

colleges," the author feels it necessary to laboriously instruct the students in "American" halls of learning how to pronounce English words in common use. But let us hasten on to our author's definition of the Moral Law. "Moral Law has reference to that portion of the Old Testament which relates to moral principles, especially the ten commandments." Really, after this deliverance we dislike to refer to the learned author as plain "Mister Hargis." As he is not a professional humorist, he doubtless holds a doctor's honorary degree in philosophy, or medicine, or law—it doesn't matter which—from some one of those "schools or colleges" in Grand Island, Nebraska, "America," for the students of which this interesting treatise was avowedly written.

We have room for only one more passage, and we quote it as the author wrote it: "Natural Law has been defined as an unwritten law depending upon an instinct of the human race, universal conscience and common sense. [Shades of Grotius, and his *ius naturale*!] It may also be said to be the law which regulates the forces and processes of the material world." This "definition" would be reliable but for two objections. In the first place, no legal writer has ever yet defined the "law of nature" as Andrew M. Hargis here defines it. There has been some misty talk in the books about the law of nature being a sort of common morality; but from Cicero down to Prof. Holland we find that the term, when used correctly, is synonymous with the term "*ius gentium*," and that, apart from affording a sanction to the rules of international law, morality has no place in jurisprudence. In the second place, to the physicist the term "natural law" does not mean something that "regulates forces and processes," but something that is uniformly observed in their operations,—i.e., to him "natural law" connotes method and not government, much less causation. However, "natural law" in Grand Island, Nebraska, may be as original as the law-books that emerge therefrom.

In addition to these interesting features, at the end of the volume the orthoepist rises superior to the legal philosopher and a glossary is appended, teaching us how to understand and to pronounce (incorrectly, wherever it is possible to err) such words as "affidavit," "ambiguous," "ejectment," "judgment," "protest," etc.

Now, there have been a number of excellent law-books written in the United States upon the lines of English models; but they are not the product of the pundit, Andrew M. Hargis, nor were they issued from the press of Grand Island, Nebraska, "America."