

*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

not at all happy about the regulations of the High Authority which controls the production of iron, steel and coal in Western Europe, but at least up to now they have been unable to make an effective protest. In England millions of pounds were spent on making the atom bomb without the matter ever having been discussed in Parliament—there were many who felt that the *eminence grise* of the affair was the Paymaster-General. Since the war the two chief problems in all countries have been planning and the organization of productivity; yet in effect this has been controlled by a handful of technocrats. M. Frisch distinguishes carefully between technicians, experts, administrators, managers and technocrats. These latter have three characteristics: a deep sense of responsibility, freedom from political attachments, and a desire for action which leads them at times to act as politico-social surgeons. As creative organizers they are inclined to forget or to dismiss the human element in problems, looking on it as an insignificant detail. Moreover, being strictly practical and concerned with practical problems, they have no time for idealism or for ideologies.

There is no doubt of the importance of the trend that M. Frisch discusses, at times with almost horrified fascination. Although he is weak on examples and his description does not apply equally to all countries—on the political side his conclusions are drawn almost wholly from the French scene—he is certainly right in saying that the technocrat has come to stay. It is not a question of whether we will have them or not—they are here. And we will get the technocrats we deserve. There are appalling dangers—the possibilities of 1984 hover over the whole book—but given modifications of structure and *public* control of the technocrats they can provide a viable and human alternative to Statism. M. Frisch makes some valuable suggestions for the humanizing of the training of technocrats, for the modifications of political structures (decentralization of government being the chief), and the development of democracy in the factory. All in all, a book of bold and sweeping analysis and a restrainedly optimistic prognosis of the political and economic future of the West.

JOHN FITZSIMONS

LE RÔLE DU LAICAT DANS L'ÉGLISE. Par G. Philips. (Casterman, Tournai and Paris.)

Although it is published in the following year, this book was written before the appearance of Father Congar's *Jalons pour une théologie du laicat*. Abbé Philips necessarily covers some of the same ground, but more briefly and more simply, with frequent references to Father Congar's previous writings on the subject. The book is in itself an