

rosary during sung compline is probably only one of many who think that devotion to our Lady and an attachment to the liturgy can never go hand in hand. This little book by Dom Flicoteaux should do much to break down the artificial barrier erected between marian and liturgical devotion. In this book he invites us to integrate our Lady with the liturgy, not only in her own feasts but throughout the Church's year, by showing how closely our Lady is in fact associated with the whole pattern of the mysteries of our salvation celebrated in the course of the liturgical year.

The book has two parts. The first deals with our Lady in the mysteries of salvation as celebrated in the various phases of the liturgy throughout the year. This is not, however, a sort of marian Guéranger. Rather it lays special stress on those seasons which have a special relation to our Lady. So, for example, the visitation, the presentation and even the *Magnificat* have chapters to themselves, whereas a discussion of our Lady's place in the liturgical celebration of the mysteries of Christ's public life has only a short chapter—which includes a final word, perhaps somewhat inconsequently, on our Lady of joy.

The second part deals with feasts instituted in honour of our Lady with the aim of showing the deep lessons of spirituality to be found in them—the immaculate conception, the assumption (which has the rather precious title of 'Our Lady's Easter') and other feasts, with a final chapter on our Lady in the non-festal liturgy (the little office, etc.,) and an appendix on the *Salve Regina*.

For those who have to speak on this subject, or in their addresses to marian sodalities want to connect our Lady with the liturgy of the season, this little book should be of very considerable help. It is translated from the French by Dom Aldhelm Dean and one wonders if the translator has tried to keep something of the *affettuoso* character of the French text; those who prefer a brusquer style for their spiritual reading may find it tending to cloy at times—and more generally, one might think that 7s. 6d. is rather high for a paper-back book. But this is perhaps niggardly criticism of what for many people will prove a helpful book and a worthwhile addition to any marian library.

P. J. EGAN, S.M.M.

WHY CHRIST. By B. C. Butler, Abbot of Downside. (Darton, Longmans & Todd; 10s. 6d.)

This is a very short book and very full of matter, for into his 164 pages the Abbot of Downside compresses an analysis of the condition of modern man, his basic though obscurely felt needs, the development of religion throughout history, Christianity's claim to be the sole possessor of final truth, the origins of Christianity, and the claims of

the Catholic Church to be the one true Church of Christ. Lastly, there is a chapter on the life of faith.

The weakest part of this otherwise admirable and lucid work is that which deals with the non-Christian religions. The Zoroastrianism described on page 57 is not that of Zoroaster, but the Zoroastrian dualism of the Sassanian period; for in Zoroaster's own writing Satan is not independent of God as he was later to become. Profoundly shocking in a work by a scholar of Dom Butler's eminence is his description of Darius as the 'Mede'. There never was a more true nor a more self-conscious 'Persian' than Darius; nor outside Israel was there ever a truer and more devout monotheist. Further, can one still get away with dismissing Islam (or Muhammedanism, as Dom Butler prefers to call it) as a 'religion of a lower grade than either Judaism or Christianity'? In any case it is perhaps the one non-Christian religion that continues to exhibit a capacity for growth.

The principal merit of this book is perhaps its representation of traditional Catholic arguments in a manner that is fresh and new. It brings the fresh wind of common sense into the frosty atmosphere of biblical criticism, and it leaves the Catholic reader with a fresh sense of wonder at the mystery of unbelief. Dom Butler would persuade the non-believer to come back to the Bible as if to a book he had never read before, and he would even have him read the various books of the new testament in a new and unconventional order. This is surely the right approach, for it has always struck your reviewer that there is no more convincing proof that there is only one true and visible Church founded by Christ than the new testament itself. This new book by the Abbot of Downside deserves to be widely read, for there could scarcely be a better presentation of the 'brass tacks' of Christianity than this.

R. C. ZAEHNER

JESUS OUR MODEL. By Louis Colin, C.S.S.R. (Mercier; 15s.)

This is the first of Fr Colin's works to come the way of the present reviewer and in view of his evident popularity as a spiritual writer it is a bewildering book. Clearly many people have found him a helpful guide, yet one ends this book wondering why it was written.

Its theme is the fundamental one of the imitation of Christ, it is perfectly orthodox, not difficult to understand, full of excellent advice, including suggestions of the 'take one virtue per month' variety which are definitely helpful to many people. It does not seem to be intended as a 'popular' book but is aimed at those to whom the idea of taking the spiritual life seriously is no novelty, yet chapter after chapter is devoted to persuading the pious reader that the imitation of Christ is