

experienced in 1857, of breaking through the old ecclesiastical traditions and persuading the House of Lords to pass the Divorce Act—is still causing grave misery in England today. Mr. McCabe makes no attempt to lay down the lines of reasonable divorce, or to determine its fitting limitations. His purpose in writing his book is to give a better comprehension of the problem by furnishing an historical background—a purpose which within the limitations of his space he has ably fulfilled.

Students of the history of American politics will find much useful and interesting material gathered together in *American Debate* (New York, G. P. Putnam's Sons, 1916; two volumes, xii, 467, ix, 417 pp.) by M. M. Miller, the editor of the fourteen volumes entitled *Great Debates in American History*. The present work, however, is not a mere compilation. The extracts from the more important debates are woven together into a connected narrative by the story of their historical background and setting. The opposing positions are brought out by placing in juxtaposition the antithetical arguments, so that we find what differing men have to say on specific topics. This topical arrangement of the arguments is a useful contribution. Brief sketches of the more important figures in American history add to the interest of the volumes. Mr. Miller has not brought to light anything previously hidden to historians but he has arranged familiar material in an interesting and useful fashion. Both volumes deal with personages and events prior to 1860. The first volume is concerned with constitutional questions, such as the rights of the colonies and the nature of the federal system established by the Constitution, while the second treats of the controversies over land and slavery. It is to be hoped that Mr. Miller will carry his work further and deal with the period from 1860 to the present.

Archdeacon Cunningham's *Christianity and Politics* (Boston, Houghton Mifflin Company, 1915; xi, 271 pp.) is, in the main, an examination of the differences of opinion between different bodies of Christians as to the mode of bringing Christianity to bear on political life—an examination which has for its object to ascertain how far each opinion has justified itself as a matter of practical experience. One message to the churches which Dr. Cunningham deduces from his examination is that it is greatly to be feared that the Christian minister who feels called upon to use the pulpit for political agitation is going outside the terms of his commission. A Christian minister has a trust imposed on him, and it is his duty to declare the eternal truth which has been revealed to man by our Lord. It is a matter of regret with Dr. Cunningham that much Christian energy should be diverted into

channels where newspapers and public meetings can act with more effect—energy which should be directed to the welfare of the community, to work which Christianity can do, and which is in danger of being neglected if Christians fail to undertake it. The examination that Dr. Cunningham makes—which is always interesting to follow even if agreement with some of the presentations and conclusions is not possible—is based largely on conditions in England and Scotland. Interest quickens when the author draws on his wide and detailed knowledge of industrial and social history; and it cannot be said that the examination loses any interest by reason of the fact that it is obvious to which church Dr. Cunningham belongs, and not difficult to perceive on which side his sympathies lie in the many political questions that were in agitation in England in the decade preceding the war.

The Chronicles of Canada Series, edited by Professor George M. Wrong and Professor H. H. Langton, as now planned is to consist of thirty-two volumes, and to cover eight periods. These are (1) The First European Visitors; (2) The Rise of New France; (3) The British Invasion; (4) The American Invasion; (5) The Redmen in Canada; (6) Pathfinders and Pioneers; (7) Political Freedom and Nationality; and (8) National Highways. The first of the series to find its way to the POLITICAL SCIENCE QUARTERLY is Mr. W. Stewart Wallace's *The United Empire Loyalists: A Chronicle of the Great Migration* (Toronto, Brook and Company, 1914; ix, 148 pp.). The American part of the story is told with clearness and moderation. Equal care has been bestowed on the migrations of the Loyalists to what is now the Province of New Brunswick; to Prince Edward Island; to Chambly, St. John, Machiche and Quebec; and to the St. Lawrence townships in what is now the Province of Ontario. In describing these last migrations, Mr. Wallace emphasizes one interesting fact. The United Empire Loyalists who were of the Family Compact, and who by their Bourbonism did so much when they were in control at Toronto to bring about the rebellion of 1837 in Ontario, were not of the Loyalists who migrated directly from the United States to the British North-American Provinces. These aristocrats of the migration, as Mr. Wallace terms them, arrived in what was then Upper Canada, not in 1783, but in most cases after 1791. They had tried their fortunes in England before they determined on returning to the New World; or they had been of the first migrations to Nova Scotia and New Brunswick, and had later decided that better opportunities were to be had in Upper Canada. Mr. Wallace does not indicate the influence that the second division of Loyalists had on the political fortunes of Upper Canada between the