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## From the Editor's Desk

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## From The Editor's Desk

THE PRESENT ISSUE OF THE CATHOLIC LAWYER marks the inception of Volume II. The Editors are grateful for the reception which Volume I has received and wish to record their gratitude to God for His many graces and blessings during the past year.

Favorable comments have encouraged the Editors to believe that THE CATHOLIC LAWYER can serve an increasingly useful role in providing Catholic lawyers with information and points of view on many problems which they have in common. It is possible, too, that pages of THE CATHOLIC LAWYER can serve as a clearing house for groups of Catholic lawyers who recognize a need for organized activity in the solution of many current legal-moral questions.

Officers of Catholic lawyers guilds are invited to use the facilities of THE CATHOLIC LAWYER and seek or offer information concerning projects which they contemplate or which they may have already inaugurated. Groups which have not yet organized may find the April 1955 issue (Vol. I, no. 2) helpful since it contains the history of the Guild of Catholic Lawyers of New York together with a copy of its revised constitution.

During the coming year consideration will be given to the advisability of organizing a federation of Catholic lawyers' societies. A survey of the needs for such a federation will be made and, if there is sufficient interest, a meeting will be held to discuss the structure, objectives and activities of the organization.

The Catholic Lawyers Guild of Dallas, Texas, is expected to sponsor a breakfast in conjunction with the traditional Red Mass, on August 26, 1956, the Sunday preceding the opening of the Annual Meeting of the American Bar Association. It is possible that this might be a suitable time and place for an organizational meeting of the federation.

The idea of a federation is not new. The article by Rev. Ambrose Faidherbe, O.P. in this issue of THE CATHOLIC LAWYER describes the experience of Catholic attorneys in France. The number of Guilds eligible for membership in a national or international federation is still rather small, but the federation itself might well serve as an incentive for the foundation of additional guilds or societies.

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Mention of the American Bar Association brings to mind the 1957 Meeting which will open in New York City sometime in July and adjourn at the end of several days to reconvene in London, England. The London meeting will offer an opportunity for American and European Catholic lawyers to meet one another. It will also serve as an occasion for Americans to visit the many places of historic interest in England which are so rich in Catholic as well as legal associations.

Plans for the London meeting are not yet complete, but readers of THE CATHOLIC LAWYER who plan to attend the meeting may be interested in a pilgrimage to shrines in England, France and Italy of particular significance to Catholic lawyers. Inquiries are being made at present as to what trips will be available.

Attendance at the London meeting of the American Bar Association will be restricted by reason of the limited hotel facilities available. In consequence, anyone considering such a trip should make reservations as soon as possible. The demand will be so great that a later cancellation will undoubtedly be possible in the event that a change of plans makes it necessary.

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The Third Annual Natural Law Conference, sponsored by the Guild of Catholic Lawyers of New York on December 3, 1955, was very well attended. Many members of the audience and many invited guests who were unable to be present indicated a desire to have the addresses reduced to writing.

THE CATHOLIC LAWYER is pleased to present in this issue two of the papers; *Natural Law and Distributive Justice* by Edward T. Fagan, Jr. and *Natural Law and Commutative Justice* by William R. White. The other two papers, *Natural Law and Legal Justice* by Miriam T. Rooney and *Natural Law and Social Justice* by John C. Fitzgerald will be printed in the April issue.

Part of Dean Rooney's address introducing the audience to some of the basic concepts of the philosophy of natural law according to St. Thomas Aquinas is also presented in this issue, as an introduction to these papers.

At the January 1956 meeting of the Guild of Catholic Lawyers of New York the members voted to continue the Natural Law Institute, although a Committee has been appointed to inquire into the advisability of presenting all the papers in a single day. Readers of THE CATHOLIC LAWYER are invited to make suggestions for the benefit of the Committee. Communications may be addressed to the Chairman of the Committee on the Natural Law Institute, Mr. Osborne A. McKegney, 233 Broadway, New York City.

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Readers who are interested in the life of St. Thomas More will be interested in the article by R. J. Schoeck, *Towards Understanding St. Thomas More*, which is a survey of recent More studies in America. They will also be interested in Benedict Holden's article on the influence of St. Thomas More on the Puritans in New England.

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*Professional Secrecy and Privileged Communications* by Father Regan and Professor Macartney of Villanova University marks another milestone in the effort of THE CATHOLIC LAWYER to combine the talents of attorneys and specialists in related fields in a unified project. While some will contend that it is better to have an attorney make himself an expert in the related field, this is not always possible. Moreover, the efforts of a theologian to educate a lawyer in the finer points of moral law, and of the lawyer to point out to the moralist the practical problems with which the law must deal, should result in a product which will be useful to others in either of these fields.

Joseph J. Tinnelly, c.m.  
Editor