

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

Mr. Buckley's book, you are brought to wonder: is it worth dying for?

As we know, man is composed of a body and a soul; yet, for the most part, secular and state institutions are interested only in the material aspects of the intellectual part of man. You can readily see what follows from this: God is left out of the picture. With God out of education the inevitable must follow; the moral order becomes distorted and chaos results. This is clearly seen when one realizes that today the great majority of men in the business, professional and political fields are trained in these secular and state institutions. They are very well disposed materially for the positions they hold; but as for the spiritual and moral side, that is a question that can be simply answered by looking about us in our present surroundings. Corruption reigns even in places of authority and of judgment, as is testified by the proclamation of one of the Justices of the Supreme Court that the only absolute is the absolute that there is none! Use that as a principle in the daily life of man, and then observe what happens to family life, the marriage bond, honesty and so many other of his actions.

Mr. Buckley chooses Yale, his alma mater, for pointing out the trends which are current in modern education today. The situation at Yale is much the same as it is at other educational institutions, for Yale is typical as far as secular education is concerned.

In his book, Mr. Buckley treats of three main problems and the manner in which they are handled: religion, economics and academic freedom. Religion, without doubt, if taught properly, would do away with the other two problems. If man is perverted in his outlook toward God, his Creator and the Giver of all good things, then it quite naturally follows that all other fields of education should suffer; and suffer they do.

Mr. Buckley gives to his readers a very clear picture of how religion is taught at Yale. The most obvious contradictions are observed in the professors themselves. In this department there are men, supposedly teaching Christianity, who are professed atheists or agnostics. There are other professors who look upon Christianity as a sham or a myth and openly expose it to ridicule. A young mind in such circumstances certainly must find it difficult to sift the error from the truth, if he is even willing to bother. As a result, the respect for religion of too many students is bound to be weakened or completely undermined.

Another obvious contradiction exists in the field of economics as taught at Yale. The economic system in the United States is founded upon free enterprise with the stress on the individual. What they teach at Yale seems to Mr. Buckley to be just the opposite. He comments: "Individualism is dying at Yale and without a fight." If the individual does not hold the first place, then something else must take his place: the state. From here it is only a short step into the realm of Socialism and Communism. Mr. Buckley's dread of statism and socialism is understandable, and to a certain extent his arguments can be sympathetically indorsed. But some commentators have pointed out that it seems impossible for a Catholic to accept approvingly the author's economic viewpoint in its entirety. Many of his opinions must be branded unorthodox in the light of modern Catholic social teaching; and inasmuch as they are opposed, in a greater or lesser degree, to the economic doctrines taught in the great papal encyclicals of Leo XIII and Pius XI, they must be wholly rejected by Catholics, if they are to think in accord with the mind of the Church.

Academic freedom is something that is also greatly abused. In fact, most people today do not know what the word *freedom* means. Many have the erroneous opinion that freedom means the choice between right and wrong. On the contrary, the concept of freedom which is in keeping with the moral order means a choice between goods. At Yale it seems to be the policy to support a professor in his prerogative to teach whatever he wishes to teach. This then is what is meant by academic freedom: no restriction upon the teachers. Such freedom can lead only to license and eventually to the loss of freedom itself. Academic freedom should be accepted instead from the standpoint of the student. The professor should be capable of presenting all the different phases of a question, of analyzing it and of presenting the principles to be followed to attain to the rightful conclusion. This, however, is not the case at Yale. Many striking examples serve to bring this abuse to the reader's attention. Under the present system, Communism in its full satanic force could be introduced for the students' consumption and nothing would be said. Object to it? By no means, that is against academic freedom! It could easily happen under such a false system, even at Yale!

Already much criticism has been leveled against this book. Those critics who object to Mr. Buckley's erroneous position in

relation to Catholic economic doctrine seem to be justified. There are others, too, who rightly object to some of the principles Mr. Buckley espouses in certain other matters, which lead inevitably to conclusions which sound strange to Catholic ears. But the greatest barrage of criticism comes from those who would find no fault with the present state of things at Yale. Their motivations for attacking Mr. Buckley are vastly divergent, but they are ultimately reducible to the fact that he has stepped on their toes in some way or other. This brand of criticism can be discounted readily as the offscouring of their shredded pride. In bringing before the eyes of the nation the worst evils of our perverted educational system, the author is to be vigorously commended. This book should be of interest to all who look upon education as one of the main stems of our growth as a nation. Parents, especially, should take a keen interest in this book; from it they will be better able to judge whether or not their sons and daughters will be subjected to similar dangers.

W.P.C.

The Virtues in General. Quaestio Disputata I. By St. Thomas Aquinas. Translated by John Patrick Reid, O.P. Providence, Providence College Press, 1951. pp. xxix, 188, with outlines. Paper, \$2.00; cloth, \$3.00.

To the Christian seeking perfection, a study of the virtues as they are in themselves is a near requisite for the success of such a lofty quest. In that he must perform the actions of his daily life with an eye to his goal, he must avail himself of the use of the right means, all the virtues, be they acquired or infused, moral or theological. But before he can fruitfully make such use of them, the Christian must know in a general way what they are and why they are so necessary for perfection. The reward proper to the virtuous man is indeed worth the effort and time such a study entails.

Now such a laborious undertaking can be readily done through this first English translation of the *Virtues in General* (*De Virtutibus in Communi.*) One of the *Disputed Questions*, it contains an exhaustive treatment of the nature, subject, efficient cause, properties and kinds of virtues. Though not separately treated, the final cause or purpose of virtue, which is to make its subject good, is delineated throughout the entire treatise. The wealth of objections introduced into every article clearly exposes the truth of the matter treated. An acquaintance with the subject matter