

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

a Good Thing. On every page the author states the obvious at some length and usually in well-worn phrases. 'We have only to contemplate and copy this Divine ideal to become, in proportion to our resemblance to it, better men. . . .' That 'only' is nice. 'To hear Mass with devotion we must recall that the sacrifice of the altar is exactly the same as that which was offered on Calvary.' 'The soul who chooses to follow Christ as his guide and model will find his path endowed (*sic*) with everything to illumine, strengthen and encourage him.'

It is all true, glorious and extraordinary, any phrase of it sufficient to give wings to the soul already practised in prayer. But when so many saints have elaborated this eternally wonderful theme, will a repetition in stock phrases really give a lift to those of us who are still thoroughly earth-bound?

ROSEMARY HAUGHTON

APOSTOLIC LIFE. Being the English Version of *L'Apostolat*. Translated by Ronald Halstead. (Blackfriars Publications; 21s.)

Between the covers (cloth) of this book no less than 200 closely printed pages are packed (large 8vo), and the price is 21s.

Now, in the original *L'Apostolat*, this bulk may have been all very well for the immense religious public in France, but, be it noted, as a paper-back, and priced at nothing like 21s. All right in French, perhaps, but not in English—and *such* English. A dispute does not *divert* anyone (p. 42), though it may create quite a diversion. Our Lord did not *moderate* his teaching to anyone's weakness of faith (p. 48): adapted it to, perhaps, or moderated it in consequence of. Such a phrase as 'The majority of we ordinary Christians' (like the translator's numerous *mights* for *mays*) does not read well (p. 131); any more than 'The apostle is utterly faithful' (p. 148). 'These purifications were nevertheless imitations of Christ, who . . .' (p. 159) is a phrase (taken word for word from the French, no doubt), intended to mean that the contradictions suffered by these particular saints were but perfect copies of those of Christ himself, who fulfilled his mission by the failure of the cross. As a last straw, having left many others unmentioned, I can but refer the reader to page 181, where the whole of the third paragraph is reproduced in one long and involved sentence.

All this about the translation, because I have not much to say in favour of the book. It is highly academic, with 'The History of the Development of the word "Apostolic"', in Part I; with 'Canon Law and the Active Religious', in Part II. It is only when Part III is reached that the reader will get something that he expected, where a Carmelite Father writes on 'The importance of the Interior Life for the Apostolate'. But why do so many priests seem to have a passion for prob-