

which supposed stabilities may be artifacts of measurement procedures. The book then provides a thoroughly documented and illustrated series of observations and speculations about the ways in which governments and politicians manipulate symbols, create myths, foment mass tensions, and behave in other ways unlikely to be perceived readily by those who have been socialized "into the belief that enduring individual values shape the course of government policy."

Edelman's study of the dynamics of mass tensions is especially insightful, above all when he argues that the social and symbolic interaction involved in the definition of enemies depends, though unconsciously, on which adversary will "most potently create and mobilize allies." The reader is shown how government "shapes and reflects" the myths that sustain the prosperous and the powerful, and he also deals with the ways in which the myths of unified nation-states in conflict with one another actually mask the fact that the hawks in state A are in a sense allies of their counterparts in state B, with the rewards for both groups producing a tendency toward increased escalation.

The book as a whole is instructive and thought-provoking and it proved particularly pertinent reading at a time—in pre-campaign 1972—when many political commentators were impelled to observe once more that an incumbent leader can use his office to shape events in a way impossible for his opponent. There was a kind of *déjà vue* flavor to the analysis of the ways in which the surprise elements provided by the information in innovative speeches produces anxiety in audience which are more likely to support a politician whose "banality" seems to signal belief in commonly held values!

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CLARENCE MORRIS. *The Justification of the Law*. Pp. 214. Philadelphia, Pa.: University of Pennsylvania Press, 1971. \$12.50.

Clarence Morris, Professor of Law at the University of Pennsylvania, has put together in one volume a collection of mostly previously published essays and scholarly articles on several diverse topics. The topics do not seem to fall precisely under a general heading. The eight chapters have such varied titles as "Law, Justice and the Public's Aspirations," "The Austerity of the True and the Sociality of the Just," "On Liberation and Liberty: Marcuse's and Mill's Essays Compared," "Law and Logic," "Enacted Law: Eighteenth Century Hopes and Twentieth Century Accomplishments," "Law, Reason and Sociology," "The Board of Punishments' Interpretations of the Chinese Imperial Code," and "The Rights and Duties of Beasts and Trees."

With this array of subjects one can well discern the reviewer's plight in attempting to generalize about the scholarly contents of this book. Professor Morris roams around through many topics. His catholicity is impressive but it nevertheless contradicts the imperative of a legal scholar, that is, orderly and systematic analysis. The book shows that the author is a most widely read man and, for a legal scholar, most broad.

The book has a strong moral tone—its central theme is about justice. But at the same time some of its hypotheses can be questioned. At the beginning Morris writes "my theory of justice is this: the more that law implements the public's genuine and important aspirations, the more just the legal system becomes." This reminds one of the doctrine "Vox dei, vox populi." In the area of mass political manipulation, is the will of the Hitler-led masses or the Lenin-inspired populace necessarily the basis of justice? Professor Morris does not wrestle with this variation of the problem but he does give a good analysis of Herbert Marcuse, the philosopher of Marx in revolution, and John Stuart Mill, the champion of unrestrained political liberty. He rightly points out that "Mill and Marcuse are both wrong"; Morris correctly looks upon the law as the interpretation force for justice. He is a strong believer in the teachings of John Dewey—that is, only when man lives in a free society can he enjoy justice. But reason is necessary

to the establishment of a just society through law.

It would be enjoyable to take a seminar with Professor Morris, who indicates in these published essays anything but a limited legalistic approach to the examination of key questions of jurisprudence.

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SOCIOLOGY

JOHN W. BALDWIN and RICHARD A. GOLDTHWAITE, eds. *Universities in Politics: Case Studies from the Late Middle Ages and Early Modern Period*. Pp. 137. Baltimore, Md.: Johns Hopkins Press, 1972. \$8.50.

The recently and rapidly growing literature on higher education has not been particularly distinguished by an overabundance of scholarly studies. Accordingly, it is good to take in hand a volume which represents original research and creative analysis.

The volume under review consists of four studies of university-governmental relations in Italy, France, Bohemia, and England from the twelfth through the mid-seventeenth century. The editors, who are members of the department of history at the Johns Hopkins University, have brought together these case studies of four universities which had been presented as the Schouler Lectures at their institution.

The senior editor's brief introduction serves as a backdrop for the four essays. Unlike the latter, it is undocumented, and it also assumes the distinctiveness and significance of structure and organization—that is, the university—as against the higher education dispensed in Athens, Alexandria, Baghdad, and elsewhere prior to the European Middle Ages. As a general source of information and enlightenment, this preliminary chapter is somewhat less than impressive.

The essay on Bologna by J. K. Hyde of the University of Manchester, reveals

clearly the close relationship between town and gown in the twelfth and thirteenth centuries, notwithstanding the periodic confrontations and conflicts. It stresses political history in the first part, and there is appropriate documentation except for statements containing the verbs "must have" and "would have" (pp. 23, 26, 32).

Jacques Verget, *Ecole Française de Rome*, presents a penetrating account of the University of Paris during the early fifteenth century in the context of the times. He delineates the differences between Bologna and Paris, as well as the struggle for academic freedom against the royal powers and other forces. It was unfortunate that the university was unable to adapt itself to the changing era. In ". . . trying to conceal its impotence and to gratify, at least verbally, its pride of caste, it sought shelter in great traditional themes and in a phraseology whose insanity became ever more evident" (p. 78).

The dramatic account of the German-Czech conflict at the fifteenth-century University of Prague is not unfamiliar, but the additional details and analysis are welcome. The author, Howard Kaminsky of the University of Washington, draws upon sources in Latin and Czech and monographs in German, French, and English.

The last essay, by Christopher Hill of Oxford, deals with the efforts at the secularization and modernization of Oxford and Cambridge in the 1650s. It demonstrates that such radical critics as William Dell and Gerrard Winstanley ". . . were looking forward in the seventeenth century to the modern secular and scientific university as well as to the secular modern state" (p. 132).

The volume is a worthwhile addition to the secondary literature on the history of European higher education. Not the least of its virtues is the tendency of authors to refer to contributions of their colleagues in this book.

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