

## REVIEWS

remains problematic. It is obvious that his faculty theory presupposes the eclectic scholasticism of his time and that his theory of knowledge was indomitably Realist. But his conception of the role of *Intellectus* in contemplation, the lack of explicit references to the Gifts and his emphasis on memory as a separate faculty all seem to suggest either unfamiliarity or disagreement with the Thomist mystical tradition. The author has himself made reference to the testimony of Fray Juan Evangelista "I never once saw him read any other books than the Bible, St. Augustine, *Contra Hæreses* and the *Flos Sanctorum*."

Yet though the frequent references to the *Summa* may not be always relevant to a study of St. John of the Cross they serve to emphasise the lucid sobriety of approach which gives this volume its chief value.

GERVASE MATHEW, O.P.

SYNOPSIS LATINA QUATTUOR EVANGELIORUM SECUNDUM VULGATAM EDITIONEM. Ioannes Perk, Sal. Soc. Sac. (Coldwell; 5s. 6d.)

To be well versed in the Vulgate is an essential part of a liberal Catholic education. And it is not its famous quality of "authenticity" that makes this version so remarkably important. In point of authenticity it is a second-best thing, a substitute: for whereas the original text of the Scriptures is authentic absolutely and *per se* (its canonicity once established), the authenticity of the Vulgate rests on its substantial faithfulness to that original. Nor is it as a Latin version of the Scriptures, nor again as being a translation stamped by the genius of St. Jerome that the Vulgate attains its quite special cultural importance. The determining fact is that the Vulgate—this "vetus et vulgata editio, quae longo tot saeculorum usu in ipsa Ecclesia probata est" of which the Council speaks—presents that text of the Scriptures in terms of which the Church has chiefly hammered out, evolved, enunciated her doctrine and also expressed her feelings. It is a sacred shrine that has grown ever richer in being plundered by her. To read in the Vulgate with the Church is an important way of coming to know her mind and her fancy.

Of the book that has here to be noticed, it has to be said in its disfavour that it supplies no more than the very minimum prescribed by its undertaking. That is to say, it provides the text of the Vulgate gospels—according to the Clementine edition—in parallel synoptic form. The synoptic arrangement itself is merely conventional, presented without anything of conviction or enthusiasm. The accessories of the work—the data and dicta

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contained in the preface—add very little to its proper usefulness. It is not a work that one could begin to compare with, for example, the *Evangeliorum Synopsis* of Camerlynck. Still it remains that the Clementine text is here, that the price of the book is very low, the print acceptable, the cover firm and neat. *Et tempus breve est.*

RICHARD KEHOE, O.P.

THE CATHOLIC DOCTOR. By Fr. A. Bonnar, O.F.M., D.D.  
(Burns, Oates; 7s. 6d.)

Catholic Doctors should be grateful to Fr. Bonnar for this exposition of the Catholic solution of the many and often difficult moral problems arising in medical practice. Obviously to write usefully on such a subject the mere knowledge of moral principles is not sufficient. There must also be accurate and at times even detailed knowledge of the purely medical features of the case which gives rise to a moral question. Fr. Bonnar has taken care to inform himself adequately upon such matters, as is proved by the imposing list of distinguished members of the medical profession consulted by him in the course of writing this book.

The preliminary chapters are concerned with the nature of the Church, its origin, spirit, claims and organisation, and with some other general matters—all of which is intended to form an "intellectual background" to the solution of particular questions. As an outline statement this part of the book is excellent, but we are of the opinion that its practical utility would have been enhanced, had further reading been suggested, particularly in the case of the first chapter. Complex and comprehensive questions suffer by being unduly compressed.

In dealing with the moral problems with which the doctor is faced Fr. Bonnar aims at giving the accepted and certain Catholic teaching. We think therefore that he should have mentioned that the view expressed at the foot of p. 82 is one opposed by theologians of at least equal standing with the one whose authority he quotes for it. Apart from this and from one or two other passages which could have been more clearly or accurately expressed, we have nothing but admiration for the lucidity with which the Catholic position is stated and justified. The chapter on Euthanasia and Sterilisation is particularly clear and convincing. We hope that this book will have the wide circulation among priests, doctors and nurses that it deserves.

ALEXANDER L'ESTRANGE, O.P.