: "In 1988, a congress was held at the University of São Paulo to mark the centenary of the abolition of slavery in Brazil. At the formal opening, there was not a single black to be seen on the platform."

In the end, Segal wants the black diaspora not just for subject but for audience, and his message to it is moral and hortatory. To free itself, he argues, the diaspora must do something it has not yet done—"accept its past, as a source not of degradation, but of dignity." Above the din of five centuries, Segal lifts his voice bravely, improbably.

THE AGE OF HIROHITO: In Search of Modern Japan. By Daikichi Irokawa (trans. by Mikiso Hane and John K. Urra). Free Press. 179 pp. \$25

Pivotal historical figures who survive being the pivot usually tell their stories, in Tokyo no less than in Washington. That the Emperor Hirohito never reflected publicly on his tumultuous reign (1926–1989), the longest of any Japanese emperor, is a measure of how much he remained, even decades after World War II, the focus of intense debate over the nature of the state. In this brief

but closely argued book, Irokawa, a historian at Tokyo University of Economics, provides background to that debate and seeks to illuminate the shadowy figure at its center.

Though his main purpose is to describe the emperor's personal role in World War II and the effort to hide that role after Japan's catastrophic defeat, Irokawa does not confine his criticism to Hirohito. He apports it throughout Japanese society and across seven decades. For the war, he blames military leaders and the ambitious, greedy industrialists who encouraged them; leftist intellectuals, who were blinded to events by their devotion to Soviet ideology; and even the Japanese people, who were all too easily distracted from political issues.

The favorite means of exculpating Hirohito has been to claim that he was a figurehead, with little influence on policy. He himself said that because he was a constitutional monarch his authority was narrowly circumscribed. But by examining the emperor's policy decisions and claims to authority before and during the war, Irokawa refutes the latter-day efforts at justification. "Despite the emperor's general inaction," he writes, "on numerous occasions he did exercise the authority of the supreme command." He did not merely reign; he ruled—and he could have stopped the war. A strong stand by Hirohito against leaders of the military and their expansionist plans would have compelled their assent. He was, after all, their highest recourse, their god.

Japan surrendered, but the fight to protect the emperor continued, and, ironically, Hirohito acquired a surprising new ally—the Americans. Calculating that Japan would be more tractable if the emperor remained in place, the prosecution at the Tokyo war crimes trials refused to accept testimony against him. He was allowed at last to assume his full stature as figurehead.

Arts & Letters

WALKER EVANS: A Biography. By Belinda Rathbone. Houghton Mifflin. 308 pp. \$27.50

Before tattered signposts, desolate streets, and desperate, unposed people became fashion-