

heredity, and how far it is due to that color line which our author champions, seem to me an unsolved question, and likely to remain insoluble. Each is a potent factor. I am disposed to believe that heredity is the more potent; and the more I study and observe, the stronger that belief becomes. But it is a precipitate from my reading and experience, and it has grown up somewhat like my estimate of the character of a public man from his speeches and acts. I should not try to demonstrate either to a skeptic.

The color line, I believe, subjects the negro race in all parts of the country to heavy economic pressure and severe economic disadvantage. It is justified at the South and for the present because interests of mankind, which are paramount to those of either race, demand it. But at the North it is not justified, and one may hope that in the South the need for its maintenance will slowly decrease as the numerical preponderance of the whites increases.

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*L'Oeuvre sociale de la Révolution française.* Paris, Albert Fontemoing, no date.—460 pp.

To the student of the French Revolution who has become weary of the innumerable anecdotal accounts of the period and has come even to distrust somewhat the political and diplomatic histories which often appear so futile and superficial, this volume of essays will come as the promise of better things. Six aspects of the great work of the Revolution are treated by six different writers. M. Émile Faguet leads the way with a discussion of the "*idées maitresses*" of the Revolution—liberty, equality and fraternity. He endeavors to determine the scope and historical interpretation of these terms and by no means loses himself in fruitless abstractions. Equality is historically the first of the trio, and fraternity is after all "*pas autre chose que la formule sentimentale de l'égalitarisme et que le mot égalité prononcé avec plus d'onction et que l'idée d'égalité pénétrée de tendresse*"—a sentence which suggests Matthew Arnold's famous definition of religion.

Socialism during the Revolution is treated by M. André Lichtenberger. The *cahiers* of 1789 prove conclusively that there were no socialistic tendencies at the opening of the period of reform, and the writer discovers very few such tendencies in the legislation before 1795, which is as far as he carries his investigations. The reforms of the Revolution prepared the way for the development of socialism, but they were in no way the outcome of socialistic theory.

In the next essay Maurice Wolff devotes over a hundred pages to a review of the educational theories and reforms of the revolutionary leaders. This is a highly interesting and rather neglected theme. The modern "educator" will find strange forecasts of his own cherished expedients in the doctrines of a hundred years ago. Rome would have the child begin his education by simple and useful "*leçons de choses*," and the little ones should have "la première connaissance des objets naturels et locaux." The reformers were earnest men, impassioned for the public welfare. They met with distinguished success, considering the unfavorable conditions amid which they labored, and handed down some important plans which they themselves were unable to carry out.

The question of land and the peasant proprietors is assigned to M. Sagnac. By liberating the land from thousands of ancient, complicated and often uncertain dues and restrictions, the Revolution definitively introduced full and free individual ownership. By the destruction of the monasteries, which appear to have held about two-thirds of the real estate belonging to the church, by the sale of the *biens nationaux*, and by the new laws of inheritance, a general redistribution of lands was effected. The whole system of taxation was freed from its ancient vices and readjusted in a spirit of equity. Complete liberty in production and distribution was not introduced; but the new conditions due to the reforms of the National Assembly and Convention served to raise up a rural democracy alongside of a new landed aristocracy of *bourgeois* origin.

In no sphere was the work of the National Assembly and the Convention more startling than in that of ecclesiastical affairs. M. L. Cahen gives a useful résumé of the position of the church before 1789 and of its singular relations to the government. Rather curiously he repeats the common error that the clergy were free from taxation, and he leaves out for some unaccountable reason the extremely important demands for ecclesiastical reform which are scattered through the *cahiers*. Perhaps the most valuable part of his essay is his discussion of the Civil Constitution of the Clergy. Like Champion, in his recent admirable monograph on the *Séparation de l'église et de l'état*, he concludes that irreligion played a very trifling part in the changes.

The volume closes with a long essay by M. Lévy-Schneider on a theme rather more special than those earlier treated, namely, the reorganization of the army by the Convention.

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*The Influence of Grenville on Pitt's Foreign Policy, 1787-1798.*

By EPHRAIM DOUGLAS ADAMS. Published by the Carnegie Institution, Washington, 1904.—79 pp.

Contemporaries, biographers and historians have frequently asserted the ability, independence and initiative of Grenville as a member of Pitt's cabinet. His influence on English foreign policy during the French Revolution has indeed been very generally acknowledged, but it has also been acknowledged in very general terms. Such tributes do not mean much to a close student of any period, for they indicate ignorance as frequently as they reveal information. Dr. Adams has sought to give substantial proof of Grenville's influence on Pitt and his foreign policies—"proof that has been unexpectedly supplied by the recent publication in England of the Dropmore manuscripts."

The value of this monograph is indicated in the sentence just quoted. It is a thorough exploitation of the *Report on the Manuscripts of J. B. Fortescue, Esq., preserved at Dropmore*, published in three volumes as appendices to the *British Historical Commission Reports* (volumes xiii-xv). These volumes contain "principally the private and secret letters passing between Grenville and diplomatic agents at foreign courts, letters between Grenville and Pitt on government questions, and letters between Grenville and George III." On the basis of these letters and, very incidentally, on that of contemporary memoirs, such as those of Malmesbury, Burges, Croker, Gower and Elliott, Dr. Adams treats in chronological order the incidents between 1787 and 1798 in which Grenville was an important factor. In 64 pages (excluding the introduction and bibliography) Dr. Adams has eleven brief chapters on such topics as the rupture of the Triple Alliance (1791); the war with France, October to November, 1793; the Prussian withdrawal from the war; the negotiations with Prussia, July, 1794, to February, 1795, and again in 1796; Hammond's mission to Prussia in 1797; the negotiations at Lille and the secret proposal of peace, August to October, 1797.

In organizing and presenting his material, the author had the double task of sketching the coöperation and conflict of two personalities and of presenting such an account of events as would explain their views and actions. This is not an easy thing to do in a brief space, and Dr. Adams evidently found many insurmountable difficulties. The Pitt and Grenville of the monograph seem too frequently like letter-writing manikins dealing with half-explained matters that they seem to think important. And in explaining the subjects which they discuss, the author has not been very clear—partly, one suspects, because he thinks