

live the Mass, which is the only way to know it. He never loses sight of the fact that the Mass is an act, that it is the mystery of religious worship, and it is in this context that he sets the points he wishes to discuss, such as the Sacrifice of Praise, the Eucharist, the Offering, the Chalice, and the Sacrifice and Christ's Resurrection. Mention must be made of the chapters dealing with the congregation and brotherly love; here Père Roguet provides the layman with a key to the understanding of the Mass, for before he can live it he must understand what part he plays in it. The author develops the theme that the congregation is not a shapeless conglomeration, but an organised body, having a head, and not only an invisible head, Christ, but also a visible one, the priest. (p. 15.) He points out the essential relationship existing between the Church (i.e. the assembly of the faithful) and the priest at the altar. 'It is the Mass that brings the Church together, it is the Mass that makes the Church, just as it is the Church that offers the Mass and that offers itself at the Mass.' (p. 55.)

Preachers and retreatants will find in this book abundant material for sermons and meditations on the Mass, and it will be of great assistance in the instruction of converts. Throughout Père Roguet writes with the ease of one who is master of his subject, in language which is simple and direct, yet highly accurate and precise. A special word of praise is due to the Dominican Nuns of Carisbrooke for their very fine translation. F.P.

EARLY CHRISTIAN FATHERS. Edited by Rev. C. C. Richardson, TH.D.
(The Library of Christian Classics, Vol. I. S.C.M. Press; 30s.)

This is the first volume of the Library of Christian Classics which is to include the works of writers so various as St Augustine, St Thomas Aquinas, Luther and the English reformers. It is an ambitious project, well planned, and if carried out as well as this first volume, will be an indispensable addition to any theological library.

This first volume, beautifully printed and bound, contains fairly long extracts, and in some cases the whole work (e.g. the *Didache*), of the early Christian writers, I. Clement, St Ignatius, Polycarp, Diognetes, *I Apology* of St Justin, and passages from St Irenaeus, etc. There is a general introduction to the whole book, a special one to each writer, and a well-selected and up-to-date bibliography. The translations are all new.

The general impression given is that the scholarship is first-rate, the critical views of the various editors are sober and balanced, genuinely impartial and objective. There is a manifest respect for Catholic patristic scholarship which, in the question of dating the *Letter to Diognetes*, is allowed to have a decisive voice. The translations are careful, and, one feels, eminently trustworthy; where there is a doubt about a rendering, it is noted in the lower margin. Altogether, this is an introduction that inspires confidence, as well as a welcome sign of the revival of patristic studies in our own time.

J. D. CRICHTON