

school dean told me that attempting to compile one would be *una empresa quijotesca*. At first blush a fair appraisal, but I reminded him that both the Don and his creator in the end fulfilled their destinies.

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***International Criminal Procedure: The Interface of Civil Law and Common Law Legal Systems.*** Eds. Linda Carter and Fausto Pocar. Cheltenham, UK; Northampton, MA: Edward Elgar Publishing, 2013. Pp. v, 246. ISBN: 978-0-85793-957-9. US\$125.00.

This book is described by its author as a “non-technical history of legal science” and is aimed at introducing Anglo-American lawyers to the fundamentals of European legal philosophy, which in the opinion of John Ecklund, serves as a foundation for strong legal analysis and is needed to understand the background shared by legal professionals. In the search for a common transatlantic ground of legal education and law making, Ecklund focuses on legal traditions that have roots in the ancient world and western continental Europe. Ecklund recognizes the significance of other legal cultures and does not deny their limited influence on the philosophy of law in Europe, but he justifies their exclusion from this book by the fact that Chinese, Jewish, and African law was not taught in the European law schools, although Maimonides is viewed as the figure who brought classic Greek works to European attention when Europe was conquered by the Muslims.

History of legal and political thought is one of the most important components of human culture. It combines the experience of many generations of thinkers who studied philosophy, politics, state, law, economics, and legislation. Ideas that developed throughout the centuries do not simply belong to the past. They continue to influence political processes, ideological movements, and the evolution of legal and political theory. Ideas developed more than 2,000 years ago in the ancient world affected the drafting of the Napoleonic Code in 1804, which continues to serve as the basis for private law in countries with a continental legal system.

The book is divided into two volumes and succeeds in bringing together ancient philosophers, early medieval religious scholars, the first European academics, Enlightenment thinkers, followers of varied legal schools (realists, nominalists, and naturalists) and French revolutionaries. The first volume covers the ancient world and goes through the middle ages. Starting with Socrates, Plato, and Aristotle, the book pays tribute to Roman law and evaluates the role

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law played in different periods of the Catholic Church's political domination, materialistic changes in the usage of legal knowledge, and the rise of secular universities. The second volume deals with the study of law in the time of scientific and geographic expansion, reformation and counterreformation, and the French revolution and its aftermath. Four large sections of this volume evaluate the impact of Natural Law on the development of legal doctrines in the 17<sup>th</sup> and 18<sup>th</sup> centuries.

The main idea of the work is, as I understood it, to show that Roman law was and remains an essential foundation of European legal studies. Ecklund concludes that European legal philosophy was formed as a knowledge system influenced by scholars of varied nations, times, and cultures but the roots of their legal theories, despite all possible differences, have cultural, religious, and intellectual connections.

Regardless of its very scholarly title, this work appears to be a combination of general history, philosophy, and biographical studies, making for an easy read. At the same time, it does not fall into the category of popular books and preserves its academic essence. Based on original writings of people whose ideas are analyzed in the book and numerous secondary sources referenced in the more than 20-page long bibliography, this book provides detailed descriptions of the societies and some of their main structures, personalities, and events in which legal developments took place. As Ecklund explains, he "endeavored to interpose the human element because it is that domain of personal anecdote, which so often directs the major shifts of history." He succeeded in achieving this goal because, for example, the story of a manipulative actress who attempted to influence Justinian or the list of personal legal troubles that an aging academician in the late 18<sup>th</sup> century Provence had to resolve add human dimension to legal science. Classical illustrations included in the book complement this human factor and allow the reader to form a visual image of legal materials and lawyers.

Ecklund states that this book was written with the purpose of explaining to Common Law attorneys where the concepts and doctrines they use in their practical work came from and what philosophic theories they share with their European colleagues. Ecklund recommends his book to all students of legal philosophy and history of legal thought, and it is obvious that his book will be a useful reading for this audience.

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