

THE PRIEST IN UNION WITH CHRIST. By The Rev. R. Garrigou-Lagrange, O.P. Translated by Rev. G. W. Shelton, S.T.L. (The Mercier Press; 18s.)

Read as a sequel to the same author's *Our Saviour and His Love for Us*, it must be admitted that the present book comes rather as an anti-climax. Père Garrigou-Lagrange is one of the leading exponents of Thomist theology in our day, and when he sets out, as he does here, to consider 'the spiritual life of a priest and his special priestly functions', the reader anticipates that the subject will be treated in the light of the great tradition represented by such a master. This hope is not realised: the teaching of St Thomas, of the Fathers, of the Liturgy, are referred to comparatively little, whereas the writers of more recent times are quoted with an almost excessive frequency and veneration. The result is a somewhat loosely constructed collection of passages on various aspects of the priest's life rather than the integrated essay of simple grandeur which this book might have been.

Frequent repetitions are a consequence of this lack of unity; another, the seeming contradictions: whether, for instance, the grace of communion is the same under one or both species (pp. 74 and 79). The danger of the attempt to 'christianise' Marxist doctrine which, according to the introduction, is the first of the three main points the author proposes to underline, is not mentioned again until page 131, and then only very briefly. On page 76 there is a paragraph entitled: *The testimony of the Liturgy, as presented by Fr Olier*, quoting, in effect, what the founder of Saint Sulpice has to say about the priest's communion—but containing nothing whatever about 'the testimony of the Liturgy'. On page 127 we are told that the ciborium is 'consecrated in the strict sense of the word and not merely blessed'.

In view of what has been said it may be granted that the translator has had no easy task, and occasional obscurities such as: 'Habitual failings which affect the intellect are . . . an authoritative attitude in ruling others, or the opposite failing of extreme leniency towards those who oppress the weak' (p. 183), or needless translations like: 'John James Rousseau' (p. 124), should not prevent it being recognised that he has accomplished it carefully and, on the whole, successfully.

DESMOND SCHLEGEL, O.S.B.

L'ÉGLISE DE FRANCE ET LA COMMUNION DES ENFANTS. By M. Gaucheron (Rencontres. Editions du Cerf; Blackfriars.)

LA COMMUNION SOLENNELLE EN FRANCE. By H.-Ch. Chéry, O.P. (Rencontres. Editions du Cerf; Blackfriars.)

France is still engaged in the collective examination of her conscience, this time on the very practical and important matter of the First Com-