information and inspiration, the author shows incidentally how much fruit a priest who is not a professional patrologist can derive from the pages of Migne. While the book is not scholarly in the strict sense, the two hundred quotations are very useful. They are woven into a series of chapters that will be of value to any priest or seminarian as a check-up on his ideals, a retreat reading, or as source material for occasional sermons to the laity and conferences for the clergy.

In the three sections, the priesthood is studied in turn as it is related to God, to the people, and to the priest himself. The first part is mainly doc- matic, the other two parts, which form the bulk of the book, are pastoral and ascetical in tone.

All the more famous Latin Fathers have supplied material for Father Heston’s chapters; in addition, he draws from Columbanus, Alcuin, Bernard, Bede the Venerable, and Thomas Aquinas, evidently employing the term “Father” in an extended sense. As we might expect, the Liber Iudicii Pastoralis of Gregory the Great is the source of more than a fifth of all the quotations in the book. Except for two short passages from Ignatius of Antioch, the Greek writers are represented only by Chrysostom, who is quoted at least as often as Gregory the Great. Perhaps some day Father Heston will reveal to us the sacerdotal teaching of the other Greek Fathers, particularly of the three Cappadocians.

In accord with his purpose, the author has relegated his notes to the rear of the volume; scholars may captiously object. His references are uniform to Migne as the most accessible source, and can readily be used by anyone who would desire to read more along similar lines. The useful index seems carefully prepared, though Alcuin (p. 22) and Polycarp (p. 18) are omitted and Ignatius of Smyrna should be Ignatius of Antioch.

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