

England', is really not law; it is rhetoric'¹.

Richard O'Sullivan's academic writings were therefore essentially an elegy, albeit softened by the mutual tolerance and respect of a man possessed of a generous and affectionate heart and a truly liberal profession which he both loved and graced. His scholarly work therefore is a legal variant of what at least until recently was a more general catholic view of history: after the reformation, the ever-rising deluge. This being so, the work of Richard O'Sullivan's spiritual 'heirs and assigns' amongst his fellow-catholics must surely be rather different from his own in this our present time. If we are indeed again at sea, our task is surely not merely to lament the drifting and break-up of the old ark, but to set about constructing a new one, out of the materials of our time. And here we must look to other masters – to Oliver

Wendell Holmes, to Cardozo, to Pound, perhaps even across the channel to Hauriou, in our own country to Lord Denning: teasing out by the sociological and philosophical techniques pioneered by these jurists the principles implicit in our present legal systems, by drawing them out, disclosing and so exposing for discussion their latent values, and by thus naming them shaping them anew. The spirit must be rather that of the subject of the last of these papers, Edmund Plowden, 'a firm adherent of the ancient faith' (p 43) who nevertheless became greatly loved and influential in the reign of Elizabeth I.

That Richard O'Sullivan thus helped to bring this conflict to issue – graciously, learnedly, gaily, affectionately – will perhaps be taken to be his greatest title to gratitude.

PASCAL LEFEBURE OP

THE ADMINISTRATION OF THE DIOCESE OF WORCESTER IN THE FIRST HALF OF THE FOURTEENTH CENTURY by R. M. Haines. SPCKk 63s.

This bears all the marks of an admirable D Phil thesis. But like many modern theses it has not been digested into a book. The period covered is from 1303 to 1352. It deals in turn with Records and Seals, Local Administration, Central Administration, Aspects of Episcopal Work, and the Part played by the Prior and Chapter. All this is followed by four useful appendices. Dr Haines shows not only capacity but enthusiasm for research. But it is a pity that he chose Worcester for his subject, not just because it was an unimportant diocese but because it seems uncharacteristic. There were ten bishops in fifty years and they were usually not resident. Worcester was considered as a suitable provision for a royal clerk on the road to higher preferment; Bishop Reynolds and Orleton were Treasurers of the Exchequer,

Bishop Throesby Keeper of the Privy Seal, four others were in the royal service. The archdeacons of Worcester also seem to have been normally absentee and deans were frequently non-resident. At the end of 361 pages there is no clear impression of priestly life within the diocese. How often were the parish tithes paid to a non-resident rector or to a monastic house? In these cases how far was the 'vicar' or 'chaplain' at the village church differentiated from the peasantry among whom he lived? Was celibacy a common practice? How far did pre-Christian beliefs as well as pre-Christian practices survive in peasant catholicism? One fact at least seems to come clear; much of the christian life of the diocese must have depended on the unbeneficed and unprivileged among its clergy.

GERVASE MATHEW OP

¹*Bowman v Secular Society Ltd.* [1917] AC, 406, 464, quoted at pp 85 and 131; and see especially the very clear statements of the ominous character of St Thomas More's death at p 85.