

glowing when it condemns and abandons itself. For he who desires solely that which he loves, despises himself in comparison with the object of his love. For his desire would not be for love alone, if he loved himself as well as his love. And he could not love thus except by the power of a great and singular love. So that for love of him who alone is to be loved, the man himself who loves, is in some way despised by himself. Therefore it comes to pass, in a wonderful way, that by the fire of love he is lifted up to him who is above himself, he begins to be cast out by the power of love and to go out from himself. How great is the burning and seething in the heart of a man who has conceived the fire of heavenly love, when he is made eager for him alone who is above all, and by thought and desire is cast out from himself and raised above himself. And how shall he think about himself at all, while he is loving God only?



REVIEWS

MEDICAL GUIDE TO VOCATIONS. By René Biot, M.D., and Pierre Galimard, M.D. (Burns and Oates; 18s.)

The importance of health in religious life can hardly be exaggerated. Breakdowns are only too common, and superiors of communities and seminaries may well feel the need of competent medical advice in considering the acceptance of candidates whose health is in any way in doubt. Health includes so much more than the mere absence of serious disease; it is a question whether an individual's health will stand up to the particular kinds of strain involved in different types of community life or in seminary training.

This book, by two French doctors, is the fruit of their own experience in these matters. It is a disappointing book, at least in this translation, which is American, with American spelling. The authors are very much in earnest and seem determined to omit nothing. They begin with a philosophical section on the unity of soul and body, and range through almost every topic bearing upon the health of seminary students and religious: canonical legislation, bodily and mental diseases, neuroses, heredity, temperament, aptitudes, the vows, age, dress, diet, asceticism and the vocation of those rejected on medical advice. There are sound principles and good advice to be found, but they are hidden in a maze of technical terms, some of them unknown in English medical parlance. There is little discrimination between the important

and the trivial; principles and minutiae are presented equally in naive and portentous style; and the book is overloaded with long quotations.

The authors are least happy and even seriously misleading in their excursions into theology. They appear to equate the three 'ways' of the spiritual life, purgative, illuminative and unitive, with particular periods of seminary and religious training. Novices and students will appreciate being told that their time in the novitiate or seminary is 'none other than the first' of these three, leading 'to the sacrament of orders and vows'. 'Then a new stage commences, the illuminative way' (p. 157). 'Not that all mystical life is forbidden the novice or seminarian—quite on the contrary' (*sic*). But 'many purely physiological disorders originate in an imperfect practice of ascetic and sometimes mystic exercises' (p. 158).

Obviously a good doctor can be a great help to superiors in advising about the health of beginners. But the authors of this book have attempted too much. It seems a pity, too, that a translation published in London should be not in English, for English readers.

LUKE SMITH, O.P.

CYRIL OF JERUSALEM AND NEMESIUS OF EMESA. Edited by William Telfer. Library of Christian Classics. Vol. IV. (S.C.M. Press; 30s.)

It has not been possible to translate in full in this volume both Cyril's *Catechetical Lectures* and Nemesius's *On the Nature of Man*; St Cyril is therefore represented by selections only. One is tempted to think that it would have been more useful to give Cyril in full and omit the physiological passages from Nemesius and the long excurses into ancient medicine necessary in order to make them intelligible; that Nemesius is not well known does not imply a great claim to be included in a series of this sort.

The introduction to St Cyril, after a brief sketch of his life, goes on to give a most interesting account of the public *catechesis* of converts customary at the time of St Cyril, with descriptions and drawings of the buildings at Jerusalem where he gave it. The translation of the *Lectures* is clear but curiously uneven: brisk, even racy, at times ('For it is on the cards that . . .', p. 179), artificial or over-archaic at others ('set of sun', 'life gotten from life', p. 102).

Very little is known of Nemesius (his book was sometimes attributed to Gregory of Nyssa) beyond the fact that he was bishop of Emesa, a city on the Orontes in Syria, and that he had studied medicine at some time, as is obvious from his book. The translation is smoother than that of St Cyril, but distinctly unreliable. Nemesius's summary of Aristotle's definition of the soul is very faithful and given largely in Aristotle's own words, but the translation on pages 276-77, and the