

the author selects his spokesmen for the three traditions. A bishop's statement here, a theologian's there, synodal decisions, private views, conciliar declarations jostle with each other without real evaluation or any sense of deep penetration. When discussing the belief or ecclesial theory of a church there is here some merit in the Roman Catholic tradition of councils and council statements in that one can know, at least in substance, what the Church holds and teaches, whereas it is not nearly so easy to ascertain the Eastern position, and not easy at all to be sure in any detail what is the true Anglican stance. It can be as difficult to be indefinite, as to be over defining.

One can understand the Greek unwillingness to accept doctrinal developments that have taken place in the West since its separation from the East, but the chapter dealing with the

recurrent objection against papal authority as juridical rather than as a 'primacy of love' leaves the key question unresolved—is there or is there not an ultimate juridical authority? Archbishop Fouyas sees this the central of issue between East and West, but while Steven Runciman's work is often referred to, he does not seem to give to the enormous cultural and political sources of the separation the weight they deserve—and as these recede into the past agreement may be reached sooner than we think.

The author is at his best on the Sacraments, where he is less prejudgmental and if, throughout, his comparative study of the three churches had taken this form he would have given us an even more valuable and refreshing impetus to the search for a united Christendom.

ANTHONY STOREY

INTRODUCTION TO THE BIBLE, by John H. Hayes. *SPCK*, London, 1973. 515 pp. + 16 maps. Paperback £2.95.

There is a great deal to recommend this work.

It is a pleasure to find a book so competently sign-posted. Chapter-titles and sub-headings are obvious and informative; charts and illustrations consolidate the text; 16 maps, 3 indices and a 20-page bibliography give the reader ample guidance—though it should be noted that there is nothing later than 1970 in the bibliography: one regrets that no additions were made for this paperback edition of a work first published in 1971. Almost everything possible has been done for the aid and comfort of the reader, except in the problem of the size and appearance of the work. This 'substantial volume' (p. xv) is physically cumbersome to read—the type-line is too long, the margins too narrow, and the general appearance 'heavy'.

Fortunately the text itself, though sometimes dense, is never, like the Bible (in Professor Hayes' opinion), 'occasionally quite tedious to read' (p. 6). There is a forthrightness and simplicity which avoid this.

Simplicity does not replace accuracy. This is a remarkably thorough, scholarly and judicious presentation of the 1970 state-of-play in biblical studies. Professor Hayes is quite willing to leave question-marks and to state that particular problems have not yet been satisfactorily resolved. There is nothing idiosyncratic in this Introduction, nothing that marks it out as especially significant, other than its breadth, depth and extreme objectivity. It is what it claims to be: an Introduction—neither superficial nor polemical.

The final recommendation is the price.

RICHARD PEARCE

MEANING AND CONTROL, D. O. Edge and J. N. Wolfe (Eds). *Tavistock Publications*, London, 1973. 274 pp. £4.

This volume is a collection of twelve papers given at a seminar at Edinburgh University, and in the editors' words they 'reflect the Seminar's exploration of the social meaning of the emergence of modern science and technology, and of the challenge posed by that emergence to the processes of social control'.

The first few essays are concerned with the meaning of this emergence, and start with an attempted demolition of Ryle's description of the possible, or impossible, conflict between scientific assertions and common sense. (I say 'attempted' since, even in Ryle's absence, one senses a certain elusiveness in the argument.) There then follow a couple of much more

relevant papers: one on the use and influence of technological metaphors in describing human behaviour (e.g. the structure of the meeting allowed a lot of feedback to Edge's letting off steam) and another, compressed account by Armytage of the rise of a technocratic class. As befits an article on technocracy it's good on description but poor, or simply incurious, on significance; it reads a little like Armytage's own description of an engineer: 'too busy keeping things going to worry about society'. There is a stimulating, if short, discussion of the paper by Littlejohn, going right to the point of the argument about the dehumanizing role of technology: '. . . the