

material to prove almost anything they like. The social worker will find much of value in the second part which is concerned with the help which can be given to the mother by the father, her own family, the State, the Local Authorities and the social agencies. This section ends with an account of the unhappy experiences of two unmarried mothers who for one reason or another decided to keep their babies. The first, an illegitimate child herself with a wretched background, went through a period of anxiety and uncertainty which often brought her near despair until she finally settled as a housekeeper with her child in return for poor remuneration. The second fared no better and was exploited in one situation after another until she found security for her child without happiness for herself with an aunt.

These stories lead naturally to an evaluation of the arguments for and against an unmarried mother keeping her child or having it adopted. There is a school of social workers who feel that a mother should keep her own child at all costs while others feel that the child will have greater security in a normal family background. The fact that many mothers who wish to keep their babies are unstable people who often regard their baby as a plaything while the best adoptive home is only a substitute for the real thing only serves to complicate the decision. Miss Wimperis points out the lack of evidence on either side because of the difficulties of a 'follow up' but one could wish that adoption had been dwelt on at greater length.

Illegitimacy has always been with us but it only became a social problem after Henry VIII dissolved the religious houses which until then had cared for foundlings. When illegitimate children became a charge on the parish a greater stigma was attached to bastardy and no subsequent Act of Parliament has been a substitute for the Christian charity previously exercised by the Church. Miss Wimperis looks to a long-term solution when young people will find more love and security in their own homes and so will value marriage more highly. The pointers, alas, are not in this direction.

RUTH MORRAH

LANGUES VIVANTES ET LITURGIE, by Paul Winninger; Editions du Cerf, Paris; 6.90 NF.

On a generous use of spoken tongues in the Church's public worship, and especially in the eucharistic Liturgy, there have been many articles written during the past fifteen years and, at any rate in England, a stream of letters has appeared in the press, but the subject has received very little more extended treatment. Professor Winninger's aim is to provide an over-all view and synthesis of the whole question as a basis of information and discussion that will help people to make up their minds, especially those who have some responsibility and may be asked for their opinion and advice. It is a fair-minded and objective piece of work, but Professor Winninger does not sit on the fence: he declares unambiguously in his preface that he seeks to demonstrate the propri-

ety and the necessity of a wider use of the people's tongue. His book is therefore not primarily liturgical, still less historical: it is pastoral. And he does not confine himself to the needs and circumstances of this or that country or 'movement': he brings the matter into relation with world-wide religious conditions and with outstanding contemporary religious problems and activities.

After an introduction setting out the origins and reasons for the use of Latin in the Western church and its relation to the renewal of public worship, two chapters are devoted to a critical examination of the use of Latin as an aid to religious unity and to safeguarding doctrinal integrity; then two chapters to pastoral needs; then one on liturgical problems presented by a living language, and another to tradition (very carefully explained) and law; and finally, one of the best things in the book, a chapter on the relevant teaching of the Bible.

This is a thorough, well-argued book, which calls for careful, persevering reading, and it is especially valuable for the *new* considerations and points of view that it brings to the discussion. Its solidity is relieved by an occasional courteous 'debunking' or a *cri du cœur*. Of the many things one would like to quote, the one that sticks in this writer's mind is: "The elements of how to pray are difficult to teach children, or grown-ups, at "catechism"; they should be learnt at the eucharistic celebration. If Christians do not learn to pray in church, where and how will they learn? . . . We say what we can to God; to hear our own language at public worship would increase our ability tenfold'. Must we go on simply multiplying 'Our Fathers' (as we casually call the Lord's Prayer) and 'Hail Marys'?

DONALD ATTWATER

PAPERBACKS

Four new volumes have appeared in the WRITERS AND CRITICS series (Oliver and Boyd, each 3s. 6d.). Richard Coe analyses the drama of IONESCO to its basis in a rejection of causation, Aristotelian logic and classical psychology as an inadequate account of reality. Ronald Gray examines the key plays of BRECHT and relates them to his dramatic aims and theory. Stewart Sanderson and Michael Millgate give convincing critical summaries of the work of HEMINGWAY and FAULKNER respectively. Inevitably, in 120 pages, these surveys are selective and occasionally sketchy; and Hemingway's understatement, as always, suffers sadly in quotation ('You know it makes one feel rather good deciding not to be a bitch'. 'Yes'. 'It's sort of what we have instead of God'). IONESCO, the most limited of the writers has the most intelligent of the critics. But all four books have virtues rare enough in literary criticism: they are cheap, lucid and just. The bibliographies are useful, and those to the BRECHT and IONESCO volumes include, very sensibly, dates of first production as well as dates of publication of the plays.

R. W. GASKELL