

the 1961 secession) and Iraq. Riddled by factionalism, the Ba'th split wide apart in 1966. Devlin, a U.S. Middle East analyst, helps the reader understand the Ba'th's importance today as well as the conflicting positions its two wings take in the Arab-Israeli dispute.

—George Rentz

THE INDIVIDUAL IN CULTURAL ADAPTATION: A Study of Four East African Peoples

by Robert B. Edgerton
Univ. of Calif., 1971
351 pp. \$14.50
L of C 73-117948
ISBN 0-520-01730-7

Can a portrait of a total culture be painted in more precise strokes than those used by Ruth Benedict in her classic *Patterns of Culture*—and yet be as sensitive and flavorful? This "sleeper," a study by a UCLA anthropologist, manages admirably. Edgerton devised a sophisticated questionnaire and "projective" tests to determine the values, attitudes, and personality traits of both pastoral and agricultural communities in four East African societies—the Poket, Hehe, Kamba, and Sebei. His method alone is a major innovation that should prove useful in future studies. Edgerton, however, presents it as incidental to his goal: determining whether a culture's adaptation to the environment shapes its members' common characteristics. Not surprisingly, his conclusion is that it does, in an intricate chain of causes and effects.

—James Lowell Gibbs, Jr.

CRISIS OF THE HOUSE DIVIDED: An Interpretation of the Issues in the Lincoln-Douglas Debates

by Harry V. Jaffa
Univ. of Wash., 1973
451 pp. \$4.95 (paper only)
L of C 59-10671
ISBN 0-295-95263-6

Harry Jaffa offers an account of the substance of Lincoln's thought on the nature of morals and justice, the case against slavery, and the foundations of republican government. The focus of the book is on the debates in 1858 between Lincoln and Stephen Douglas; the question in dispute was whether the rights mentioned in the Declaration of Independence arose from "nature" rather than convention. As Lincoln well understood, the case against slavery and the case in favor of democratic government were grounded in nature. For that reason their validity could not depend on whether they were accepted by a majority or whether they were approved within the culture (or conventions) of any society. As a political theorist, Jaffa