

Revolution and of the War of 1812 and the account of Anglo-American relations during the Civil War are outlined with clearness, while the various minor disagreements, such as the Maine Boundary dispute and the Trent Affair, are well handled. Prominence is also given to the many occasions when Great Britain and America worked in harmony for a common cause, that of democracy. The account of the promulgation of the Monroe Doctrine and the support given by Great Britain to this doctrine in order to block the plans of the ultra-autocratic Holy Alliance is especially interesting.

The spirit of equity pervades the book. The authors show us that, although war was sometimes resorted to in order to settle the differences between Great Britain and America, far oftener war was averted by the spirit of conciliation and the desire of these two great nations to understand each other. The aim of this work is to explain how the growth of American democracy hastened that of English democracy, to prove that the interests of Great Britain are bound together by many ties, and to show how great is the need of unity among English-speaking peoples.

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THE RULE OF MIGHT.

A Romance of Napoleon at Schönbrunn, by J. A. Cramb (J. A. Revermort). G. P. Putnam's Sons, New York and London, 1918. Price, \$1.60 net.

Daudet tells us that Flaubert remarked to him after the publication of "Jack," "*Un peu trop de papier, mon fils!*" a reproach which might be addressed to the author of the book in question, which is remarkable for its four hundred and fifty pages of verbosity.

The scene of the story is laid in Vienna in 1809 when the French armies are within its walls, and the central incident of the book is the attempt of Friedrich Staps to assassinate Napoleon. The author's reading, particularly in German literature of the nineteenth century, has been extremely wide. One feels inclined at times to wish that it had been less so, for we are not spared a single item of information. Some paragraphs are reminiscent of long-forgotten history manuals. The following quotation is a typical one:—

At the university and at Gratz he had worked at the history of the Middle Ages; Aquinas and Abelard and Dionysius were not less familiar than Plato and Empedocles. To these he now added the religions of other races and earlier times—the lost faiths of Mithras and Osiris, the Vedas and the Avesta, recently made accessible by the researches of Anquetil-Duperron and Schlegel. He re-traversed in imagination the leisured spaces of Egypt and the remoter East, visualizing as in a spectral pagantry the kingdoms and half-fabulous empires that shift and move from the Oxus to the Tigris, from the Tigris Eastward to the Ganges and Westward to the Ionian Sea. (p. 179.)