

successes and playing down its brutality. Equally puzzling is Zimmerman's comment that the Slovenes "bear considerable responsibility for the bloodbath that followed their secession"; elsewhere, he implies that Milosevic and Tudjman would have gone on their rampage regardless of what Slovenia did. These are minor distractions, however, in a book that is required reading for anyone concerned about America's future role in the Balkans—and in the larger world.

—Stephen Miller

**HOME FROM NOWHERE:**  
*Remaking Our Everyday World for the Twenty-First Century.*

By James Howard Kunstler. Simon & Schuster. 318 pp. \$24

No one who is concerned about the spread of suburban sprawl in the United States can avoid paying serious attention to the New Urbanist movement—and to this manifesto by one of its leading publicists. Everyone complains about sprawl, but only these architects and planners know what to do about it: build main streets (not malls), with adjoining residential streets organized in something like a grid, houses placed close together and close to the street, and plenty of green spaces. In a word, towns.

Kunstler, the author of eight novels and one previous nonfiction book, has a weakness for bombast—is it really true that “we have become, by sheer inertia, a nation of overfed clowns, crybabies, slackers, deadbeats, sadists, cads, whores, and crooks”? But he is also clever and persuasive, never more so than when explaining why the contemporary American suburb breeds such a strong, if vague, “dis-ease.” Simply allowing people to walk to their destinations rather than

drive, he argues, would be “spiritually elevating. . . . When neighborhoods are used by pedestrians, a much finer scale of detailing inevitably occurs. Building facades become more richly ornamented and interesting. Little gardens and windowboxes appear. . . . In such a setting, we feel more completely human.”

We need not share Kunstler's conviction that bad design is the chief cause of eroding American communities to recognize that it is *one* of the causes—and one of the few we have the power to influence directly through law. The community zoning ordinance is the genetic code of the modern suburb, making it virtually impossible to build the kinds of towns we once erected as a matter of course. As Kunstler points out, today's zoning codes leave no alternative to the one-story strip mall, with its huge setbacks from the street, forbidding parking lots, and absence of apartments over stores. Financing is another impediment: banks are reluctant to back anything but conventional sprawl development. Forget about building a new Main Street; it's both illegal and prohibitively expensive.

Kunstler does not seem to expect the New Urbanism to succeed on its own merits. But he does suggest that a return to towns and cities may eventually be forced by the end of cheap gasoline. Ironically, the Disney Corporation, which comes in for some abuse in this book, exhibits more faith than Kunstler in the possibility of selling the idea to the American public. The much-hyped new town of Celebration that Disney is building in Orlando, Florida, is practically a textbook example of New Urbanist construction.

—Steven Lagerfeld

## *Religion & Philosophy*

**MARY THROUGH THE CENTURIES:**  
*Her Place in the History of Culture.*

By Jaroslav Pelikan. Yale University Press. 240 pp. \$25

Vestiges of Mary, the mother of Jesus, are not as ubiquitous as those of her son, from whose birth (approximately) we date our checks and our letters. But traces of Mary's prominence are not hard to find: witness this

past summer's *Hunchback of Notre Dame* or, in high culture, the recordings of medieval Marian music by the Anonymous 4, which have repeatedly gone to the top of the classical charts.

Do only vestiges remain? Not according to the distinguished Yale religions historian Jaroslav Pelikan. His new book—a short, suitable companion to his earlier *Jesus through the Centuries* (1985)—concludes by

calling Mary “The Woman for All Seasons—And All Reasons.” Without sentimentality, Pelikan chronicles Mary’s eminence in both expected and unexpected ways.

Among the expected are discussions of the quite limited references to Mary in the New Testament, historical expositions of important Marian titles and doctrines, such as Theotokos (mother of God), Assumption, and Immaculate Conception, and reports of the Virgin’s still-multiplying apparitions. Pelikan’s method is historical, but he also engages the theological debate. For example, he defends the notion of doctrinal development against those who, out of fundamentalist literalism or modern historicism, would restrict interest in Mary to the mentions of her in the Bible.

Unexpected is Pelikan’s discussion of the tribute paid by the Protestant Reformers to the person of Mary, even as they attacked Roman “Mariolatry.” The Reformers saw Mary as the model of faith, and faith was for them the sole path to salvation. Equally surprising is the extensive account of Mary in the *Qur’an*, which likens her to Hagar, servant of Abraham and Sarah and mother of Ishmael. Just as Judaism looks to Isaac as its progenitor, so Islam looks to Ishmael—and through him to Abraham. Mary, Pelikan suggests, is not only the link between Judaism and Christianity; she is also, by reason of her similarity to Hagar, a connection joining all three faiths.

The image of Mary’s womanhood affects



even nonbelievers. Yesterday’s romantics found in Mary “the eternal feminine”; today’s historians would do well to study her in the same light, Pelikan argues: “Because Mary is *the* Woman par excellence for most of Western history, the subtleties and complexities in the interpretation of her person and work are at the same time central to the study of the place of women in history, which has begun to claim its proper share both of scholarly and of popular attention.” Pelikan makes no proposals, but plainly he believes that reflection on Mary would make all three divides—Catholic-Protestant, Christian-Muslim, and believer-unbeliever—easier to span.

—Joseph Brinley

**HAYEK:**

*The Iron Cage of Liberty.*

By Andrew Gamble. Westview. 221 pp.

\$51 cloth, \$19.95 paper

“Samuel Smiles or Horatio Alger would have regarded Professor Hayek’s writings as slanderous of his fellow Christians, blasphemous of God, and ultimately subversive of the social order. I am not sure about the first two of these accusations, but I am fairly certain about the validity of the last.” So wrote the “godfather” of neoconservatism, Irving Kristol, in 1970. Gamble, a professor of politics at the University of Sheffield, is no neo-conservative, but his new book essentially upholds Kristol’s judgment. His well-crafted study establishes Friedrich August von Hayek (1899–1992) as a great theoretician and polemicist on behalf of capitalism, even as it lays bare the gaps in the Austrian economist’s vision.

The key to Hayek’s philosophy, argues Gamble, “is that civilization arose through a process of spontaneous, unplanned development, not by design.” This concept of “spontaneous order” includes the “invisible hand” of the market as described by Adam Smith. But Hayek reached further, seeking a grand explanatory device for how all human evolution has proceeded. Of course, as Gamble points out, this antirationalist proposition makes Hayek’s long and passionate *political* fight against socialism almost unintelligible.

Further, writes Gamble, Hayek’s concept of spontaneous order led him to accept “as benign whatever evolved spontaneously.” So Hayek championed corporate capitalism, despite his admission that an economy dom-