

man lines of thought and discipline.

Intimate private letters alternate with those of the accredited teacher and protagonist of the Catholic Faith. They reveal the great beauty of Newman's character in his powers of sympathy for those bereaved and in distress. He is particularly incisive when curbing enthusiasm about possible converts and acutely alive to the dangers of emotion and instability.

Only parts of a few letters can be given. They all recall his favourite motto: *Cor ad cor loquitur*. To Mother M. M. Hallahan he writes: 'Your most beautiful offering to our dear Father, St Philip has come quite safe, and we are full both of gratitude to your kind sisters, and of admiration for their work. The "white wool" which is on the reverse of the Banner will remind us that St Dominic has had a part in it! In another letter: 'I do not know why one should wish to live, except to do His work and one is apt to get conceited and to fancy that oneself is necessary for its successful performance—whereas He can do all things and renew all things by the breath of His mouth. Pray for me that I may not be taken away till I have done all the work which He intended I should do—because though He can do all things without us, He may have purposed, except for our negligence, to do all things through us.' A letter to a novice shows how severe he can be to one for whom he had a particular affection: 'Such strict and stern suppression of criticism is as much involved in the vow of obedience as is the extermination of all light thoughts by the vow of chastity. It would be

much more wicked indeed, but not more inconsistent, for a profligate unbelieving woman, some French novelist, or Italian red republicaness, to go to the Visitation, than for you, as you showed your feeling the other day.' To J. D. Cambridge, who had written on 'Modernizing the Arts'. 'For myself, it is perhaps the feeling how the beauty of earthly things tends to eclipse the influence of the Supernatural that makes me say what I have said. . . . Mozart and Beethoven carry me away—and then I come to myself and say, "this is more wonderful music than any other"—but somehow it does not suit a church—at least I should say this of the most beautiful of their compositions.'

Those who know the Birmingham Oratory and have learned to venerate Newman may like such details as references to marmalade, quinine and cod-liver oil, the temperature on a particular day, the being 'sick of penmanship, like a pastry-cook of tarts'; an excuse for illegible writing, 'but we are in the midst of praeternatural snow and frost—and my fingers are very stiff', 'the Pope's vocation is to be in hot water—it is his element'.

An interest which began for the reviewer when having to read to the then superior, Fr Richard Bellasis, the proof-sheets of W. Ward's *The Life of John Henry Cardinal Newman* can only be increased as Fr Dessain's fine work continues. The publishers are to be congratulated on persevering in such a venture.

WILFRID ARDAGH, O.P.

ASIAN DRAMA: AN INQUIRY INTO THE POVERTY OF NATIONS, by Gunnar Myrdal. Pelican Books, 1968. 2,284 pp. 75s.

The reaction of either reviewer or reader to these massive volumes is bound to be subjective and personal. It will depend upon how easily the reader bores, how skilful he is at skipping the odd page, chapter, or section here and there, and upon whether he is irritated by being told at length things that he knows already with a certain implication that he does not. Also, more than many a book, this work bears the imprint of its author's personality, to which perhaps the reader will find himself attracted, or perhaps he will not. Myrdal is the quintessence of the Swedish professor: utterly scholarly, passionately enlightened, self-consciously neutral, totally humourless.

Asian Drama is the outcome of ten years of research starting in 1957 during which time

Myrdal became rapidly disillusioned with development prospects for India and S.E. Asia in general. The book is about the whole of S.E. Asia as usually defined to include: India, Pakistan, Ceylon, Burma, Thailand, Indo-China and Indonesia. However, it might be characterized as a book about India with substantial running commentary on the other countries. It is India that holds the centre of the stage in this Asian Drama; there the climax of the drama approaches; India is the source of Myrdal's disillusion.

A reviewer usually tries to provide some kind of summary of the main arguments of a volume, selects those points which seem most central to that argument, and details the conclusions at which the author arrives. In the case of *Asian*

Drama this would be a major original undertaking since the author has made no attempt to do the job. A vast amount of information is collected here that is readily available elsewhere.

In spite of the inordinate difficulty of refining the argument from the sludge, Myrdal has produced a serious work which economists will read and argue about. The general reader is less likely to find this book ideal, though no one could read it without adding something useful to his knowledge, for being less acquainted with what the substantial objects in this area look like he will find it harder to make out their form in the fog.

One point which the book is clearly trying to make is this: underdevelopment is primarily a social problem; it arises from causes that run right through these societies, their social structures and histories. Thus, although it may often be defined in economic terms, improperly in Myrdal's view, it is not amenable to solution purely by means of economic policies. Also, economic policies formulated on the basis of the concepts used in considering advanced economies are likely to be badly misguided or irrelevant. This view is not especially controversial; what makes Myrdal's argument distinctive is that he pushes this point a very long way and comes down implicitly on the side of a largely institutional approach to underdevelopment. His book illustrates admirably the strengths and weaknesses of such an approach.

Myrdal is famous for his forceful arguments against the idea of a *Wertfrei* social science. Since he believes that values must enter into even the formulation of the concepts of such a science, he favours explicit recognition of value judgements. In Part One of *Asian Drama* he lists the value premises that will underlie the study, the 'modernization ideals'. The reviewer has to confess that he does not completely understand Myrdal's philosophical position here. Indeed values enter analysis and should be made explicit, but Myrdal wants something extra of his value premises; they must be 'relevant', which means that they should already form an important part of the ideology of those involved in the problems under discussion. In *The American Dilemma*, his investigation into the colour problem in the United States, he found a set of values in the 'American Creed' from which the discussion proceeded to conclusions not presumably offensive to Myrdal's taste. How, one wonders, does Myrdal's model social science proceed when none of its value premises is 'relevant'?

All that a reviewer can hope to do with the remaining five sections (on: Political Problems, Economic Realities, Planning, Labour Utilization, and Population Size) and the sixteen Appendices is to pick out certain points of interest.

In this survey of the economic features of the region, Myrdal is especially interesting on the economic consequences of climate, to which he devotes Appendix 10. He is strong on demographic factors and labour supply, although the reader should note the emphasis on India. Chapter 10 on Population and the Development of Resources brings out well the complexities of the relations involved. Myrdal favours redistribution of land on grounds of efficiency (increased effective labour input) and equality, but despairs of achieving it; he desires a growth in the official family planning programme in India, but wonders what effects such programmes can have in the social environment concerned. On industrialization his views seem to reflect unduly his early disillusion with Indian planning. While it is certainly true that the heady optimism of the early years has not been justified by the outcome, it still remains true that India is significantly more industrialized now as compared to, say, 1950. Myrdal feels that the 'spread effects' from this industry are low and is therefore attracted to policies which might transform the whole of the community through reforming the agricultural sector directly. There has indeed been some neglect of such policies, but whether they could proceed far without a parallel industrialization programme seems doubtful. One misses inevitably in a study that concentrates on S.E. Asia, even to the extent of excluding comparison in detail with countries outside the region, the comparison with cases similar in some respects.

Indeed, even for the Indian peninsula, one of the critical questions for the future is to what extent development, which is bound to be patchy, will accentuate existing inequalities. The Appendices contain a great deal of the intellectual meat of this study but are particularly disappointing.

No author can subtitle his book *An Inquiry into the Poverty of Nations*, without looking over his shoulder. Will this book take its place beside the great economic classics? Almost certainly not; on the other hand, students of underdevelopment will have copies for some years to come, and some of the chapters may get well thumbed.

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