

desire to make use of every good and progressive development in the arts. The second is that more than half the churches he knows are not furnished correctly according to liturgical law!

It has already been observed that Father O'Connell hopes that this book will provoke controversy and stimulate discussion. Let us start with his statement (p. 49) that 'a church architect needs very special training over and above his formation as a competent architect'. One cannot argue about the value of special training in the design and planning of churches, or, indeed, of theatres, breweries, hospitals, or any other particular type of building. But such special training is in fact rarely available, and would certainly take much time and cost a good deal of money; and there could be no guarantee that a student undertaking it can be sure of sufficient work in the specialized field to make it worth while.

An architect is trained to analyse the function or purpose of any building, and to design round that function a building which will have 'commodity, firmness and delight'. Unless he happens to have direct personal experience of the working of a similar building he must be largely guided in his analysis by those for whose particular use the building is intended, and by such published works as that under review which set out and analyse the requirements of particular kinds of building. On the other hand, there can be little doubt that it is most desirable for architects and other artists employed in the designing and furnishing of churches to believe absolutely in what they are creating, and the author gives quotations from Père Regamey, O.P., and Valentine Reyre which seem to support this view. It is, perhaps, this quality of deep sincerity which gave to most of the churches built in the ages of more universal faith an intangible quality so rarely found in the work of the Revivalists.

DONOVAN PURCELL

NEIGHBOURHOOD AND COMMUNITY. *Social Relationships on Housing Estates. An Enquiry conducted by the Universities of Liverpool and Sheffield.* (The University of Liverpool Press; 12s. 6d.)

SOCIAL RELATIONSHIPS IN THE URBAN PARISH. By Joseph Fichter, S.J. (Chicago University Press—Cambridge University Press; 41s. 6d.)

The two housing estates studied by teams from the social science department from Liverpool University and the corresponding school at Sheffield University have a number of features in common: they were built in isolated areas, inhabited by people who were moved reluctantly and without any attempt at variety, and who only showed any great solidarity when united by a common antagonism. The studies are valuable as field-work but suffer from lack of definition

of the very things which were being measured, i.e. community and social solidarity. If one may take a description from the social psychologists: 'a group is most cohesive when its members (1) find membership in it attractive; (2) are motivated to take their roles, as assigned; and (3) share common understandings of the group norms', the housing estates were almost completely lacking in cohesiveness. The householders, moved to the new estate in Sheffield because of slum clearance and in Liverpool to furnish manpower for nearby war factories, were more concerned about privacy than about neighbourliness. Nor does it seem that the passage of time makes much difference. The Liverpool estate was occupied in 1942-3 and the present writer ministered in 1944-5 to the Catholics who lived there; in the present study (made five years later) there is no discernible change. The report suggests, with some truth, that the desire for privacy and reluctance to enter into new relationships is perhaps a form of defence-mechanism due to the ignorance of the social skills that are required in a new situation. The tenants united to fight common enemies—in Sheffield, unemployment; in Liverpool, bad conditions and insecurity of tenure—but positive efforts through a community association met with little success. In Sheffield it collapsed, while in Liverpool it managed to survive because acceptable leadership was forthcoming. But it is clear that community through the interests of minority groups is more important than the contribution which can be made by a community centre. These studies, too, make the valuable point that *assumed* social status (that e.g. of a foreman in a nearby factory) is of far less value for leadership in community building than *conferred* social status. In view of the continued growth of new housing estates such studies are of value not so much for suggesting solutions but for the clarification of the problems that town planners must face.

The Sheffield reports says that 'religion does not appear to be a significant force either in contributing to the cohesion of the community as a whole or in giving rise to what might be called sectional cohesion by the formation of communities within the community. The opportunities for one Catholic to meet another, however, naturally give rise to stronger bonds between them than are found generally in the population of the estate.' Fr Fichter's theme is these bonds that exist between Catholics in a parish. His fieldwork is already known from *Dynamics of a City Church*, the first volume of his *Southern Parish* which was published four years ago. The core of his latest book is devoted to an analysis of the urban parish based on his researches in a parish in New Orleans and investigations in some two dozen parishes in the same area. Fr Fichter first sets up a typology of parishioners, and distinguishes four main groups: the *nuclear* parishioner who participates

actively in the full religious and social life of the parish; the *modal* parishioner who is the average Catholic who lives up to his religion in a 'middling sort of way'; the *marginal* parishioner who is already largely under the influence of 'the world' and its values; the *dormant* Catholic who in England has been called picturesquely the 'four-wheeler Catholic' because he comes to church three times in his life—in a pram to be christened, in a wedding coach to be married, in a hearse to be buried. According to Fr Fichter's researches nuclear parishioners constitute no more than six per cent of those of ten years and over. He estimates that marginal Catholics make up twenty per cent of urban parishioners, and dormant are about forty per cent of all baptized persons.

The second part of the book is devoted to social correlates of religious participation and considers in turn the effects of age and sex, urban mobility and social status on the religious life of the group of Catholics studied. Fr Fichter's conclusions are no more than tentative and in at least one instance, generalizations about modal parishioners, he is forced to the conclusion that 'their religious life-profile probably requires more refined instruments of analysis than those now provided by social science'. The general picture is of incomplete adaptation of the parish structure to our urban mode of life: social structure and cultural values which are prevalent in secular society prevent the parish from functioning as a community of persons, and this in its turn has its effect on the religious life of the members of the parish. A further change is that 'the multiple functions of the old-fashioned solidaristic, community parish have been largely absorbed by other institutions'. The social roles of the priest, the social relations of the laity, the structure of parochial societies and the place of the denominational school are all discussed with insight and care. The lessons to be drawn from them are of far more than local interest—they are of importance both to clergy and laity wherever the Church has to carry out its mission in urban conditions.

JOHN FITZSIMONS

ROMANESQUE SCULPTURE IN ITALY. By G. H. Crichton. (Routledge and Kegan Paul; 50s.)

Here is a wide documentary survey expertly set out together with nearly a hundred photographs. They are clear text-book photographs, mercifully not the 'artistic' kind which can conceal so much in seeking to dramatize with light and shadow, but, alas, they do not go along with the text. This volume is obviously to be a standard work on a particular subject, full of information, description and industrious comparison, invaluable for specialist and student.