

meant that, he would be making a grave mistake, for he would be attributing to Saint Therese of the Child Jesus a doctrine which she never held or taught. Even more: a doctrine which would be the negation of what she actually experienced and wanted to teach to all the 'little souls' whom it was her mission to lead up to sanctity." W.J.D.B.

Marriage, Morals, and Medical Ethics. By Frederick L. Good, M.D., LL.D., and Rev. Otis F. Kelly, M.D. New York, P. J. Kenedy & Sons, 1951. pp. 202. \$3.50.

Newer Ethical Problems in Medicine and Surgery. By Bernard J. Ficarra, M.D. Westminster, Md., The Newman Press, 1951. pp. xx, 168. \$3.75.

The appearance of these two volumes on the more important principles of ethics which govern the field of medicine is especially welcome in these days when the dignity of human life, the nobility of man's body, and the sanctity of marriage are subject to the damaging blows of unprincipled men. Both of these books—one by a Catholic priest-doctor and a leading Catholic gynecologist, the other by an eminent Catholic surgeon—present a concise summary of current Catholic moral teaching on such matters as abortion, sterilization, contraception, and euthanasia. Though several chapters in both books are concerned with the same material, each volume has its own mode of procedure and is directed by its own particular purpose.

Marriage, Morals, and Medical Ethics is primarily a discussion of the medico-moral problems proper to married life. Its aim is to provide responsible information on medical matters to priests, and to offer a reliable body of moral principles to physicians, nurses, and social workers. In our opinion, it is the priest who receives the better instruction from this book. The sections which deal with the biological and medical explanations of various functions and disorders are most informative; and provide the priest with a wealth of useful knowledge. In giving moral solutions to medical men, however, the authors fall a bit short of their goal. Practically all of the moral instructions concerning the human body and married life are treated summarily in one chapter. The solutions proposed are sound, but are often so brief as to be incomplete. Had as much time been given to the moral as to the medical sections of the book, we would have had a work far more worthy of authors of such unquestionable caliber. The

chapters on the Christian concept of marriage and the priest's attitude toward psychiatry are well done and merit special commendation.

The aim of *Newer Ethical Problems in Medicine and Surgery* is more limited than the book mentioned above, but what it proposes to do, it does in a direct and efficient fashion. Of special value are the chapters on sterilization and euthanasia, in which a great deal of the civil law is set forth for the assistance of both doctor and priest. The final pages deal in a concise manner with socialized medicine, autopsies, compensation medicine, and the moral aspects of professional conduct, all of which are of profound interest to the conscientious medical man.

The solutions to current moral problems in medicine are in full accord with Catholic teaching and are very clearly presented. Dr. Ficarra's handbook is more moral than medical and thus will be better appreciated by those who are seeking a fuller knowledge of ethical standards in this field. It is for all physicians and surgeons who seriously desire to know the norms of morality which govern their professional activities.

At a time when the morals of medicine are being scoffed at and misunderstood, these two volumes offer a safe and accurate guide to those laudable doctors who still strive to remain loyal to their Hippocratic Oath (at least in its Christianized form): "I will use treatment to help the sick according to my ability and judgment, but never with a view to injury and wrongdoing. I will keep pure and holy both my life and my art."

Fr. Kelly, Dr. Good, and Dr. Ficarra deserve the sincere gratitude of priests and physicians alike for their valuable contribution to the field of medical ethics. E.R.D.

God and Man at Yale. By William F. Buckley, Jr. Introduction by John Chamberlain. Chicago, Henry Regnery Company, 1951. pp. xix, 240. \$3.50.

It is an old saying, but truer today perhaps than ever before: Tell me the type of home a man comes from and I will tell you the type of man he is. Home can be taken in two ways: either as his place of abode, or as his place of education. In *God and Man at Yale* we are dealing with man in regard to his second home, his place of formal education. American education for the most part has been treated as something sacrosanct for many generations. It is one of the principles for which men die. But after reading