

initiative depend directly on the capacity of the state to stimulate a sustained movement of economic growth.

Fourth, in its planning the state must be frugal. It cannot quickly expect all the benefits and services which the citizens of the affluent West now enjoy. In the hope of future prosperity, its citizens must be persuaded to forego present gains.

Fifth, the new nations should create their own economic theories, borrowing from the West only what is readily adaptable to their own problems. Finally, population policy is an absolute prerequisite to successful growth.

Although the tone of Myrdal's

exposition is one of sober optimism, this book arouses many doubts. Central planning is a difficult technique, practiced nowhere with complete success. Is it reasonable to expect poor countries who are short of every conceivable expert service and most of the relevant traditions to boot, to do any better? Is it sensible to hope that the newly emancipated will give up immediate benefits in favor of problematic future gains? In the face of religious objection on the one side, and ignorance and expense on the other, how bright are the prospects of birth control? Is there much hope that the leadership of the new nations will be adequate to its enor-

mous tasks? There are Nehrus, but there are also Nassers.

In the end, we may have to depend more upon the rich West than Myrdal is willing to recommend. There is a chance—not a large one—that for the first time in history a nation (the opportunity is primarily ours) will take a sufficiently long-range view of its own interests to make genuine sacrifices for the benefit of others—and expect no gratitude in return. Without question, a massive investment of resources and skills on our part could at a stroke enormously improve the desperate prospects of that majority of the human race whose poverty is both a reproach and a threat.

The Meaning of Nasserism

Nasser of Egypt: The Search for Dignity by Wilton Wynn. Arlington Books. 213 pp. \$3.95.

If all the events that have been attributed to the nefarious designs of Gamal Abdul Nasser during the past few years by some sections of the Western press were really the result of his own volition, there is little doubt that he is one of the most important statesmen alive today. With the resources of an ignorant, poverty-stricken and disease-ridden people, with the all-too-present remnants of a long era of foreign control, with few of the trappings of modern state power—a potent army, an experienced bureaucracy, wealth and prestige—Nasser has mobilized the forces available to him to become the most effective leader of the Arab peoples in a millenium.

Yet, he has not accomplished

many of his political aims, and much that is supposed to have resulted from his scheming has occurred more for the reasons that made him influential than because of his own designs. As Mr. Wynn points out in his final chapter, the use of the word "Nasserism" to imply that the Egyptian dictator originated the movement, or that it depends on him, is totally false. Nasserism is nothing more than the yearning, transformed into action, of the Arabs for independence and dignity. This yearning, taking the form of anti-colonialism, the desire by the Arab peoples for independence, dignity and social justice, was neither originated by Nasser nor would it die were he to lose power.

The position that Nasser has attained (and it is certainly a consequential one) results from the

simple fact that he seized the initiative on Suez, the one political issue that would give him leadership of the area from Casablanca to the Persian Gulf. Yet, despite the wide swath that Nasser has cut, Mr. Wynn's book is the first effort by a knowledgeable authority to analyze without rancor just exactly what Nasser has been able to achieve, and what he has failed to accomplish. This book is certainly not perfect either as a history of Egypt since July 23, 1952, nor as an analysis of the motivations and forces that have brought Nasser to the point he has reached; but it goes sufficiently far in both directions to be a work of considerable importance for anyone who wishes to have an educated view of the man or the problems of the Middle East, problems that have already brought the world perilously close to the most destructive war imaginable.

W.P.

Essays in Applied Christianity

by Reinhold Niebuhr. Meridian Books. 348 pp. \$1.45.

As a reply to charges that Reinhold Niebuhr has neglected the question of the Christian Church and its function in society, Mr. D. B. Robertson has selected a number of essays on this theme written by Dr. Niebuhr, and grouped them according to the variety of subjects they embrace: Protestantism, Roman Catholicism, the significance of Karl Barth, the ecumenical movement.

God in Modern Philosophy

by James Collins. Regnery. 476 pp. \$6.50.

A brilliant historian and critic of modern philosophy contributes a major work of exposition and synthesis, the mastering theme of which is that the question of God penetrates "to the very heart of the modern philosophical enterprise."

The Politics of Despair

by Hadley Cantril. Basic Books. 269 pp. \$5.00.

Personal histories taken from interviews with hundreds of non-Communist French and Italian voters reveal that the "protest vote" which they cast for the Communists in delusion or apathy is an expression of a deep-lying desperation, and an indirect challenge to the structure of Western society.

The Soviet Union and the Middle East

by Walter Z. Laqueur. Praeger. 366 pp. \$6.00

The sources and evolution of Soviet policy in the Middle East are investigated in complex historical detail in this most valuable book by a recognized authority on Communism and nationalism in Middle Eastern affairs.

Landmarks of Tomorrow

by Peter F. Drucker. Harper. 270 pp. \$4.50.

A report on the "new post-modern today we live in," this book describes the transition we have made in the last twenty years to new dimensions of human life and experience, largely as a result of philosophical and technological innovations.

A History of Western Morals

by Crane Brinton. Harcourt, Brace. 502 pp. \$7.50.

In a fascinating study of the history of man as a moral being, the author surveys the conduct and stated beliefs of the major Western cultures and societies, from the ancient Near East to the twentieth century. "Progress" is questionable. "We seem in sum not much better and not much worse, morally, than the Jewish and Greek founders of our moral tradition."

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