

rence, abortion, euthanasia, racial quotas to compensate for past disadvantages, Garrett Hardin's lifeboat ethics, multinational corporations, capital punishment, the subordination of women, homosexual rights, civil disobedience—all are analyzed, and on each Maguire offers his own judgment.

“. . . suddenly posterity has become our neighbor.”

Maguire's basis for morality is “the experience of the value of persons and their environment.” He says that “where this valuableness is not perceived or where it is perceived as applying only to a few, distinctively human living is cut short.” His view of morality requires principles that are both “solid” and “elastic,” and he makes allowance for the effect of changing circumstances on moral decisions. He argues more than once against Kant's rejection of lying under all circumstances, even to protect people from secret police and torture. Reluctantly, he concludes that there are circumstances that justify abortion. In previous writings he pioneered among students of ethics in staking out the limits within which euthanasia can be justified, and is wholly opposed to the “ethics of taboo” that he associates with Vatican statements on sexual morality. His discussion of these sensitive issues should be helpful to all who have not become polarized.

Maguire will not choose between a teleological and a deontological approach to ethics. He believes that we cannot separate an act from its consequences, and says that suddenly posterity has become our neighbor. But he believes as strongly that there are means no ends can justify, and asks, for example, “Could there ever be a case where an innocent man can be framed morally?” He says of nuclear deterrence that it “is perhaps the clearest example of something that is immoral by both teleological and deontological reasoning.” He goes on: “For nuclear weaponry to deter, we must be ready to use it. As soon as an enemy knows that we are bluffing and would not use it, it

loses its deterrent influence. Therefore being prepared to kill a huge segment of humanity and perhaps render nugatory the possibilities of human life on this planet by a massive nuclear exchange is the core reality of a nuclear deterrence policy. Since there are no good effects that could outweigh this evil, no teleological case can be made for the policy. But even prescinding from effects, the readiness to obliterate much or all of human life could not be sanctioned by any ethics based on reverence for human life.” This judgment seems to me to be right, but there is at least an interim problem of how we could move away from deterrence unilaterally, if that were politically possible, without allowing a monopoly of decisive nuclear power to exist in another country: Such a monopoly would be a great threat to the world in any country, including our own. What a democratic government should do when the vast majority of the people are committed to deterrence is the kind of problem on which he throws no light.

Maguire writes about the psychology of moral choices, about the myths and ideologies that distort the mind as it chooses, about the role of character and

of conscience, and he helpfully distinguishes between the right use of conscience as providing the basis for dissent from the majority and the wrong tendency to regard one's conscience as infallible. He does the same with traditions and with useful abstractions that often lead one to neglect the effects of moral decisions on concrete persons, a tendency he regards as the “utilitarian temptation.” One example of a myth that he scores is the statement by Lyndon Johnson: “History and our own achievements have thrust upon us the principal responsibility for protection of freedom on earth.” I am sure that he would say that the more modest foreign policy that has now become necessary makes for a possible moral advance rather than for the moral retreat that so many read into it. We were not so much great as a nation as we were victims of illusion and guilty of hubris when we so eagerly sought to be “number one” by throwing our weight around.

This book is remarkably rich. I think that on most concrete issues he comes to the right choices, but the structure of his ethical system should survive many criticisms of the choices he uses for the sake of illustration.

Germany at the Polls: The Bundestag Election of 1976 *edited by Karl H. Cerny*

(American Enterprise Institute; 251 pp.; \$4.75)

Wolfgang J. Koschnick

Political scientists analyzing the West German political system have performed impressive mental gymnastics with fractional numbers. So long as the conservative Christian Democrats (CDU/CSU) held a comfortable majority (from 1949 to 1966), political scientists described it as a “one-party domination system.” Others found it more fashionable to talk of a “one-and-a-half party system,” to indicate that the Christian Democrats (=one) prevailed over the Social Democrats (=half). When these two entered into the Great Coalition in 1966, many scholars decided to label the whole thing a “two-party system,” while some

fraction buffs preferred the term “two-and-a-half party system,” to emphasize the lesser electoral weight of the liberal Free Democrats (FDP=half) as compared with the two bigger parties. Still others deemed it more appropriate to write about a “three-party system.”

Amusing as this numerology may be, it reflects the complicated fabric of a seemingly simple party system that is marked by the fact that, ever since 1961, only three political parties have been represented in the federal parliament. *Germany at the Polls* takes the last parliamentary election as a point of departure for an in-depth analysis of West Germany's political system. It

concludes, incidentally, that West Germany has now achieved the kind of two-party political process that American and British voters take for granted, although in the case of Germany this means two *coalitions* of political parties.

The volume brings together nine essays by some of the most renowned political analysts of the German scene from both sides of the Atlantic. It focuses on the evolution of the political party system in West Germany from the first postwar elections in 1949 to the present, and asks why it has become more stable than the multiparty system of the Weimar Republic that followed World War I and eventually fell victim to Adolf Hitler.

"The 1976 election demonstrated that West Germans are continuing the process of establishing a stable functioning democratic political order in the Federal Republic of Germany," writes Karl H. Cerny of Georgetown University. "In the light of Germany's history of political instability, not to mention the dictatorial model of the neighboring German Democratic Republic, the record of the 1976 election is most encouraging." In that election, 91.1 per cent of the eligible voters cast their ballots and returned to power the coalition of the Social Democrats (SPD) and Free Democrats. That coalition had ended twenty years of rule by the Christian Democrats in the election of 1969, and increased its margin in the election of 1972.

Both the public and the scientific debate about the 1976 election have been dominated by theories put forward by Elisabeth Noelle-Neumann, Germany's leading pollster and mass communication researcher. She argues that mass media coverage, and above all TV coverage, can help create a misleading climate of opinion capable of influencing voters who are only marginally interested in politics to support the party that appears to be in the lead. In the 1972 election, for example, early media visibility for SPD/FDP campaign activities fostered the impression that the government coalition parties were ahead. Supporters of the CDU/CSU opposition, caught in a "spiral of silence," held back from expressing their full support, and thus undecided voters tended to support the apparently winning side and helped swell the winning margin of the government parties.

WORLDVIEW SYMPOSIA in cooperation with The Asia Society

For years *Worldview* and The Asia Society have been collaborating in bringing together essays, most of which have been subjected to criticism and analysis in conferences in the Pacific. And most of which have appeared in *Worldview*. The result is a remarkable series of *Worldview*-sized publications that add up to a small but growing library of contemporary commentary on this region of the world—increasingly important in the foreign policy of the U.S.

DAY AFTER TOMORROW IN THE PACIFIC REGION, 1976

Incisive and insightful essays on the countries of the Pacific. Most of the authors are not only experts *on* but are experts *from* the Pacific Region. For example, Soedjatmoko, who writes on "A Third World View of Nationalism and Internationalism," is a celebrated Indonesian philosopher who served for years as Ambassador to the U.S....Toru Yano, Professor of Political Science at Kyoto University, writes about how countries of Southeast Asia view Japan—and vice versa....Saburo Okita, for years President of the Japanese Research Center and economic policy advisor to his government, here writes optimistically about the challenges of Asian development....Other essays by authorities such as Edwin O. Reischauer, Ross Terrill, Hongkoo Lee, Nicholas Ludlow, and Robert W. Barnett round out the issue.

1977

"Asia: An Overview," by Derek Davies...."As South Confronts North," by Goh Keng Swee...."Southeast Asia Seen From Japan," by Toru Yano...."Japan Seen From Southeast Asia," by Fumio Matsuo...."China on Its Way to Becoming Japan, via Sweden," by Norman Macrae...."The Multinational as Symbol," by Raymond Vernon...."China and the World: Self-Reliance or Interdependence?" by Ross Terrill...."The Politics of Predominance in the Pacific Region," by Alan Renouf...."Regional Cooperation in the Asian Pacific," by Saburo Okita...."Two Dimensions of Legitimacy as Power Resource," by Hongkoo Lee.

1978

"Bright Prospects for Southeast Asia," by Derek Davies...."U.S. Energy Programs and Policies," by Robert R. Nathan...."Japanese Reaction to Carter's Energy Policy," by Yukio Matsuyama...."From Economic Market to Political Market," by Hongkoo Lee...."Energy. Investment. Hua.," by Norman Macrae...."The China of Hua Kuo-feng," by Stephen FitzGerald...."China, the U.S., and Asia: A Questioning View From Tokyo," by Fumio Matsuo...."Human Rights in China," by Robert W. Barnett...."Tension Management in the Asia-Pacific Region," by Soedjatmoko...."Rich and Poor Nations," by Saburo Okita...."ASEAN in a Changing World," by Alejandro Melchor...."Asian Economic Developments and Prospects," by Tun Thin...."The Growing Strength of Vietnam," by Maurice Strong...."The U.S.: View From Thailand," by Thanat Khoman.

Each of these volumes—and the forthcoming issue for 1979—is full of wit, wisdom, and information.

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In 1976 there was a different situation. Early in the campaign popular opinion indicated a CDU/CSU victory, while the mass media both expected and favored an SPD/FDP victory. Noelle-Neumann argues that the pro-SPD/FDP media succeeded in creating a climate of opinion unfavorable to the victory of the Christian Democrats. Although her theories are touched upon in several essays in the book, they are not given the weight they actually have in public debate here in Germany. It would have been easy to include Noelle-Neumann's analysis of the 1976 "Dual Climate of Opinion" in the volume. Why did the editor pass up this chance?

While the results of the 1972 election had, in fact, led some commentators to speculate that West Germany was entering an era of socialist dominance akin to the long Social Democratic rule in the Scandinavian countries, the present study concludes that the 1976 election continues the trend of closer, more intense, party competition. Most of its authors agree that the 1949-69 hegemony of Christian Democrats will not, in the foreseeable future, be followed by a comparable period of SPD dominance.

The book is much more than a narrowly focused collection of experts' essays. It is an excellent introduction to the political workings of today's West Germany and is highly commended to anyone who takes more than passing interest in what is going on there.

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Briefly Noted

**All Things Are Possible:
The Healing and Charismatic
Revivals in America**
by David Edwin Harrell
(Indiana University Press; xi + 304 pp.; \$15.00/6.95)

The healing revival tent ministries of the late 1940's to mid-1950's, the subject of the first half of *All Things Are Possible*, constitutes a thoroughly ignored chapter of American religious history. Harrell sees the activities of the revival healers, the best known of whom are William Branham and Oral Roberts, as the first phase of a broader charismatic revival that has grown among both Catholics and Protestants in the last two decades. The reasons historians have neglected the early stage of this movement are interesting in themselves: both leaders and followers were uneducated, unsophisticated rural people who were regarded as theological illiterates by the mainstream institutional churches; in addition, Pentecostal churches denounced these "independent ministries" with whom they often had to compete for the same meager resources.

Harrell has gone back to the original historical experience—the oral histories, the tape-recorded sermons and radio programs, and the magazines and newsletters. Unfortunately, he offers little interpretation or analysis. Any approach to a social movement that focuses so inordinately upon the lives of its leaders is clearly limited. Harrell tends to be preoccupied with the success or failure of individual ministries, and neglects the meaning of the experience for the people who came to the tent revivals, who stood in the healing line, and who made "love offerings" of the little they had. But this work is nonetheless invaluable for highlighting a history that has had a significant, if hitherto unrecognized, impact on the institutional church. As the current rediscovery of Christian healing in the mainstream Protestant and Catholic churches grows, so does the historical importance of the earlier healing revivals.

—Ellen Idler

On Human Nature
by Edward O. Wilson
(Harvard University Press; 260 pp.; \$12.50)

Now blessed by a Pulitzer Prize, *On Human Nature* will no doubt have a large audience. Like his earlier *Sociobiology*, this is scientific reductionism with a vengeance. The human predicament, according to Wilson, is that we are all sociobiologically determined but yet must act and make decisions as though we were free and therefore responsible. We are kept going "by the blind hopes that the journey on which we are now embarked will be farther and better than the one just completed." Finally life is a puerile game of "let's pretend"—let's pretend there is a meaning to it all, since we cannot live without meanings. Wilson proposes a poignantly simple and unreasoned faith that is not likely to impress believers in more rational and comprehensive religions.

**Naudé:
Prophet to South Africa**
by G. McLeod Bryan
(John Knox; 153 pp.; \$5.95 [paper])

Beyers Naudé has now been tried and "banned" by the regime in South Africa. He was a leading clergyman of the Reformed Church, an Afrikaner of distinguished lineage who broke with the ideology of apartheid and for many years headed the Christian Institute, a center for the critical study of South Africa's possible futures. Bryan's testimonial is additionally valuable for the appendices, which include key documents in the development of conscientious dissent from the directions of Afrikaner rule.

The New Class?
edited by B. Bruce-Briggs
(Transaction; 229 pp.; \$16.95)

Most of the contributors would drop the question mark from the title. They include Peter Berger, Nathan Glazer, Andrew Hacker, Michael Harrington, Seymour Martin Lipset, and Norman Podhoretz. The "new class" is, of course, the educated class that is con-

vinced it knows what is best for the society and believes it should have the power to implement its enlightened visions. Bruce-Briggs has done a very competent job in bringing together a diversity of interpretations, as well as some fundamental questions about the "new class" concept that are raised by Daniel Bell and others. While there is polemic and certitude to spare in some of the essays, the overall effect of the book is to point toward the conceptual sharpening of what is at present a thoughtful intuition about the new shape of interest conflicts in advanced societies.

**Karl Marx: An Intimate
Biography**
by Saul K. Padover
(McGraw-Hill, 667 pp.; \$18.95)

Readers in search of exposés of Marx's private life will be disappointed. In fact, it is not quite clear why Mr. Padover's biography should be described as "intimate," although, to be sure, there is much attention given Marx's personal problems, both familial and physical. The book is better described as a solid general biography written by a non-Marxist who tries to be sympathetic to a grubby life of inestimable consequence.

**The Best of Times, the
Worst of Times:
Andrew Greeley and
American Catholicism
1950-1975**
by John N. Kotre
(Nelson Hall; 274 pp.; \$11.95/6.95)

Priest-sociologist-journalist Andrew Greeley has been one of the noisiest, and possibly one of the more influential, persons in the life of American Catholicism during the last two decades. But in the last few years even his long-time friends shake their heads in puzzlement and sorrow over Greeley's unrestrained and often vicious attacks on almost everyone who disagrees with him on anything. And that includes a lot of people, since in eighty books and innumerable articles and columns there are

few subjects on which Greeley has not delivered himself. Greeley says his enemies have called him a "loud-mouthed Irish priest," and with relish he adopts the description as his own. John Kotre admires much that is to be admired in the energy and devotion of Andrew Greeley. Perhaps more than he knows, however, his biography will assist those who dismiss Andrew Greeley as a once potentially great talent who is in danger of making himself little more than a nuisance.

**The Zionist Connection:
What Price Peace?**
by Alfred M. Lilienthal
(Dodd, Mead; 872 pp.; \$19.95)

Lilienthal is a long-standing partisan of the Palestinian cause and a critic of Israeli policy and of American Jewish influence on America's Middle East strategies. Here he brings together years of accumulated evidence of bias and distortion in U.S. media and in the public pronouncements of politicians. There is perhaps "corrective" value in such a vigorous presentation of a viewpoint that many think is barely respectable, but Lilienthal's own bias is so undisguised as to make the reader wary of his "facts." Nonetheless, attention should be paid.

**The Gentlemen Theologians:
American Theology in
Southern Culture
1795-1860**
by E. Brooks Holifield
(Duke University Press; 259 pp.; \$14.75)

An erudite, frequently elegant, treatment of the intellectual and religious life of the antebellum South. Holifield succeeds in demolishing the stereotype of nineteenth-century Southern religion as bigoted and anti-intellectual, but many readers will be disappointed by his almost total silence regarding theological reflection on the institution of slavery. That, after all, was the specific issue which then and later so tragically divided Southern and Northern thought.

Adventures of a Bystander
by Peter F. Drucker
(Harper & Row; 344 pp.; \$12.95)

The economist Peter Drucker, who was a conservative long before he was celebrated as a father of "neo-conservatism," was born in Vienna in 1909. This graceful memoir looks back on it all, primarily through reflections on extraordinary people he has known. Some are famous, such as Alfred Sloan of General Motors, Henry Luce, Buckminster Fuller, and Marshall McLuhan. Others are relatives and friends, but all provoke Drucker to meditations on the human condition that are the more winsomely wise for being unpretentious. Drucker thinks of himself as a bystander, both in the sense of ironic detachment and in the sense of being an inveterate dissenter. He suggests that it is the "monomaniacs"—Fuller and McLuhan, for example—who, while usually wrong, really change history. One's modest hopes for the future are reinforced by the suspicion that it is affected more than he might think by the Peter Druckers.

**Optimism: The Biology
of Hope**
by Lionel Tiger
(Simon & Schuster; 318 pp.; \$10.95)

An intriguing intention gets lost in a collection of hunches, observations, and anecdotes of uncertain purpose. Anthropologist Tiger's good idea was to investigate the "biogrammar" (a term he has popularized in other writings) behind the human propensity to put a positive interpretation on things, to believe that things will somehow work out all right. He rambles about in politics, economics, religion, and questions of everyday behavior, in the course of which he bumps into almost every headline of the last several years. But frequently clever asides and the accumulation of evidence for the obvious (that optimism is pervasive in human life) do not an argument make. To the extent there is an argument it is, against Tiger's stated intent, reductionist in nature. That is, hope is reduced by explaining it (away) in terms of genetic and biosociological necessities. The author is captive to his discipline, which is

in turn captive to its ambition to explain reality after the manner of the natural sciences. Thus Tiger writing about hope is like a plumber's description of New York City: One learns all kinds of fascinating things about valves and sewer connections—probably quite accurate and quite necessary—but it is not very helpful toward understanding New York. The key problem is that nowhere does Tiger attempt to distinguish between optimism and hope. Optimism is a disposition, an immediate sensation or feeling; hope is a reasoned decision with respect to uncertainty. The difference between optimism and hope is thought, but of course the consideration of thought requires philosophical venture beyond the reservation of reductionist science. One hopes that Mr. Tiger will one day return to the subject of hope and develop a more adventurous argument, one worthier of his original idea.

**Defending My Enemy:
American Nazis, the Skokie
Case, and the Risks
of Freedom**
by Aryeh Neier
(Dutton; 182 pp.; \$9.95)

Neier directed the American Civil Liberties Union when it decided to defend the right of the Nazi party to demonstrate in Skokie, Illinois. That decision cost the ACLU thousands of members, some of which it has since regained. Here Neier offers an appealing, although hardly profound, brief in defense of the proposition that the ACLU "defeated the Nazis by preserving the legitimacy of American democracy."

The Responsible Society
*by Stephen Roman
and Eugen Loebel*
(Two Continents; 215 pp.; \$6.95)

Loebel is a former Marxist, once the trade minister of Czechoslovakia. Roman is a Slovakian emigrant to Canada and now a mining tycoon. Their collaboration produces an off-beat and provocative set of proposals for an economic system more in accord with Judeo-Christian values. In other writings Loebel has called the idea "humanom-

ics," and that captures the spirit of the thing. Those who operate by the conventional thought-slots of "Left" and "Right" will no doubt be uncomfortable with *The Responsible Society*, as will economists in search of greater details about how such a society would work in practice, but the book has the merit of posing standard questions in suggestively new ways.

The Grammar of Faith
by Paul L. Holmer
(Harper & Row; 211 pp.; \$10.00)

Paul Holmer of Yale Divinity School employs literary grace and spiritual sensitivity in defense of the integrity of religious faith. An authority on Kierkegaard and Wittgenstein, Holmer is the relentless opponent of those who would make faith "meaningful" by translating it into the language of other experiences and enterprises. Although at the price of undercutting the *public* character of religious belief, Holmer does illuminate the heart of the matter, without which religion has little significance, private or public.

A Public Philosophy Reader
*edited by Richard J.
Bishirjian*
(Arlington; 336 pp.; \$9.95)

Following his own thoughtful ten-page essay on the nature of public philosophy, editor Bishirjian brings together articles and columns from the last several decades written by members of the conservative pantheon: Irving Kristol, Walter Lippmann, Michael Novak, Eric Voegelin, Gerhart Niemeyer, Thomas Molnar, etc. Most of these contributions have been out of print, so the collection renders a distinct service.

Travels With Henry
by Richard Valeriani
(Houghton Mifflin; 400 pp.; \$12.95)

Toward the very end, Valeriani of "NBC Nightly News" says that his purpose was to write a funny book about traveling with Henry Kissinger. After

reading many pages of diplomatic narrative and long quotations of solemn analysis by sundry commentators, one was not sure what Valeriani's purpose was. The book contains a few good Kissinger one-liners that have not been repeated too often, and much information about such difficulties as finding a decent meal and getting your shirts properly laundered in the Middle East. The author's photograph on the dust-jacket is by Gina Lollobrigida, which is heartwarming testimony that he was not giving his undivided attention to Mr. Kissinger.

Reducing Global Inequities
*by W. Howard Wriggins and
Gunnar Adler-Karlsson*
(McGraw-Hill; 194 pp.; \$9.95/5.95)

Another in the 1980s Project of the Council on Foreign Relations, this book is divided between an analysis of proposed changes in the international economic system and strategies for eliminating "absolute poverty" in the world. The latter emphasis, somewhat at odds with the book's title, will likely be the greater contribution to thought about global development.

Ethics at the Edges of Life
by Paul Ramsey
(Yale University Press; 353 pp.; \$15.00)

Ramsey, one of the most incisive and influential ethicists of our time and a frequent contributor to *Worldview*, examines the meeting and crashing points of morality and law in relation to abortion, "euthanasia" (he insists on the quotes), and other questions "at the edges of life." This collection is a worthy addition to the important work of Paul Ramsey.

**China: The People's
Republic 1949-1976**
by Jean Chesneaux
(Pantheon; 255 pp.; \$15.00)

Chesneaux, we are told, is "one of the world's leading Sinologists." He writes

like it. This admiration of the "achievements" of Maoism brings together, although in rather incoherent form, all the usual data based on Peking's official claims for many years. The problem, of course, is that Peking has now repudiated this data and exposed to international view the evidence of vast failures, beginning with agricultural production. Like so many "leading Sinologists," Chesneau parades propaganda under the guise of scholarship. Unlike some others, he has the misfortune of having his book published a year after the interpretation of the revolution has been revolutionized.

**The Russian New Right:
Right-Wing Ideologies in
the Contemporary USSR**
by Alexander Yanov
(Institute of International Studies,
Berkeley; xvi + 185 pp.; \$3.95 [paper])

Yanov, an exile from the Soviet Union now at the University of California, Berkeley, attempts an analysis of the different streams of thought and the sometimes conflicting worldviews within the amorphous group called "the dissidents." Yanov's sympathies are with the Westernizers and secularizers and, therefore, against Solzhenitsyn and company. But regardless of the reader's bias, he will find here an informed survey of the diversity of thought and attitude among Russians who have broken decisively with Marxist orthodoxy.

**The Predicament
of the Prosperous**
*by Bruce C. Birch
and Larry L. Rasmussen*
(Westminster Press; 212 pp.; \$4.95 [paper])

A literate and frequently engaging exploration into the moral problems involved in being rich in a very poor world. The flow of thought is broken by an effort to cite too many sources and too many bases, but the patient reader will get a fair overview of centrist liberal Christian thinking on issues such as environmental care, distribution of wealth, life-style changes, etc.

Foreign & Policy Morality

Framework for a Moral Audit

Theodore M. Hesburgh
Louis J. Halle

Commentary: John C. Bennett, George F. Kennan,
John P. Armstrong, Philip C. Jessup,
E. Raymond Platig

Preface and Concluding Remarks:
Kenneth W. Thompson

Two acknowledged authorities, Father Theodore Hesburgh of Notre Dame and Professor Louis Halle of Geneva, approach the issue of morality in foreign policy from different viewpoints. Their differing views are then examined by leaders from different backgrounds — diplomats, professional ethicists, and public servants. The result is a searching examination of one of the perennial and profound issues of political life.

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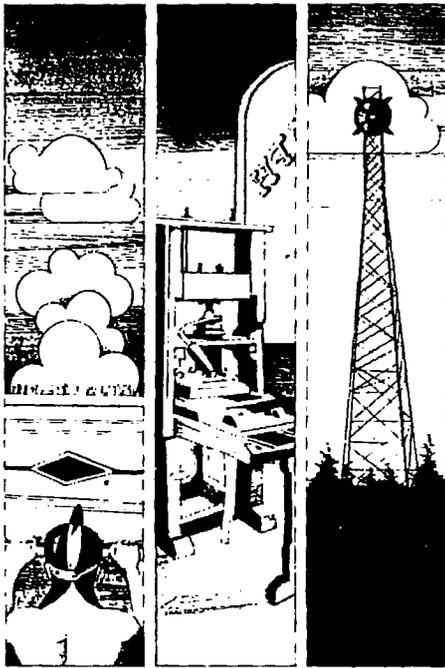
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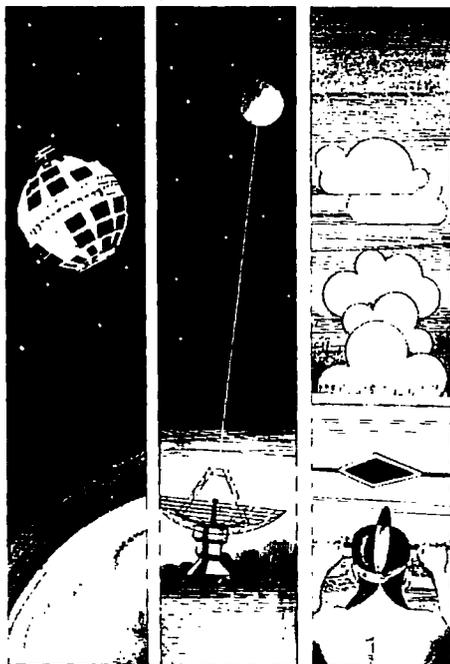
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The Yugoslavs
by Dusko Doder
(Random House; 256 pp.; \$10.00)

When journalist Doder went back to his native Yugoslavia after an absence of more than twenty years, he of course talked with some of the famous and powerful, but was chiefly interested in examining the lives of the "ordinary" people. The result is a mostly positive picture of what the Yugoslavs have attempted and sometimes achieved. But always the reality is shadowed by the inevitable questions as to what will happen after Tito.

**World Armaments and
Disarmament:**
SIPRI Yearbook 1978
(SIPRI; 518 pp.; £18)

SIPRI, as anyone knowledgeable about militarism in the contemporary world will tell you, stands for the Stockholm International Peace Research Institute. This is the ninth annual survey of developments touching upon arms control and arms out of control. Essential to any library claiming an interest in international affairs.

Weasel Words
by Philip Howard
(Oxford University Press; 175 pp.; \$10.00)

Howard reports for *The Times* of London where, among other things, he does columns on the ever-changing English language. With most people who love language, Howard detests computerese, sociologese, and other junk talk that corrodes clear meaning. Unlike some other writers on linguistic abuses, Howard knows that words are for more than accuracy, and he celebrates the ways in which language use can transform error into enrichment. Word buffs will dispute some of his judgments, but he writes with wit, knowledge, and irony (in his precise meaning of the last, which is that he is conscious of himself and his readers as an in-group that is aware of the dissimulation that words are, as often as not, up to). A few of the

references will of course seem far removed from American usage, but the surprising thing is the similarity of current English and American habits, both good and bad. A delightful book for anyone who has the good sense to have fretted at some "moment in time" about the use of "commonality," "analogue," "dimension," "irony," "matrix," "module," "quantum," and a host of other too frequent sounds.

Stable Peace
by Kenneth E. Boulding
(University of Texas Press; xii + 143 pp.; \$9.95)

Boulding, an economist at the University of Colorado, writes in defense of his pacifist commitment and to advance his intuition that there *must* be "policies for peace" that are appropriate to such personal commitment. This is a very brief beginning toward imagining what policies are needed and what they would look like if implemented.

The Mystery of Wealth
by John Hutton
(John Wiley; 412 pp.; \$19.95)

A gathering of many bits and pieces with the aim of advancing popular understanding of "political economy—its development and impact on world events." There is much useful information and a sensibly hopeful viewpoint throughout, but the book suffers from the absence of a coherent argument. Mr. Hutton is British and so is the focus of much of the book.

BOOKS BY EDITORS

This month there appear two books by *Worldview* editors. Peter L. Berger's *The Heretical Imperative* deals with "contemporary possibilities of religious affirmation" (Doubleday; \$9.95) and Richard John Neuhaus offers *Freedom for Ministry: A Critical Affirmation of the Church and Its Mission* (Harper & Row; \$8.95).