Christ. No explanation apart from mountain remoteness is provided for the special case of Albania. Officially speaking it is the most God-forsaken country in the world. God was 'dethroned' in 1967 and all 'centres of obscurantism and mysticism' (i.e. churches) were closed down. Mother Theresa came from Albania.

Naturally enough unstated assumptions come through most evidently in the discussion of ideological questions. The volume juxtaposes two irreconcilable views. J. M. Bochenski presents a classical (Leninist) and rather harsh account of the complete incompatibility between Communism and religion, and utters warnings to those who engage in dialogue. They will be wasting their time, he explains, if they do not understand the true nature of Marxism-Leninism and if they are advocates of that 'watered down religion in which the sole function of a believer is to improve social structures'. He alleges that such has been the reason for the failure of the dialogues so far held. I don't know what or who he is talking about.

Branko Bosjnak, a Yugoslav Marxist, has rather more encouraging news. He is not impressed by the survival of religion under socialism as evidence of its truth, and indeed he does not expect religion to disappear at all: so long as death and the desire for immortality exist, religion will exist, Bosjnak unfortunately does not explain whether this means that alienation will also persist, though since he asserts that believers 'insulate themselves from the inevitable realities of nature' (whatever they are) it may be assumed that he does think so. And what survives may be talked to. The difference between the two writers is easily explained: Bochenski works in Switzerland and has Soviet Russia in view; Bosjnak works in Zagreb. Between them they represent the main alternatives for the future; and it is unfortunate and maybe significant that the pessimistic thesis is expressed with a clarity which the optimistic thesis is unable to attain.

PETER HEBBLETHWAITE

VILLAGE LIFE AND LABOUR, edited by Raphael Samuel. *Routledge and Kegan Paul*, London, 1975. 278 pp. £6.95.

Over the past eight years Mr. Raphael Samuel, tutor in social history and sociology at Ruskin College, Oxford, has conducted a number of History Workshops. Now he is the general editor of a series of twelve volumes based on the Workshop experience and loosely organised around the interconnected themes of work, home and family. Five volumes will deal with work, two with childhood, two with education, two with popular culture, and one (or possibly two) with marriage and the family.

The aim of the Workshop is a socialistic commitment to keep a record of resistance to oppression and also to take a close look at ways in which men and women in the nineteenth century were controlled, or forced to become accomplices in their own subjection: 'Of every event', says Samuel, 'one should be able to ask, what meaning did this have in people's lives; of every institution, how did it affect them; of every movement, who were the rank and file'. In order to produce what is described as a 'people's history' there has been close and constant contact with the Oral History Society and the Society for the Study of Labour History. In that way new techniques and a variety of sources are used to enlarge and deepen our understanding of rural history.

The first essay in this opening volume is used to sketch in the background. Mr Samuel endeavours to bring into focus the elusive figure of the rural labourer who is hidden behind a fog of words, obscured by the mass of administrative records and parliamentary papers. The hard years between 1830 and 1872, when rioting and machine-breaking were not uncommon in rural counties, bristle with unexpected problems and unexplored areas of farm and cottage life.

The two other contributors, David Morgan and Jennie Kitteringham, are former Ruskin College students who have moved on to further study. Mr Morgan writes on harvesters and their work at a time of the year when all available labour was mobilised for a great event. He offers information about harvest earnings, the harvest contract and the still complex and varied ritual of gleaning. The gleaners were usually women and children who came into the fields to gather any scattered remnants of wheat or barley that

might still lie in the stubble. Gleaning might now seem like wasted effort, but then it was a necessary precaution against future winter privations. Every penny counted and so every economy was worthwhile.

Miss Kitteringham has paid tribute to country work girls: the girls of long-forgotten winter days who deserve the sort of quiet memorials that Flora Thompson penned in her Oxfordshire chronicles. Spoken and written words are used to make us aware of the burdens that workers endured. The female servants and field labourers are possibly more shadowy and pathetic than the stereotype of 'Hodge' that grew up within the context of closed-in parish life. In writing about the system of agricultural gangs that were common in the Fen districts of East Anglia and the East Midlands, the writer turns to the Report of the Children's Employment Commission (1867), but in addition uses more direct and impressive testimony from a memoir written by a Mrs. Burrows—'A Childhood in the Fens about 1850-1860', edited by Margaret Llewelyn Davies in *Life As We have Known It* (1931).

The most detailed piece of work is Raphael Samuel's concluding essay—in five fully documented parts—on the 'Quarry roughs', the men who lived in the village of Headington Quarry from the mid-nineteenth century up to the 1920s. This area is now submerged in Oxford's suburban sprawl. Here is an essay in which the techniques of oral history have been grafted on to more usual material with much skill. The place in those early times was intriguing because it was rough, feared by outsiders and unapproachable by authority. Dissent was strong. Methodism was the one type of religious observance to have a real grip on the community.

The self-sufficiency of Headington Quarry, Samuel suggests, is one of the reasons why it survived as a 'morris-dancing village'. It was here in 1899 that the industrious invalid, Cecil Sharp, rediscovered 'the English morris'. The music grew up in the place itself and some of the old tunes had come down from the gypsies. A leading fiddler in the 1870s was a gypsy who 'danced in the local morris side'.

I think the heart of this research is probably to be found in the Headington Quarry transcripts and recordings made by the author a few years ago as he covered his chosen topics. When the research is finally completed all the material will be deposited in the Oxford County Museum at Woodstock. It is very suitable that a book of this experimental kind should be prefaced by Bertolt Brecht's poem, 'Questions of A Studious Working Man'. Brecht's words point to the historical blankness, to the denial of public recognition and a public identity for workers in historical records. Here are hard-won observations that bring history a little closer to common things. It will be easier for students to see connections between past and present, between local and global meanings now that we are in a time when traditional anchorages give way and communal boundaries appear to dissolve. This is the new historical approach that a new historical situation demands. E. W. MARTIN

JESUS AND THE SPIRIT, by James D. G. Dunn, *SCM Press*, 1975. xii + 515 pp. £9.50.

This is the promised sequel to Dr Dunn's *Baptism in the Holy Spirit* (SCM Press, 1970), which was subtitled 'A Re-examination of the New Testament Teaching on the Gift of the Spirit in Relation to Pentecostalism today'; now, in a book twice as big, the theme is broadened to 'A Study of the Religious and Charismatic Experience of Jesus and the First Christians as Reflected in the New Testament'. Both works spring from Dunn's long-standing concern to understand and evaluate the Pentecostal movements of this century. If his stance is always critical, he always also shows that he finds in Pentecostalism a challenge which traditional Christianity and its New Testament exegesis must not ignore. In the earlier work Dunn showed how ill-founded in the New Testament is the doctrine that Christian regeneration normally involves two stages, that of faith sealed by water baptism and that of 'baptism in the Spirit'. Yet, like Catholic critics such as Simon Tugwell, Dunn has never wavered in his respect for the Pentecostal testimony to experience nor in his conviction