

presuppose certain conditions in the subject, as Newman shows at the end of the *Grammar of Assent*, and these conditions are so obviously lacking in Professor Broad that his discussion here misses fire. But there are some very good things in this book. The examinations of Dunne's theory of time, and of Butler's theology, are first-rate; and the political essays are delightfully outspoken. Finally the account of that great Englishman Henry Sidgwick will leave a deep impression on all who read it.

L.B.

FROM AN ABUNDANT SPRING. Edited by the Staff of *The Thomist*. (P. J. Kenedy and Sons, New York; \$7.50.)

Twenty-five writers have contributed to this 550-page memorial volume to the late Fr Walter Farrell, O.P. It is impossible here to survey their essays in detail. The important thing is that the whole book bears the imprint of the man it commemorates and is a witness both to the quality of his apostolate and to the fact that his work lives after him. The same reflective scholarship, the same strong conviction of its utility in the spiritual formation of others which motivated Fr Farrell's *Introduction to the Summa*, is all the time in evidence here on the part of writers who were his colleagues, in some cases his past pupils, or who shared his ideals. Where most is well done one is reluctant to pick out anything for special mention, but Fr Murphy's study of the *Magnificat* is conspicuous for informed piety, Fr Grech's account of the critical methods pursued by the editors of the Leonine Edition of St Thomas for clear exposition of a difficult technique, and Judge Riley's *A Trial Judge Thinks* as a human document showing just how much enrichment of life a professional man and the whole society in which he works can get from a truly Dominican apostolate such as that of Fr Farrell.

Ivo THOMAS, O.P.

BARBE ACARIE. By L. C. Sheppard. (Burns Oates; 16s.)

Barbe Acarie is an attractive figure, and as we follow her in this account through the vicissitudes and trials of her life in turbulent sixteenth-century France, interest never flags for a single moment. The peculiar interest of her life lies in her attainment of a high state of prayer through the faithful and loving fulfilment of her vocation as wife and mother. Mr Sheppard is at some pains to show—even perhaps slightly to weaken his argument by over-emphasis—that marriage need be no hindrance to contemplation, on the contrary that the grace given in the sacrament is a help thereto, a fact all too frequently overlooked.

The statement (p. 89) that 'St Teresa's own account of her life . . . abounds in all sort of visions and marvels . . .' leaves one puzzled. Visions and marvels are certainly present, as in the life of that other great woman

saint, Catherine of Siena, but they are certainly not what most strikes a reader of the *Vida*; and on page 115 the writer seems almost to suggest that St Teresa's reform went too far. A slight over-enthusiasm for Henri IV and a latent distrust of Spain are other features of the book which one might question.

But these are minor criticisms of a biography which leaves the reader fascinated—and regretting that the veil which shuts off from us Barbe's life in God could not have been more completely drawn aside. Perhaps Mr Sheppard will give us a second book dealing more explicitly with Barbe Acarie's inner life, thus enhancing the value of this attractive—and eminently readable—biography.

K.P.

MARRIAGE, MORALS AND MEDICAL ETHICS. By Frederick L. Good, M.D., LL.D., and Rev. Otis F. Kelly, M.D. (Clonmore and Reynolds; 12s. 6d.)

In the words of the authors' note, 'This work is a discussion of medico-moral problems in matrimony confronting priests, physicians, nurses, social workers, hospital administrators, and all those who need responsible information'. There is an introduction by the Archbishop of Boston. The book is jointly written by two distinguished Harvard Medical School graduates, one a priest-theologian-psychiatrist, the other a celebrated gynaecologist, both Consultants to the Matrimonial Tribunal of the Archbishop of Boston. Certainly it may be read with confidence and with great profit, by those whom it may concern.

Timely advice is given on premarital instruction, but it seems to us an over-statement to say that the Laws of the Church impose a grave obligation upon the pastor and confessor to make provision for such instruction on the physiological level concerning the proper exercise of the sexual function in marriage.

The treatment of 'indirectly voluntary' actions is particularly good, and the adjoined diagram will be found most useful in the application of the principle to particular cases.

The reader will find wise discernment in many of the reflections. Thus disapproval is rightly expressed of those physicians, sometimes in good faith, who lull their own consciences by passing on patients to others to perform operations which they themselves cannot ethically justify. This is not only a shifting of responsibility but a cause of scandal. The same holds good with regard to other forms of co-operation. Some remarks on page 28 clearly indicate the distinction between conscience and moral sense, and are invaluable.

Some of the medical findings are particularly useful to know. That the viability of a child is to be reckoned from the time of ovulation. That