

a letter enclosing another document. Only instead of putting the letter and the document on separate pieces of paper, the author quite literally encloses his document, by putting his 'Dear X' at the beginning and a few parting words with 'Love from Peter' at the end. The section, iv, 12-v, 11, Dr Cross frankly admits is not easily fitted into his paschal liturgy framework. Unless we suppose then that the solemn Easter baptism was followed by a solemn Easter ordination, this last section makes better sense if we take it as addressed to the clergy of another Church than the author's own, i.e. if it is a letter.

Dr Cross refrains from giving an opinion on authorship and date, but he does point out how primitive and unelaborated is the theology of the epistle, and this would favour the Dean of Winchester in his arguments for its apostolic authenticity.

Dr Beare, arguing mainly from that section (iv, 12-v, 11) which we have been considering, and its more urgent reference to persecution, dates the letter to the reign of Trajan, and identifies the persecution with Pliny's action against the Christians as governor of Bythina. And so just because his argument rests on the one section which Dr Cross cannot fit into his paschal liturgy, the contention that the frequent reference to suffering in the epistle alludes to the Pasch and not to persecution, scarcely impinges on Dr Beare's case.

Thus with admirable courtesy and discretion does Dr Cross, as a sort of visiting lecturer in the N.T. schools, make his valuable contribution to their studies without alienating either of the rival parties, or claiming to judge between them.

EDMUND HILL, O.P.

THE SYSTEM OF INDUSTRIAL RELATIONS IN GREAT BRITAIN. Edited by Allan Flanders and H. A. Clegg. (Basil Blackwell; 30s.)

The editors, together with Professor Kahn-Freund, Mr J. D. M. Bell and Mr T. E. Chester, have provided here a most comprehensive guide to the history, law and institutions of the complicated relations between worker and employer that have grown up in Great Britain since the Industrial Revolution. The social background is sketched in most skilfully by Mr Asa Briggs in a preliminary chapter which does not shirk the difficulties caused in modern times by the impact of the managerial revolution on trade union officials. Although collective bargaining is one of the central points of the British system, Professor Kahn-Freund brings out the interesting fact in his chapter on 'Legal Framework' that there is no general provision in the statute book to force employers to negotiate with trade unions. 'Our law has seen to it that trade unions are not unlawful, it has removed all those provisions and rules that led to the suppression of the unions, but it has, generally

speaking, done nothing to help them towards "recognition". This is characteristic of the whole system of industrial relations where reliance is placed on strength backed by understanding rather than on law, with a consequent increase of flexibility and adaptability. The true anarchic nature of unofficial strikes—which more often than not are against the union officers and not against the employer—is emphasized when seen against the background of this system of collective bargaining and joint consultation that has been built up over the years. They threaten its whole structure.

JOHN FITZSIMONS

PREMIERS ITINÉRAIRES EN SOCIOLOGIE RELIGIEUSE. By Fernand Boulard. (Les Éditions Ouvrières: Économie et Humanisme; 510 fr.)

It is now almost twenty-five years since an article by Professor Gabriel Le Bras in the *Revue d'histoire de l'Église de France* gave the impetus to research into the religious sociology of the Church in France. The impetus had a delayed effect because his initiative was not followed until ten or more years later, but since then (and one might perhaps date a heightened consciousness of this need from the publication of *France, Pays de Mission?*) the reports of researchers, many of them trained by Professor Le Bras himself, have come thick and fast. Canon Boulard came to this study from his interest in rural problems, and in this book presents a summary of the researches that have been made so far and adds some practical proposals for further work in the same field. It falls naturally into two parts. In the first we find a detailed study of religious practice in all the regions of France except the great towns, with tentative pastoral conclusions. The second part is perhaps of more universal interest, for here Canon Boulard treats in detail of the method of studying a population both from the point of view of religious practice and of other signs of religious vitality, and suggests lines of interpretation. He is a most cautious guide, and very sensibly errs on the side of reading too little into statistics rather than too much. It seems a pity that there is no such guide in existence in English—apart from a rather more superficial questionnaire published some years ago in America in *Sociology of the Parish*—because it could be a most useful tool in the work of the apostolate and in pastoral pedagogy in general.

JOHN FITZSIMONS

DIALOGUES OF ALFRED NORTH WHITEHEAD. Recorded by Lucien Price. (Reinhardt; 25s.)

Sir David Ross in his introduction to this work compares it to Boswell's *Johnson*. It is interesting to try and determine why this is such