

notes given in explanation, would not lead one to suspect this. Aristotle *does* 'think of soul as latent in matter', and it is 'entelechy' not form that 'has two meanings: first it is the subject of knowledge' (this should read simply 'knowledge': *episteme*), 'then it is the contemplation on our part by which such knowledge is gained'; (this should read 'actual use of knowledge': *theorein kath' epistemen*). The whole passage is gravely misleading, together with other explanations of Aristotle given elsewhere (e.g. on page 259 it is stated that Aristotle's theory of the soul as 'entelechy' represents the soul as an abstraction).

Nemesius is to be found in Migne P.G. XL, not in the 60th volume; there is a discrepancy between the Contents page and the sections of the *Third Lecture* actually given.

JEROME SMITH, O.P.

ORDINATION TO THE PRIESTHOOD. By John Bligh, S.J. (Sheed and Ward; 16s.)

The author tells us that this book 'is not a pious meditation on the priesthood, but a liturgical and theological essay written in the belief that a careful analysis of the rite will in the end be more conducive to solid piety than a devotional treatment of the subject could'. The work abounds in such supernatural common sense and should do much to hasten the disappearance of the idea that piety has nothing to gain from theology—a poisonous notion that the biblical and liturgical revival has done much to eliminate.

Father Bligh takes us step by step through the ordination ceremony, scattering in his wake, as every good liturgical scholar should, interesting information about many things under heaven. As a prelude he devotes three chapters to considerations on the nature and powers of Christian priesthood and discusses in detail two theological conundrums, the conditions under which a priest may ordain other priests and the apparent conflict between the Decree for the Armenians of Florence and the Apostolic Constitution of 1947. There is a description of the sources, such as the Apostolic Constitutions of Hippolytus and its numerous brood and the three great sacramentaries. There are seven reproductions of paintings from medieval and renaissance pontificals.

Some might regret that Father Bligh has not taken as his starting point the participation of the Christian priest in the Priesthood of Christ and the historical link with the Apostles who were sent by Christ even as Christ was sent by his Father. Once it be firmly grasped that the Christian priest, be he of the first or second order, assures the continuation of certain of our Lord's activities, preaching, healing, pardoning, breaking of bread, giving the Lord's commission to new workmen to do these things, so much that is obscure falls into place.

The solution offered to the problem raised by the decree 'For the Armenians' should satisfy most readers. The author's treatment of the circumstances in which a priest may ordain other priests and of the difference between bishop and presbyter is as satisfactory as any which have hitherto been set forward, which means to say that many obscurities remain. Perhaps the simplest explanation would be that the Church has power to designate the minister of a sacrament as she has power, within certain limits, to determine other details of the rite of administration.

Not all will agree with the author's explanation of the laying on of hands by the priests who assist at the ceremony. The question of concelebration is much to the fore these days, but so far no one seems quite sure what they mean by the word. Father Bligh makes the distinction between 'ceremonial' and 'sacramental' concelebration, but his reason for putting the gesture of the assisting priests in the former category will seem unsatisfactory to many.

This book is warmly recommended to priests, would-be priests, parents of priests and to all who wish to understand how is built up the Catholic Church which is the people of God.

RICHARD BLUNDELL, S.J.

THE SUPERIOR'S HANDBOOK. By L. Colin, C.S.S.R. Translated by Fergus Murphy. (Mercier Press; 15s.)

This book is a well-intentioned, and in many ways a competent, piece of work. No superior will be the worse for reading it, though this for many will be a penitential exercise. It is prolix, pitched in the high key of the impassioned preacher, and addressed to readers less intelligent and less virtuous than, thank God, one finds most Superiors to be. But the penance could be salutary for the best, for the principles stressed and the maxims reiterated are all excellent, and the more saintly the reader the more likely he or she is to be touched on the raw here and there. The least worthy are of course the least likely to read such a book, or, if they do, to be improved by it. Once the wrong type of religious has been made a Superior something more miraculous than a good book is required to effect a reformation.

The writer's theme is that besides being an exemplary religious a Superior must be as competent at his job as any other highly placed professional person. But the time for formation on such a model is while the future Superior is still a subject. So there seems little call for books addressed to religious except as subjects. The work being done for Superiors at Spode House shows how happy the ordinary Superior is to be back in the ranks again and reminded that the best ruler of others is the one who is still at heart an obedient subject. The only