

"utopian illusions or sordid frauds." Our society continues to come under attack, he suggests, in part because of its very success and also because its ability to generate wealth has created a new class of professional academics who seek political influence while rejecting traditional bourgeois values. His lucid examination of the American corporation seems sure to raise hackles in many an executive suite: Kristol urges business leaders to blend private morality with an increased sense of public responsibility—sometimes even to the point of forgoing profits. But everyone needs to rethink current assumptions. "The idea of progress in the modern era has always signified that the quality of life would inevitably be improved by material enrichment," he writes. "To doubt this is to . . . start the long trek back to pre-modern political philosophy—Plato, Aristotle, Thomas Aquinas, Hooker, Calvin, etc. It seems to me that this trip is quite necessary."

—Robert Hawkins ('76)

**THE TRANSFORMATION  
OF SOUTHERN POLITICS:  
Social Change and Political  
Consequence Since 1945**

by Jack Bass and  
Walter De Vries  
Basic Books, 1976, 538 pp.  
\$17; New American Library,  
1977, 543 pp. \$5.95

L of C 75-36375  
ISBN 0-465-08695-0  
ISBN 0-452-00470-5 pbk.

Following the violent resistance to the 1960s civil-rights movement, the South has emerged as the nation's politically most dynamic region. The old courthouse politics of the Deep South, where black-belt county voters were disfranchised, relied on white support. Malapportioned legislatures blocked potential Republican strength in the region's growing cities and suburbs—a consequence of postwar industrialization. But the Supreme Court's 1964 "one-man, one-vote" ruling, which required smaller districts based on population, drastically altered the character of Southern politics. And with the Voting Rights Act of 1965, black voter registration soared. In Mississippi, where blacks make up 37 percent of the population, the percentage of registered black voters rose from 6 percent in 1965 to 60 percent by 1969. Throughout the South, the black vote has become a significant and often decisive factor, as in the 1976 presidential election. The shifting profile of the Southern electorate—its racial composition, changing ideology, party affiliation, and increasingly urban character—has produced

new political strategies: In the past decade conservatives, moderates, liberals, and populists have all found ways to win state elections. The authors of this fine book suggest why some of these strategies have succeeded in local situations and speculate whether victories in one direction or another represent short- or long-term trends.

—James J. Lang

**DIVIDED LEGACY: A History of the Schism in Medical Thought** (3 vols.)

1. **The Patterns Emerge: Hippocrates to Paracelsus;**
2. **Progress and Regress: J. B. Van Helmont to Claude Bernard;**
3. **Science and Ethics in American Medicine, 1800–1914**

by Harris L. Coulter  
 Washington, D.C.:  
 Wehawken Book Company  
 1973–77; 537, 785, and 546  
 pp. respectively,  
 \$17.50 per vol.  
 L of C 73-75718  
 ISBN 0-916386-00-7

Few physicians have time or the inclination to mull over such basic questions as the nature of disease or its exact relationship to a living organism. Yet in medicine much depends upon the answers to these questions. Coulter believes that medical thinkers throughout history may be divided into two great schools: the empiricists, who deny that it is possible to “know” genuinely how a substance cures and base their therapy upon observed results; and the rationalists, who “seek their criterion of reliability in some discipline external to the therapeutic process” (e.g., chemistry or physiology) and believe that a physician can “know” why a living organism reacts as it does. Delving into the little-examined foundations of medical thought from Hippocrates onward, Coulter analyzes both European medicine over the centuries and 19th-century American medicine, the latter deeply divided between allopathic (rationalist) and homeopathic (empirical) practice.

—Charles A. Moser ('77)

**THE CHURCH IN THE POWER OF THE SPIRIT: A Contribution to Messianic Ecclesiology**

by Jürgen Moltmann  
 Harper, 1977, 407 pp. \$15  
 L of C 76-62932  
 ISBN 0-06-065905-X

Well known for *Theology of Hope* (1965) and *The Crucified God* (1973), the German Protestant theologian Jürgen Moltmann in this book portrays the Church as a fellowship of freedom, the vanguard of a new humanity. In line with his vision of the Church committed to a worldwide mission of liberation, Moltmann argues for a free, congregational polity, unencumbered by hierarchical office. He sees no need for the sacraments of confirmation and ordination, which in his view are linked with the questionable practice of infant bap-