

*JUS CONCORDATARIUM.* By Fr. Albert Blat, O.P. (Rome, "Angelicum" Salita del Grillo 1., L. 14.—.)

A concordat is a bilateral covenant between the Pope and the heads of secular governments. The less comprehensive agreements between the same high contracting parties are generally known as simple conventions, and the least formidable of all is termed a "modus vivendi." As the title of the present work indicates the subject matter with which it deals is the particular legislation which prevails in certain parts of the Church as a result of ratified agreements with the civil powers. The standpoint is mainly practical, and no room has been given for the concordat-theory upon which a good deal has been already written. In the opinion of Father Blat hardly any of the concordats which were ratified before the Great War have survived, either on account of the breaches of faith by secular authorities, or through the general upheaval which the re-tracing the map of Europe involved. But of these pre-war covenants seven have retained their binding force, including the convention ratified with England in 1890 concerning the island of Malta. Subsequently, during the present pontificate ten concordats have been ratified with various nations, whilst negotiations have been entered upon with the republic of Jugoslavia in the hope of arriving at some mutual understanding. Also during the post-war period the Holy See signed three other agreements with civil powers, namely a covenant with France, a "Modus vivendi" with Czechoslovakia, and a convention with Portugal.

After a few introductory pages the first part of this book is devoted to giving a summary history leading up to the final ratification of each concordat, with indications of their salient features. The second part follows the sequence of the Codex of Canon Law, placing relevant matters under proper headings, in order to illustrate how and in what particulars the respective concordats derogate from the Common Law of the Church. Studies of the Lateran Treaty and of the treaties with Germany and Austria are of special interest to all readers, for an understanding of the political issues which arise out of them in totalitarian states.

The work, as we should expect from so experienced a canonist, is exceptionally clear, accurate and informative. The documentation and references to authorities are sufficient to promote further study. Those who may hope to qualify in a Canon Law faculty in accordance with the latest requirements of the Holy See, will find it an indispensable aid, which contains much learning compressed into relatively few pages.

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