

NEW BOOKS

RUSSIA AND JAPAN. By Maurice Hindus. Doubleday, Doran & Co., 1941.

THE KREMLIN AND THE PEOPLE. By Walter Duranty. Reynolds & Hitchcock.

MOSCOW, 1941. By Alexander Werth. Munson Book Co.

THE SOVIETS EXPECTED IT. By Anna Louise Strong. Progress Publishing Co., Toronto.

Books on Russia have, naturally, poured of late in a steady stream from the press. Those I have selected for notice here constitute a group, by writers with definite and sympathetic belief in the Soviet Union as a Power both eager and able to cooperate effectively in vindicating the great human values at this time. Over against them is the account of Soviet Russia by others who have studied her ways with like intimacy on the spot, and who have no such radiant confidence in either her strength or her good will. Such writers, I mean, as Mr. W. H. Chamberlin, Mr. Eugene Lyons, and Mr. Max Eastman.

One set, however, at a time. Mr. Hindus is concerned chiefly, as the title of his book suggests, to show how war between Soviet Russia and Japan is inevitable, not only because of conflicting territorial and trade interests, but because of fundamental clash in purposes and method of government. What is elsewhere called "ideological contrast"! He shows this in a careful analysis of the sources of Soviet Union strength in war by which the whole world has been amazed. Mr. Hindus finds the main source in unification of that vast people by a single purpose—to create an altogether new type of human society. He thinks of Russians fighting this war as the old wars of religion were fought, reckless of sacrifice in such a cause. Communism, no less than Islam in the Moslem pioneering days, is the nation's faith. How else can the miracle, that has been an enigma no less to friends than to foes, find explanation? Estimates of immediate interest or advantage may account for an ordinary resistance, but not for what has been seen at Moscow, at Sevastopol, at Stalingrad. If an attack which the aggressor declared sure to prevail in four weeks is still, after fifteen months, being effectively thrown back, and if the whole foreign world shared Hitler's error, here is indeed a challenge to find "the unknown force" that must have operated.

Mr. Hindus points out how the Russian people were made to realize very soon after their Revolution of 1917 that the "capitalist" Powers would one day attempt to force them back again under the bondage they had escaped. With this in mind, successive Five-Year Plans were directed above all to achieve strength for war—not by a Maginot Line, constructed on the plan of bygone wars, but by the

combination of airplanes and motorized land forces that must be the fighting apparatus of the future. In short, while French, British, American and (most fortunately) German critics were ridiculing Russia's mechanical incapacity, Russia was making such mechanical preparations as would soon be equal to the most terrific strain.

Mr. Walter Duranty adds to this picture an account of the Soviet Union's precautionary measures against Fifth Column—the Trials and the Purges of) traitors which he, in common with Ambassador Davies, regards as the self-defence that eliminated potential Quislings from Russia in time. Miss Strong's enthusiasm for the Moscow régime carries her further than most British readers will be able to follow, but Mr. Werth, whose books on France have been invaluable, adds to our debt by his day-to-day diary of his life in Moscow in the latter part of that fateful year 1941. A most illuminating set of books.

H. L. S.

SOCIAL GOALS AND ECONOMIC INSTITUTIONS. By Frank D. Graham. Ryerson Press. Toronto, 1942. Pp. xxii, 273. \$4.50.

A book, it might seem, for the scholar. Its author is a scholar and a thinker. It is as unlike the usual product of a North American professor of economics as can well be imagined. John Morley once said that certain books "were actions rather than writings." This is a book that demands at least translation into action; and one could wish that its last twenty pages, 245-265, could be read by everyone. They are easy, straight-forward reading. Professor Graham thinks that there are goals of freedom, equity, and efficient production which, to be reached, demand that economic institutions, once useful but now obstacles, be reshaped or rejected. "As the fruits of alternatives to the Liberal tradition have ripened in continental Europe and the Far East, that which, for want of a better term, may be called the common-sense of Liberalism is making a renewed appeal, in the countries where the faith was first nurtured, as the sole alternative to slavery or war without surcease."

His Preface records his debt to "three supreme writers: H. G. Wells, Jeremy Bentham, and Thorstein Veblen." One remembers the acknowledgment that Mr. J. M. Keynes, now Lord Keynes, made, many years ago, to H. G. Wells, as a great inspiration. The name of Jeremy Bentham promises a spacious treatment. The inclusion of Thorstein Veblen in this remarkable trio is justified by a quotation from him in the great concluding pages to which I have already referred. Even sharp critics of the "smart-aleck" things in Veblen will respect him more after reading that quotation in the setting of Professor Graham's argument.

The middle part of the book, much the larger part, will be difficult, though not formidable, to all but the scholars. Professor Graham has read many of the great authorities on economics and politics, from Aristotle to Keynes, and has made good use of his reading. He has

cleared himself very largely from many of the stupidities with which the books on economics were full before the time of J. M. Keynes, and he has cleared himself of most of the jargon of economic and political text-book makers. But is there no alternative to that bastard of language, "power-cum-freedom"? He is critical of those who oversimplify, and rightly so, and yet does not he himself oversimplify on occasion? Above all, does he not do this in his original premiss: "The thirst for power is the sovereign master" (of mankind)? The argument of his book does not need this premiss at all. He approves Bertrand Russell's saying: "The laws of social dynamics can only be stated in terms of power." This is one of those tautologies which Russell tries to foist on us. Russell actually praised Frege to the skies for his discovery that *two-ness* was *dualism*! It is the merest trick to translate the English word, power, to the Greek word, dynamics, and then translate it back again.

More than once, in reading the middle part of the book, one wishes that Professor Graham had not limited his scope so much to the United States. True, the United States is now a large part of human experience and, historically considered, will be more and more so. At the same time, I should like to praise, without stint, the author's penetrating insight into the universal scene, which is shown in a long footnote, pp. 114-117. This is a brilliant piece of writing, showing clearly how Britain and the United States, through stupid financial and tariff policies, began to strengthen Germany against themselves and how they have really armed Germany, Italy and Japan for the assault on themselves and on freedom. It was not that governments were not warned by J. M. Keynes and many others about what they were doing.

One might wish that, in speaking of efficiency, production, and distribution, Professor Graham had at least adverted to the monstrous and wasteful cost of advertising in the United States and Canada. Again, Professor Graham is not a materialist. He says at the outset, "The importance of material factors in the determination of history has been grossly exaggerated." He sketches the whole field of economics, much of the field of ethics, with inevitable glances into the field of law, and finds (see pp. 54-56) much that is wrong in the situation. He concludes: "This is a picture of a very sick economic system." But to right any of these wrongs, there will have to be, as well as the new banking measures which he and Benjamin Graham have long been advocating, or other new measures, great improvements in the American educational system. I think Professor Graham would agree with my statement. The description of American (and Canadian) banking, pp. 104-109, is the best I have seen anywhere.

Professor Graham alludes to Lord Acton. He does not directly quote Acton's saying: "Power always corrupts. Absolute power corrupts absolutely." But that, in a sense, is part of the theme of his book. He makes things very clear, about monopolies and oligopolies, and kartels, and pious-looking patent-laws, and trusts. Again he limits himself to the United States scene. It is our loss that Professor Graham did not stay in Canada, where he was educated, to observe the magnified corruption of absolute power. To give one example

of this: Why were our internal combustion engines in Canada not remodelled long ago to burn alcohol which can be produced so plentifully and so cheaply in this country? Even the perils of war do not embolden us to fling off the manacles from our wrists and from our minds.

C. S.

ON GROWTH AND FORM. By Sir D'Arcy Wentworth Thompson. 1942. Cambridge University Press and The Macmillan Company, New York. Pp. 1116. \$12.50.

Research in the fisheries of Britain, in the days before problems of canning and curing drove its devotees into chemical laboratories, has produced some of the most diverse biological thinkers. These men worked on the food fishes and their relatives, which comprise within a single order over one-third of all the vertebrates, and exhibit within a rigid general pattern the greatest diversity of form (admirably illustrated in Chapter XVII of the book under review). The investigation of the fishes demanded numerous simple measurements of population, growth and form, which were susceptible to mathematical treatment, which did not bedevil the worker by technical difficulties, and which fostered consideration of general matters. From it a group of men emerged, each of whom has contributed a unique chapter in the progress of biological thought. There was Sir William Herdman, who produced the first modern book on Oceanography; James Johnstone, a pioneer writer in English on the philosophy of biology; E. S. Russell, who independently introduced to English biologists the concept of the organism as a whole, an idea which was currently gaining great favour among Continental workers; and finally the author of the book under review.

Growth and Form appeared twenty-five years ago, and has taken its place among the first half-dozen biological works of the century. The book marked the end of the era dominated by classical descriptive morphology, and introduced a quantitative point of view which has steadily gained ground ever since. It was notable for the amount of scattered information which was brought together and analyzed, and thus a new field was made available to biologists. The old edition has been out of print for some years. The new one, as the jacket tells us, has been considerably enlarged, especially the chapter on Rate of Growth.

The author states in the epilogue, "The fact that I set little store by certain postulates . . . of our present-day biology the reader will have discovered." Being uncommonly free from fads himself, Sir D'Arcy Thompson has little patience with those who over-indulge in them. Of statistics he says:

There are biological questions for which we want all the accuracy which biometric science can give; but there are many others on which such refinements are thrown away.

On the "wonders of Nature" school—if ants were as big as men their magnificent tunnels would be, etc.:

It is an easy consequence of anthropomorphism, and hence a common characteristic of fairy-tales, to neglect the dynamical and dwell on the geometrical aspect of similarity.

On the growth rate of one part of an animal compared to another (moose antlers *versus* whole body), which has been intruding on biological seminars these ten years:

Julian Huxley holds, and many hold with him, that the . . . compound-interest law is of general application to cases of differential growth-rates. I do not find it to be so.

On the control of growth by one chemical master reaction:

When the same curve depicts the growth of an individual, and of a population, and the velocity of a chemical reaction, it is enough to show that the analogy between these is a mathematical and not a physico-chemical one.

Even a superficial glance through the book yields many charming and surprising pieces of information. We learn that a flea jumps backwards, is stream-lined accordingly, and alights on his two long hind legs. That a sea anemone may live to be over eighty years old. That the speed of trail-running ants of California increases so regularly with temperature that the time taken to run 30 cm. suffices to tell the temperature to 1° C. (an observation, by the way, recorded by a Mount Wilson astronomer, Harlow Shapley).

It is unfortunate that such a great work of reference should be marred by bibliographic errors. Such well-known biologists as MacDowell, Heilbrunn and von Buddenbrock have their names mis-spelled. A table published in 1868 by Thaddeus Norris (and by him credited to Stephen Ainsworth, 1859) is given on p. 228 with credit to J. Gray, 1928. These, however, are minor details which will no doubt be remedied in the next printing.

F. R. HAYES

THE GOLDEN AGE OF COLONIAL CULTURE. By Thomas J. Wertebaker. New York University Press, 1942. Pp. 101.

This is an illuminating little history of cultural activities in the American colonies before the Revolution. At the outset the author offers the usual explanation of pioneer preoccupation with other than cultural activities, points out the diverse heritages of the different colonies, and suggests that, when the pioneers do turn their attention to cultural things, the interplay of diverse heritages and different local conditions will produce a different result in each colony. In describing these cultural products, he takes six capital towns of six typical communities and confines his discussion to these: Boston, Philadelphia, Annapolis and Williamsburg, which were of English origin, New York which was of Dutch origin, and Charleston which was of mixed origin and therefore a type of the melting pot.

He finds that culture in the colonies was shaped by four great factors: foreign inheritance, local conditions, continued contact with

Europe, chiefly England, and the melting pot or fusion of different cultures within the colony. In considering colonial culture, he insists that a sharp distinction should be made between creative work and mere interest in cultural things, and contends that while in the former little of importance was done, the latter was a powerful force in shaping the life and thought of the people.

With this approach Mr. Wertenbaker sketches the cultural history of these six representative capitals as expressed in literature, architecture, music, the artistic crafts, the theatre and science. While packing a great deal of exact information into small compass, he manages to present a vivid picture of life in the colonies and, without malice, to diminish the cultural contrast between Boston and the other capitals.

D. C. H.

THE FORGOTTEN GOSPEL. By Cephas Guillet, Ph.D. The Clermont Press, Dobbs Ferry, N. Y.

This vigorously written and well-printed book deals with a phase of thought that is much discussed in present-day religious circles, namely the social aspects of the teaching of Jesus. The "Forgotten Gospel", according to this book, is the message contained in the Kingdom of God, which Dr. Guillet defines as "a communion of spiritual and economic well-being." His first chapter is entitled "Jesus' Gospel of the Free Communion," and the author insists that the "Kingdom of God" as taught by Jesus was definitely a movement to change the social condition of the present world, especially in the reformation of its economic abuses; and that there is no support for the stress usually laid on the heavenly aspects of the Kingdom and on the divine nature of Jesus. It is only by what I think is an unwarranted abuse of reliable sources which we possess concerning the historic Jesus that these views can be defended. The futurist aspects of the Kingdom and the divine self-consciousness of Jesus are too deeply embedded in the earliest gospels to be thus relentlessly set aside.

The second chapter is entitled "Paul's Gospel of an Authoritarian Church and State"; and it exhibits a strong dislike for the teaching and character of the Apostle, who as an evil genius has transformed the social message of Jesus into a hard dogma of the Cross and an authoritarian Church. But the mission and message of St. Paul have been long enough before the critical world of religious thinkers to justify one in protesting against the application to this great Apostle to the Gentiles of such epithets as the following—"impatient, arrogant, argumentative, dogmatic, repetitious, verbose, even pessimistic and misanthropic." It is unworthy of so sincere a student of the New Testament as Dr. Guillet must be, to imply that Paul's conversion was a self-conceived plan meant to win over the people: (See page 84). The three following chapters are a study in the further departure of the Church from the simplicity of the Gospel of the Kingdom. They are, "The Failure of the Church", "The Failure of the State in Europe", and "The Failure of the State in America". These contain much

excellent criticism, and one must agree with many of the stern judgments which the author passes on the sins of Christendom. However, the picture is very dark, with few relieving gleams of light, and one is tempted to feel that Dr. Guillet has a touch of that defeatist attitude which he ascribes to St. Paul. After all, there are some triumphs in the history of Christianity, and the Church has been the preserver of much that is best in our civilization.

The book closes with an earnest appeal to the youth of our age to accept the challenge of Jesus to an unselfish and self-effacing life, and help thus to bring in the communion of economic and spiritual unity. In this appeal we may all join; but I would venture to add that it is within the borders of the Church, and under the inspiration of a fuller and more comprehensive view of the Christian Faith than Dr. Guillet has given us in this book, that these ideals will have their best chance of being realized.

A. E. KERR

WESTERN ONTARIO AND THE AMERICAN FRONTIER. By Fred Landon. Toronto: The Ryerson Press, 1941. Pp. xvi, 305. Maps.

The latest volume in the series of studies directed by the Carnegie Endowment for International Peace, Division of Economics and History, is a model of what can be done to raise a regional study to the plane of general history by patience, sympathy and discernment. Written in a natural, straightforward style, dealing in the main with the problems, interests and achievements of the ordinary citizen in the special milieu of Western Ontario, it takes the reader into the home, the school, the church, the temperance society, the inn and the legislature, and shows him at first-hand the pioneers groping for an ordered society, which would not reject their British heritage nor refuse to modify British institutions in the light of American experiences in a similar environment. Moreover, it is a finished product in the sense that, while the author has used a vast amount of travel, historical and descriptive literature written by many hands, he himself has fused this varied material in his own melting pot to give the reader a clear-cut picture in true perspective, and to spare him the sometimes insurmountable and always tedious task of reconciling conflicting opinions.

Though essentially a social history, political, economic and geographical influences are not ignored, but rather shown as the spring-board from which the people dived into the social currents. Thus Western Ontario is presented as a wedge in the northern flank of the westward-expanding United States—in a sense a highroad between East and West—as an essentially rural area, isolated from the seat of authority, with all which that involved from the point of view of communication and the infiltration of American political ideas in contrast with the divided heritages of the mixed American and British population.

It is this unique geographical setting, together with the almost unique blending of American and British people in Western Ontario, which gives the author his opportunity to depict the interplay of

American and British ideals in the organization of society. This interplay is shown to have resulted not only in a more democratic political organization, but also in a more democratic ecclesiastical organization of both the dissenting denominations and the established church itself. While many of the author's conclusions do not add to existing knowledge, except in so far as clarity of exposition makes such an addition, there is much that is new in this volume both in unobtrusive theory and in convincing illustration. Mr. Landon is particularly happy in tracing the gradual diffusion of ideas through the inn, the itinerant clergyman, the schoolmaster, and the newspaper, though he thinks the influence of the latter in the eighteen-thirties has been exaggerated, and the clash of American and British ideals through all these agencies, while his account of the growth of social and humanitarian ideals shows an exceptional grasp of conditions on both sides of the border. On the whole, both the historian and the more casual reader will find much to interest them in this book, and will profit from more than one reading of it.

D. C. H.

PEACE BY POWER. By Lionel Gelber. Oxford University Press, Toronto. 1942. Pp. 160.

The purpose of this little book is indicated by its subtitle: "The Plain Man's Guide to the Key Issue of the War and of the Post-War World".

The gist of the argument is that this is essentially a war over the much-abused balance of power, rather than over rival ideologies; that the only hope of democracy, as well as for a lasting peace, is not only to defeat the Axis powers in a military sense, but after victory to keep the balance of power tilted in favour of Britain and the United States; that the central problem is German military power, and its suppression will probably involve the break-up of the German Reich into separate German political communities; that the future depends on continued Anglo-American cooperation; that it is unrealistic to contemplate anything like political union or federation, or even American military guarantees of the post-war European order, since the American people are scarcely likely to forsake completely their isolationist traditions; that the only practical course is a continued Anglo-American entente which would assume mutual military support in extremities, but would normally be based on a recognised division of responsibility. Great Britain to assume primary responsibility for maintenance of the European settlement, and the United States for economic assistance to Britain and their European friends.

This bald statement, however, does the author less than justice. He writes with vigour and conviction, with a wealth of historical analogies and a depth of historical insight, with colour and imagination combined with political realism rarely found in current blueprints for a new world order. The author boldly takes on all and sundry, the Bourbons of the Left as well as of the Right, the idealists and moralists as well as the defeatists and the economic determinists. And he courageously

risks his reputation as historian by advocating a political programme, and by dispensing with footnotes and other impedimenta of scholarship.

The book is not intended as a complete blueprint, even in outline, of the post-war world. One could wish that the author had included an analysis of the rôle of Russia in the new Europe, and of the problem of re-establishing a balance of power in the Far East. Perhaps he will include these topics in a new edition, or write a second tract for the times. But, as the volume stands, its importance is in inverse ratio to its size. Mr. Gelber is to be congratulated on producing a most significant contribution to current discussion on the post-war international order. His book will not please every reader, but it will compel every reader to think.

R. A. MACKAY

PIPES OF PAN. By Bliss Carman. Toronto, The Ryerson Press. 700 pp. \$2.50.

THE NEW ROAD, AND OTHER POEMS. By Geoffrey Johnson. London, Williams and Norgate. Pp. 52. 2/6.

THE POETRY OF JORGE GUILLEN, INCLUDING SOME TRANSLATIONS. By Frances A. Peak. Princeton University Press. Pp. xxiv: 114. \$2.50.

This edition of *The Pipes of Pan*, the first Canadian edition, should find a welcome. The five constituent volumes were published between 1902 and 1904. They show Carman at the height of his powers. Here we find fluid versification and easy rhymes. The poems are marked by energy and enthusiasm. There is, too, the tendency to greater length than the subject warrants, but unless one reads for long stretches at a time, this defect is not noticeable, for the music and the concrete imagery carry one along. Forty years after they were written, a few of the poems jar because of the rather silly, as they seem now, references to the Great Mother and the poet's curious array of brothers: flowers, animals and fish. It is unlikely that even Canadian poets, who are prone to emphasis on Nature, will ever again perpetrate this folly.

The passage of the years is clearly seen when one compares Carman's and Geoffrey Johnson's poems. Gone is the freedom from responsibility, so characteristic of Carman. Mr. Johnson is well aware of the tragedies and the ugliness of life; he never allows these elements, however, to lead him into despair. He has a courageous heart and a determined will. Man can overcome his tasks and his disappointments if he will but have the courage to face them:

Set your face once more to the east wind,
Get over once more the barren wait
For the bright event outside the mind
To change the world's or your own state.

He can appreciate the romance that city lads find in the dirty industrial canal, their only swimming pool, and he cries out against any attempt to disillusion them. There are lighter poems, too, in this slim volume, more like those that have already appeared in the pages of the DALHOUSIE REVIEW.

Both Carman and Johnson are traditional and easy to understand; far different is the contemporary Spanish writer, Jorge Guillen. Here we have modernistic verse difficult to understand. The difficulty does not come from the diction—at least Miss Peak declares that it does not, and her translations do not suggest a weird vocabulary—but from the extreme concentration of the poems. This concentration is, of course, the result of the poet's desire to get rid of the usual impediments of poetry, and to present only the sheer kernel of "pure poetry". There are no direct descriptions of external objects, there is no presentation of the poet's immediate reactions to his experience. Rather we are given a stylized, intellectual synthesis of object, emotion, and reflection on the experience; the result is often a surprising penetration into the inner significance of life. Guillen is interested in the moment, rather than in the duration, of the experience; or put in another way, in the dawning, not the completion of the experience:

"TREE OF AUTUMN"

Now mature
 For its tranquil just descent, the leaf
 Falls. It falls
 Within the sky of the pond's perennial verdure,
 In repose,
 Softness of the ultimate, the autumn manifests itself.
 Sweetly
 The leaf yields to the purity of the cold.
 Water below,
 With incessant foliage the tree seeks its God.

Granted that the result of Guillen's theory and practice is difficult, often obscure, poetry, one must admit that frequent reading brings out hidden beauties and meanings. Miss Peak's discussion of Guillen is very illuminating; in the first chapter she discusses the influence of Gongora, Jimenez, and Paul Valery on Guillen; in Chapter II she discusses Guillen's attitude towards time, reality, mass and space, light and atmosphere, nature, and style: the last chapter is a presentation of contemporary criticism of Guillen's work. Like her subject's poetry, Miss Peak's book is not only not always easy reading, but it rewards study, by the student of Spanish literature and of contemporary English poetry, for the same tendencies and influences have been at work in both literatures. Is it not significant that when modern English poets were turning back to John Donne, Spanish modernists were likewise turning back to Gongora, their neglected poet, also of the 17th century?

B. M.



"What does a best man do now?"
"Consoles himself with a Sweet Cap!"

SWEET CAPORAL CIGARETTES

"The purest form in which tobacco can be smoked"

JOSEPH CONRAD: POLAND'S ENGLISH GENIUS. By M. C. Bradbrook. Macmillans in Canada. Pp. 77. \$1.10.

Miss Bradbrook ranges English literature from the Elizabethans to our contemporaries with equal enthusiasm. Those who are familiar with her studies in Elizabethan drama will wish that she had written a longer work on Conrad, for the present volume suffers unduly from compression. After reading this brochure, one feels that Miss Bradbrook had much to say, but that she has succeeded only in striking out interesting sparks; of course, sparks sometimes do start fires, and perhaps that was her real intention. After a brief chapter of biography she divides Conrad's work into three periods and discusses the books and tales that fall in each period; naturally the first two periods are the best, but the author shows the good points of *The Rover*, the only significant work in the final period. She mentions, without approval or disapproval, Gustaf Morf's psychoanalytical interpretation of Conrad and his works. One cannot always agree with the condensed criticism; for example, the present writer thinks it useless to say that *Typhoon* is modelled on *Youth* and *The Nigger*; such a remark reminds one of the celebrated rivers in Macedonia and Wales, "and there are salmon in both of them." Nor does Miss Bradbrook do justice to the part of the old Captain in *Youth*; unless we see him clearly, we do not appreciate the hero of the tale fully. On the other hand, a remark like the following, because of its wider implications, is worth the price of the book: "They show that ability to face the worst that the writer can frankly conceive—not to deal with it, just to face it—which is the distinctive quality of tragedy." Such a sentence is an excellent definition of the peculiar nature of tragedy, and makes one wish that Miss Bradbrook had written a longer book.

B. M.