

States are both afloat on the high seas of world history in the same lifeboat. That sea will not be calmed by pushing yet another sacrificial victim over the side.

Tommy W. Rogers, an instructor of sociology (in exile from the collegial fellowship of the academy), writes from Jackson, Mississippi, where he is a drone in a governmental apparatus.

The Criminal Type

by Michael A. Fumento

James Q. Wilson and Richard J. Herrnstein: *Crime and Human Nature*; Simon and Schuster; New York.

Iconoclasm is the poor man's intellectualism. Challenge a traditional way of thinking and you can vault yourself instantly into the celebrity spotlight, with lucrative publishing deals, testimonies before congressional committees, and interviews on *Good Morning America*. Since the 1960's the iconoclasts have held sway in the study of criminal behavior, ignoring important studies done in the 1940's and before for no reason except that they didn't fit their theories for the New Age. Now two Harvard professors have issued a comprehensive compilation of studies on criminology refuting the fantasies of the iconoclasts and confirming what we have always innately believed about criminals and criminal behavior.

Written by political scientist James Q. Wilson and psychologist Richard J. Herrnstein, *Crime and Human Nature* reads like a commonsense guide to criminology. We are told, for instance, that there is a criminal "type." He is a young male, with a lower-than-average I.Q., and a mesomorphic (muscular) body type. And yes, there even seems to be a slight correlation between facial characteristics and the type of crime committed. More fundamentally, the criminal has a short time horizon which makes him impulsive and unwilling to postpone gratification. It may be unsettling to hear that many criminal characteristics are constitutional, but they should not be ignored simply because "nothing can be done" about them. As the authors point out, "First of all, a constitutional factor merely makes a person somewhat more likely to display a certain behaviour; it does not make it inevitable. There is no evidence for the existence of a 'crime gene.'" "Second, helping a person who

is constitutionally more at risk is only possible if we look for those predisposing factors early in life."

How early? Very. Since the 1960's the schools have emphasized their own centrality in the socialization process. But despite the public service campaigns bombarding teenagers with the slogan "Don't be a fool; stay in school!" there is evidence that teenagers who want to drop out are probably better off doing so. In fact, Wilson and Herrnstein cite evidence that by the time the child is in school most of the good or harm has already been done. We are told that "there is little chance of an affectional bond between mother and infant forming if the infant is deprived of a mother figure during the first three or three and a half years of life." The authors note that if a "bond never forms the consequences can be very severe" resulting "in a personality characterized by the lack of guilt, an inability to keep rules and an inability to form lasting relationships," all of which lead to criminal behavior. It is now believed that "adults other than the biological mother may serve as suitable objects of this attachment." However, in today's "superwoman" society where career-oriented mothers often dump their children in day-care centers within a few weeks after birth and where half of all women in the labor force have children under the age of three, this is clearly cause for concern.

There is much more bad news here for the New Agers. It appears there is no substitute for morality—not the relativistic sort of "morality" celebrated today but the old-fashioned public type practiced long before "If it feels good, do it" became a popular motto and before the "Me generation" took "Do your own thing" as its slogan. Groups dedicated to strengthening traditional public morality, especially temperance groups, seem to have had a substantial positive impact on the incidence of crime.

The research here compiled also indicates that there's no substitute for old-fashioned swift, certain punishment. Not only are criminal penalties these days usually less severe than formerly, and imposed more slowly, but they are also much less certain to be applied at all. For a young man with a short time horizon who acts out of impulse, delayed and light punishments reduce the cost of crime. As crime becomes cheaper, the incidence increases. Few shoppers can resist a bargain.

Far less certain than the link between lax imposition of punishment and high crime rates are the supposed links be-

tween crime and unemployment and racial prejudice. As Wilson and Herrnstein note: "During the 1960s [Chinatown] in San Francisco had the lowest income, the highest unemployment rate, and the highest proportion of substandard housing of any area of the city. Yet in 1965 there were only five persons of Chinese ancestry committed to prison in the entire state of California." Lest one think the Chinese are anomalous, the Japanese are also greatly underrepresented among the criminal population. So far as Blacks are concerned, the one study available shows that West Indian natives—indistinguishable physically from the native American Blacks who share their New York ghettos—were underrepresented in the state's prison population while native American Blacks were substantially overrepresented.

Wilson and Herrnstein believe that *Crime and Human Nature* is not "an argument from which many (possibly any) clear policy recommendations can be deduced," but the authors sell themselves short. The replacement of moral relativism with more traditional teaching in the public schools, swifter and surer punishment in the courts, emphasis on the early rather than the middle years of a child's development in all discussions of social legislation—all of these are clearly suggested. This volume deserves to have a tremendous impact on the way we perceive crime and combat its causes. cc

Michael Fumento is the former editor of *Illini Review* at the University of Illinois.

IN FOCUS

Utopian on the Dole

by William C. Rice

P.M.: *Bolo'Bolo*; Semiotext(e)/Columbia University; New York.

An afternoon's reading of *Bolo'Bolo* by "P.M." leaves the reader wondering what the New York State Council on the Arts is doing giving public money to Columbia University to publish such books. A futuristic utopian tract, *Bolo'Bolo* is as inane as it is self-indulgent. Its author, P.M., a slave to every cliché of the untutored stylist, boldly decries (a la Parisian literary theory) the "deal" the "Planetary Work Machine" has wrought upon us whilst it builds on "its

inner contradictions to expand its control and to refine its instruments." Desperately, "every worker makes his or her own little extra-deal, depending on particular job and specific situation," but then all "has been standardized, rationalized, anonymized." What, alas, can be done? P.M. advocates the destruction of industry and the state through sabotage and violence.

The new order will lead to "direct relations of material exchange between farmers and city-dwellers," who will adopt a new language—"a strictly subjective . . . reality of dreams"—that P.M. has conveniently outlined in his (or her) text(e). The reader must wend his way through the twisted prose of "trico" and "taku," of "kana," "yalu," "pali," and "tega," each symbolic of the simplified transactions of the new age. P.M.'s cuneiform economics, after 20 or 30 pages, ceases to be amusing; it becomes an overwrought bore, and the reader marvels only at the perseverance of even the proofreader (who, incidentally, appears to have neglected his work).

Now all this is too pathetic to be offensive, so why grouse? If a stray overeducated Manhattanite envisions a mind-numbing utopia, surely that's no cause for indignation. But there remains the question of how the New York State Council on the Arts spends tax money. Were there a State Council on Political Utopias (and the idea is

probably now in committee somewhere), P.M. might legitimately apply to them for public largesse. But *Bolo-Bolo* deserves no consideration as art, not even as that dubious sort of "political art" so abundant today. No matter how capricious and bizarre our aesthetic standards have become, I can only wonder what justification the dons at Columbia University had in mind when they brought out *Bolo-Bolo* with public money intended for the arts. Taxpayers are entitled to an explanation. cc

William C. Rice is a fiction writer in Philadelphia.

Between São Paulo and Tel Aviv by Edward S. Shapiro

Sol M. Linowitz: *The Making of a Public Man: A Memoir*; Little, Brown; Boston; \$19.95.

Sol M. Linowitz's autobiography tells once again the classic story of the successful American. Son of a middle-class Jewish wholesale fruit dealer from New Jersey who was impoverished by the Great Depression, Linowitz attended Hamilton College on a partial scholarship, financing the rest of his education by waiting on tables, working in the college library, and selling Christmas cards. He graduated as class salutatorian and received a scholarship to the Cornell University Law School. While studying law, he continued to wait on tables, played violin in an orchestra, and held a job funded by the National Youth Administration. He also was editor-in-chief of the *Cornell Law Quarterly* and in 1938 graduated first in his class. He then joined a small but prominent Rochester law firm. During World War II, Linowitz worked for the Office of Price Administration and served in the Navy. In 1945, he returned to Rochester to practice law, became involved in Rochester civic activities, and formed a close friendship with Joe Wilson, a prominent Rochester businessman and scion of one of the city's first families. This relationship with Wilson was to bring Linowitz fame, fortune, and power.

Wilson was president of Haloid Corporation, a manufacturer of photographic papers and machines which operated in the shadow of Rochester's major firm, the Eastman Kodak Company. When Wilson hired Linowitz,

the Haloid Corporation was feverishly attempting to develop a new copier based on the scientific work of Chester Carlson, a then-unknown inventor. Haloid, of course, soon became the Xerox Corporation, while Carlson's copier eventually became the Xerox 914, one of the most socially significant and profitable inventions in American history.

Initially Linowitz handled Haloid's licensing and patent development legal work. In 1959 he became chairman of the company's executive committee, with responsibility for government relations, acquisitions, and international ventures. In 1961, when Haloid became Xerox, Linowitz was named chairman of the board and later became chairman of Xerox International. Hoping to develop a Latin American market, he traveled to South America in 1965 to recruit potential partners and to meet government officials. Fascinated with the continent's vitality and enterprise and troubled by the region's problems, Linowitz accepted an appointment by Lyndon Johnson in 1966 to be both ambassador to the Organization of American States and the American representative to the Inter-American Committee of the Alliance for Progress. A decade later Jimmy Carter selected him to negotiate new arrangements with Panama regarding the Canal. The two chapters devoted to the Panama Canal treaties are by far the most valuable ones in Linowitz's memoir. Linowitz's final government service was as Personal Representative of the President for the Middle East Peace Negotiations in 1979-80, when he unsuccessfully attempted to negotiate an agreement between Anwar Sadat and Menachem Begin on the question of Palestinian political autonomy.

The Making of a Public Man is remarkably reticent, though, regarding the inner workings of the Xerox Corporation, the making of American foreign policy, and Linowitz's own private life. (As an aside, he does mention that he had the good sense to reject the presidencies of three unnamed universities.) In part, this reticence is intentional. Linowitz does not believe in kiss-and-tell memoirs. It "would impinge upon the necessary trust between attorney and client," he argues, "if I were to describe in the context of personal memoirs the work I have done as a lawyer for particular clients." What we have instead is the public life of a liberal businessman and part-time ambassador.

Linowitz believes in all the liberal pieties, including the Alliance for Prog-

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