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excellent civil service system whereby good men are obtained, kept and honored. By contrast, he notes that in the United States many capable officials in the Bureau of Internal Revenue have been lured into private practice in which they have taken cases against the government. He remarks that despite the technical superiority with which our income tax statute is drafted, the British law probably works more smoothly than the American. This he explains by the greater authority given treasury officials in England to adjust and compromise disputes respecting taxation.

The headings of the chapters included in this work give but slight indication of any plan of presentation. The reader, however, finds that these chapters link into one another naturally. The reading is pleasant, for the author has smoothed the way by writing a simple and interesting account even of technical matters. One feels, too, on completing this book, that much ground has been covered in a relatively small number of pages. Yet the progress of the work never seems to be forced. Leisurely writing makes for leisurely reading.

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English Political Thought in the Nineteenth Century. By Crane Brinton. London, Ernest Benn, Ltd., 1933.—vii, 312 pp. 15 s.

Mr. Brinton has adopted, among a number of possible methods, that of men, and ideas or opinions as they descend to the crowd. He admits that "the choice exercised would appear to have inevitably something of the subjectivity of critical artistic judgment" (p. 5). However, he refuses to be a victim of that "easily observable inferiority complex which most social scientists display" (p. 7) when they make dogmatic assertions as to the finality of their method.

The volume under consideration is in reality a series of essays on nineteen writers of the last century. They are grouped under the headings of "The Revolution of 1832", which includes studies of Bentham, Brougham, Owen, Cobbett and Coleridge; "Chartism", which deals with J. S. Mill, Cobden, Kingsley, Disraeli, Newman and Carlyle; and "The Prosperous Victorians", in which are examined the ideas of Bagehot, Acton, T. H. Green, Spencer, Bradlaugh, Morris, Maine and Kidd. The general headings merely indicate that from a critical point of view the writers discussed may be regarded as primarily influenced by tensions of the period in which

they lived. As the author remarks, the nineteenth century is difficult to discuss from the standpoint of ideas, since there are almost as many ideas and political faiths as there are men.

This volume continues the process of reëvaluation of the thinkers of the nineteenth century in England; it assists in drawing certain writers from obscurity into the light of logical and moralistic criticism. Thus the essay on Charles Bradlaugh is probably not a work of political supererogation. Perhaps the same may be said of the discussions of William Cobbett and Benjamin Kidd. "To write of Cobbett as a political thinker implies, in a sense, a false start", says Brinton, "for properly speaking, Cobbett never thought at all" (p. 61). Here, clearly, ideas are descending to the crowd. Likewise, Kidd's "'Projected efficiency' is quite the dimmest of the gods" (p. 292). Certainly the author is correct in believing that to understand a period one must not always write histories of "ideas in the grand manner", but that "a series of studies in political opinion" (p. 240) may be extremely useful. With Spengler, he might agree that "Only its necessity to life decides the eminence of a doctrine."

None can deny the author's penetration into the literature of the nineteenth century. Nor can one deny that he has likewise mastered Disraelian and Tory wit and epigram (pp. 146-47), and it is not imperceptible that he uses them well at times against American doctoral aspirants, the *Congressional Record*, the science of pedagogy and American women's clubs. However, few direct commitments are made in this study. One gets the impression that Victorian England has been much underestimated; especially is the legend of the Victorian synthesis and unity subject to doubt, if not outright denial. One gathers by implication that English liberalism in the period studied is quite superior to liberalism elsewhere; that the author is an unrepentant pluralist; that the roots of this view of liberalism are to be found in the nineteenth century, especially in the work of Lord Acton (pp. 199, 208-09); and that there are "such obvious facts as the group will" (p. 290).

The essential meanings of the nineteenth century to the twentieth are carefully explained. The century turned from the Age of Reason to science—history and biology—but neither of these methods could ultimately solve the problem of values in human relations. Mr. Brinton, it would seem, believes that much of our contemporary social science will merit the same reproach. The century failed in its skepticism; it believed, somehow, that history, like nature, would

explain itself (p. 296). The England of the nineteenth century discovered the "dynamic state", whereas the previous period believed in an unchanging political form once the proper principles were found. The nineteenth century reconstructed the order destroyed with the collapse of the *ancien régime* and it did this by the study of history and biology guided by the idea of progress. The period sided with heredity as definitely as that before had sided with environment. "Heredity served the Victorians as original sin had served the Church. . . " to stabilize society (p. 303). Yet one is not sure from reading the work whether in the nineteenth century the groundwork was laid for a liberalism that can survive.

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Servitudes of International Law. A Study of Rights in Foreign Territory. By F. A. VÁLI. London, P. S. King & Son, Ltd., 1933.—xv, 254 pp. 12s. 6d.

Dr. Váli has made some contribution to our knowledge of the moot problem of international servitudes in his emphasis upon the practice of nations, but unfortunately he fails to clarify the doctrine to any appreciable degree. He gives no explicit definition—and in such a controversial topic definitions are fundamental. One is required to glean the author's concept of servitudes from hints dropped here and there throughout the book, and from the implications of the examples cited. Thus even one who has spent years in the study of international servitudes is left in considerable uncertainty, at the end of a careful reading, as to how Dr. Váli would actually define them. One has therefore a sense of incompleteness, which may have resulted from an attempt to confine the book to a purely objective analysis of international practice, but none the less leaves one seeking supplementary clarification, and some more effective presentation of the author's conclusions.

Dr. Váli apparently intends to include in the classification of servitudes all rights in foreign territory, provided they are "real" or "absolute" rights; i. e., rights possessing legal "efficacy against the world at large" (pp. 48-49, 21-22). As he quite properly says, "If it can be adequately proved that there are relations appurtenant to territories within a foreign State which another State enjoys and these relations possess an 'absolute' or 'real' character in contradistinction to the 'personal' character of ordinary interstate relations,