

we think that Mr. Watkin underestimates the dynamic character of 'act' in the philosophy of St. Thomas.

One of the most valuable sections of the book deals with that dialectic by which one truth both implies another and tends to evoke its complement and contrast — a truth which can only be met by the synthesis involved in the Catholic outlook of the *philosophia perennis* — the whole truth.

The whole work is infused with a sense of the mystery of things, and the last chapter on the Blessed Trinity illustrates well how the supernatural pervades and crowns the world known by man's natural reason. There are, however, certain obscurities; for instance, the use of the word 'intuition' as a species of *deus ex machina*, though this may be due to the fact that Mr. Watkin is not here writing a treatise on knowledge. Further, in justice to St. Augustine it should be pointed out that for him at least *memoria* had the same entitative footing as understanding and will, and that the point of his analysis of the '*Imago Trinitatis*' is that these three are necessary elements involved in each and every act of the *mens*. St. Augustine is not as Mr. Watkin appears to be, talking about the 'economic' Trinity, but is conducting an analysis of the Trinity starting from a consideration of the divine essence.

IAN HISLOP, O.P.

THE MOVEMENT FOR A NEO-SCHOLASTIC PHILOSOPHY OF LAW IN AMERICA, 1932-1942. By Miriam Theresa Rooney.

We are presented here with a report of a movement which has just completed the first decade of its existence. As suggested by the Chairman of the Committee in her report, it may well be, that this movement 'may some day be recognized as one of the most important of this twentieth century, an innovation not only for Catholic philosophers in America, but also for jurists in the English-speaking or Common Law, world.' There is an obvious demand for a better philosophical knowledge on the part of the jurists, and of a less superficial understanding by the Scholastic philosophers of the Common Law system. Not unnaturally, despite efforts which have been made, the Common Law lawyer inevitably finds in the Scholastic system a technique and tradition which remains foreign to him. 'When philosophers who are familiar with fundamental Scholastic principles as well as with the principles and genius of the Common Law, can demonstrate intelligibly to modern legal thinkers, the validity, the presence and derivation of those principles in the Common Law as expressed in the original and creative thinking of jurists who were both Common Law lawyers and products of the Scholastic philosophical system from the time of King Alfred down to the time of Saint Thomas More, at least, a great gap in the foundations of the constructive readjustment of our law necessary to cope with contemporary legal problems will be supplied. What was the influence not of the Canon Law historically, but of the Scholastic

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.

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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-