

fuller description of details and a more cautious consideration of difficulties than the book affords.

The book can be taken, both in its historical and, especially, in its constructive parts, only as a sketch. The former is done faithfully and with some brilliance and independence of interpretation, which, with an incisive style and a flexible vocabulary, makes that part of the work interesting and suggestive for students of politics in its less mechanical aspects. It may not be ungracious to suggest that at a few points the author does his own style injustice by efforts to be superfluously "happy" through the employment of epigrams—and even puns—which seem neither illuminating nor enlivening. Moreover, the author appears to be not without prejudice in his judgment of political philosophers; and for many readers it will be difficult to understand how one who has read the *Politics* can say summarily that "the Stagirite spent too much of his time in card-cataloguing Plato and allowed his imagination to become suffocated with logic."

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*International Realities.* By PHILIP MARSHALL BROWN. (New York: Charles Scribner's Sons. 1917. Pp. xi, 226.)

Mr. Brown is convinced "of the urgent necessity of a thorough reconstruction of the law of nations in accordance with the big facts of international life." These "big facts" he asserts to be the dictates of "enlightened self-interest, interpreted as the application of the Golden Rule to the affairs of nations."

The most fundamental interest of the state is discovered to be its nationality. Mr. Brown has somewhere written that if the law of nature be shown out of the front door, it will creep in at the back. In the present book after protesting against the identification of international law with the law of nature (pp. 7, 11), he says (p. 224) "the vitally significant fact which International Law must recognize is that there is a natural tendency among men to gravitate in distinct national groups." It is this natural phenomenon of nationality which he maintains "we must recognize as determining the separate existence of states." Has he left his back door unlocked? It would be rash, indeed, to assert that so elusive a customer is even now in Mr. Brown's house. But it is obvious, on the other hand, that the author confuses the fact of political control by an organized government—the fact with which

international law must primarily deal—and problems of ethics, morality and policy. Nor does he face the practically crucial cases of inextricably intermingled nationalities such as those of Austria-Hungary and of our own South.

The constant quotation of Lorimer is hardly calculated to lend additional authority to the author's own contentions. Whether one can agree or not with Mr. Brown's constructive ideas, it is impossible not to sympathize heartily with his rebellious attitude toward the artificiality of our current treatment of international law.

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*Hugo Grotius.* By HAMILTON VREELAND, JR. (Oxford: Oxford University Press. 1917. Pp. xiii, 258.)

Dr. Vreeland has written an appreciative and sympathetic life of Grotius. The author properly says of Grotius "that it is almost impossible to discuss fully or minutely his many phases," hence he confines himself more particularly to the consideration of the life of Grotius as a publicist. The volume relies particularly upon the material found in and referred to by Brandt, van Cattenburgh, and de Burigny. Certain authors of merit of the eighteenth century are not mentioned, though they may have been consulted.

This life of Grotius furnishes an excellent introduction to the father of international law whose work is of the greatest importance in this time of war, because Grotius himself was writing at a time when war was widespread and because his great work on the law of war and peace received particular consideration in the negotiations which brought the Thirty Years' War to a close. Portraits make the descriptions more vivid, and an index adds to the value of the book.

Without professing to exhaust or to write a monumental volume Dr. Vreeland has in a very pleasing manner done a timely piece of work by again showing what Grotius contributed to the world and by emphasizing the present value of many of his contributions.

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*The Separation of the Churches and the State in France.* By W. H. H. STOWELL. (Amherst, Mass., 1917.)

In this slender volume of some one hundred pages the author attempts to give in brief compass and popular form a justification of the separation.