

subsistens. How the act of existing, stripped of all reference to essentialism, can be productive of knowledge of these attributes in his readers, is a point that the author seems to have overlooked.

The treatment of the operative attributes is brief but satisfactory, considering the probable course limitations envisaged by the author. There is one omission that is glaring, however, and this is the traditional Thomistic doctrine on physical premotion in the divine causality of human acts. Fr. Smith relegates to a brief appendix the dispute between Molina and Banez on this subject. He defends the Molinist teaching, and the editors have added a note in defense of Banez. This is definitely a compromise, and not a very satisfactory one at that. However, it need not militate against the use of this book in introductory courses where the primary emphasis is on an understanding of the proofs for God's existence. A.W.

Bernadine Realino *Renaissance Man*. By Francis Sweeney, S.J. New York, The Macmillan Company, 1951. pp. 173. \$2.75.

On June 22, 1947, Bernadine Realino was enrolled in the litany of Jesuit saints. Bernadine was to the sixteenth century what the Curé D'Ars was to the nineteenth. His priestly life was not exercised so much from the pulpit as from the confessional; he was never to be seen in the classroom, but rather in the prison cell and sickroom. As a Jesuit saint, he is unique inasmuch as he is the first Jesuit *operarius*, a name applied to those members of the Society who devote themselves to parish work, to be canonized.

Previous to his entrance into the religious life, a step demanding great sacrifice, Bernadine studied medicine and law, being gifted with rare intelligence. Shortly after his ordination he was assigned to the southern Italian city of Lecce where he was to labor for forty-two years, founding a church and college while continually administering to the spiritual needs of the inhabitants. It is by looking through the screen of the confessional that one can best see St. Bernadine Realino. In the words of the author, "his mission was not to the multitudes but to a multitude of individuals."

That Father Sweeney is a poet, a factor which ideally shows up in his writing, more than qualified him to write this biography of one who was also a poet. Furthermore, the author's easygoing familiarity with all the towering figures of the Counter Reformation enabled him to give the proper perspective to St. Bernadine as a *Renaissance Man*. J.F.