

NEW BOOKS

THE FORTS OF CHIGNECTO. A Study of the Eighteenth Century Conflict between France and Great Britain in Acadia. By John Clarence Webster. Published by the Author, 1930.

The wealth of new material which the author has assembled within the covers of this monograph puts it in a class by itself. The Archives of Canada, England and France have been ransacked for maps, plans, portraits, to illustrate the history of this narrow isthmus which links Nova Scotia to the mainland. As basis for all study of the region is a reproduction of the De Meulles map of "Chigniton" dated 1685. The subsequent plans of engineers and officers enable the student to form a clear idea of the building of the rival forts, Beauséjour and Lawrence on either side of the Missaguash, the boundary between Acadie and Canada. For five years they stood thus, and then Beauséjour, which was not so strong as it appeared, fell before a British force led by Monckton. It was at once re-christened Fort Cumberland. It was maintained as a post until the nineteenth century, and it gave its name to the adjacent county in Nova Scotia.

Even more interesting than the maps and plans to the general reader will be the portraits of the chief actors in the war drama. Here one may study the actual faces of the French officers, who look such carpet knights and were such hardy, desperate fighters. They are curiously alike, as if they were brothers in blood as well as brothers in arms. On the other hand, the faces of the English, the two Winslows, Monckton, Cornwallis the city-builder, are strongly individual. Pichon, the spy, looks not unlike Dr. Samuel Johnson, but perhaps this is the effect of the clerical wig. The personality of each is expressed also in the autographs inserted in the text. They are aids to the understanding.

But maps, plans and portraits must take second place to such important finds as the long lost journal which Monckton kept during the siege of Beauséjour. This was discovered accidentally by an American historian while working in the Royal Library at Windsor. Other historical treasure-trove is the journal of Abijah Willard, a New England officer in Monckton's force under Monckton. It is shortly to be published by the New Brunswick Historical Society. In addition to a masterly sketch of the siege of Beauséjour and the conditions which led to it, Dr. Webster has compiled biographical notices of the more important personages of the drama, and he has printed rare and valuable *pieces justificatives* in the Appendix. Altogether, *The Forts of Chignecto* takes rank as the definitive authoritative work on the subject, a happy hunting-ground for historical students, and a treasure—for the edition is strictly limited—for collectors of Canadiana.

ARCHIBALD MACMECHAN

THE REVOLT AGAINST DUALISM. By Arthur O. Lovejoy, Professor of Philosophy in the Johns Hopkins University. The Open Court Publishing Company. W. W. Norton & Co. Inc., Publishers. Price \$4.00. Being a series of lectures delivered on the Paul Carus Foundation.

Aristotle said that Anaxagoras seemed like a sober man amid drunkards, because he introduced mind into his account of the universe, while his predecessors had talked merely of mechanical causes. In much the same manner, Professor Lovejoy seems preeminently sober and sane in his day and generation, because he insists on the existence of mind with all its peculiar qualities, against those who would resolve it into matter, and thus bring what they suppose to be a simplifying uniformity into nature. It is true that the author's main thesis is not merely the existence of mind, but rather the dualism of nature, i. e., the existence of both mind and matter in constant interaction, yet in insurmountable distinction. And he is concerned to defend this dualism against all who would introduce a monism, either by turning matter into mind, or by turning mind into matter. The former kind of monism, however, that explains everything as mind, i. e., idealism, is not much in fashion to-day. It is the second kind of monism, that explains everything as matter, i. e. materialistic realism, which is at present in the ascendant. Consequently it is against the supporters of this kind of monism that Professor Lovejoy's remarks are mainly directed, and this fact gives his work on the whole the appearance of a vindication of the status of mind.

Moreover, it is not only the substance of Professor Lovejoy's arguments which runs counter to much of prevailing philosophy, but also their method. In the course of his work, he makes a strong plea for a new kind of philosophical discussion, that which proceeds by provisionally accepting what seem to other thinkers self-evident or very probable truths, and by following out their consequences to see if those same thinkers are as much satisfied with the conclusions as with the starting-points. As he says himself, "This procedure consists in systematically and comprehensively working out the implications of provisional postulates; and a postulate which to a certain type of mind may seem overwhelmingly alluring and conclusive in itself will often, even to the same mind, appear plainly absurd or contrary to facts of experience when its total consequences are made explicit. The history of philosophy is strewn with the wrecks of supposedly self-evident truths which, when their full meaning was developed, proved to be, in fact, self-contradictory. The great trouble with philosophy has been that so many philosophers have been the sort of men who fall in love with an idea at first sight. Whether, then, philosophy is destined to reach generally convincing conclusions only upon its hypothetical questions, or also upon the fundamental categorical questions, in either case it would, I think, be favorable to its progress towards its attainable goal if the usual order of procedure were reversed, and the hypothetical issues—the probably more manageable problems as to the logical connections and affinities of various opinions—were dealt with first."

Now there is something oddly familiar about this procedure, which may easily puzzle until one remembers that this is precisely the method employed by Socrates in the Platonic dialogues and which is known, *par excellence*, as the Socratic method. The differences are negligible. Socrates, of course, had the advantage of interrogating the holders of inconsistent theories directly, while Professor Lovejoy has to dig their opinions out of lengthy and often badly expressed books; although this, too, has its corresponding advantage, for what is down in cold print can hardly be denied. The likenesses are striking. Professor Lovejoy treats his opponents with a perfect courtesy and humor that rival Socrates, and his book is, if not equal in style to the Platonic dialogues, at least extraordinarily good reading, and wonderfully clear for a philosophical work written in these days of highly developed philosophical jargon. Professor Lovejoy does not lay claim to the Socratic method by name. Perhaps that is his modesty, or perhaps he is afraid of appearing too classical in an age that prides itself on being superior to all that have gone before it. However, we are not at all surprised to find him finally winding up the discussion by a veritable Platonic myth, and one which he himself states Plato might well have inserted in the *Timaeus*.

Professor Lovejoy defends both of the traditional dualisms, the epistemological dualism, of knower and thing known, and the psycho-physical dualism, of mind and body; indeed, he points out that they are in the last analysis inseparable, and merely different aspects of the same fact. He accepts in general outline the scientific view of the world as described by Descartes and further developed progressively with the advance of science, although he is careful to disavow some of the wilder speculative flights of a few present-day scientists, e. g. Eddington and other expounders of the theory of relativity. His view appears to be much the same as that which Professor Broad in England has elaborated in his various works, of which he speaks with much respect. So far, perhaps, there is not much originality. It is the manner in which Professor Lovejoy treats the various theories current in America and England that is fresh and enlightening. They could hardly be more fairly stated and more carefully analysed, and it is the concealed conclusions finally laid bare and shown to be contrary to the authors' own definitely expressed opinions which furnish the overwhelming refutation of the theories. The pace is slow and thorough. First naive realism is dealt with, and next the various forms of objective relativism. Then Professor Lovejoy goes on to an especially detailed discussion of the writings of Professor Whitehead and Mr. Bertrand Russell; and no more artistic pricking of the bubbles in the philosophy of Mr. Bertrand Russell could be imagined.

The place of this book in the philosophical world is assured. For once, sanity and sobriety appear allied to brilliance, while novelty and extravagance are made to look uncommonly like foolishness.

A. K. GRIFFIN

THE OXFORD BOOK OF GREEK VERSE: Chosen by Gilbert Murray, Cyril Bailey, E. F. Barber, T. T. F. Higham and C. M. Bowra. Pp. XLVIII, 608. Clarendon Press, 1930.

The selections are arranged chronologically, beginning of course with Homer. The last author to whom a date is assigned is Agathias Scholasticus, (c. 536-c. 582). After him come nine pages of anonymous verses; but of the whole 596 pages of Greek text, 561 are dated B. C. The preface states that "In the case of corrupt passages the selectors have not scrupled to amend freely, feeling that a readable text is the first requisite of a book like this. References are given in the text for extracts from longer poems. For fragments and smaller pieces a list of references will be found at the end of the book." Mr. Bowra's introduction is an instructive summary of the characteristics of Greek poetry. Perhaps he is too generous to the Alexandrians, if one considers the small amount of space that their selections occupy; but it is good for most of us to be reminded that "the literature of the Hellenistic age is still the literature of a great nation, still authentically Hellenic in many ways." The selections are not overweighted with Alexandrian material; first things are put first. The Iliad and Odyssey get 109 pages, Aeschylus 40, Pindar 43, Sophocles 39, Euripides 69, Aristophanes 41, Theocritus 22, and Hesiod 20; that is, the six major poets occupy over half the volume wherein occur selections from about one hundred and thirty. The result is that there is sufficient variety in the selections to furnish a satisfactory idea of the development of Classical Greek poetry, and also of the best things from the best poets, things scholars and lovers of poetry want to learn and try never to forget. A good test of the book is to think of some favourite passage and look it up. It will probably be there. Most of us are suspicious, not without reason, of books of selections, and superlatives should never be unthinkingly used about anything Greek. *The Oxford Book of Greek Verse* is the best volume of selections that the present reviewer has met. Those who can use it—alas! too few—will find it invaluable as furnishing in convenient compass the best things in the greatest poetry in the world.

E. W. NICHOLS

IN THE SHADOW OF THE ROCKIES. By C. M. MacInnes, M.A. Rivington's, London, 1930.

This book gives a detailed and apparently carefully compiled account of the first settlement and early history of the Province of Alberta. New though that province is, as compared with those of Eastern Canada, conditions there have already altered greatly, so that this book describes much that recent comers to that part of the Dominion know little about. Of special interest is the narrative of the creation and development of The North West Mounted Police,—their hardships, and the remarkable service they have rendered to the

country. The accounts given of the Indians, of the missionaries, of the development and decline of ranching, and of the acquiring of political institutions, have much value. The style is clear and pleasing, and the book is attractive in appearance and well illustrated. Mr. MacInnes has performed a useful task, and he has performed it well.

E. R.

STATUTES, TREATIES and DOCUMENTS of the CANADIAN CONSTITUTION, 1713-1929, pp. 752, XXVIII. By W. M. P. Kennedy. Oxford Press. Toronto. 1930. \$6.00

Professor Kennedy's *Documents of the Canadian Constitution* has been recognized since its appearance, some twelve years ago, as the standard collection of documents for the study both of Canadian constitutional history and of the constitutional history of the "Second" British Empire. The volume now under review is a revised edition of this work.

This new edition has several important changes. It includes an entirely new section, covering the establishment of representative institutions in Nova Scotia. To the section on the period 1763-1774 three important dispatches setting forth Carleton's views on the government of Quebec have been added. Several documents, more or less repetitions, have been omitted from the sections covering 1774-1791, and 1791-1840, including most of those on the abortive plan of union of 1822. The section of 1840-1867 has been greatly improved by the addition of material on Bagot's régime which was untouched in the first edition, and several documents on the preliminary stage of the movement towards federation, notably, Galt's resolutions of 1858, the agreement between Brown and MacDonald in 1864, and the Quebec and Westminster resolutions of 1864 and 1866. It is to be regretted, however, that Professor Kennedy has included nothing to cover the situation in the Maritime Provinces or Newfoundland, surely an important phase of the history of federation. The final section has been much enlarged and improved by the inclusion of much new material, including Blake's dispatches on the office of the Governor-General and the prerogative of mercy, several important documents on the conduct of external relations, the Imperial Conference reports of 1923 and 1926, the report on the operation of Dominion legislation of 1929, and the Covenant of the League of Nations.

The changes in the present edition render it even more indispensable than the first edition. It is rare indeed to find such a quantity of constitutional "meat," and such a choice assortment between the covers of a single volume. Nor should the excellent work of the publishers be overlooked. Despite the increase in material, the present volume is more attractively bound, better printed and more compact than the first edition. Editor and publisher alike deserve the thanks of teachers and students of Canadian history.

R. A. MACKAY

NEW ZEALAND IN THE MAKING. A Survey of Economic and Social Development. By J. B. Condliffe, D. Sc., London. George Allen & Unwin Ltd. 1930. pp. 524. 15/-.

This is a scholarly work by a competent authority. Dr. Condliffe has unique experience to bring to his book: his graduate studies and early teaching in New Zealand were interrupted by the war, from which he went to Cambridge for three years of special research, and from there returned to the University of New Zealand as Professor of Economics at Canterbury College. Here he was engaged with problems of New Zealand history and economics, until he was appointed research secretary of the Institute of Pacific Relations. He therefore knows New Zealand, not only within her own narrow and still isolated confines, but also in relation to the Mother Country and to her own neighbours of the Pacific.

Of all the countries in the world New Zealand has the largest proportion of overseas trade and the lowest rate of infant mortality. "It has a world-wide reputation also for experimental legislation, and especially for measures of social improvement. There are few other lands where human life and welfare enter so consciously into political consideration." Yet a century ago its name was only ceasing to be a synonym for savage barbarism. The successive stages of its economic and social evolution are traced in Dr. Condliffe's study: wars and peace with the Maori, whaling, the gold rushes, the products of the soil. The bulk of the economic chapters, or roughly the first half of the book, is concerned principally with land legislation; for the land is, and has been since effective settlement, of paramount importance in New Zealand. The prosperity of the country depends upon the price of wool and mutton, of cheese and butter; and as the farmers vote, the parties stand or fall. While New Zealand has been called "the working-man's paradise", it cannot, therefore, have what is commonly understood by "a Labour Government." In the later chapters, which are more interesting to the student of political and social history, it is made equally clear that New Zealand does not conform to the ordinary conception of a Socialist State. Dr. Condliffe notes the care that is given to the labourers of the towns, and gives full accounts not only of State regulation of wages, and compulsory arbitration in industrial disputes, but also of various public and private enterprises dealing with such problems as child welfare and old age pensions. But in his concluding chapter he insists that, in spite of much advanced and enlightened legislation, the temper of the country is that of a somewhat bourgeois conservatism. Such novelties as have been introduced belong for the most part to the last century, and the men who had the courage to make them have gone. The present tendency is to "stay put." Dr. Condliffe's final chapter, one of analysis and criticism, will undoubtedly, as he says, (p. 471) "cause resentment in certain quarters;" to the present writer his censure seems just and salutary, provided that it is taken, as it is given, in a spirit of constructiveness, "to balance the indiscriminating eulogies in which, only too often, New Zealanders deem it their duty to indulge when writing of their country and its institutions."

Although not without the romance of variety and excitement, the history of New Zealand is so brief and simple that a survey of its economic and social development is in effect a general history of the country and its people. Dr. Condliffe's book will be found to provide a good "story" of New Zealand, and readily accessible information on most subjects of general interest. The book will appeal primarily to the specialist, to whom indeed it should prove indispensable; but it is well and attractively written, and the notes, references and appendices are not obtrusive, so that it will be useful also to the general reader who wishes to know how apples are sent in the springtime and why the butter is so cheap.

C. L. BENNET

SETTLEMENTS AND CHURCHES IN NOVA SCOTIA, 1749-1776. By
Ian F. MacKinnon, Ph.D. (Edin.)

That a doctoral dissertation accepted by Edinburgh University represents extensive research, scientific method and logical presentation, may be taken for granted. The most cursory examination of Dr. MacKinnon's study of the origins of the Nova Scotia churches shows that it meets all these requirements, and more. A university thesis is supposed to make a definite contribution to the sum of human knowledge. The contribution is often minute, and of doubtful value. But Dr. MacKinnon's contribution is large and important. He has traced the provenience of every settlement in Nova Scotia during the critical years between the founding of Halifax and the outbreak of the American Revolution. This work is new, and it is fundamental. It is done once for all. But this is perhaps the smallest part of Dr. MacKinnon's contribution to our understanding of Nova Scotian history. He has solved a problem that has long puzzled writers on the subject. Why did New England settlers desert old, well established colonies like Massachusetts, Rhode Island and Connecticut, to found lonely fishing hamlets on the Atlantic coast, and take up pioneer farms in the western part of the province? The answer is social and economic pressure. Never before have the conditions which produced this pressure been so clearly presented. Population was encroaching on the means of subsistence; expansion to the westward was barred by natural obstacles and hostile forces. The only outlet was towards the north—to Nova Scotia.

Having established the origins of the settlements, Dr. MacKinnon attacks his main problem, the origins of the churches. He finds, naturally enough, that the New Englanders brought their churches with them. He emphasizes the influence of the Congregationalists; and, contrary to the general opinion, he shows that Presbyterianism was introduced into Nova Scotia, not from Scotland, but from New England. Dr. MacKinnon thus conforms to the new orientation for the study of Nova Scotian history introduced by Chittick and Brebner. No future historian of Canadian origins can overlook this fundamental piece of work.

ARCHIBALD MACMECHAN.

THE LOTUS OF THE WONDERFUL LAW OR THE LOTUS GOSPEL.
By W. E. Soothill, Professor of Chinese in the University
of Oxford. Oxford, At the Clarendon Press. Price 16s.

So great is the interest to-day in religion, especially as revealed by the comparative study of religions, that the appearance of this volume seems very opportune. It is an abridged translation of one of the Buddhist Classics, The Lotus Sutra of the Wonderful or Mystic Law, described by Professor Soothill as the most important religious book of the Far East, from Tibet to Japan and from Mongolia to Cochin China, since it is venerated by all the different Buddhist sects in that area, and forms the chief scripture of several of them. The work in full has been translated by the author with the assistance of a learned Japanese Buddhist, and will in due time be published, but will be much too long for the ordinary Western reader, as all that is said in prose is repeated in verse, a method of instruction beloved of the unlettered. The present abridgment, containing enough of both prose and poetry to convey the essential meaning, is offered to the general public in a form that can only prove fascinating to lovers both of genuine religious fervor and of fragrant Eastern poetry; for the work is cast in an apocalyptic form that has won for it constant comparison with the Revelation of St. John.

Who the author was, is unknown; but it is almost certain that the book had no direct connection with Sakyamuni, since the orthodox Buddhists of Ceylon, Burma, and Siam reject it as unknown to the ancient Canon. These Southern or Hinyana (Little Wagon) Buddhists preach that salvation is by the arduous way of works and is attained by few. The Northern or Mahayana (Large Wagon) Buddhists are taught by this gospel that salvation is not achieved by laborious effort, but simply by faith in the Buddhas and Bodhisattvas (lesser deities) and is indeed finally for all. The contradiction between these doctrines is too great to allow of their proceeding from the same source. The Lotus Gospel must, therefore, have been composed in a later age, presumably in Sanskrit and in Northern India, as a product of the reaction against the formalism which had fallen upon ascetic Buddhism. It was translated at various times into Chinese. The version from which the present excerpts are made shows by its literary quality that it could have been composed only by very scholarly Chinese, but the actual translator to the Chinese pundits was Kumarajiva, who completed his work in A. D. 406. He was supported by Yao Hsing, a sectional ruler, who provided him with a large staff of Chinese writers for his numerous translations and works.

There are twenty-eight chapters, and (to quote from the introduction), "From the first chapter we find the Lotus Sutra to be unique in the world of religious literature. A magnificent apocalyptic, it presents a spiritual drama of the highest order, with the universe as its stage, eternity as its period, and Buddhas, gods, men, devils, as the *dramatis personae*. From the most distant worlds and from past aeons, the eternal Buddhas throng the stage to hear the mighty Buddha proclaim his ancient and eternal Truth. Bodhisattvas flock to his feet; gods from the heavens, men from all quarters of the earth, the

tortured from the deepest hells, the demons themselves crowd to hear the tones of the Glorious One.

Though the divine Speaker is the Buddha, even the earthly Sakyamuni Buddha, no longer is he the human Buddha, but the Eternal One. On earth he had assumed the human form with all its limitations. Now he reveals himself, *sub specie aevernitatis*, as the Eternal, Omniscient, Omnipotent, Omnipresent Buddha, creator-destroyer, recreator of all worlds, every world a Lotus rising from the waters to flower, shed its fragrance and die, only that fresh flowers may eternally spring."

The delightful illustrations are from eighteenth century Chinese woodcuts.

A. K. GRIFFIN

THE NEW NUCTEMERON (The Twelve Hours of Apollonius of Tyana): Script received by Marjorie Livingstone, with a preface by Sir Arthur Conan Doyle. Rider & Co. 1930.

This book "purports to be produced under the direct inspiration of Apollonius of Tyana." So says the preface, and in her explanatory note the author states that no planchette or ouija-board has been used. "It has come to me clairaudiently." It contains nine chapters and an Epilogue. The chapters are entitled: The Hour of Preparation, Christ the Initiate, The Nature of Evil, The Celestial Essences, Astral Spheres, Astral Affinities, The Twilit Path, The Resurrection and the Life, Nirvana.

The book seems to be grammatically written, and to be serious in purpose. That is as far as the present reviewer can go in discussing it. There are some sentences that are reminiscent of other better known works: "Faith is the consciousness of the life force, the immense potential Power within the Ego." This definition seems no improvement on an earlier one. "Evil is a chemical property", is, so far as I know, new. Again, "Evil essentially is a mal-combination of pure elementals." There is some meaning in "An Ego may carry its own environment, or it may move through sympathetic environments. When it desires to move into an antipathetic environment, the case is different." Apparently the *Nuctemeron* is an antipathetic environment to some Egos. In the preface we are asked whether the book corresponds with its alleged author, or is the unaided work of the English lady. One must not dogmatize; but it would appear that it might be written by any educated and imaginative person who would "abandon his mind" to the task.

E. W. NICHOLS

PERILOUS MOMENTS. By Ada Florence Rowbotham. Arthur H. Stockwell, Ltd.

There is something so naive and unpretending about this little book that it well-nigh disarms criticism. It is an account by a lady, born in South Africa, of various adventures in that and other parts of the world. These experiences are sometimes worth the telling, but often are quite trivial. There are anecdotes interspersed, not

always of great interest. On the other hand, the author, who has lived or travelled in British Honduras, Canada, Singapore and other outlying parts of the Empire, seems to have shown cheerfulness and good sense in many difficult situations, and pluck and courage in some dangerous ones.

E. R.

THE POEMS OF RICHARD LOVELACE. Edited by C. H. Wilkinson. Clarendon Press, Oxford, 1930.

This handsome and scholarly edition of Lovelace's poetry is a fine example of the excellent book-making which we expect to issue from the Clarendon Press. The Introduction contains the biography of the poet, and a critical examination of the text of the poems as given in the early editions. Many of Lovelace's verses are known only to scholars; to the general reader his name calls up but two lyrics, "When Love with unconfined wings" and "Tell me not Love I am unkind," which find a place in most anthologies,—though his "Lines to a Grasshopper" have no little charm. Lovelace was by no means the greatest English poet of his own generation, but he is perhaps the typical Cavalier poet,—typical as regards both his choice of subject and the spirit of rather artificial gallantry that animates his verse. To all interested in seventeenth century literature this volume will be welcome.

E. R.

THE DAWN OF MODERN THOUGHT, Descartes, Spinoza, Leibniz. By S. H. Mellone. Oxford University Press. Toronto. Price \$1.35.

This is a brief account of the commencement of modern philosophy, designed to meet the needs of university students and others who are seeking a general introduction to the study of the period. Approximately 40 pages each are given to Descartes, Spinoza and Leibniz; three followers of Descartes, Geulinx, Arnauld, and Malebranche, and one of Leibniz, Wolff, are also briefly discussed.

The descriptions given are admirably proportioned, and as clear as is consistent with their compass. The result is very attractive, owing to the great inherent interest of the period the author has chosen to depict. It was replete with genius, as is seen from the fact that only 120 years elapsed from the birth of Descartes to the death of Leibniz. Moreover, these three giants gain additional importance as the earliest representatives of three types of philosophical theory prevailing in modern times. Descartes set forth the common-sense, scientific, dualistic view of the universe; Spinoza developed one of the most successful attempts at monism; while Leibniz propounded the classical example of pluralism.

To beginners in philosophy this book ought to prove agreeably instructive; to those already acquainted with its subject-matter it offers a clear and stimulating review.

A. K. GRIFFIN