

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

excellent work: but it is possible that some readers may be left with a feeling of dissatisfaction. 'Chesterton, Dawson, de Reynold, Maritain, Mounier, historiens, publicistes et penseurs catholiques jouent un rôle que, de leur temps, les pères de l'Église n'ont pas dédaigné d'assumer.' Yes; but what about the 'ordinary' laity?—all those of us who are simply Catholic Christians, whose circumstances in life allow no time, even had we the inclination, for what is called 'the apostolate'; people to whom the question whether Catholic Action is 'participation' or 'collaboration' means nothing whatever. Are we in danger of creating a sort of informal *tertium quid* between clergy and laity? Is it true that we as a whole ('Le chrétien d'aujourd'hui,' says M. Philips, without qualification) unhesitatingly prefer Biblical sobriety to 'expansions sentimentales', appreciate the Good Friday *improperia*, emphasize simplicity and the sense of community in our religion? Is it wise to talk about 'lay spirituality', even if, for purposes of systematization, it may be convenient? Is it possible that the whole matter is being approached too much in terms of 'clergy' and 'laity', when the point is that we are all equally 'the faithful'? (That, surely, is where Archbishop Roberts comes in.)

The things queried do not necessarily represent M. Philips's views; they are simply some of the questions suggested by this thought-provoking book. As its writer says, 'there are many questions that need a more careful formulation before we can hope to find satisfactory speculative answers'. Meanwhile, there are some matters of practice that could be attended to without waiting for those speculative answers.

DONALD ATTWATER

THE WARRIOR SAINT. By R. V. C. Bodley. (Robert Hale; 15s.)

In the course of a varied life Mr Bodley has been a soldier, in the diplomatic service, and a nomad sheep-farmer in North Africa, of which last experience his *Wind in the Sahara* was a fruit: these three things naturally conspired to draw his sympathetic attention to Charles de Foucauld, though not sharing the soldier-hermit's ecclesiastical allegiance. The biography Mr Bodley has written is a simple straightforward narrative, not overburdened with detail, fresh and sensitive in approach, and free from the besetting sins of hagiography. In particular he sees and treats Foucauld's life as a whole, not overwriting the contrast between his regenerate and unregenerate days; he emphasizes that the murder of Foucauld 'was not provoked by his mission as a Christian priest'; and he protests against the disregard of the hermit's clear directions about his place of burial.

The eremitical life that Foucauld led in his later years has been to not a few people the way to the heights of holiness: what is not so