

Jaguars), a controlling interest in the North Sea Oil stock, (formerly held by the government), much of the government stock in British Petroleum, and various subsidiary aspects of British Steel, British Rail, and – in the near future – British Airways itself.

Some of these enterprises had been privately owned until nationalized by earlier labor governments. Indeed, when the present conservative government came to power, 10 per cent of Britain's gross national product was attributed to industrial sectors that had been nationalized during the previous decades. As a result of the government sale of these assets, and of enterprises such as British Telecom (which had always been government managed), no less than 400,000 workers who had been employed in government controlled jobs – nearly one third of the total workforce – have been transferred to the private sector.

The theory behind privatization is that privately run enterprises will be more efficient than government managed concerns, and that the need for the state to subsidize poorly performing government managed operations will cease to be a drain on the taxpayer.

WORLD ECONOMIC GROWTH

Arnold C. Harberger

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A collection of papers dealing with economic development 'case histories' from around the world. The work of many different contributors, this publication provides a useful account of recent world economic history in the areas which it covers.

Topics covered include the following: Economic policy and performance in Britain since World War II; Japan's Growth 'Problems'; Economic Growth in Sweden; From Economic Miracle to Stagnation, the German 'Disease'; U.S. Stabilization Policy (U.S. economy since WW II); Tanzania, Phoenix or Icarus; Ghana, Missed Opportunities; Indonesian Economic Growth; Jamaica, Liberalization, Centralization, and Back?; Taiwan's Economic Miracle; Mexico's Path from Stability to Inflation; Uruguay's Erratic Growth.

RELIGION AND THE PRESIDENTIAL ELECTION*Paul Lotatto*

Praeger Publishing Co.

A valuable analysis of the statistical relationships between religious denomination and voting behavior in recent presidential elections.

Many of the critical comments made by the author in the process of analysing the statistics which he provides are of considerable value, though his attempted classification of religious groups into "Conservative", "Moderate" and "Liberal" leaves a lot of explanation to be desired. For example, he chooses to classify, without explanation, Seventh Day Adventists as "Conservatives". The present reviewer has always regarded this group as being anything but conservative by traditional WASP standards, and yet one assumes from the way the author writes that that is what his concept of "conservative" comprises. Others who regard themselves as conservatives would claim that churches, such as the Presbyterian, that support the World Council of Churches are far to the left of liberalism . . . that is not to say that there are not members who share these views, but that their churches definitely do qualify for this description. Yet the author classifies them as "Moderate Protestants" preserving the designation "Liberal Protestants" for the Unitarians (who would certainly be said by most observers to be that), the Methodists, and the Episcopalians, not to mention groups such as the United Church of Christ.

When one reflects on the published views of these churches, through their official newsletters and publications, one wonders how Ronald Reagan ever won the last two elections. With virtually no truly conservative church groups available to support him, he would have been, from the religious point of view, opposed by a wide range of well-financed "liberal" church groups, amongst which the author includes not only the aforementioned Christian churches, but also the Jews, who are well known to be financially and politically influential. A strictly logical analysis of the situation would seem to imply that if Reagan won the election due to support from organized religion, he could not have been the "conservative" he is described as being by the media! The author's conclusion is that contrary to the claims of the "moral majority" there was little