

income accounts analysis share in its enactment.

The postwar decades are the "age of Keynes" for Robert Lekachman. This characterization may mean nothing more than that the imprint of Keynes is evident on modern macro-economic analysis, or it may mean that Keynesian analysis and policy prescriptions as furthered by his followers are decisive on fiscal and monetary policy. Lekachman seems to have something of both in mind and as an unabashed Keynesian disciple he overstates both.

Keynes's *General Theory* decisively distinguished the analytical difference between (a) neoclassical equilibrium theory centering on the theory of the firm and the consumer, and (b) aggregative economics—the level of income and employment as determined by aggregate demand. This was a great achievement; the Stockholm group reached it ahead of him. But his genius was a superb salesmanship and a sense of the policy significance of the aggregative analysis. Refined, modified, amplified, made dynamic, and integrated into national income accounts analysis, the composite is modern macro-economics. Analytically this is neither Keynesian nor anti-Keynesian. It could be called Kuznetsian as well, if one has a taste for one-sided labels. The analysis is indispensable for some major policy purposes, and for his part in fashioning and popularizing it a great debt is owed Keynes.

On the policy aspects of *The Age of Keynes* Lekachman is simply unconvincing. Harold Wilson's defense of the pound by raising the bank rate and reducing government outlays is anti-Keynes of the 1920-40 vintage, as Lekachman sadly states. The Eisenhower Administration was non-Keynesian. Walter Heller's conversion of John Kennedy to the tax cut represents for the author the triumph of the "new economics," carried on by Lyndon Johnson's Great Society program. By this time Keynes would be uncomfortable were he alive. Bismarck, John R. Commons, or John A. Hobson are more suitable antecedents, if one is given to oversimplified attribution.

Schumpeter once said, ". . . practical Keynesianism is a seedling which cannot be transplanted into foreign soil: it dies there and becomes poisonous before it dies." Lekachman says: "The New Economics of the 1960s is the triumph of an idea. And the idea is above all the product of the creative genius of a single man—John Maynard Keynes . . ." If both are right we are, indeed, in for trouble. But both overstate their cases, just as Keynes was wont to overstate his own. If read in this spirit, in the knowledge that great figures often suffer from the zeal of their biographers, the book will be well worth the time.

A Time for Catching Up to Change

***The Dynamics of Modernization: A Study in Comparative History*, by C. E. Black (Harper & Row, 207 pp. \$5.95), attempts to classify and explain the modernizing process in the world's currently existing political entities. Crane Brinton's numerous books include "Ideas and Men: The Story of Western Thought," and "Modern Civilization: A History of the Last Five Centuries."**

By CRANE BRINTON

THIS is an important book, and one that deserves more attention from the reading public than its somewhat subdued title is likely to attract. C. E. Black is concerned with the contemporary world-wide transformation of the fundamental conditions of human life, which he prefers to call "modernization" and others have called "Europeanization," "Westernization," and even, by no means without some justification, "Americanization," as well as "industrialization" or "revolution of rising expectations."

All of us are aware of some phases of this transformation, most obviously of the incredibly rapid changes effected in travel, communication, medicine, and other fields where scientists, civil servants, technologists, economists, and businessmen have combined to score their triumphs. Almost all of us are aware, though much less sharply, of the unequal distribution of these triumphs throughout the modern world, as well as of the psychological difficulties the transformation entails for many individuals. But we lack for the most part the perspective a historical view of change in human existence can afford.

Professor Black makes no claim to invention here; but he has at least the originality of Poe's detective Dupin, who located the purloined letter which was concealed by its very conspicuousness. He points out three great changes in human existence: our break with the arboreal life of our distant ancestors; the so-called "neolithic revolution," which produced agriculture, domesticated animals, cities, organized states, and some extraordinary inventions such as the wheel; and, finally, "modernization." The simplest single measure of these changes, by no means a master key to all history and cultural anthropology

but still a clear yardstick, is the amount of human effort necessary to sustain life—basically, to secure food.

Before the neolithic revolution practically all human effort was so directed. After that, and right down to the eighteenth century in the West, the food-raising efforts of a great majority of the population, even of the most advanced societies, was necessary to release a small minority to pursue the arts and crafts, to govern, to trade, and to make war. But now, after several long lifetimes of this latest and in many ways greatest series of changes, a very few farmers, ultimately if not already using the latest methods, can release a great majority of the population for—well, let us adopt Professor Black's subdued tone and say, simply, for a variety of other activities.

Now, again to insist on the obvious, this last revolution differs from the preceding one in a most important respect. Awareness of the attractions it affords is presently spread all over the globe, to peoples who had never really shared in the civilizations that developed out of the neolithic revolution. No doubt barbarians and nomads during the last few thousand years, drawn by the culture of advanced neighboring societies, did from time to time make incursions into their territories. But these were comparatively episodic, not sustained, and failed entirely to reach wide areas of the earth where the Stone Age cultures had not been transcended. Many of the primitive peoples—North American Indians, for example—who were touched by the first expansion of Europe seemed indeed singularly unattracted to much, beyond firearms and whisky, that the white men brought to them.

All this has changed. Men in Ouagadougou want what they know, roughly at least, men have in Paris. The underdeveloped peoples seek "modernization." Perhaps they wish—certainly they ought to wish—to preserve their own culture, their own identity; but, save among some of their intellectuals, this desire does not seem to be as strong as that for modernization. Professor Black devotes the greatest and the most original and suggestive part of his book to an attempt to classify and explain this process in all the existing political entities of the globe, from those he regards as the pioneers in the process, Britain and France, to those which, he holds, began modernization only yesterday, or have not yet

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begun it. He distinguishes seven "patterns" of modernization, each marked by somewhat different sets of variables.

This is a most ambitious undertaking, and one which, in the existing state of the social or behavioral sciences, is certain to encounter all sorts of objections. Professor Black is a trained historian, specializing in Slavic Europe, and inclined to caution in generalization. He distrusts the kind of broad generalizations, based on such unmappable entities as "civilizations," "cultures," and the like, made popular by the Spenglers and the Toynbees. His insistence in his taxonomic efforts on the organized state as his unit for study will surely meet with dissent (why even list Timor or Swaziland as subjects for case histories?). He has, though he lists psychological factors as important, the usual professional historian's basic refusal to face up to the emphasis much modern psychology puts on the unconscious, the irrational, the emotive, the desire to "escape from freedom." Was-is-nationalism in the once "colonial" peoples "only a means to an end—self-determination to permit societies to modernize free from the discriminatory rule of alien peoples"?

But the raising of questions like these is in itself a service. And not the least of Professor Black's assets is his ability to write straightforward, unassuming English, unencumbered by the irritating technicalities of the social scientists. He even eschews "model" for the more familiar term "pattern." This is a book that should help us all to a little useful patience in a world we Americans have perhaps made all too possible.

Commerce and Comity

America in the Market Place: Trade, Tariffs and the Balance of Payments, by Paul H. Douglas (Holt, Rinehart & Winston. 381 pp. \$7.95), traces the history of U.S. commerce with other nations and makes recommendations for future policy. Dexter M. Keezer is economic adviser at McGraw-Hill, Inc.

By DEXTER M. KEEZER

BEFORE he went to the United States Senate, where he is winding up his third term and running for a fourth, Paul Douglas was an eminent economist and ardent teacher. In spite of his political preoccupations, he still retains these attributes in notable degree. They shine through clearly in this remarkable volume on international trade, tariff, and monetary developments and policy, with which he graciously
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