

for any particular organisation. Instead is offered, in moving language, an appeal to parish priests to form groups of zealots in their parishes. This, when Popes for years have been stressing that to participate in the lay apostolate, strictly so-called, one must belong to an organisation having a mandate from the Bishop, and so share in the apostolate of the hierarchy: *nil sine Episcopo*; this, when there are by now many Catholic Action organisations with some years of experience *and* with episcopal mandate only too ready to put themselves at the service of any zealous priest. By this time the reader has reached page sixteen, a purple passage and disillusionment. *Non tali auxilio*.

F.J.

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

The relationship between the religious and medical fields affords doctors especial responsibilities in three inter-related spheres, requiring clear guidance from the Church. This Father Bonnar conspicuously supplies; his book, the *locus classicus* for the Catholic doctor, has deservedly reached its third edition.

First, the doctor is a Catholic. Chapters 1 and 3, accordingly, supply a succinct apologetic in which miracles, owing to their medical affinity, are especially considered.

Chapters 4 to 10 and 15 explain the doctor's moral position in the second sphere, wherein controversial subjects like abortion, birth prevention and euthanasia demand a definite ethical standpoint, often in conflict with that of non-Catholic colleagues. Father Bonnar's guidance is comprehensive and medically well informed, although the practical difficulties in effecting principles, when their maintenance involves maternal and foetal death, for instance, is perhaps insufficiently appreciated. A misdefinition has not been expunged, that of abortion as 'the expulsion of a living foetus before the twenty-eighth week. . . .' (p. 77). In fact, the foetus is often dead before expulsion; nor in missed abortion, a clear form of abortion, is the foetus expelled.

Chapters 11 to 14 discuss sensibly, if at times rather pedestrianly, the third sphere, in which the doctor encounters medical conditions of primary interest also to the Church and her priests—in particular, psychological matters. It is to be hoped that space allotted to Freud's methods will in future editions be devoted rather to those of Jung, the greater significance of which to Catholics has been demonstrated recently by Witcutt and his BLACKFRIARS reviewers. The chapter on scruples, though useful, seems directed rather to priests than to doctors. That on pain is probably the best in the book.

Father Bonnar has done a great service to doctors in making this book so concise and readable that even they will find time profitably to study it.

SEYMOUR SPENCER.