

United States, depths from which the discipline today is still struggling to reemerge. Shinohara's focus on the debates among the relatively few American friends of international law, 1919–1939, perhaps gives an exaggerated sense of these debates' importance.

Moreover, in focusing only on the two decades after the First World War, Shinohara gives little attention to the earlier eras of American dreams for and involvement in international law. The traditionalist/reformer debate of her period was deeply imbedded in a long-standing tradition of international law. Questions about the role international law should play in international relations and in U.S. foreign policy date back to Revolutionary America in the late eighteenth century, to the New American Republic in the early nineteenth century, and to the more mature and powerful United States of the mid- and late-nineteenth century. The controversies that Shinohara discovers in the interwar years were already almost 150 years old. The disagreement about whether international law should be seen as a means of protecting state sovereignty or as a way of promoting international cooperation and organization goes back in time to the earliest American international law jurists and publicists, such as James Kent, John Marshall, Joseph Story, and Henry Wheaton, and the equally early American international law utopians, such as David Low Dodge, Noah Worcester, William Ladd, and Elihu Burritt.

Though her study is largely academic, Shinohara does reach out to the political world in two fashions. First, and most important, she weaves Japanese diplomatic history into the book, showing how the Japanese government viewed international law and especially how it reacted to American and Western concern about Japanese imperialism in China and elsewhere in Asia. Second, she shows how American academics at the time of World War II began to be drawn into the U.S. government. Shinohara's account of how academics—notably Quincy Wright and Manley Hudson—helped to formulate the structure of the anticipated post-World War II international political system is especially fascinating. Her discussion demonstrates how the academic international law debate from 1919 to 1939 contributed

to events that occurred from 1939 to 1945 and led to post-war international organization.

One might raise a few technical quibbles with Shinohara's text. First, it is not at all clear that there was, in fact, a clear objective division between traditionalists and reformers. Shinohara ranks as traditionalists such figures as: Philip Marshall Brown, David Jayne Hill, Charles Cheney Hyde, Robert Lansing, John Bassett Moore, Elihu Root, and James Brown Scott. As reformers she includes: Edwin Borchard, Charles Fenwick, James Garner, Manley Hudson, Paul Reinsch, and Quincy Wright. However, it is hard to think that all those in her traditionalist camp were as pessimistic about the utility of international law as some, say Edwin Borchard, in the reformer group. All of the author's principals were sophisticated lawyers and scholars who were cognizant of international law's limitations as well as to its potential.

Second, it would have been interesting to compare the Japanese international law tradition with that of the United States. Why was there nothing comparable to the U.S. reformist group in Japan in the interwar period? What were the roots and preconceptions of Japanese international lawyers before 1919? Could academic exchanges between Japanese and American international lawyers have done more to avoid and mitigate the horrors of World War II?

Shinohara's new book is a useful contribution to an understanding of the American tradition of international law. It is especially welcome as it provides a viewpoint from outside the United States. Americans too often forget that our approach to international law may seem unusual to others.

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