

NEW BOOKS

HIS TERRIBLE SWIFT SWORD. By the Very Rev. Norman Maclean, ex-Moderator of the General Assembly of the Church of Scotland. Published by the Zionist Organization of Canada.

Among sombre memories of the year preceding the outbreak of this war, one that comes back very painfully to mind is of the debate in parliament, on a spring day in 1939, about the policy of the "White Paper" for Palestine. Far on in the debate, Mr. Churchill rose, and pointing to three lines (Paragraph IV, Sub-Section 3) he declared that they meant nothing short of a British breach of faith. These were the lines forbidding further Jewish immigration after a period of five years, "except with the consent of the Arabs". In those ringing tones which the Neville Chamberlain Cabinet of the day had learned to fear, he put his point:

What is that but the destruction of the *Balfour Declaration*? What is that but breach of faith . . . called in the jargon of the present day a unilateral denunciation of an engagement? What will these Arab agitators think? Will they not be encouraged by our confession of recoil? Will they not be tempted to say "They are on the run again"? This is another Munich.

Dr. Norman Maclean's book is an exposition of this fierce indictment: it is, as the *Scotsman* reviewer said, "eloquent, indignant, impassioned". As one reads the ghastly record of Hitler's outrages upon the Jewish people, one should remember with remorse how the abuse of Jews, so frequent in other nations, led the *Fuehrer* to believe that at least this part of Nazi Germany's programme would be popular abroad!

Dr. Maclean narrates a shameful story, of the sacrifice of a people in the hope, now seen to have been as vain as it was discreditable, that "appeasement" of a formidable enemy would thus be effected. He marshals with skill and vividness the damning evidence that there was complete breach of faith. Everywhere through his book there is the tone of a Hebrew prophet, in the language of the New Testament. One is interested to observe that it is issued here for Canada, after arrangement with the London publisher (Gollancz), by the Zionist Organization.

I think the book would not lose but gain in strength if it had more of cold narrative, left to produce its own effect, and if the purple patches of rhetoric were less frequent. A writer with Dr. Maclean's gift of denunciation is tempted to use it too much, and even he cannot maintain continuously his high level of invective. Also I doubt the suitability of the words from the *Battle Hymn of the Republic* chosen as title. However much the British people were to blame for keeping "appeasers" in power, it is hard to understand the justice of the Most High as shown in such punishment to so many millions because of something done by Neville Chamberlain. And I deprecate Dr. Maclean's argument from the literal interpretation of prophecy about where the Jews should some time find again their "home".

But I am too grateful for what he has done in popular awakening to make more than passing allusion to details in which I think his book could be improved.

H. L. S.

BRITISH LIFE AND THOUGHT: An Illustrated Survey. Published for The British Council, by Longmans Green & Co. London, 1942. Pp. xv, 479; five maps and 95 pages of photographs.

This volume comprises eleven essays on different aspects of British life and thought published as separate brochures in 1940, as a collection in 1941, and as revised in this edition of 1942. The British Council was formed several years ago to give foreign readers some knowledge of British life and thought, and these essays constitute one expression of its activity. As one of the most notable contributions of the British people has been made in the sphere of practical politics, it is natural to find that three of these essays are devoted to The British Commonwealth, The British System of Government and British Justice respectively. Each is written by an expert who tells his story in a simple straightforward manner, well calculated to inform the foreigner and not unprofitable reading for the average Briton at home. A fourth essay deals with British Education and, tracing its evolution from mediaeval foundations, shows its profound influence upon English character. The fifth essay deals with British Social Services and, while showing the remarkable advances that have been made in the past century by health services, social insurance and social assistance schemes, all of which are given without interfering with the freedom of the individual, warns against complacency and points out that there is still much to be done before fear of disease and poverty can be eliminated.

The influence of geography on national unity, and of sport and games upon national character, each call for an essay, as also British Ships and British Seamen and British Aviation. The account of the Navy ends at Dunkirk and concludes with the statement that the real Navy of Britain is not the Royal Navy only, nor the Fishing Fleet, nor the Merchant Seamen, nor Amateur Seamen, but "the sum total of all these elements, sprung from the very marrow of her, and blended—oh so slowly and quietly—into a subtle, indivisible, and quite unconquerable whole."

Most of the essay on Aviation was written before the war, but it has a summary chapter dealing with the great defensive operations of 1940, when the R.A.F. Fighter Command "won a victory which future historians may well rank among the decisive battles of the world".

The concluding essays are on the Englishwoman and the Englishman, the former by Miss Cicely Hamilton and the latter by Lord Baldwin. Miss Hamilton is rather serious in her discussion of the emancipation of women, their contributions to the war-effort and their

problems in a post-war world. Lord Baldwin's essay begins and ends with quotations from Dickens, which enable him to elaborate the English character as a series of paradoxes, and to leave his fellow-countrymen to the mercy of the reader with the old circus rider's injunction to Gradgrind, "Think the best of us, not the worst".

Though these essays do not pretend to cover all aspects of British life or thought, in so far as they do, they help us to see the British as they see themselves; and, when correlated with the essays of foreign writers on the same subject, will help us to see the British as they really are.

D. C. H.

LEND-LEASE--WEAPON FOR VICTORY. By Edward R. Stettinius.
Macmillan Company of Canada.

An important step to the speedy, victorious conclusion of the war was effected in the spring of 1941 when the Allied Nations pooled their resources, military and economic, with a view to the systematic distribution of war materials to the fighting fronts.

Lend-Lease: the vast machinery of its organization, when and where it has operated, and how it has contributed to the cause of the Allies—provides the framework for this graphic and timely book by Edward R. Stettinius, U. S. Secretary of State and former Lend-Lease Administrator. Tracing the history of Lend-Lease and its twin, Mutual Aid, since their inception, the author takes us from assembly plant to transport vessel—then to front line where the guns, tanks and planes of Lend-Lease are mustered for direct assault against the enemy. We journey from the production lines in the New World to the fighting fronts in Russia, China, North Africa and the far-flung theatres of war. Here is, in short, a story of unselfish contribution and unparalleled cooperation among free nations intent on the survival of a free world.

Fortunately, Mr. Stettinius does not resort to the lengthy, boring technicalities which generally characterize financial or economic reports. Yet his book is both authoritative and accurate, interesting and instructive. Profusely illustrated and written in a smooth, free-flowing style, *Lend-Lease* provides the reader with a gripping, realistic panorama of the Second World War.

J. C. McLAREN

ALBERT SCHWEITZER, HIS WORK AND HIS PHILOSOPHY. By
Oskar Kraus, formerly Professor of Philosophy in the
University of Prague. The Macmillans in Canada.
\$2.00.

Of those who, forty years ago, were by turns fascinated and shocked as they read a new book by an Alsatian, *The Quest of the Historical Jesus*, few can have had any idea of the contrast between its author and most others of his Teutonic blood who had been (seasonably or unseasonably) disturbing the calm of the Church. Albert

Schweitzer was remote indeed in mood from the familiar class, narrowly specialized in interest and of passionless intellectual curiosity, whose "German-made" books were awaited by the devout with constant alarm. His interests were everywhere, and his evangelical passion was intense.

Forty years ago he graduated in theology at the University of Strassbourg, and soon settled down in his father's profession as minister of a Strassbourg church. He combined with this work the duties of a lecturer in the Faculty of Theology. Very early in life he had shown remarkable musical aptitude, especially for the organ, and he cultivated this with such success as to become not only famous but enriched by engagements to play at numerous cities devoted to music in Central Europe. By many a reader, unacquainted with his philosophical or theological writings, he is still valued for his book on Bach.

At the age when most men have the main lines of their future definitely fixed, Schweitzer decided on a fundamental change. The appeal of medical mission work laid hold of him. So he re-entered the university, as a student, in the Faculty of Medicine, and took his medical degrees. His choice of a field was in Equatorial Africa, where his record, already rich in its achievements of critical learning, brings back memories very different from those of the scholar: such memories as we attach to the name of a Livingstone, a St. Francis Xavier, a Father Damien.

Dr. Oskar Kraus has presented here, in a compact, lucid and at the same time critical book, his estimate of Schweitzer's thought. As becomes a Professor of Philosophy, he is particularly concerned to bring the various aspects of this thinker's opinions into a coherent system. Full of admiration for single books by Schweitzer, each on a single subject, his critic tries to reconcile these with one another, and discovers grave difficulty. He cannot harmonize a philosophic agnosticism, not only definite but militant, with a faith, at least as definite and at least as militant, in the Eternal Values. As a neo-scholastic, for whom St. Thomas Aquinas remains unshaken by Immanuel Kant, Dr. Kraus becomes very impatient of what he thinks a mere short-cut to faith: or, to use a constantly recurring recent metaphor, a "by-passing" of intellectual embarrassments. He has the schoolman's horror of a mystic, and he presents the schoolman's case with much persuasive skill. Here is a book to be commended, both for the argument it sets forth and for the counter-case which it implies, to those interested (whether impelled by Ritschl, by Barth, or by anyone else) in the old enterprize of building religion on the denial of reason. A. M. Fairbairn used to say that both are sons of God, and that to disparage either is to be false to both. Much water, however, has flown under the speculative bridges since Fairbairn coined that characteristic epigram. We are at least under a real debt to Dr. Kraus for a most stimulating introduction to a great writer of whom we cannot know too much.

H. L. S.

- FLIGHT INTO DARKNESS. By Ralph Gustafson. Jonathan David Co., Montreal. Pp. 96. \$2.25.
- DAY AND NIGHT. By Dorothy Livesay. Ryerson Press. Pp. 48. \$2.00.
- UNIT OF FIVE. Edited by Ronald Hambleton. Ryerson Press. Pp. 87. \$2.00.
- CANDLED BY STARS. By Jean Percival Waddell. Ryerson Press. Pp. 52. \$2.00.
- DEIRDRE OF THE SORROWS. By John Coulter. Macmillans in Canada. Pp. 72. \$1.25.

Mr. Gustafson has gone through an amazing development in the last ten years, i.e., since the publication of his first work. There he was so much in the tradition that his work, had it not been so youthful in tones, would have seemed conventional. Now he is a modern of the moderns; the transition began to show itself clearly in his beautiful *Epithalamium in Time of War*, which was privately printed. *Flight into Darkness*, in which the epithalamium is republished, shows a very taut style. The thought and the emotion are not to be gathered in a first reading, but the poems reward a second and a third reading. The themes are varied; yet all the poems are clearly the result of our troubled years.

Like Mr. Gustafson's, Miss Livesay's work is distinguished and mature. Perhaps the most powerful poem in the collection is *Day and Night*. Thought, emotion, diction, and metre are perfectly harmonized to make a terrific indictment of a machine age. All the poems are marked by a haunting elusiveness, as if the poet would not, or could not, reveal her full intent to the reader.

In *Unit of Five* we have the work of five poets, all under thirty. They too are modern of the moderns, but they lack the distinction and the maturity of Miss Livesay and Mr. Gustafson. The reader has the feeling that all but one of them are trying to be modern and startling; the exception is P. K. Page, all of whose poems suggest good control of subject matter and medium. Yet all the poets represented in the volume are worth reading, for one feels that despite their self-consciousness, all have something to say. After all, Mr. Gustafson and Miss Livesay were both born in 1909, whereas Mr. Dudek was born in 1918; Mr. Ronald Hambleton, in 1917; Mr. Souster in 1921; Miss Page and Mr. Wreford at unspecified dates after 1915.

Candled by Stars takes us into a different world. The author is very sure of her faith, and would perhaps call herself a mystic. Unfortunately, her style is too ecstatic. The reader grows weary of innumerable question marks and exclamation marks to call attention to rather ordinary thoughts and feeling. Mr. John Coulter wrote *Deirdre of the Sorrows* for music by Mr. Healy Willan; the drama is partly in verse, partly in prose. Mr. Coulter has wisely preferred to tell the old tale in very simple language; the result is a moving reworking of one of the great legends of love from antiquity.

B. M.

ON EDUCATION. By Sir Richard Livingstone, President of Corpus Christi College, Oxford. The Macmillan Co. of Canada. 1944. \$2.00.

We have here republished in a single volume two monographs previously issued separately, one entitled *The Future in Education*, the other *Education for a World Adrift*. They are the product of a fine scholarly mind, after experience in very different fields of educational effort and at periods demanding very different sorts of educational technique. I read them with intense interest, and commend them not only with confidence but with enthusiasm wherever there are teachers puzzled by problems of their task.

A sombre note runs through this book. Sir Richard Livingstone is depressed by the spectacle of educational failure. "By their fruits shall ye know them"—how does this apply to schools and colleges and universities? England is complimented on being judged by so many foreign observers to have escaped degradation of cultural tone more than other countries, but Sir Richard is far from content with what he sees in England: "Most of the passengers in a railway carriage will be reading the *Daily Mirror*, and the *News of the World* has a circulation of between three and four millions." He asks what that critical visitor from Mars, so often pictured as coming without bias to examine the scene on Earth, would say of the intelligence and energy spent by Englishmen on football pools: "What would he suppose to be the view of life which created those characteristic products of our era—its advertisements, films and cheap press?" It is refreshing to meet with a writer who does not accept the popularity of these activities as their sufficient justification. Sir Richard Livingstone has read his Plato too well for the prevalent vulgarity about "democratic taste" to make any impression upon him.

He is convinced that the problem is not one to be solved by further interference with the curriculum of the schools. Unlike many critics, confident in direct proportion to their ignorance, who lay chief blame for what is amiss in national character upon the school-teachers, he feels that the British educational method which these public servants have inherited and apply is one on which we are unlikely to improve. It is elsewhere that he looks for a really effective reform. Sir Richard lends no countenance, for example, to proposals that children of twelve to fourteen years old should be diverted from the traditional mathematics, geography, history, to some fantastic innovation in "civics", or that where their predecessors in the schools were introduced to literature and taught to compose in their native tongue after the great historic models, they should spend time on cookery—re-named "household economics". His plan is for systematic *adult* education, based on the principle that certain subjects, vitally important, but appreciable only after a mature experience, ought to be postponed until after training at school in the rudiments of all knowledge has been followed by a period of active work. He believes there are not a few who, if they spoke their real mind on the matter, would say this:

I was educated at an age when I knew so little of life that I could not really understand the meaning or use of education. Now that I have seen something of the world and of human beings, I realize what education can do for me, and the real value and significance of many subjects which I studied years ago with little appetite and less understanding, under the compulsion of a teacher or an examination. If I could only go back and have again the chances which I wasted, simply because I was not old enough to use them!

Sir Richard sets forth his own plan, with much admiring reference to the example of what has been done in the Danish "People's High Schools" inaugurated by Gold and Grantvig. He believes that this project in the coming war years, when an educated adult population will be so needed, might well elicit eager enthusiasm in Great Britain. It is a scheme not only for intellectual but for spiritual awakening. Sir Richard is both copious and felicitous in illustrations of its promise. No other book, among the many recently appearing on its subject, has arrested and impressed me like this one. Its essence is recalled in a single sentence of warning—surely one now specially needed—against "men who have all the gifts of leadership except a sense of direction, and every endowment for achieving their ends except the knowledge of ends worth achieving". Chesterton, in a similar vein, once deplored the habit of enquiring into all else about an institution but omitting to ask "what it is for", and the sad lot of the present age when—more unfortunate than predecessors who had lost their way—this generation has "lost its address".

For those who feel the sting of such lament, this is a book to read and to re-read.

H. L. S.

PARTNER IN THREE WORLDS. By Dorothy Duncan. Collins \$3.50

This is the story of a Czech who has lived under three very different types of government, and in the atmosphere of three very different types of social order. He grew up in grim poverty, as member of an oppressed Slav race within the Austro-Hungarian Empire. He spent his early manhood in Czechoslovak business life, personally successful in a country whose record during the twenty years of its re-established sovereign status won the admiration of free countries throughout the world. Finally, in expanding commercial adventure, he crossed the ocean, to set up in New York a branch of the great industry he had done so much to create, but there his projects were interrupted by the Second World War, for he abandoned all else to enlist in the Canadian army. The story is from actual life, and its hero is a real person well known to the author. Names indeed have been changed, to avoid endangering Czech relatives not yet outside the range of Nazi vengeance.

Miss Duncan has done an admirable piece of work. Her book is of interest not only for its portrayal of character and for a certain subtle analysis of motive, but for the vividness with which it presents national and racial situations, of the period beginning about 1907, which we specially need to understand. In the coming rearrangement

of Europe many of us feel that Czechoslovakia has a right to our first concern, not only as the country sacrificed by "Munich", but still more as the country which among the various "Succession States" constituted by the Peace Treaties of 1919 far surpassed others in the wisdom, the justice, and the generosity of its government. I do not wonder that a critic so well informed and so discerning on Central European affairs as Mr. Louis Adamic has found this "a grand book". One remembers how the unfortunate British premier of the Munich settlement said he had difficulty in keeping in mind just where Czechoslovakia was! A book such as *Partner in Three Worlds* should help to lessen for the general reader the cloud of ignorance on foreign matters under which leaders have drifted to such tragedy, not for themselves alone but also for the public they have misled.

Miss Duncan's work steadily rises in quality. This book is certainly her best, and it is more than literature, it is instruction.

H. L. S.

CHURCHILL. By John Coulter. The Ryerson Press. Pp.133.

In this "rapid panoramic sketch" Mr. Coulter offers "his own focusing" of well-known facts about the life of Winston Churchill. His method in biography is new, influenced strongly by the art which belongs to him as a playwright.

The account omits much detail of longer narratives of this remarkable life, and the effect is a short biography that is, from the beginning, intensely interesting and at times stirring and dramatic. At times, Mr. Coulter forgets he is not writing a play, and inserts effective bits of dialogue.

Certain strong impressions are left by this comprehensive story of Churchill's life up to the time he became England's Prime Minister. One of these is his unusual military insight and prescience. Examples of this make absorbing reading. The book leaves also a strong impression of his statesmanship: e.g., at a time when personal injustice had been done him by ineffectual associates in the House of Commons, he still put his country before consideration of self and, in addressing that body, spoke "disinterested, far-sighted words" that made even political foes realize that he was "a precious, irreplaceable asset of the nation". This is from an incident of the First World War.

He is shown to have been consistently the very great statesman we have known him to be during the last five years, with that vital quality that a nation needs in time of distress—a time of distress that the wisdom of this very great man would have averted, had his counsel been heeded.

M. L. SMITH

SHELLS BY A STREAM: NEW POEMS. By Edmund Blunden.
The Macmillan Company. Pp. 60.

POEMS FROM THE DESERT. By Members of the Eighth Army.
Oxford University Press. Pp. 46. \$1.50.

Both as a poet and as a prose writer, Mr. Edmund Blunden should have a larger following than he has. Perhaps the reason is the quietness of his work. Here there is nothing garish or meretricious: there is no shrieking of the poet's emotions from the housetops. Mr. Blunden's work is quiet and deep; moreover, it is perfectly wrought. Naturally the present volume has been influenced by the war, but it is not war poetry in the ordinary sense of the term. Rather, the belief in beauty, ideas, and love has here been enriched and humanized by the world conflict. It is unsatisfactory to quote from any poem, for the whole poem, not a purple passage, is the real criterion of Mr. Blunden's work. With this proviso, I quote the last stanza of *Octogenarian*:

But youth even brighter thrilled his thought
When from regret for lives worse taught
He turned with zest to what will be,
And what he swears to stay and see.

From men on active service one cannot expect the same perfection of technique as from Mr. Blunden. Yet the spirit of poetry bloweth in strange seasons and places. The Education Officer of the Eighth Army had a happy inspiration when he started a competition in writing poetry. In this slim volume we have the choice fruits. Naturally the vastness of the desert has left its trace on the soldiers' imagination; it was not for nothing that most of the world's great religions began in the deserts of the Near East:

The silence of vast spaces, where even
The wind is soundless from the lack of any
Obstacle to vent its opposition on;

Here is sunrise on the desert:

See how the sun,
mist-veiled, climbs from the night,
tempting the desolate hills to rear their slopes
higher from out the soft embrace of darkness.

Perhaps the last poem in the volume will appeal most to readers; yet it was not entered in the competition: it was blown by the wind into a slit trench at El Agheila during a heavy bombardment. It remains anonymous. The closing stanza runs:

Help me, O God, when Death is near
To mock the haggard face of fear,
That when I fall—if fall I must—
My soul may triumph in the Dust.

B. M.

TOMORROW ALWAYS COMES. By Vernon Bartlett. Macmillans in Canada. \$1.50.

This book, as its author tells us himself, is an effort to write history before it has happened. Mr. Bartlett calls it a "rash attempt" to do so. But his book is not all "history before it has happened". He has divided the work into three parts, the first of which is a summation of what has taken place, with a dominant overnote throughout that "the United Nations are on the offensive", a statement which the author marshals facts to prove. It contains some shrewd observations on the trend of thought in the United Nations councils, with particular emphasis on Russia and China. The Russians, writes Mr. Bartlett, "will want no foreign adventures, and their government's demands for territory in Eastern Europe, or anywhere else, will be in indirect ratio to the confidence it can place in the intentions of Great Britain and the United States."

Turning to Japan, the author has something to say at length about that country's plans for world domination, as outlined in a secret memorial to the Japanese Emperor from the then Prime Minister of Japan, Baron Tanaka, back in 1927. This may have been the document that started the Nipponese aggression against China, since that country was mentioned as the one Japan must first conquer in her march after new territory.

Then, for the next eighty-three pages, the author indulges in his "rash attempt" to forecast the trend of the future. History may render the forecasts ridiculous. But his prognostications are highly dramatic. Parisian crowds storm the Chêrche Midi, leaving nine bodies, Laval's among them, swinging from electric light standards; Hitler tries to escape from Germany by air, his plane makes a forced landing near Bochum, in East Prussia, where his pilot is shot, and workers, recognizing him despite absence of his famous moustache, seize him and throw him into a cauldron of molten metal; other Axis figures come to equally pleasant ends; Europe, starved and disease-ridden, must be nursed back to health. The diary of the future begins on June 30 of an unspecified year in London, and concludes in Washington on November 15 of the same year.

Finally, we come to Part Three, in which the author points out clearly many of the problems which will have to be faced. The Allies, he thinks, will find that even the victors in such a struggle as this one will not be immune from war-weariness, and that the United States may be tempted to turn again to isolationism and Britain to slacken her efforts in the Pacific.

Mr. Bartlett has written a book that will lift many of these problems out of the realm of speculation, and has presented them in a light which will give the thoughtful reader much to think about before such problems actually confront the United Nations demanding immediate attention and solution.

C. F. BOWES

PLATO AND MODERN EDUCATION. By Sir Richard Livingstone, President of Corpus Christi College, Oxford. Macmillan.

RABELAIS REPLIES. By Eric Linklater. Macmillan.

Two little books reach me together: *Plato and Modern Education*, by Sir Richard Livingstone, which is the Rede Lecture, delivered at Cambridge, and *Rabelais Replies*, by Eric Linklater, a copy of a radio broadcast.

During the last war, R. W. Livingstone, then a Fellow of Corpus Christi College, Oxford, added greatly to his reputation and to the edification of teachers by publishing his *Defence of Classical Education*. In the *Rede Lecture*, once more, we are on the heights. Perhaps it would not be fair to ask how many of his Cambridge audience recognized all his allusions. But at all events Livingstone begins with the argument that Plato is still the great *influence* in thought, particularly in thought about life, education and politics which he always treats together. Then he pungently applies his diagnosis to the present situation:

But we could hardly claim that our aim is Plato's: and indeed when we look for an aim, it is difficult to discern. Our eyes are blinded by a dust-storm of School Certificates, Higher Certificates, Scholarships, Degrees, Diplomas, Examinations beyond counting; the air is full of the loud demands of industry, commerce and the professions, and through the din and mist the figure of education is faintly descried . . .

One answer is that she is living not among Greeks but among the English. Theory is not our strong point; how many schools or teachers are haunted by an overmastering purpose beyond the business of the hour? We go about education in the English fashion, meeting immediate needs, feeling our way, unguided by any very exact aim; like some low, though efficient, type of organicism, which adapts itself subconsciously to its immediate surroundings. The Greeks were different, not instinctive but rational, following the argument where it leads, undeterred by prejudice, unobstructed by compromise. Pure thought brought them out of barbarism to civilization, out of superstition to rational religious and moral systems. Pure thought led Democritus to argue that the universe was constructed of atoms in infinite space. Pure thought led Plato in a wholly unfeminist world to say that women could and should engage in all the activities of men, and in a society based on slave labour led a writer of the fifth century B.C. to say "God left all men free; nature has made no man a slave." This is prophecy, though not after the manner of Isaiah or Amos: the voice that here speaks through human lips is that of reason. This unfettered activity of the mind makes the Greeks still incomparable guides to life, not only because of their sane and noble view of it, but because they are the great exemplars of the temper in which its problems should be faced. They had an instinct for exact definition, and, in life as in literature, for that unity of a work of art. "Every art," Aristotle's *Ethics* begins, "every enquiry, every action and undertaking seems to aim at some good." It is unfortunate if we have less natural clear-sightedness than the Greeks, for, living in a world infinitely more complicated than theirs, we need it more.

Linklater is very different. He takes us at once to Elysium, where a television-set is surrounded by a small group of men: Flying Officer Arden, shot down in the Battle of Britain in 1940; Jonathan Swift, once Dean of St. Patrick's, and the author of a savage work on the impossibility of doing anything to ameliorate the human race,

which is now regarded as a children's book and rarely opened by adults; Bishop Grundtvig, who inspired the Folk High Schools and creative prosperity of modern Denmark.

Swift believes no more in the Danish dairies and pigsties than he believes in the intelligence of the English who devour their product. But Grundtvig gives him something to think about with this statement:

Our Folk High Schools were designed to give education for life. They did not pretend to make farmers or doctors, or cattle dealers or lawyers, or carpenters or bank clerks, but men and women who could live complete and sensible lives in whatever sphere they found themselves. That is the proper way. Of course! You see, man is two things. He is a person in himself, an individual; and he is also a member of society. But often a person who is not educated does not realize that, and he is unhappy in consequence.

Later they are joined by Rabelais, and a mediaeval poet, and Rabelais brings his heavy artillery to the defence of the Danish Bishop, and exhorts Swift to take the sour look off his face.

The television-set shows the battle of Tunisia, and presently Arden is joined by his older brother, a school-master. Without using the word, rehabilitation, Grundtvig says simply:

devotion to heal them of these four years. They will need medical care, physical healing, to begin with, and then education. That must be a long and patient care.

And the dialogue ends with a demand from Rabelais that there be a "Great Charter of the Children."

We are back on the same high ground as in the Rede Lecture. Will anyone listen?

C. S.

THE EARLIEST ENGLISH POETRY. By Charles W. Kennedy.
Oxford University Press. Pp. 375. \$4.00.

Professor Kennedy carries his learning lightly in this discussion of English literature before 1000. Based on a thorough knowledge of all the scholarship relating to the field, this book should be acceptable to scholar, undergraduate, and common reader. The various literary forms are treated in individual chapters, which are made more interesting by translations in the original metres. Professor Kennedy estimates the various influences—Germanic, Latin, and Christian—that helped to form these ancient poems. The style is very readable. There is a heresy among too many people that nothing of interest exists in English literature before 1930; perusal of this book would convince anyone that the best way to understand contemporary literature is to know more about our early literature. Indeed, some might even be induced to learn Old English in order to get the full flavour of our oldest English heritage. A book to be highly commended.

B. M.

REPORT ON INDIA. By T. A. Raman. Oxford University Press. \$2.50.

INDIA IN OUTLINE. By Lady Hartog. Cambridge University Press. \$2.00.

LIFE IN INDIA. By Jessie Duncan. The Ryerson Press, Toronto. \$2.00

The urgency of Indian problems, and the woeful inadequacy of knowledge in this field by which the public can form that potent instrument called "public opinion", constitute good cause for the appearance of these books. Distracted by the spectacle of Mahatma Gandhi, whom one group of British observers on the spot declare to be a persecuted saint and another pronounce the greatest swindler of our time, the British subject thousands of miles away needs in the first place a reliable picture of the Indian scene, a marshalling of plain unvarnished facts. The Mahatma Gandhi case presents India's problems in a nutshell. It did not require either the development of Japanese attentions or the sudden venture of the Cripps visit to show how imperative is the finding of a solution.

Mr. Raman is equipped for his task of setting the essentials before us by fifteen years of study and work in political correspondence, by intimate personal contact over a long period with leaders (both British and Indian) in the great controversy, and by a tour of the vital eastern areas to interview the party chiefs when the strife was at its hottest. He assumes no basis of "general knowledge", but proceeds to provide such a basis, clearing away many a mist of popular mistake which has concealed the difficulties. There is a welcome absence both of the emotional and of the rhetorical in his book, but his avoidance of such faults nowhere suggests the mood of cynical detachment (of what George Meredith called "unfaith") by which such literary commentators are often beset.

A slighter, but a very interesting, contribution of the same sort as Mr. Raman's is Lady Hartog's *India in Outline*. It sets forth in brief, readable summary the features characteristic of Indian life—the native customs and culture, the natural wealth and industries, the forms of government in British India and the Native States respectively. Lady Hartog writes from first-hand knowledge, the result of her own observation and enquiries on the spot: she is genuinely but critically sympathetic with the spirit of the country she describes. Her rapid vivid sketch of Indian history and of the development of recent political agitation may be commended to those who lose their way in volumes on this subject that are over-burdened with detail.

Miss Jessie Duncan's *Life in India* is the work of one who worked as an Indian missionary for over forty years. She has seen many changes, but avoids in this book those which relate to government or political status. Hers is an intimate story of people and places, of social peculiarities and scenery and animal life, always too—as one would expect—of religious features in the eastern country she served so long and came to love so deeply.

H. L. S.

WHICH KIND OF REVOLUTION? By W. D. Herridge. McClelland and Stewart. \$2.00.

Are we to have a revolution in Canada and the United States after the war? The author of this book is convinced that we are, and he propounds his thesis in a volume that is likely to have a profound effect on thinking people in both countries. Mr. Herridge puts most of his ideas lucidly. He is convinced that our democracy, as at present constituted, is at the crossroads. He is further convinced that revolution is inevitable. But, he says, it can be of two kinds—peaceful, or bloody and violent. If it is to be the former, as he hopes it will, the revolution must occur among both political leaders and the people, in which case he thinks that it will work to the benefit of everyone. If the leaders attempt to go back to the type of democracy we had before the war—and he declares that it was moribund when the conflict broke out—then we will have the other, the bloody and violent type of revolt from the old order.

This book ought to create a profound impression among its readers. For the author, a former Minister to the United States from this country, has made a deep study of the failings of our democratic system, and he finds so much lacking that should not be lacking in countries with the resources of these two nations that he declares democracy, as we know it, has failed as a "way of life". At present, he says, we are fighting with one hand tied behind us; we either go Fascist or else we adopt a genuine democracy, based on the principle of "total use of all our resources."

If the nation goes Fascist, argues Mr. Herridge, "the common people will go Communist". He can see no-half-measures. It will be either one thing or the other, and he sees indications that our governments are toying with Fascist ideologies. He decries the generally accepted idea that Messrs. Roosevelt and Churchill are a "great team". He thinks they are nothir of the kind, for, he feels, the British Prime Minister is a dyed-in-the-wool Tory, and likely to remain so. Mr. Churchill, says Mr. Herridge, "is not fighting to establish a new order for mankind; he is fighting to maintain the *status quo*, the old order, which has failed miserably." He fights, we are told, for the capitalist system, based on the theory of scarcities, rather than for a system of "total use" of all resources.

As to Mr. Roosevelt, he too, though in a lesser degree, has many of the same aims as Britain's war leader, but of the duo, Mr. Roosevelt is far more qualified to be the leader than his confrère. For Mr. Churchill won't change; Mr. Roosevelt might. Both the Beveridge Plan and many features of the New Deal Mr. Herridge sees only as sops to appease the common man until the war is won and the world can again be dominated by Big Business—which will see to it that the old system of controlled scarcities is again put into operation.

If the leaders could only be made to see, to understand, that the one way out for them and for the people is to put into operation the theory of total use of every resource of the country, then we would, argues the author, achieve something like Utopia. But the leaders won't see it unless they are made to. And if they are not made to, the

alternative will be a Third World War, in which Communism will surge to the fore and stay there.

Mr. Herridge thinks that his Utopia can be achieved. He is convinced of it, so firmly convinced that he drives home his points with the sincerity of firm belief in their soundness. And there is little doubt that he will convince many of his readers by his arguments. It is unlikely that he will convince our present leaders. He doubts that, too. But he says the people themselves can do so; they have it in their power to force their will upon these leaders, and if the latter can be made to see eye to eye with the common man in time, violent overthrow of existing systems will not be necessary. But the steps should be taken while Hitler is still unbeaten, not afterward. Then it will be too late.

It is impossible to give an accurate estimate of the importance of this book within the scope of this review; many persons will disagree violently with some of the doctrines expressed. But there will also be large numbers who will agree with the original thesis from which the author has argued: that there must be a "new order" of some kind. And if they do agree, then they will also be likely to go further and agree that the peaceful establishment of such a new order is much to be desired above the violent overthrow of the old, with the possible chaos it might entail, and with, as is pointed out in the book, the likelihood of making a Third World War inevitable, or of making Russia and the Communistic doctrine supreme in a more or less supine world.

The most important of the present world-figures are "dissected" and their minds laid bare in this exposition. The author says what he thinks, and what he has thought won't make pleasant reading for a great many people. He has turned a light on some of the skeletons in our political closets, and the sight isn't a reassuring one. But it is not possible to dismiss this book as something written by a demagogue or a revolutionary. Its importance transcends such convenient tags. Its one weakness, it seemed to the reviewer, is that Mr. Herridge has not made quite clear just what he means by his ever-recurring impulse for "total use" of all material resources, as though he knew what he wanted to say, but couldn't quite express it.

This book is, however, a work which one could wish the political leaders in this country might read, ponder, and as far as is possible, digest. It is certain that many of the people will do so, even in this time of stress through which we are now passing, if for no other reason, than to see how, if the theories here presented are sound, we can prevent its ever happening again.

C. F. BOWES

THE COMPLETION OF INDEPENDENCE, 1790-1830. By John Allen Krout and Dixon Ryan Fox. New York, The MacLellan Company, 1944. Pp. xxiii, 487, and 20 illustrations.

This work is Volume V of *A History of American Life* in 12 volumes, under the general editorship of Arthur M. Schlesinger and Dixon Ryan Fox, with Carl Becker as consulting editor. It covers the formative period of forty years during which the new United States, having won political independence from Great Britain, was striving to win economic and cultural independence from Europe. The struggle for economic independence during the revolutionary and Napoleonic wars and the War of 1812 has often been told in different ways, and was apparent to every citizen, whatever attitude he took towards administrative policy of the day; but along with this obvious struggle another struggle, equally strenuous though less apparent to the citizens as a whole, was waged for cultural independence and the formulation of an American way of life. It is this latter all-inclusive struggle with which the authors are chiefly concerned; and their thesis is that, having recognized that their culture in 1790 was largely derivative, the leaders of the new nation emphasized the necessity of national self-reliance and embarked upon a policy of importation of arts and crafts, of literary and professional learning, "to be modified to American use and naturalized on American soil". In other words, they attempted to bring the best of Europe that could be obtained to America, relying upon American genius to adapt these arts and crafts, books and teachers to the very different environment and thus, by making them their own, to inspire the new generations to creative effort at home, without having to go to Europe, where they were in danger of being denationalized, if not completely expatriated.

In developing their thesis, the authors have given a series of essays on the different elements of the population, the special American problem of transportation and communication, and the aspirations of the new Republic, in which, though discussed separately, the maritime and inland citizen, the aristocrat and the plebeian, the merchant and the farmer, the professional man and the scientist, all are seen to be striving towards the same end—a vigorous and distinctive America.

Not the least valuable part of this volume is the series of illustrations, which are carefully chosen with an eye to their significance, competently reproduced, and provided with an historical and explanatory sketch indicating the present abode of the original, which adds greatly to their value.

Likewise, the "critical essay on authorities" will be invaluable to the student, whether he accepts the thesis and merely wishes to know more than he can learn from these essays, or doubts it and wishes to find material for another interpretation.

D. C. H.

THE RELEVANCE OF THE PROPHETS. By R. B. Y. Scott, Professor of Old Testament Literature, United Theological College, Montreal. The Macmillan Company, New York, 1944. Pp. vii, 237

This volume is a welcome addition to the many books which have been written upon the prophets. The author is a thoroughly competent scholar in his field, and writes in a clear and vigorous style. It is an important work which, in a fresh and interesting way, brings before us the significance of the prophets and their value for to-day.

The greater portion of the book is devoted to a comprehensive treatment of the supreme and unique place of prophecy in Israel. This is shown partly by its contrast with, and opposition to, similar phenomena among the Canaanites and other ancient peoples, and partly by tracing its development from Moses to the great prophets of the eighth and seventh centuries B.C. It is not a mere study of individual prophets, though the author does give a brief account of the work of Amos, Hosea, Isaiah, Jeremiah and a few others. It is rather a treatment of the movement as a whole, though naturally the above-named prophets, who represent the rich fruitage of the whole movement, receive a good deal of attention. A very welcome feature of this work is its constant reference to the Bible itself. A great number of passages are quoted, and often with a new translation or a felicitous interpretation that delights the reader and illuminates the meaning.

It is in the last chapter that the relevance of the prophets for to-day is fully treated. This is well done, and indeed, throughout the whole treatment, one's interest steadily increases as it moves towards its end.

W. G. WATSON

WHAT A MAN CAN BELIEVE. By James D. Smart. Philadelphia: The Westminster Press.

This book aims to present, not for the theological expert but for the layman, the characteristic tenets of the Christian Faith, taking them up one by one as summarized in *The Apostles' Creed*. It is addressed on one side to those who disbelieve, partly at least through misunderstanding; and on the other, to those whose belief is little more than routine acquiescence. An important introductory chapter is that which meets the common contention that debate on Creeds is obsolete. Dr. Smart shows clearly how seldom those who affirm this remain faithful to it in their own practice, and how constantly they illustrate the rational need to make explicit the theory of life on which their rules of conduct rest.

Often, as I read this book, I felt as if had chanced upon yet another of those *Tracts for the Times* so famous in England of a hundred years ago. It shows indeed not the least trace of Tractarian doctrine, but it is inspired by what was best in the Tractarian purpose. Dr. Smart is a zealot for the Reformation, from whose principles he sees a later decline in the Reformed Churches rather like the decline which so

shocked Newman in eighteenth-century Anglicanism. But, no less than a writer in *Tracts*, he is stirred by the immediate challenge of his own time, to show how urgent is the need that the Church proclaim again her essential message, and how much has been lost by lapse into "diplomatic softening of the tones of the Gospel". How Newman would have applauded that fine paragraph of analysis in which Dr. Smart deploras the low level of a Church where gifts of diplomacy now rank so high, while straightforward speaking of the truth is deprecated as "extremist"!

Karl Barth is not named, but manifestly the impact of that most original and arresting mind has been felt by the writer of this book. The combination of features is so suggestive. A Barthian atmosphere surrounds those sections disparaging speculative theism, insisting on revelation rather than discovery, instilling distrust of philosophic auxiliaries to the Faith, and leaving the reader so suspicious of the intrusive study called "Comparative Religion". If Dr. Smart has not happened to read the fine satiric work *Some Loose Stones*, by Father Ronald Knox, written as a rejoinder to *Foundations*, he will find in it a piece of criticism at once so like his own and so different from it as to be intensely enjoyable.

A short review notice is no place to open the high controversies which this book everywhere suggests. But, as one who can go much less than all the way with Dr. Smart in his attack upon those traditional philosophies of religion which the Barthian movement has compelled to give a more careful account of themselves, I bid a very cordial welcome to a book so keen, so critical, so earnest. Those affecting the title "liberal theologians" (which Chesterton explained to mean "liberal in theology, but in nothing else") had need of a sharp reminder. Their theological works of late, with incessant jargon about "psychology of religion" and "validity of religious experience", had threatened to bring the whole subject into contempt. While Barth writes for the expert, there was need of a clear, non-technical exposition for the layman, and gratitude is due to Dr. Smart for having done so well this quite difficult task he had set himself.

His chapter entitled "The Life Everlasting", with its startling argument for Conditional Immortality, is likeliest to shock the reader. Like Calvinist accounts of "Election" (including the memorable term "elect infants") it seems in real danger of making human destiny subject to a divine caprice. The speculative theism, which Barthians so despise, calls for a surer insistence on divine justice. Someone should write in comment on this new supernaturalism, as James Denney wrote in comment on the supernaturalism of Henry Drummond, over the suggestive signature "A Friend of the Natural Man".

H. L. S.