

philosophical principles conceptually on the Common Law, as distinct in essence from the Civil Law, is the question which requires a documented answer to-day as preparation for constructive efforts for the future.'

A similar need is felt also by English jurists. Mr. Richard O'Sullivan, K.C., observes in an enlightened paper, 'The writings of Maitland and of Holdsworth have indicated clearly enough the sources from which the Common law drew its principles. They were the Roman law, the Canon law, and the writings of the moralists and the theologians of the Middle Ages.' And he concludes that the 'relation of law to philosophy (that is, to psychology, and metaphysics and ethics) and to theology is an abiding thing' (*On Law Reporting*, *The Modern Law Review*, October, 1940, pp.108, 109).

The United States of America have been particularly fortunate in possessing law schools under Catholic auspices. The Catholic University School of Canon Law has been conspicuous for its high type of critical scholarship in juridical studies. As part of the endeavour to build a Catholic philosophy of law upon Scholastic lines, the Philosophy Faculty is prepared to offer courses in the Law School in psychology, ethics, and logic, respectively, in relation to legal problems whenever students present themselves in those subjects. Similar efforts are being made in the other University centres.

In an address to the Philosophical Association in 1937, Professor Walter B. Kennedy stressed the fact that 'there is here and now in our day and in our land, as well as throughout the world, a direct and purposeful attempt to destroy the common law, and indeed, law in general; and that this movement is centering its gunfire upon the elements of Scholastic jurisprudence which are dominant in that law.' Hence the urgency of aiming at the preservation of a Scholastic jurisprudence already present in the law.

The report draws the conclusion that although the movement for a Neo-scholastic Philosophy of Law in America has a real function to perform in contemporary culture, its achievements so far have not yet attained major worth.

AMBROSE FARRELL, O.P.

PAGEANT OF THE POPES. By John Farrow. (Sheed and Ward; 16s.)

The writer of the 'blurb,' as it is now called, in the jacket of this book tells us that we shall be surprised that what Pastor and other Catholic historians *took over a hundred volumes to tell*, John Farrow *has brilliantly condensed into one book*. An amazing feat indeed.

In just over four hundred pages two hundred and sixty Popes, from St. Peter to Pius XII, appear as in a film, make their bow and, save for the reigning Pontiff, disappear. Nevertheless, there are limits to compression. Indeed, much compression means much omission.

There are no chapters in this book, an arrangement which cleverly suggests the long-flowing unity of the Papacy. Mr. Farrow's Eng-

lish swings along happily, although it is sometimes a trifle flamboyant. We wish all words were spelt uniformly in spite of different spelling in England and America. War-time difficulties are apparent in the rather poor printing.

The author has made a gallant effort and has gone to no end of labour. The result is a very readable book.

The blurb writer throws down a challenge to those *who think that only the worthy successors of Peter should appear in a Catholic book*. He answers such people thus: *even when you face all the facts, as John Farrow does, the proportion of unpleasant is surprisingly small*. After reading the book from cover to cover we do not altogether agree.

It is not, goes on the blurb, *Peter who has kept Peter's barque from sinking!* We reply it most certainly is Peter and Peter's successors.

Again, in an obscure and clumsy sentence: *To omit the sins of the Popes (out of reverence) is to denature the Church as completely as those heretics denatured Christ who denied (out of reverence) that his bodily sufferings were real*. As it stands this statement suggests that the sins of the Popes are of the essence or nature of the Church. This is false.

We quote once more: *You say, we instructed Catholics understand that quite well; but what of the uninstructed? Surely we should temper the wind to the shorn lamb. Perhaps, but only while the lamb is growing a fleece. It would be intolerable that lambs should remain permanently shorn, and the wind kept from going about its lawful business*.

Audi alteram partem. There are many lambs in Christ's fold, which, try as we will to help them grow a fleece remain permanently shorn. There are many lambs in like condition outside the fold. For all these Christ died. The Charity of God demands their protection, lest a too wide broadcast of past abuses cause so icy a wind to blow upon them as to bring a pneumonia to their souls and death.

G.B.

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