

cannot in all cases be explained by a lack of contact with industrialism. There are, for instance, large regions in the dioceses of Rouen, Quimper and Lille where advanced economic development coexists with high religious practice, as is also the case in other parts of Europe.

Turning from the religious practice of the country as a whole to studies in depth undertaken in particular regions, valuable information has come to light on the effect of social class and occupation on religious practice. A definite pattern of Mass attendance can be discovered from studies undertaken in a number of French dioceses, ranging from the high attendance rate of professional and business men to the, in many cases, complete non-attendance of industrial workers. 'We can no longer speak of special cases', writes Canon Boulard, 'we are confronted by sociological behaviour'. And he concludes that the ministry of the clergy, if it operates without differentiation upon all social groups within a given area, will inevitably fail in its mission to one or more of the social milieus within the area of its ministry.

The implications to be drawn from these conclusions on the organization of parochial life are far reaching. But clearly a great deal more needs to be known, not only about the situation in France but also about the relation of occupation to religious practice in other countries. Canon Boulard was able in 1955 to appeal to the work of Don Aldo Leoni who discovered the same basic pattern of religious practice in the diocese of Mantua in Italy. The last six years have brought to light more and more information on this question, both from Europe and from America, but so far little information is known about the situation in England.

The Newman Demographic Survey, centred in the premises of the Newman Association in Portman Square, has been studying the various methods of parochial survey in use abroad for a number of years, with a view to preparing a method adapted to the needs of this country. Much of the preparatory work is now happily completed, and at the time that this review is going to press, a number of trial parochial surveys are being organised up and down the country. The information gained from these trials will, of course, take some months to analyse. But all those who have been concerned with them have learned much from the pioneer work, extending in particular over the last ten years, of Canon Boulard and his associates.

DANIEL WOOLGAR O.P.

THE UNMARRIED MOTHER AND HER CHILD, by Virginia Wimperis; Allen and Unwin; 35s.

Miss Wimperis, supported by an experienced body of assistants, has made an exhaustive study of the problem of illegitimacy, but the problem is so vast and has so many aspects, religious, social and economic, that it is small wonder that in 'The Unmarried Mother and Her Child' she can suggest no immediate solution.

To those who appreciate statistics the first part of this book will provide

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-