

(Fr C. Daly), and the doctrinal content of Irish marian piety (Fr Cunnane).

Not all the contributions will be on the same level of interest—this is inevitable in any symposium. The last chapter, for example, was in one way indicated by the circumstances of place, and no doubt it was felt that some national contribution would be appropriate, as of course it is. The chapter by Fr Daly may also be of a more general appeal, although it offers an interesting approach to the whole question of Lourdes and a *résumé* of the more recent writings and investigations on the subject.

Of the specialized studies I found the paper on the co-redemption somewhat disappointingly conservative. There is no new light shed on the question, but then perhaps we have reached saturation point on this particular doctrine. At all events Fr O'Grady plays absolutely safe and there is no place here for *avant-garde* theories of people like Llamera or Lebon. He follows the same approach on the mediation, he is most cautious on the kind of causality possible to our Lady in the distribution of grace. If one wants to be ultra-conservative on these two questions then everything is here that needs to be said.

One should make mention of an interesting chapter on our Lady's virginity by Fr Dermot Ryan. This not only gives a full presentation of the development of the doctrine, but also takes full account of the recent views of Mittlerer on the exact constituent of *virginitas in partu*. Another noteworthy chapter deals with our Lady and the Church—a subject absorbing more and more attention in modern mariology. It throws helpful light on the modern approach to Mary as a type of the Church and the views of modern German theologians such as Rahner and Müller on this subject.

The book is well indexed and some of the papers carry a select bibliography as a guide to further reading. It may not be quite what the expert wants but it will certainly be found most useful by the busy priest who feels wistfully that he ought to try and catch up on all this 'modern stuff' on our Lady and is daunted by the lack of accessible material. The main themes are all here and are well treated in the main, and it is hoped that this book will have a wide circulation not only among priests and seminarians but also among educated lay people who wish to know more of our Lady's place in the theology of the Church.

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

OUR LADY IN THE LITURGY. By Dom E. Flicoteaux; translated by Dom Aldhelm Dean. (Challoner Publications, London; 7s. 6d.)

The supercilious liturgist who is apt to deplore the artistic excesses of May processions or point with disdain at some good soul saying the

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