

least, the substance of human equality and liberty has not been sacrificed to canting theories of them.

There is much here which offers points for comparison with other peasant communities; and the book should be particularly revealing for those who are interested in the relations between tightly-knit local communities and the State organizations into which they are being forced in many parts of the world today. It is to be hoped that their problems will be solved with the civilized grasp of the importance of the individual which, in the *pueblo* of Alcala, implies a measure of cynicism about the State.

The book is well illustrated and pleasantly produced. One or two blemishes resulting from faulty proof-reading should be removed in another edition. Professor Evans-Pritchard provides a short introduction to his pupil's work.

GODFREY LIENHARDT

THE SETTLEMENT OF THE CELTIC SAINTS OF WALES. By E. G. Bowen. (University of Wales Press; 10s. 6d.)

Professor Bowen has put us all in his debt. His subject is important, difficult and quite outstandingly interesting. Furthermore, it is one on which it would have been easy to write a mediocre book. The literary sources for the history of the Welsh saints have of course been closely studied, and this process of analysis goes forward. What, however, is needed at this stage is a fresh approach, and this has been provided for us by the Gregynog Professor of Geography and Anthropology with a book which is something more than a geographer's interim report, and which will help enormously towards making possible the definitive book which one day it will be possible for a scholar to write.

In eight chapters, illustrated by fifty-six maps and plans, the facts about the distribution of cult, the position, site and form of the saints' settlements is presented to the reader. There is a splendid bibliography and a sound index.

The book deserves the careful study of all those Catholics in Wales who can grasp how impossible it is to appreciate a society without a knowledge of its past. To take a single and entirely practical example, namely the dedication of churches. In Wales, geography, history and religious tradition are inseparably knit with church dedication, and to ignore this is to incur the responsibility of making oneself ridiculous.

Again, one is struck by the wealth of material which Professor Bowen's book places at the disposal of the teacher of history. What a series of admirable lessons could come from its intelligent use by a teacher in a Catholic school in Wales, and how such lessons could link up with, and be illuminated by, Robert Jones' account in *Drych yr*

*Amseroedd* of his journey by sea from Eifionydd to Llangeitho to hear the preaching of Daniel Rowland; or the journeys, again by sea, of Gruffydd Jones' schoolmasters and by Hywel Harris's map.

We are told of Saint David, 'as is well-known, he is the only one of the Celtic saints to be canonized by the Roman Church (*circa* 1120)'. It would be ungracious, and, since it does not affect the author's argument, without point to consider how many mistakes, actual or implied, are contained in this sentence, but its inaccuracy should secure its deletion in future editions. To one reader, too, the omission of Ergyng and of the eastern part of the medieval diocese of Llandaff from figure 49, and the reference to 'St Margaret Marloes' on page 15, are inexplicable. These, however, are minor matters.

T. CHARLES EDWARDS

UNE RÉPONSE AU DÉFI DE L'HISTOIRE. By Alfred Frisch. (Desclée De Brouwer; 60 fr. belges.)

The challenge of present-day history is provided, according to M. Frisch, by the constant evolution of social and technical processes and by the inability of existing structures and methods to cope with them. There is the decline of the influence of capital as such—Burnham had already left us in no doubt of that change—and the importance of ownership is no longer the decisive mark of our society. Moreover the social élites—ranging from the average French Cabinet Minister to the 'gentle anarchist' of the Priestley type—have largely abdicated social responsibility or have not the stature to come to grips with modern problems; even the private sector of economy is very largely 'bureaucratized' with a consequent immobility and stagnation. In other words, the day of liberal capitalism is done, even in those countries such as the United States of America which are least inclined to socialism. A strong indication of this is the fact that in the post-war period the economic development of backward countries, of India, Pakistan, Egypt, Brazil, has been largely a matter of state (or United Nations) and not private initiative.

But already circumstances are providing an answer. As yet it is largely hidden, operating behind the scenes, although from time to time it appears in public. M. Frisch gives it the name of technocracy. Where are the technocrats found? In their most developed state in the supra-national organizations, says M. Frisch, such as NATO, OEEC, COCOM (a mysterious organization that regulates East-West trade) and the High Authority set up by the Schuman Plan, but also more and more at the national level too. Examples: The Deputy Chief of Staff of SHAPE speaks off the cuff, and no government is able to say him nay. The leaders of the heavy industries in Germany are