

The British have long deceived themselves into thinking that immigration is a purely British phenomenon—a legacy of Empire. The virtue of these two books is that they quickly, but not painlessly, jack us out of this narrow assumption. Immigration is seen by all three authors as primarily related to Europe's state of economic growth. Europe dictates and the rest follow.

The whole process has at least two rather terrifying implications. The first is—what is it doing to us, the users of this labour? Our economic escalator and its twin, our raised expectations, have taken us to the point where we do not want to do menial jobs, but where there are more menial jobs constantly being created. Affluence breeds the need to service it. There is more garbage to be disposed; more dirty dishes in the restaurants to be washed; more bolts to be screwed in on endless assembly lines. But do we want to become the employers, directly (or indirectly through the services we use) of a clearly defined and recognizable helot class? What does it do to our own psychological make-up to be evolving a two-tier society? Oppression dehumanises the exploiter as well as the exploited. That is the first implication, but the second is perhaps even more worrying—and Korsache and Castle's book brings this out sharply—what does it do for the developing countries themselves?

We know for example that Turkey receives

\$300 million from Turkish workers in Germany alone. That amount in effect covers Turkey's key imports. But set against that is the break-up in family life—most European countries make it very difficult for families to join their migrating husbands. There is the decline in agricultural activity as villages are denuded of their most youthful and hardworking members. Villages can be found as far afield as Portugal, Turkey and Senegal where the only inhabitants are small children, women, the old and a handful of returned migrants on holiday. And then there is the evidence presented in a recent study by the French Trade Union, the CFTD, which reveals that the "skills" learnt in Europe are rarely applicable back home. Given all this it is not surprising that Godula and Castles conclude that immigration into Europe is a "form of development aid given by the poor countries to the rich countries".

It is time that the liberal race relations lobby in this country stopped worrying so much about police/immigrant relations, anti-discriminatory legislation and so on which although extremely important are after all only the surface manifestations of the problem not the root cause of it. Rather they should begin—and it really is begin—to think about the long-term implications of the use of immigrant labour in Europe. An honest think could produce quite devastating conclusions.

JONATHAN POWER

THE NEW FAMILIES. Youth, Communes, and the Politics of Drugs, by Ross V. Speck. Tavistock Publications, London, 1972. 190 pp. £2.50.

YOUNG OUTSIDERS. A study of alternative communities, by Richard Mills. Routledge & Kegan Paul, London, 1973. 208 pp. £3.00.

KEEP THE FAITH BABY. A close-up of London's drop-outs, by Kenneth Leech. S.P.C.K., London, 1973. 110 pp. £1.90.

A PRACTICAL GUIDE TO THE DRUG SCENE by Kenneth Leech. S.P.C.K., London, 1973. 165 pp. 75p.

The authentic hippy is now almost an extinct species, and all these books are based on studies of the youth counter-culture of London or Philadelphia conducted three or more years ago. If they can claim the interest of any intelligent reader it is primarily because here we see three very different men wrestle with an ancient problem, one which concerns us all whether or not people called hippies still exist: namely, how far can an investigator belonging to the dominant society comprehend the world of a cultural minority which has deliberately rejected the dominant society's values and aims? It is an important question if (as these writers believe) the prominent feature of future society is going to be increasing diversity of life-styles—a diversity manifested particularly in a growth

of age-segregated peer-networks and an increasing willingness to experiment in various kinds of community living.

The three authors approach in different ways different aspects of the hippy phenomenon. Because of his remarkable pastoral experience, acquired when he was curate of St Anne's, Soho, Kenneth Leech clearly has a more intimate understanding of the kids who make up the 'phenomenon' than we find in either sociologist Richard Mills or psychiatrist Ross V. Speck. Unfortunately Leech is not a man with a reflective turn of mind. His interest in the hippy phenomenon originated in his interest in the 'drug problem' and *A Practical Guide to the Drug Scene* is a straight reprint in paperback of his *Pastoral Care and the Drug Scene*. When

this book first appeared, in 1970, it was so up-to-date that it is a pity it has not here been updated, but it is still the best book of its kind. On the other hand, *Keep the Faith Baby* reveals Leech's shortcomings.

Attempts to locate the hippy phenomenon in a wider context are made by our other authors, Mills tending to concentrate on individuals and Speck on social networks. Both men are aware of the shortcomings of traditional techniques or sociological investigation when applied in this field, and to some extent abandon them. Of the two, it is Speck who has aimed to encompass the more and who has been aided by an expert research team, but it is Mills who has given us the better book.

What helps to give Mill's conclusions weight (and they drive him to argue against the present law controlling cannabis, against 'conformist' therapy, against the relative rigidity of the present educational system, against a housing policy that does not provide for communal structures) is that clearly he is himself by temperament unadventurous, a self-confessed 'square'. His book relies on 'the description and explanation of that common structure of meaning which hippies impose upon the world', and he believes 'this meaning derives from experiences and feelings which are largely independent of the social structure itself'. So he sets out to show how 'feelings, intuitions and experiences interact to form that vision of oneself and the world from which individual behaviour and social circumstances derive'. And what is fascinating about the book is that, in spite of his failure to convey effectively in his descriptive sections a convincing 'hippy's eye-view', simply because time and again at crucial moments his achievement-orientated criteria blind him (with the result that long passages read like humdrum Sunday-heavy journalism), nevertheless in the synthesis in the closing chapters he comes remarkably close to realizing his

ambitious aim. It is here, surprisingly, that this author shows himself to be an interpreter of society of sensitivity and imagination; it is here that there is least evidence of dependence on the now very questionable presuppositions of sociological orthodoxy.

Dr. Speck's book, by contrast, would be much better if there were a little more evidence in it of the academic discipline that undoubtedly went into the copious background research. Speck is a man full of exciting ideas, and there is a gap between the data we are given and the conclusions he draws: by and large, the conclusions are much more exciting than the scrappy and frequently ill-organised data would seem to justify. Both Speck and Mills, working from different approaches, conclude that for the majority of youth who become hippies the function of the drug-culture is to structure what is only a period of transition and yet nevertheless the passage through that 'period of transition' seems to have a lasting effect on an hippy's world-view. However, Speck's team venture on to announce that a central discovery of their work is that 'the use of so-called psychedelic drugs, currently so disapproved of by the larger society, represents a sort of training process for a new society'. They may be right, but the facts Speck gives us do not justify a 'discovery' anything like as radical as that. Moreover, one has the impression that even in the field Speck has frequently projected his own ideas into the social networks he and his team have been investigating. The team itself was certainly aware that it initiated the development of group consciousness in some of the networks it visited.

And so we constantly confront the question with which we began . . . and we will continue to do so, it seems, as long as the distinction between 'insider' and 'outsider' preserves its present connotations.

JOHN ORME MILLS, O.P.

THINKING ABOUT THE EUCHARIST by the Church of England Doctrine Commission. SCM Press, London, 1972. 95 p. vi+122 pp.

Liturgical renewal must be based on sound theology. It was consequently wise of the Church of England Liturgical Commission, when engaged in preparing the Series III order of the Eucharist, to seek theological guidance from the Archbishops' Commission on Christian Doctrine. The volume under review is the collection of the short papers which individual members of the Doctrine Commission wrote in response to this request.

Most important aspects of eucharistic doctrine are covered. John Lucas writes on some of the philosophical issues involved. Dr. A. R. Peacocke explores with the mind of a scientist

the connection between the Eucharist and creation. John Baker examines the institution-narratives of the New Testament. The very important subject of symbolism is treated in two papers by Professor C. F. Evans and the Bishop of Kingston, Hugh Montefiore. Leslie Houlden analyses the history and meaning of the term 'sacrifice' in the eucharistic context. Professor H. E. W. Turner has valuable comments to make on the real presence. In a final essay Professor Maurice Wiles argues convincingly that a diversity in eucharistic theology is needed in order that the doctrine may be expressed in all its fullness. The much-lamented Ian Ramsey,