

affairs. Mr Keeling's insights are enlightening, clear, and usually cogent, in so far as they are concerned with particular problems of morality. His treatment of problems of sexual morality is especially helpful; he avoids the temptation to use abstract and *a priori* norms as measuring-sticks of human acts.

The road from legalism to an authentically Christian moral theology is long and beset

with many pitfalls. Both of these books will give guidance and assistance and encouragement to anyone who has set out on the journey; to the dweller in the land of clear and distinct rules and no problems (save accurate analysis of the particular case) neither book will be a source of reassurance, but then he is not very likely to read either of them.

DAVID JOHN MELLING

BORN TO HUNGER, by Arthur Hopcraft. *Heinemann*, London, 1968. 215 pp. 35s.

OVERSEAS AID, Campaign Booklets for Overseas Aid, by Jonathan Power. *Christian Aid*, London, 1967-68. 1s. each.

THE HASLEMERE DECLARATION. *The Haslemere Committee*, London, 1968. 19 pp. 1s.

Arthur Hopcraft, a freelance journalist, was commissioned by the U.K. committee of the Freedom from Hunger Campaign to tour the world and report on hunger and poverty and efforts to alleviate them. In 45,000 miles he took in East Africa, the Indian sub-continent, and Latin America, in a Grand Tour, on a nineteenth-century scale, at twentieth-century pace, for the connoisseur of human degradation. It would be easy to produce a sick-parody of the resulting blend of eye-witness journalism, Engelian social reporting, and Sunday newspaper travel sections. Yet, in spite of shortcomings, this is a useful book and one which will serve well the purpose for which it is intended.

The book is successful largely because the author does not do what his introduction threatens. 'To know the *per capita* incomes of Bolivia or Botswana is less informative than to poke your head into a mud hut or to see how far a farmer's children have to walk to fetch the family's water.'

In some respects, yes; but the ability to communicate through the printed page a lively experience of unknown squalor is a rare gift with which Mr Hopcraft is not endowed. Our language is peculiarly ineffectual when it comes to describing experiences of smell so that poverty comes to our living rooms with its stench removed. When the author tries to rise to the occasion his writing fails him: 'I found night time more harrowing than daylight. The brilliant sun had such a glare that it performed a kind of "white-out"'. It put a white film around my mind burning up concern even while I was absorbed in it. But at night the shadows, the dim lights, the swirling smoke heightened the scenes.'

Fortunately the reader is usually spared such insensitive 'splurge'. Instead, the text is for the most part direct, factual and concrete. The

advantage of the 'whistle-stop tour' approach is that the great diversity of the problems faced by poor countries is made clear. At the same time Mr Hopcraft brings to the forefront two major and general problems, often neglected in discussions of underdevelopment—urbanization and the conflict between different aims regarding education. There will be standing room only in Calcutta long before the population crisis gets completely out of hand elsewhere; indeed, it may already be too late to avoid a complete breakdown of order and function in several large cities before the end of this century. The dilemma with regard to education is that the passionate ambition, recorded again and again in this volume, for education among poor and backward people is so often an ambition to get out of the village and never return. It is important when there is mounting scepticism about economic aid to have it shown from numerous examples that aid is not all wasted and that the returns in favourable cases can be huge, and here this volume is excellently balanced and valuable. On broad policy issues the discussion is thin and insubstantial; inevitably so, given the very local and microscopic nature of the general discussion.

For the general reader who wants to know something of the large-scale problems of development and economic aid, it would be hard to better the excellent pamphlets from Jonathan Power's pen which *Christian Aid* is currently publishing (the first three are available at the date of this review). Mr Power does not hold with Hopcraft that statistics do not help people to grasp the situation and these short pamphlets are packed with information set out in highly digestible form as charts and diagrams. At the same time, the numbers are made the foundation of a forceful and lively argument that the poverty of the Third World

is our own direct concern, something in which we are involved as colonizers and traders, and about which we can do something. The reader should not be put off by the simple classroom style of the argument, for there is more cool judgement and analysis in these short texts than in many a hardbacked tome. In particular it is very satisfying to see an account which manages to convey the real share of the advanced countries in the blame for current poverty without recourse to silliness, such as the suggestion that advanced countries deliberately develop synthetics to do the poor countries down. Jonathan Power puts his finger more than once exactly in the right place, in his stress on high tariffs against manufactures from underdeveloped countries as a major obstacle to their progress, and in his clear argument that price support schemes are a wasteful and inefficient method of giving aid. Only occasionally does his argument leave itself open to criticism. He would be hard put to substantiate his claim on page 12 of the third pamphlet, 'The Role of Trade', that speculation in commodity markets has increased price fluctuations. Also, the emphasis on discrimination against textile imports to advanced countries, while quite rightly pin-pointing a most disgraceful situation, is misleading in some ways. For it is easy to see in this case why exports from poor countries have been held down. But what of other manufactures where Japan, for example, has expanded exports in spite of tariff barriers? Why not the poor countries? Of course, that is a big question, but the answer lies in part in the kind of policies which underdeveloped countries themselves have adopted since the war to trade, policies of protection, import-substitution and a deliberate opting out of international trade. Far more harm has been done to other poor countries by such policies than to the rich nations. Great gains could be realized by a

general freeing of trade restrictions on manufactures with a deliberate discrimination in favour of exports from poor to advanced countries, and it is within the power of the rich to bring this about. But as the UNCTAD conference has demonstrated, we are not really interested.

There is something profoundly disquieting about the Haslemere Declaration, which presents a critique of current aid and trade policy and of more besides, plus a 'programme' to which the signatories pledge themselves. It is not that many of the criticisms of behaviour by rich countries are not well founded, nor is it the angry tone, for which there is ample justification. It is a pity when intelligent and well-informed people settle for the pat formula and the slogan, but this seems to be endemic in documents prepared for mass signature. What is really worrying is the question of conscience salving. Consider this passage: 'We recognize the value and humanity of the work done by the overseas aid charities and the genuine motivation of many of those who contribute to them, but we refuse to accept this salving of consciences. Too often it is the equivalent of tossing sixpence in a beggar's hat. . . .'

Suppose, instead, that we sit down and write a declaration in which we call on the government to make the Minister of Overseas Development one of the five most senior members of the cabinet, all aid to be channelled through an international organization so that the donor countries have no power to interfere with the poor countries' policies, etc. It is clear that the participants do not really think that any of this will come about, because they do not discuss means to achieve it, but no doubt they went home to bed feeling better. What this reviewer finds hard to understand is why one set of conscience salvers should look down their noses at the others. CHRISTOPHER BLISS

Exchange

PHILIP ROUSSEAU and ANNABELLE LEE

After three years on the missions, my wife and I would like to comment on Annabelle Lee's article 'African Nuns' in the May number of *New Blackfriars*. We make no suggestion, needless to say, that her own report of an unspecified area was in any way inaccurate. We would merely offer a perhaps more heartening set of

examples from our own experience, which may help to build up a balanced picture of the missions.

First, three points by way of support. 1. The people often seemed ungrateful. In most cases 'unthinking' might be a better word. But where ingratitude was more marked, it sprang from a