

NEW BOOKS

MODERN MAN IS OBSOLETE. By Norman Cousins. The Macmillan Co. of Canada.

The title of this little book does it less than justice. It is a very serious and challenging study, worthy of better introduction than by the familiar clumsy effort to catch the eye through startling paradox on a cover. We know the sort of book which that "promotion" artifice suggests. This one is of a different class.

Mr. Cousins wrote it in its earlier form as an article in the *Saturday Review of Literature*, with the purpose of convincing the general reader that only through prompt acceptance of a scheme of world government can mankind ward off the indescribable perils of the atomic bomb. He has become impatient with the calm proposal of various other expedients: such as setting our scientists to work on contrivance of a defence weapon; or retention of "the secret" by the Powers which still hold it and can be trusted not to misuse it; or the conclusion of a Pact, a Gentlemen's Agreement, a Treaty safeguarding its use even after it has become generally known; or a scheme of surveillance by international inspectors over the manufacturing activities of every country. In these suggestions he sees sheer inability to realize how the relation of nations was changed "overnight" (on August 6, 1945) at Hiroshima and Nagasaki. The "modern man", whom Mr. Cousins declares to have been then rendered "obsolete", is the man whose technique (so elaborately developed since the Napoleonic War stimulated national spirit in Europe) has been that of the independent Sovereign State, admitting only a minimum of contractual obligations to other States and these periodically revocable. To treat the atomic bomb as if it were thus just another ingeniously contrived weapon, against which counter-contrivance might prove adequate ("and doubtless will", as the sanguine so cheerfully add) was, in the view of Mr. Cousins, to be blind to certain grim facts. For example:

- (1) That we cannot "keep the secret", unless the experts are wrong in their opinion that within a few years, no matter how secretive we are, such knowledge will be as much a commonplace as knowledge of aviation now is;
- (2) That we have nothing like a monopoly of the uranium used in construction of the bomb, eighty per cent of the world's supply being located in areas outside Great Britain, the United States or Canada;
- (3) That despite the success of our counter-contrivances against bombing plane or submarine, enough of these destructive agencies "got through" to produce very sinister results, and such is the strength of the atomic bomb that even if the great majority of efforts with it went astray, the small percentage that struck home might well end everything for the country attacked.

"It would require," says Mr. Cousins, "only an infinitesimal percentage of the number of bombing missions in World War II for rocket planes to lay waste every city in the world—not in a matter of months, or weeks, or even days, but hours." He goes on to argue that to establish an effective control, trust in Pacts among Sovereign Nations being now too ridiculous to be again recommended by anyone, nothing short of a world government will serve. For "Control is impossible without power—the power of investigation, the power of injunction, the power of arrest, the power of punishment." Will the nations abate so far their attachment to national sovereignty as to come together in such a federal scheme? Will they be constrained by the same sort of consideration which Franklin urged upon his hesitating associates at the signing of the *Declaration of Independence*, to "hang together lest we hang separately"? Mr. Cousins makes vigorous use of the example set by the American States in progressive abatement of sovereign rights, and he encourages us with the reflection that biologists have shown the world never to have produced an animal more mutable, more adaptable than man. But the time-limit for this particular adjustment will, in the writer's view, soon be reached. His book should be very widely studied. "As true an analysis," says Mr. Gram Swing, "of the great hour in which we live, as I have read."

H. L. S.

Now Is TIME. By Earle Birney. Ryerson Press. Pp. 56. \$1.50.

This is Mr. Birney's second volume of poetry, his first, *David and Other Poems*, having been published in 1942. He has divided the present volume into three sections: "To-morrow", "Yesterday" (sub-divided into "Canada, 1939-1942" and "Europe, 1942-1945") and "To-day". All but one of the poems in the sub-section "Canada, 1939-1942", appeared in the earlier volume, but the author was wise to include these poems, as they give a sequence to the thought of the whole volume. It can be said at once that the new volume contains nothing so perfect as "David" and "On Going to the Wars", of the earlier volumes. On the other hand, there is little of the obscurity and the drab that Mr. Birney before seemed to go out of his way to cultivate. There is deep thoughtfulness here; the poet has been greatly moved, though not overwhelmed, by the destruction and suffering he has seen in Britain and Europe. The utter simplicity and understatement of such a poem as "Remarks for the Part of Death" grip the reader completely. "Man on a Tractor" voices movingly the hopes and fears of all those who have fought, whether or not the suffering and death have been in vain. The prose poem "Joe Harris" is one of the most beautiful pieces in the volume. There is no doubt that Mr. Birney has in the past four years developed toward greater naturalness and simplicity of expression; that is a worthy development, when so many poets seek to identify poetry with the recondite and obscure.

B. M.

TAMBOUR, AND OTHER STORIES. By Thomas H. Raddall. McClelland & Stewart. Pp. 388. \$3.00.

Were I asked to recommend a book as an introduction to Nova Scotia, I should choose unhesitatingly *Tambour, and Other Stories*. Here we have not tourist Nova Scotia, but homespun, genuine Nova Scotia, and not only Nova Scotia of to-day, but Nova Scotia of yesterday, too. To many, Nova Scotia is a grim land shoved out into the Atlantic; but to those who know her, this province has a wholesome diversity of geography, people, and customs. It is this diversity that shines out in Mr. Raddall's latest collection of short stories. We have fishermen who range as far as the coast of Greenland, we have inshore fishermen, we have lumbermen, comfortable farmers and village folk, superstitions brought into the province two hundred years ago, wireless operators on lonely capes and islands. Environment has produced distinct and hardy types; it is a far cry from the seventeen-year old, who wins his first battle against death and the sea, to the country girl who has become the wife of a successful canon, or from the lad who on a lonely wireless station learned from his father how to play clean hockey and how not to play hockey—except if the occasion demanded and the occasion did—to the believers in witchcraft. All Nova Scotia—at least the part that is distinctive—is in this volume.

Mr. Raddall is a born story teller. Never does the reader think that there is a one and only correct way of telling a story. Every story in the book tells itself in its own way and at its own pace; there is no monotony in Mr. Raddall's art. Any reader will enjoy the disarming way in which "A Petticoat for Linda" begins to tell itself. Nor does any story end according to a formula stamped with the approval of the short story correspondence schools. The result is a delightful naturalness, a feeling that life has been unrolling itself before our eyes. It is as if the salt sea breeze had blown away all the fogs of pedantry. If you live in Nova Scotia, you will delight in recognizing the life of the Province; if you want to make outsiders know and love Nova Scotia, tell them of *Tambour*—or, better still, give them copies of the book.

B. M.

THE TWO-EDGED SWORD. By Norman F. Langford. The Westminster Press. 191 pp. \$2.00.

PASTORAL THEOLOGY. By Andrew W. Blackwood. The Westminster Press. 252 pp. \$2.00.

FRIDAY MORNINGS. By Harold Nicholson. Constable, London. 236 pp. \$2.75.

Most preachers vehemently protest that they do not read other people's sermons. A glance at the sermon titles on the Saturday church page would give a different impression. The popular sermons of the "big" preachers go the rounds. Indeed, in a recent survey

in the United States it was found that the busy minister had little else for his mental diet. Here, then, is another book for the sermon shelf—lustrous among its many competitors.

Canada has not yet had her Spurgeon, Beecher, or Kelman; the soil is too new. The big wide spaces are more congenial to the sky pilot than to the pulpit giant. So my spirit rejoiced when I read *The Two-Edged Sword*, fresh from the hand of a young Canadian. And I felt like offering a prayer that it might be the first swallow of a Canadian summer.

These twenty-three sermons are all of a high order. They are the product of a fresh and vigorous mind. If a knowledge of the Bible is a first requisite for great preaching—and I believe it is—then this man knows his Bible, and he uses his text as a text should be used. His expositions are thorough; and with a like thoroughness does he match the Eternal Word with man's immemorial need. These sermons are no wild protests of an immature mind, but the clear voice of a young pulpiteer who sees life steadily.

Sermons should be heard and not read. That truth was driven home to me as I read this volume. Now and then I had to stop and remind myself that I was reading a sermon. I question if Mr. Langford has mastered the sermon method. When I speak, for example, of divisions, I have not in mind the everlasting three. But I think that divisions there must be—stated or implied. Mental lassitude of the pew demands it. The strength of great preaching is discerned in the last sentences. Mr. Langford's sermons sometimes end like a whiff of grapeshot rather than as a shaft from a bow. Something else this young preacher has forgotten. He puts no windows in his sermons. Illustrations let in the light. And it belongs to the best tradition of the Galilean School. And more, I question if the pulpit can ignore the poets, past and present: the seers, ancient and modern. The maker of this volume of sermons has more within him, and better than any that he has yet preached. I hope that it will be widely read in the English-speaking world; and taken for what it is, a prophecy of the Canadian pulpit.

"Be ye wise as serpents, and harmless as doves"; this piece of ancient wisdom is given more often to men of the cloth than to those of any other calling. Perhaps it is right that it should be so: for the shepherd of souls has before him a road that is strait and narrow. A breach of discretion, or inaptitude in meeting a difficult situation, makes him a pitiable spectacle in the eyes of his flock. So the Professor of Homiletics in Princeton Seminary has written a book that every student for Holy Orders, and every young minister, should read. This will not be a duty, but a pleasure and a delight. I should fondly wish that such a book as Prof. Blackwood's were unnecessary, and that Seminaries taught their students Pastoral Theology as the subject should be taught. Alas, many students leave the cloistered halls without knowing the alphabet of the subject. Consequently there are more failures as pastors than as pulpiteers.

I heartily commend this wise and well written text-book to all who are at the starting post. Those who have been in a busy and going church for some years will not take time to read it: they have already written their own text-book, from hard experience.

The last book in the trio is from the pen of Mr. Harold Nicholson, and those who have made his acquaintance through his previous books will want to possess this little volume also. Here we have between two covers fifty-seven articles that have appeared in the *Spectator*: the first in August of 1941, under the title "The German Soul"; and the last in March, 1944, under the caption "Sydney Keyes".

A collection of magazine articles from the war years is sure to have strong contemporary flavouring. The one desire of a great many people will be to forget about those dark and agonizing days: they will deliberately turn away from books that recall such memories as Hitler's speeches, and the Rise and Fall of Mussolini. Nor shall we blame them. But war literature is of two sorts; very good and very bad. At its worst a mad raving against the enemy, and a cry for wild recklessness bordering on insanity. That literature is unreadable the day after peace is declared. *Friday Mornings* is not of that sort. In the soul of the author there burns a steady flame of courage—the chiefest of the virtues. His mind is too ripe and seasoned to fall a victim to hysteria. And I can imagine the readers of the *Spectator* gathering faith and confidence from every one of Mr. Nicholson's articles.

Our days are pregnant with great issues. The majority of us, I suspect, would prefer to stand on a mountain peak with our mental guides, and seek to discern the untrodden way that lies before us, rather than stop for one hour and think upon the old forgotten things and battles long ago. This book is dated; and a large share of the reading public will receive it with the same enthusiasm as a fastidious woman would receive a gift of a last season's hat.

FRANK LAWSON

WINNING THE PEACE IN THE PACIFIC. By S. R. Chow. New York. The Macmillan Company. \$1.75.

This book is by a Chinese writer, specially qualified both by detailed experience of the Far Eastern struggle on the spot and by such training at Western centres as enables him to expound the situation in terms readily intelligible to the West. Professor Chow was born in the Province of Hunan; he spent five years in Japan, five in England and Scotland, three in France. He has held professorships of political science at several Chinese Universities, and since 1939—driven into exile by Japanese attack on the institution in which he was at work—he has resided in the United States.

First published a year ago, the discussions in the book leave the reader wondering what Professor Chow would have to add, and how

far he would amend his recommendations, in view of the sudden and complete collapse of Japan, on whose prolonged resistance he seems to have counted. What one misses still worse is an interpretation of the development of such extraordinary strength by the Chinese Communists. This, if we may judge from the slightness of his reference to that movement, must have surprised Professor Chow. But there are some fundamental problems of the war in the Far East which nothing in the surprises of 1945 has affected, and it is an instructive change to have them set forth, not by a western writer trying to see them through Chinese eyes, but by a Chinese writer who has learned how to explain them to the West.

Needless to say, Professor Chow demands the complete disablement of Japan as a military Power, the organization of such international surveillance as shall prevent her cryptic restoration of "war potential", and her return to their legitimate owners of all that she took in pillage since 1894. This means her complete expulsion from Korea, Formosa, the Pacific Islands, besides every area her forces have occupied on the mainland of the continent of Asia. A wholesome note of disclaimer against any purpose of sheer revenge distinguishes this Oriental's attitude from that of many a western writer. What he demands is security, not vengeance. His very moderate estimate of what may be expected in reparations, his doubt as to whether there should be insistence on deposition of the Emperor, and his concern that the peaceful activities of the Japanese people shall be not only respected but promoted, set an example by which some European writers might well profit.

Professor Chow's chief constructive suggestion for the future is that a Pacific Regional Council be set up, subordinate of course to the collective world organization whose establishment he took for granted as far back as a year ago. He suggests that this should include (under the general title "Pacific Association of Nations") the following: China, Soviet Russia, India, the United States, Canada, Australia, New Zealand, the Philippines, Great Britain, the Netherlands, Japan, Thailand. Such an association of Powers with special knowledge of the intricacies of Pacific problems and special interests in that region might well, he thinks, have devolved upon it not merely an advisory responsibility but a police duty. Professor Chow is impressed both by the remoteness of Eastern problems from the ken of Powers which have had no direct contact with them, and also by the differences among the needs of these Pacific areas and races themselves. Mr. Hu Shih, Chinese Ambassador to the United States, who has contributed a "Foreword" to the book, while recommending it highly in general to the reader, expresses his dissent from this particular proposal. He fears conflict and duplication between the work of such a Council and that of the body under which it would have to act. Also he disputes the existence of any such "purely regional problems" as so elaborate an organization would be needed to meet.

But whatever we may think of particular proposals, this is a thought-provoking book. For some readers it will be annoying to encounter such root-and-branch attack on "imperialism", such demand

for return of Hong-Kong to China, such confident pronouncement about "freedom" for India, such contrast between American generous wisdom towards the Philippines and the narrow policies pursued by other countries., But in general Professor Chow is aware of difficulties and disposed for the milder hypothesis. He hopes to see Mr. Churchill return to the high mood of the *Atlantic Charter*, though the passage about "liquidation of the Empire" has disturbed him.

A short, concise book on some great problems, clearly written and suggestive.

H. L. S.

LETTERS OF THOMAS HOOD, FROM THE DILKE PAPERS. Edited by L. A. Marchand. Rutgers University Press. Pp. 104. \$2.00.

While working on his history of the London *Athenaeum*, reviewed in this periodical some time ago, Dr. Marchand came across some letters from Thomas Hood to Charles Dilke. The present small volume is the result. The book will appeal only to a confirmed admirer of Hood or a collector of Hood items. There is little of real value in the collection. Perhaps the best bits are the description of the departure of Hood's "in-laws" after an unpleasant visit, and Hood's comments on the German love of accepting charity from others but of giving none one's self. To the latter there is a familiar ring just now.

B. M.

TRUE HARVEST. By Arthur Bourinot. Ryerson Press. Pp. 56. \$2.00.
THEY ARE RETURNING. By E. J. Pratt. Macmillan. Pp. 15. 50c.
CATALOGUE OF THE WHITMAN COLLECTION. Duke University Library.
Pp. 148.

The old Latin term *lacrimae rerum* sums up Mr. Bourinot's latest volume of poetry. Nearly all the poems in *True Harvest*—the title comes from Thoreau—were inspired by the war, and even the few that were not have the same mood. To youth, war is adventure, daring, excitement, but to middle age it is a strange mingling of heroism and waste, nobility and pity. Mr. Bourinot knew the First Great War at first hand; now he sees the Second Great War through the eyes of middle age. The same delicacy of expression and music of verse are here as in earlier volumes, but the poet seems more aware of the mystery and greatness of life and sacrifice. This is a collection of poems that one will wish to re-read and to brood upon.

They Are Returning, by Professor Pratt, first appeared in *Maclean's Magazine*. It has been given more permanent form in a chap-book. Like Mr. Bourinot, Professor Pratt is aware of the nobility and suffering of war, but to achieve his effect he depends less on delicacy of treatment than on vigor and contrast. The great names

of the war pass by us in review; the horrors of German atrocities burn into our consciousness, and there is the firm resolution that these men, who have saved civilization, shall come back to a better Canada than they left. The poem is in the true Pratt tradition; nothing more need be said.

In 1942, The Trent Collection of Whitman Documents was established in Duke University Library. A very fine catalogue of the collection has just been published. It is safe to say that no student of Whitman can afford to ignore the Trent Collection. The catalogue is admirably arranged and indexed. There are several excellent reproductions of MSS.

B. M.

SEE THE CHRIST STAND. By Randolph C. Chalmers. The Ryerson Press, Toronto, 1945.

When the United Church of Canada came into existence in 1925, the Churches uniting were assured that the three rich streams of heritage flowing together would be the richer because each, making its contribution from the spiritual treasure of the past, would supplement the others, and produce a wealth of Christian resources such as no one of them alone could possibly possess. Moreover, the result would not be simply an aggregate, including that which each Church could contribute; there would be, to use a philosophical expression common in recent years, an emergence; that is to say, something not quite explicable in terms of sum totals, but a new creation. So the United Church was to be a new Church in the sense that in its message, its appeal, its impact upon the world, and in its own church consciousness, nothing quite like it had existed before. This was an aim and a purpose worthy indeed of such an adventurous undertaking; and if, as is clear from the book under present review, it has not been achieved, there need be no great room for pessimism, since the year 1945 marked the fact that the United Church has existed only twenty years, a short period indeed in which to achieve so much.

Read in the light of the above observations, this work of Dr. Chalmers is seen to have a very real value and significance. Fortunate, indeed, is the United Church that, just at the moment when it pauses to reflect upon the first brief period of its life, it can place in the hands of its people a book which calls them back, in the first instance, to the rock from which they were hewn and the pit from which they were dug. The historical section does exactly that. The background of Presbyterianism, Congregationalism, and Methodism, is dealt with in such clear and concise fashion that no churchman, of whatever fold formerly, need any longer go without knowledge of the spiritual heritage of his brethren in Christ. Indeed, not a few could find here instruction concerning famous doctrines of belief (for example, Calvin's doctrine of Predestination and Wesley's doctrine of Perfection) with which an acquaintance has so often been assumed, but about which

so little has actually been known. More important, however, than background or historic dogma is the significance for life and society in general of that spirit which characterized each of those traditions. Presbyterianism "has been religiously, culturally and politically a gift of God to civilization and to ecumenical Christianity". Congregationalism has supported "the spirit of true liberalism", has "sent forth into public life men and women who took seriously their democratic responsibilities", and has always stood firmly for freedom of conscience. Methodism, with its evangelical zeal, and its "assurance of faith", issuing, as eighteenth century England showed, in social action, "has greatly strengthened the moral fibre and spiritual foundations of our national life". Such are the judgments of value passed by our author upon the heritage of the United Church of Canada, judgments which would have been impossible had not the three Christian bodies under consideration been well grounded in the Christian faith, and their whole life and practice been given an uncompromising theological reference.

Believing that the place and importance of theology need reaffirming in our time, and that the United Church ought to develop its own theological position, Dr. Chalmers, in the second part of his book, goes, so to speak, in search of that position by dealing with contemporary trends in this important field of thought. Here, after finding that "the religious thought of the modern world has been very largely determined by two historical movements—the Renaissance and the Reformation", he passes in review the Liberalisms, Idealisms, Naturalisms, Realisms, and the Humanism, that have created the intellectual, and to some extent secular and pagan atmosphere of this century. The Dialectical Theology of Barth, Brunner, and Niebuhr is treated, as also are the views of the Neo-Supernaturalists and the Neo-Thomists. Each position discussed is fairly, though briefly, appraised, and with considerable critical insight. Anyone seeking a brief and reliable introduction to the present world of theological thought will find here a very satisfying source.

This brief survey of current theological trends serves our author's purpose in that it provides him with opportunity to observe the various influences that have been operative in the life and work and thought of the United Church of Canada, and further, sets the stage for a thorough sifting process to determine the emphasis that really ought to find a place in its future theology. The Church must awake to the fact that all its major concerns—Evangelism, Missions, Ecumenical Advance, Religious Education, Social Redemption, Worship—must be undergirded with sound Christian doctrine. Hence the urgent need for a revival of true theology, because, as Dr. Chalmers very wisely observes, "no Church . . . can for long maintain its spirit of unity and live as a real ecclesiastical organism, unless it is strengthened by deep doctrinal convictions which unite the soul of its people and give solidarity and strength to its worship and its work."

Turning to the question as to what type of theology would be adequate to this purpose, our author believes the answer to lie in "an evangelical interpretation of the doctrine of the Word of God".

By this he means something much more positive than Barthianism, and that because it would set forth God "in all the manifoldness of his revelation—in creation, history, conscience, the Bible, the Church, and supremely in Christ". Such a theology would be scriptural, would acknowledge the place and importance of the Holy Spirit, and would be true to the spirit and the genius of the Reformation.

Justice can scarcely be done to this book in a brief review. Though Dr. Chalmers has sometimes cut deeply where the malady, in his judgment, lay deepest, his position is, in general, constructive. To diagnose the ills of contemporary church life and religion is easy. Our author has essayed the much more difficult task of pointing the way out, and has done it with commendable frankness. The library of any layman or minister would be the richer for having this volume.

ELIAS ANDREWS

THE LETTERS OF JOHN McLOUGHLIN FROM FORT VANCOUVER TO THE GOVERNOR AND COMMITTEE. Third Series, 1844-46. Edited by E. E. Rich, M.A. With an introduction by W. Kaye Lamb, Ph.D. Toronto, The Champlain Society, 1944. Pp. lxiii, 341. Two maps.

This volume, the third and last of a series, includes the correspondence of John McLoughlin during the last years of his connection with the Hudson's Bay Company, when questions of policy ceased to be purely personal or commercial and became of international interest; for it was in this period that citizens of the United States crowded into Oregon, established a provisional government, and set up an agitation to drive the British joint-occupiers out of the territory and to incorporate it into the United States.

The general character of this movement, President Polk's slogan, "Fifty-four, forty or fight", and the final settlement of the boundary question are well known; but these letters, together with the workman-like introduction of Dr. Lamb, give a very realistic account not only of the successful immigration policy of the Americans and the abortive counter-immigration of the Hudson's Bay Company, but also of the conflicting plans of McLoughlin and the Company to avert loss of their property in that region.

The whole series is valuable for the inside information it gives on the Company's activities on the Pacific Coast, and for the sidelights it throws on the character and methods of Governor Simpson as well as on the character and methods of McLoughlin, whom it brings from the misty domain of legend into the clear light of day.

D. C. H.

NORTH ATLANTIC TRIANGLE. The Interplay of Canada, the United States and Great Britain. By John Bartlet Brebner. Yale University Press, New Haven, and Ryerson Press, Toronto, 1945. Pp. xxii, 385. 39 maps and diagrams.

This volume is the last in that generally excellent series of studies in Canadian-American relations, published by the Carnegie Endowment for International Peace, Division of Economics and History, under the general editorship of Dr. James T. Shotwell; and as such it may be regarded as a tentative synthesis of the preceding volumes and a permanent justification of their publication. But in another sense this volume must be regarded as an Irishman's preface, since it is Dr. Brebner's original "blueprint" for the series elaborated into a book by utilizing the researches of those scholars who have contributed to the series and of others who have contributed to a knowledge of the subject. In other words, it is less and more than a synthesis of this particular series, but rather an attempt to find a formula to interpret the interplay of ideas, forces and peoples in North America from the codfish era of the continental shelf to the era of global warfare and atomic energy, and by that formula to project the living past into the problematical future.

It is obvious that any phrase used to cover so much time and space can be little more than suggestive of a general relationship of the composite entities concerned. Thus the "North Atlantic Triangle" does suggest that there are three sides to the story, and in the main the text bears this suggestion out. But the sides of a triangle, though they may be of unequal length, remain constant, whereas the text tells a story of varying lengths and constant change. Moreover, the sides of a triangle are straight, whereas Anglo-American and Canadian relations bear a close resemblance to the sinuosities of the North Atlantic coastline.

However, despite this failure to achieve the impossible, Dr. Brebner has made an heroic effort to simplify and reduce to first principles the manifold, complicated and sometimes obscure phases of North American history, and has succeeded to a remarkable degree in integrating natural and human forces, without capitulating to either economic determinism or rose-water idealism. Though he commences his study with the Canadian shield and keeps his eye upon Canada throughout, it is the Canadian shield in the patterns of the continent and Canada in an American setting that slowly and painfully emerges as the last and smallest of the sides of the North Atlantic Triangle. The date at which he fixes the completion of the triangle is 1910-13, although he indicates that Canadian statesmen of whatever party had been inclined to agree on external relations of "foreign policy", long before it fell to the lot of Sir Wilfrid Laurier and Sir Robert Borden to assert Canada's claims to national status in the councils of Empire or in the League of Nations and to give her a recognized place in the triangular relationships of the North Atlantic. But, if Canada receives a disproportionate share of attention in this study, it is not because she is regarded as the most important side of

the triangle. It is because her evolution is less known to the other two sides, which have controlled her destiny in the past, and to one of which, the United States, is assigned the "inescapable leadership among the nations" of the future.

Of necessity the material in this book is highly selective, but broadly inclusive of all phases of our history. As a pioneer effort at "synthetic" history, it challenges future historians to interpret as well as to narrate, and to recognize that neither national nor international events transpire in a vacuum.

D. C. H.

AN APOLOGY FOR THE ARTS. By W. Macneile Dixon. Longmans. Green. Pp. 215. \$2.50.

Professor Macneile Dixon long dreamed of using his retirement to write his *magnum opus*: a study of the place and significance of the arts in life and civilization. The war upset his plans in various ways, and so he has had to content himself with bringing together into one small volume hitherto uncollected essays. From these the reader can catch a faint glimpse of how valuable the contemplated work would have been. The present essays range in time from 1898 to 1942. The earliest, "English and Scottish Ballads", is still very pleasant reading, but since 1898 there has been a revolution in the theory of ballad origins, and so Professor Dixon's essay is more of historical interest. "Poetry and the National Character" (1915) avoids fairly successfully the dangers of being too dogmatic about the influence of race on character and literature. The essay on Wordsworth is one of the finest short studies of the poet that we have seen. "Civilization and the Arts" is the most provocative and, perhaps, the finest in the book. Here Professor Dixon notes the gradual loss of prestige by the arts in the modern world. At one time they were considered the finest expression of man and the most civilizing influences the human race had ever known. Now science and the intellect reign supreme. Looking at the world in which he finds himself, Professor Dixon asks pertinently whether or not the new gods have been as beneficent to man as were the old. It is a challenging essay, beautifully expressed.

B. M.

DAY OF WRATH. By Philip Child. The Ryerson Press, Toronto. \$3.00.

This is a story of the anti-Jewish aspect of the Nazi regime, and on several quite distinct grounds it may well be called a book which everyone should read.

It gets its title from the opening words of the *Dies Irae*, that memorable Franciscan hymn used on All Souls' Day in Requiem Mass for the dead. Those strains come home with solemn impressiveness to a fugitive Jew, who has ventured on that day in quest of a

friend into a great Gothic church of a German city which British and American planes had been bombarding. "A church," writes Prof. Child, "built around man's sure intuition that human life is brief and fearful, a dark forest through which a man must find his way towards the altar." Not a Christian, nor with Christian loyalties, but with a human experience of which he felt a perfect expression in those lines of the *Dies Irae*—"sombre, like life . . . but, unlike life, beautiful as well as terrible." "It transmuted the horror of life into poetry." Anatole France once said that he had never heard the thirteenth strophe of the old Franciscan hymn without feeling "shaken as by a religious tremor":

*Qui Mariam absolvisti
Qui latronem exaudisti
Mihi quoque spem dedisti.*

In like manner the Jew, Simon Froben, driven by the brutalities of the Nazi terror not only to physical but to moral abasement, heard with a thrill of his own fading better nature the lines of challenge:

*Quid sum, miser, tunc dicturus,
Quem patronum rogaturus,
Quum vix iustus sit securus?*

At such a time, as Carlyle used to say, the heart of every man is like the heart of every other man: "deep calleth unto deep".

Professor Child's convincing picture of the experiences of this Jew with a Christian wife, his portrayal of young Storm Troopers at their task, his accompanying figures of those looking on at such scenes, and contriving so far as they dared some artifice to help the victim, the subtle delicacy of his analysis both of motive and of method in very different actors on a single scene, made the book one that the present reviewer could not lay down till he had finished it. *Day of Wrath* depends very little upon the fascination of a plot, and not at all upon the harrowing details which have won for so many books about the Germany of those years a sensational success. Its power comes from its psychological perfection, a study in the life we know too well to have been real for a dozen years in Germany until it ended on the "directive" of General Eisenhower.

Apart from its artistic brilliance, the book should be read for its illuminating moral. Especially by those (they have been found here and there even among ourselves) who have no excuse but utter ignorance for what we have sometimes heard them say—that "Hitler at least did a service in his discipline of the Jews". This book should serve to make the plea of ignorance no longer available for an attitude of mind which one is now ashamed even to recall.

H. L. S.

CANADIAN PENAL INSTITUTIONS. By C. W. Topping. Revised Edition. Pp. xviii, 146. \$2.50.

For seven years Professor C. W. Topping, of the Department of Sociology, University of British Columbia, waited for the *Report of the Royal Commission to Investigate the Penal System of Canada* to be implemented, before publishing the revised edition of *Canadian Penal Institutions*. "Other countries have revolutions; British countries have Royal Commissions. The city of Ottawa has achieved high rating as the last resting-place of Royal Commission Reports."

The Commission whose report was tabled in the House on June 14, 1938, cost the taxpayers of Canada \$108,710.70. "Shall we, in these strenuous days, throw away one hundred thousand dollars without first asking, 'Is this waste necessary?'" "An excellent case can be made out for the proposition that no Royal Commission would have been necessary if the Government had acted on the reiterated recommendations of its Superintendent of Penitentiaries, 1919-1931." Professor Topping has placed in the frontispiece the portrait of this Superintendent of Penitentiaries, Brigadier-General W. S. P. Hughes, D.S.O., "as a small token of recognition for his services to penal reform in Canada."

The author answers the question as to the ultimate value of the 1936-1938 Penal Commission: "This Report is the most noteworthy pronouncement on penal matters that has been issued in Canada." Its central principles (Repudiation of both brutality and sentimentality; specialization; centralized control; professional preparation) would, if applied, "revitalize the whole penitentiary service."

We make bold to assert that Canada is at the present moment on the point of introducing those penal reforms which Topping and other Canadian penologists have long been advocating. Briefly, these reforms, recommended in *Canadian Penal Institutions* and the 1938 *Report*, will deal with the following problems: (1) *Recidivists* ("Repeaters").—"The total cost of conviction and maintenance of the group of 188 recidivists was \$4,607,090.76 or an average cost of \$25,-453.24 per recidivist." (2) *Idleness*.—"That greatest curse of the eastern jail." (3) *Fines*.—"Many of those found in jails have been sentenced to pay a fine and are there in default of payment." (4) *Churches*.—"There is probably no more difficult task in the missionary enterprises of any church than the evangelization of the penitentiary population." (5) *Consolidation*.—"A National Penal System should result in the closing of local jails except those co-ordinated into a District and Provincial System." (6) *Farm-Reformatories*.—"There has been in the Maritime Provinces for a long time a strong sentiment in favour of a centrally located provincial reformatory or reformatories." (7) *After-Care*.—"The success and permanent growth of a Prisoners' Aid and Welfare Association depends more largely on the security of its financial grant than on any other single factor."

A most timely book, especially for those of us who, like the reviewer, are inclined to be discouraged by the celerity of the atomic bomb and the slowness of the individual effort to change social conditions. No student of penal conditions in Canada can afford to ignore it.

C. H. MERCER

TWENTIETH CENTURY VERSE. Edited by Ira Dilworth. Toronto: Clarke, Irwin. Pp. 485. \$3.00.

In time of war, people need the consolation of poetry and religion. During the First World War, Robert Bridges prepared a very fine anthology, *The Spirit of Man*, wherein the war-afflicted might contemplate life and death with the great minds of all ages and tongues. Now Mr. Dilworth has undertaken a similar work, but he has restricted himself to the poetry of the present century. (There are three exceptions to the rule, all of which are fully justified by the anthologist in his brief but excellent introduction.) Quoting from another war-time anthology, he justifies his task: "The importance of poetry is that it gives courage for contemplation, not that it signifies conclusions . . . It offers no advice, no slogan:—it offers only the way of consciousness."

Most of us approach a new anthology in the wrong spirit. We rush to see whether or not the anthologist has included our favourite authors and our favourite poems. We forget that the editor has very probably had a definite point of view in making his choice, and that if we read carefully, we shall find the guiding principles. Firstly, one should say that Mr. Dilworth has shown a catholicity of taste; very few really significant poets have been omitted. The present reviewer thinks that unfortunately Scottish poets have been omitted almost to a man; surely there was room for such fine work as Violet Jacob, William Soutar, and Hugh MacDiarmid have written. When we come to the poems themselves, we find the same breadth of appreciation: Mr. Dilworth has also shown independence in his choice: the "well anthologized" poems are not very common in this collection. This reviewer wishes that he had included Lampman's "At the Long Sault Rapids", perhaps Lampman's finest poem. Finally, the Canadian reader will be delighted to find younger Canadian poets side by side with the better known English and American ones. Nor do they suffer by the juxtaposition. This anthology should serve as a fine introduction to the poetry of the present century.

B. M.