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Unless there is a pervasive alteration in the basic attitudes which Arnold is attacking, it is going to be a very, very hard job to win even a trial for measures likely to remedy the economic troubles out of which those attitudes have gradually grown. The sinner has to want to be saved. Given that desire on the part of most industrialists and labor and farm leaders, it may be possible to develop with their cooperation an organization of the economy which, unlike "normalcy," will not breed periodic wars and depressions. In this process, the prosecution of those whose notions of cooperation run swiftly to price-fixing and production-control may well be a necessary and important part, but Arnold's all but exclusive reliance on this discipline as government's contribution to the new economy must be laid to evangelical fervor.

David F. Cavers*

THE MYSTERIOUS SCIENCE OF THE LAW.

This book is an essay in the New History, or perhaps one had better say, in the New Social Science. "Integration" is the key thought, and the end sought is a significant juxtaposition of various phases of culture. Those who have followed recent trends in the social disciplines will recognize the intellectual foundations of the present work. They will also understand something of the magnitude of the difficulties that beset the hardy adventurer into little-trodden areas of social thought. For a quarter of a century there has been an insistent demand for unification of the social disciplines, for the construction of a single social science from the present numerous uncorrelated fields of learning. The historian is of necessity the most ambitious of all seekers after social truth. His job has traditionally been an inclusive one, despite the variations in emphasis on particular phases of culture.

The present study selects Blackstone's Commentaries as its specific instance. It sets the work in the context of the contemporary 18th century thought, and seeks thus to enlighten our understanding of the greatest systematizer of the common law. That is the most general characterization of the work, although there are a number of subordinate avenues to the goal. Obviously all of 18th century thought could not be admitted; the author's selection is from 18th century Science, Religion, History, Aesthetics, and Philosophy—surely an ample assignment for even the most imaginative of scholars. Special emphasis is devoted to attempts "to indicate how the ostensibly impartial processes of reason are employed by the student of society to support whatever social values he accepts" (vii).

It is this latter objective and emphasis that raises the most serious doubts. Throughout the book there is a tone of banter, of modernistic "sophistication" regarding Blackstone's arguments, of criticism so sure of itself that it never condescends to see the problems through the eyes of the 18th century Commentator. Then in the last chapter there is an almost complete volter-face, a concession that reason is not always nor necessarily the mere errand-boy of emotion, that it has a respectable status of its own, indeed, an essential function to perform, and that social values, too, may have a validity that transcends mere preference. It happens that this reviewer is in accord with the argument outlined in this brief conclusion, and that perf ore he must regret the belated recognition, at least, of the debatableness of the premises employed to vanquish Blackstone and to put his arguments to rout by implication that they are simply puerile since held quite unconsciously.

It is because the book purports to be history that the above doubts are serious matters. For though it is possible to engage in criticism, it is difficult, if not impossible, to write history while at the same time playing the critic. Hence even if the bases for criticism were fully defensible (as I have intimated they are not) the methods employed are questionable. Obviously the formal matter of whether this book is history or some other variety of literature is inconsequential. But the product submitted is important as regards methods of analysis, i.e., important for the kind of integrated discipline—call it what you will—that the author seeks to provide. In history, we want the past recreated in terms that are significant for the present, which requires the maximum "sympathy" with the past. In criticism we submit past premises and arguments to analysis based on alleged superior knowledge, internal consistency, countervailing philosophy and the like. Perhaps it is possible to unite the two types of methods in a superior analysis. The reviewer can only report his sense of inadequacy of the present product viewed from this perspective.

Nonetheless it must be emphasized that this criticism proceeds from the level of theory which is still in a rather primitive stage. We should do homage to Dr. Boorstin for his courage in attempting a formidable task, for his imaginative selection of the significant relevancies, for his vision of a New History that may some day achieve brilliant results. Not least appreciated is the cultivated and agreeable style of the writer, which offers much more enjoyment than one expects from serious exposition.

Jerome Hall*

INTERNATIONAL LABOR CONVENTIONS. THEIR INTERPRETATION AND REVISION.

Among the international organizations which between the two World Wars endeavored to lay the foundations

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