

NEW BOOKS

AMERICAN LITERATURE AND THE DREAM. By FREDERIC I. CARPENTER.
Philosophical Library, New York. Pp. 220. \$4.75.

In 1893 Professor Turner gave a new direction to the study of American history by his address "The Significance of the Frontier in American History" before the American Historical Association. It is probable that the present book will give a new direction to the interpretation of American literature.

Professor Carpenter feels that for too long we have studied American literature on the conventional pattern of periods; as a result we have lost sight of continuity of development and have over-stressed the breaks between the so-called periods. It is Prof. Carpenter's thesis that American literature in its diverse forms has always been related to the dream that brought the original settlers to this continent. Rightly, he does not attempt to define the dream too precisely, but it involves the ideas of perfect liberty and perfect justice, of individual liberty and universal democracy, of the place of authority during war and responsible liberty in times of peace. Transcendentalism shows the dream at its best, and transcendentalism has been the fructifying force in American literature and thought. Whereas for the late Professor Irving Babbitt realism and naturalism were simply disillusioned romanticism on all fours, for Mr. Carpenter they have their roots in transcendentalism and are a protest against the departure of American life from the dream. Again, the author stresses the influence of the transcendentalists, especially Emerson, on the pragmatic philosophers C. S. Peirce, William James, and John Dewey. He is critical of the genteel tradition, which he sees as the child of the moral and authoritarian side of Puritanism, whereas transcendentalism represents the freedom of the Spirit; but his especial bugbear is romanticism, which for him is merely flight from reality into a dream world.

With these guiding principles, Dr. Carpenter devotes chapters to writers as far apart in time and quality as Emerson and Saroyan. The reader will find himself challenged to fresh thought by every chapter. Naturally no one will accept unqualifiedly all Dr. Carpenter's statements and conclusions, but all readers will have to admit the fine thought and cogency of presentation that mark the book. To some Dr. Carpenter will appear to bend backwards in trying to call attention to the home-grown element in American thought. Again, some will perhaps find his praise of Emerson a little too strong; the present writer, while yielding to none in admiration of Emerson's poetry, finds the prose "windy," too intuitional and not sufficiently supported with close knowledge of people and life. There is at times a danger of pigeon-holing authors or schools: the distinction between transcendentalism and romanticism is at times arbitrary and, perhaps, personal. Finally one could wish that it had lain in the author's scope to study the conflict of the dream and that other dominating strand in American life and letters: Power. These are, however, minor points of criticism. *American Literature and the Dream* is for this reviewer the finest and most stimulating book in American criticism for many a year.

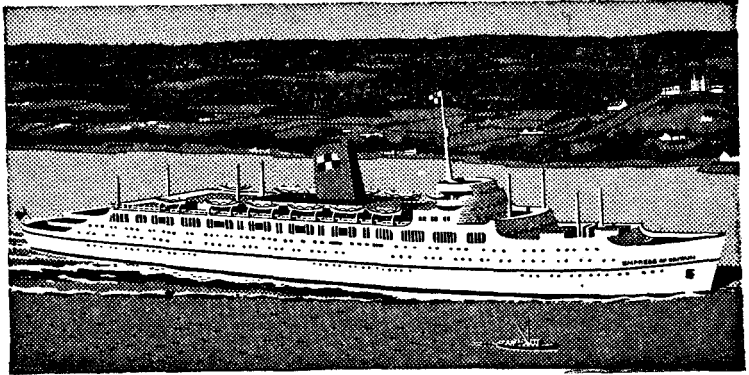
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that those concerned with its gathering and production were conscientious and on the whole did a reliable job. He is not greatly impressed by Dover Wilson's earlier emphasis on assembled texts. He throws pretty well into discard, following Ian Duthie's careful study in connection with the text of *Lear*, the older faith in stenographic reproductions against the memorial reproduction of texts. One is surprised that he does not see the close parallel with the experiences of Thomas Holcroft in the latter part of the 18th century. The interested person might well consult Colby's edition of *THE LIFE OF THOMAS HOLCROFT* (London, 1925) on this matter. Holcroft tells (1,213-15) of a Mr. Perry, who was sent by *THE GENERAL ADVERTISER* to make notes on a Parliamentary speech. Though he was armed with a supply of half-guineas to bribe the attendants, he could not make notes; in despair he sat throughout the speech and returned to the newspaper office seemingly without material; he was sent upstairs to a small room, where he began to recall the speech, and having a strong memory, gradually he re-produced the whole speech. Again, in 1784, Holcroft wanted to get for the London stage the text of Beaumarchais' *MARRIAGE OF FIGARO*, the latest success in Paris, but the French producers would not part with it. Every night for 10 nights Holcroft and a friend went to the theatre, sat through a scene, returned home, separately wrote down what they remembered, compared notes, and if not satisfied, returned the next night *for that scene*. In this way they had a very good text for their London production. These incidents show the same problems as reporters of Elizabethan texts would have had. (Of course, much of the memorial reporting in the earlier period was by actors in the companies). Again, Greg is very wise in his evaluation of stage directions and speech headings as indicative of authorial source or prompt-book source for a printed play. Here, too, however, one could wish he had paid more attention to the *Witches* of the stage directions, and *The Weird Sisters* of the text, of *MACBETH*, for the distinction is so uniform that it surely suggests two different sources, and this distinction is important for our final impression of the nature and purpose of the *Weird Sisters*.

The present writer feels that there is only one person competent of critically reviewing this book: the author himself, who knows more about the subject than any other scholar; indeed, Dr. Greg often acts as his own critic, for after carefully building up to a theory, he reminds the reader that it is only a theory and must be taken as such. One can foresee many learned articles as a result of this book — not all scholars will have Dr. Greg's faith in "foul papers," for example, as the most important source of texts — but no one can deny the importance of the volume. A truly magnificent monument to accurate, scientific scholarship!

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ARCHIBALD LAMPMAN'S LETTERS TO EDWARD WILLIAM THOMSON.
Edited by ARTHUR S. BOURINOT. Pub. at 158 Carleton Road,
Rockcliffe Park, Ottawa. Pp. 74. \$1.00.

A few years ago an American scholar remarked to this reviewer that any country that could publish for 100 years a periodical like NOTES AND QUERIES had attained a high and well spread culture. His point was that literature and criticism should not be the private purlieu of professors, for it was then most likely to become pedantic and esoteric, but that a nation, to be truly cultivated, needed a large number of non-professional students of literature.

The brochures published by Dr. Arthur Bourinot, the distinguished Ottawa poet, have brought of late this conversation to my mind. For years Dr. Bourinot has been searching round in the less known corners of Canadian literature and has been richly rewarded for his efforts. A year ago he gave us EDWARD WILLIAM THOMSON: A BIBLIOGRAPHY WITH NOTES AND SOME LETTERS; now he has given us a very valuable collection of Lampman's letters. Through letters written with no thought of publication we can always come very close to a man; this is true of Lampman particularly. Between him and E. W. Thomson there was a very close friendship and understanding, and so to his friend, Lampman poured forth his innermost feelings about life and literature; his joys and sorrows, his disappointments in not having poems accepted, his concern over financial matters are all clearly reflected in this brochure. One sees how hard it was in the 1890's for a person to make a living, or even to eke out his regular income, with his pen. Dr. Bourinot has supplied in introduction, footnotes, and appendixes all the material necessary to a better understanding of the letters.

One can only hope that the editor will continue to work this field and that others will be inspired by his example to do similar work. There are too many dark spots in our history of Canadian literature, and the longer we delay to do such work as Dr. Bourinot is doing, the greater is the danger of the loss of the source material through neglect, accident, and lack of appreciation of its value.

BURNS MARTIN.

THE FRENCH FAUST, HENRI DE SAINT-SIMON. By MATHURIN DONDO.
New York, Philosophical Library, 1955. Pp. 253. \$3.75.

This book is a study of the life of the well-known French nobleman whose name is inseparably associated with the industrial development of his native land. A soldier in the American Revolution, and a land speculator who narrowly escaped death in the French Revolution, Count Henri de Saint-Simon later became a seeker after knowledge, a critic of existing economic and social conditions, and a utopian who looked forward to the ultimate elimination of human poverty and the establishment of international peace. Saint-Simon has been the subject of many books and articles, chiefly in French; Dondo's biography is the first to be written in English since A. J. Booth's *Saint-Simon and Saint-Simonism* of 1871. It is a welcome addition to the publications concerning a man whose ideas are still discussed, both in the West, and

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east of the Iron Curtain, but as the author is more concerned with the man than with his influence on social and economic thought, the book will have a greater appeal to the general reader and the psychologist than to the historian, economist, and sociologist. The title *French Faust* is borrowed from George Brandes (p. 1), but justification for the appellation is left to the reader's imagination.

RONALD S. LONGLEY.

THE NEW WORLD OF HENRI SAINT-SIMON. By FRANK E. MANUEL.
Harvard University Press, Cambridge, Mass. 1956. \$7.50.

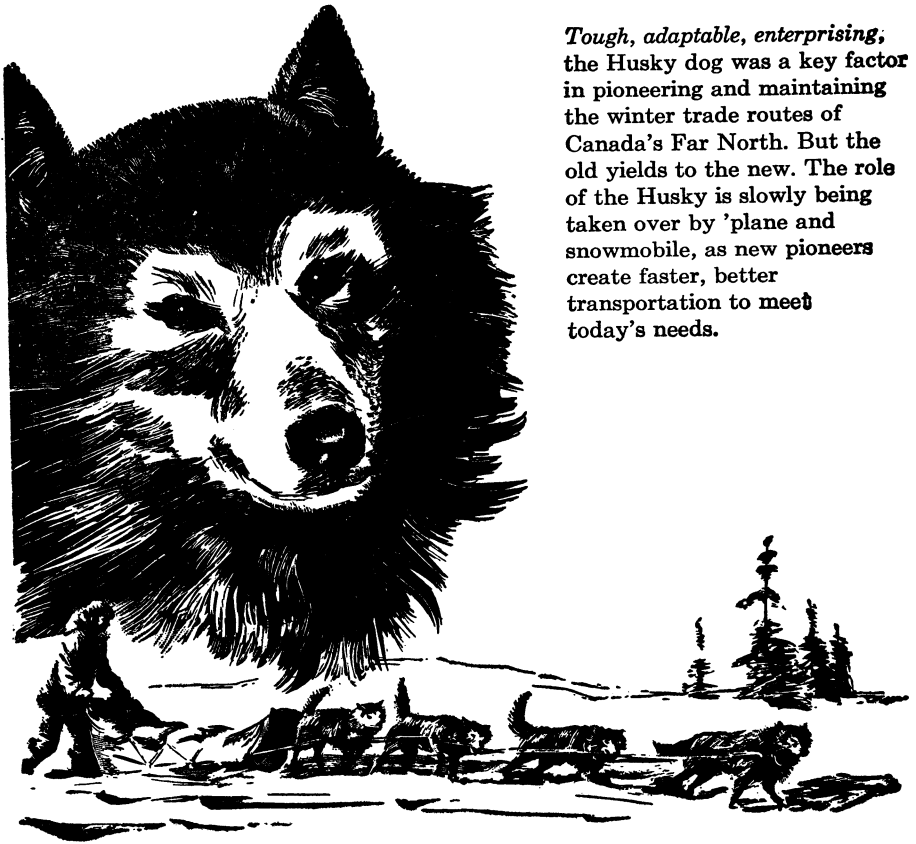
Professor Frank E. Manuel, Chairman of the Graduate Committee in the History of Ideas at Brandeis University, is the author of this thorough and competently written study of Henri Saint-Simon. The book is dedicated to Crane Brinton, and appropriately so, for Professor Manuel, like Brinton, never forgets the man and the life when studying the idea.

Claude-Henri de Saint-Simon lived through one of the most turbulent periods in modern history. Born in 1760, he was one of the young French nobility who crossed the ocean to the New World to help the Americans fight their War of Independence. Europe always remained the centre of the world to him, but unlike many other European philosophers of his time he never forgot the potentialities of the United States. However, during the French Revolution, before he turned philosopher, he was happy to sacrifice his penury nobility in order to take full advantage of the opportunities for speculation in confiscated lands. Saint-Simon speculated in land in the same manner as he speculated in ideas: on a grand scale and with enthusiastic vigour. In both business and philosophy he was led into complexity and muddle. Just as it was impossible to unravel the muddle of his speculative landholdings, so as "a total co-ordinated system," writes Professor Manuel, "Saint-Simon's positive philosophy was a dismal failure." By the early days of the Napoleonic Empire he was destitute and mad. His madness and his flashes of insight into society never quite left him. In 1824 he tried to kill himself by shooting seven bullets at his head. But what kept him sane for most of the time was his sense of mission and the optimism of his visions. Finally in 1825 "he fell asleep in a dream of public happiness."

Many of the things Saint-Simon had to say are nowadays commonplace, and his repetitious optimism, which Professor Manuel traces at some length, becomes rather tedious. The man is more interesting than the ideas: "He was a conversationalist who could not learn how to write."

There is just one criticism: the notes are at the back of the book and not at the foot of the page. This practice is becoming common, and it is a thoroughly bad one.

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AN HISTORIAN'S APPROACH TO RELIGION. Based on Gifford Lectures delivered in the University of Edinburgh in the years 1952 and 1953. By ARNOLD TOYNBEE. (Oxford University Press, London and Toronto, 1956). Pp. 318. \$5.00.

Its author talks of this book in terms of *compression, summary treatment and stating theses rather badly*. Then we open it and soon meet with a paragraph beginning, "At a time when this question of the relation between the Will and Intellect and the Subconscious Psyche was much in the writer's mind, he found himself in Southern California among the green lawns of Los Angeles. . .". Or we come upon a footnote beginning, "The kite shape is the rational shape for a shield designed to protect a pear-shaped human body. The round shape would be rational only if the human body were apple-shaped, which it is not. . .". And we are reassured. Dr. Toynbee's expansive and highly personal way of writing has not really suffered too severely.

Readers of *A Study of History* will be familiar with the view-point underlying the present study. There Dr. Toynbee pointed out that the historian's main task was to challenge the natural self-centredness of men, and claimed that in religion this meant adopting the attitude of Quintus Aurelius Symmachus, who contended against the Christianity of Ambrose, "The heart of so great a mystery can never be reached by one road only." He concluded that the "higher religions" were all variations on a single theme. This is still his answer to the question "What is our attitude towards Religion?" proposed in *An Historian's Approach to Religion*. He still believes that, when inessentials have been stripped away, those essentials which remain will reveal the underlying unity of the four higher religions now claiming the allegiance of mankind. He ends the book by telling us that Symmachus, after all, was preaching Christian charity — though this looks suspiciously like an appeal to that prejudice in favor of our own traditional Western religion he so constantly warns us against.

Dr. Toynbee maintains that religious truth is of the same order as poetic truth and that theology and metaphysics have a most baleful effect upon religion, so presumably we ought to judge his thesis concerning the ultimate unity of religion by institutions arising from our Unconscious Psyche rather than by argument. Yet the "Absolute Reality" he supposes to exist beyond the partial vision of particular religions sounds decidedly metaphysical, and it is hard to resist the conclusion that we are being given a philosophy of religion — or a personal theology — rather than a view of religion as it enters a historian's field of study.

On the historical side, the greater part of the book consists of a review of religion from the earliest times to the present day, stage-managed with all Dr. Toynbee's usual brilliance and not departing in essentials from the story as told in different parts of *A Study of History*, but gaining greatly by being told consecutively. However, towards the end of a new note is sounded in the form of a prophecy: ". . . in the later decades of the twentieth century, there might be a revulsion of feeling against Science and Technology like the revulsion against Religion in the later decades of the seventeenth century." Previously Dr. Toynbee had talked about the need for understanding

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between science and religion; now he seems to think that, in the new World-State that is to be, religion will oust science.

"If Voltaire were to cast himself for an avatar in the twentieth century, perhaps his war-cry, this time, would be: '*La technique, voilà l'ennemi! Ecrasez l'infâme.*'" Perhaps. But at the present time recognition of the fact that science is as dangerous as it is useful — surely not nearly so recent a discovery as Dr. Toynbee makes out — has certainly not led to any tendency to repudiate the scientific basis of our twentieth-century civilization. Advice about it being as yet *unwise to discard Experimental Science and Technology* seems rather superfluous when the most talked-about problem in the Western educational world at the moment is the need for greatly increasing the supply of teachers of science. Dr. Toynbee envisages a spontaneous turning away of interest from the physical world to the spiritual, assisted by the pressure of increasing governmental control over the individual which would leave no other scope for his exercise of freedom. Yet this theory would seem to be constructed more on the expectation that history is bound to repeat itself, by giving us the seventeenth century again neatly served up in reverse, than on any external evidence. And the theory bristles with internal difficulties, the most obvious one being how a World State could maintain itself if it did not continue to be based on the technology which (as Dr. Toynbee is never tired of repeating) alone makes world government possible.

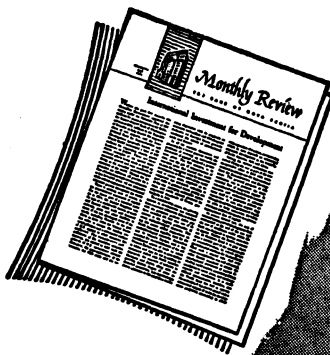
In *An Historian's Approach to Religion* Dr. Toynbee again returns to his attack upon the "antinomian" historians, i. e., historians who refuse to try to answer the question "What is the nature of the Universe?" It is possible, all the same, that these historians in declining to take over the provinces of philosophy and theology have chosen the better part. When Dr. Toynbee speaks of "a glimpse of Reality that will satisfy both the Heart and the Head" he cannot claim the glimpse to be a datum of history. It is a purely personal vision and implicates no heart or head but his own.

K. M. HAMILTON.

TOWARD REUNION IN PHILOSOPHY. By MORTON WHITE. Harvard University Press; in Canada, S. J. Reginald Saunders, Toronto. Pp. xv, 308. \$7.50.

Three fundamental philosophical questions form the basis of Professor White's study. 'Are there any such things?' 'How do you know?' and 'Why should I do that?' Thus he phrases the basic problems of metaphysics, epistemology and ethics which make up the first three parts of his book. In dealing with these questions he limits his criticism to the views of three types of philosophers whom he classifies as analytic platonists, logical positivists and pragmatists, with special emphasis throughout on the doctrines of Russell and Moore, particularly their early Platonic analysis.

Professor White gives excellent analyses of the philosophical positions in question and levels some shrewd and pointed criticism at their weaknesses. He has a masterly exposition of the subjective bias inherent in much modern philosophy, especially in the establishment and application of the criterion of meaning. He shows clearly that



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there is no trichotomy of reasoning methods for ethics, science and logic. His arguments are the more telling in so far as he is fighting on his opponents' own battleground and with their own weapons. Yet for the same reason, his own conclusions are not very illuminating nor are they likely to prove adequate grounds for the desired philosophical reunion. One of the important themes of the book which runs through his criticism of platonism and multivocalism in the uses of the word "exists" is that the many meanings of this word are either unnecessary or more obscure than the data they are supposed to clarify. The author's lack of a sound epistemology and metaphysics is evidenced in the failure to reach satisfactory conclusions. No amount of linguistic analysis will ever provide the answers to the problems of knowledge and existence.

Professor White's view which dominates this work is that we must go beyond orthodox logical positivism, analytic platonism and pragmatism with the help of what we learn by reflection on ethical reasoning. In the final analysis, the author's acceptance of the "pinned down" sentence and "firm-belief" as a basic criterion does not enable him fully to escape the pragmatism and positivism he has so energetically criticized, nor the accusation of ethical relativism.

Professor White speaks of himself as one writing in the spirit of Erasmus rather than Luther, as one who wishes to cleanse rather than demolish. In such dexterous hands, it is a pity his "philosophical broom" did not make a clean sweep.

WILLIAM A. STEWART, S.J.

BEING AND NOTHINGNESS: An Essay on Phenomenological Ontology.
By JEAN-PAUL SARTRE. Translated and with an introduction
by HAZEL E. BARNES. Philosophical Library, New York.
Pp. lxix, 638. \$10.00.

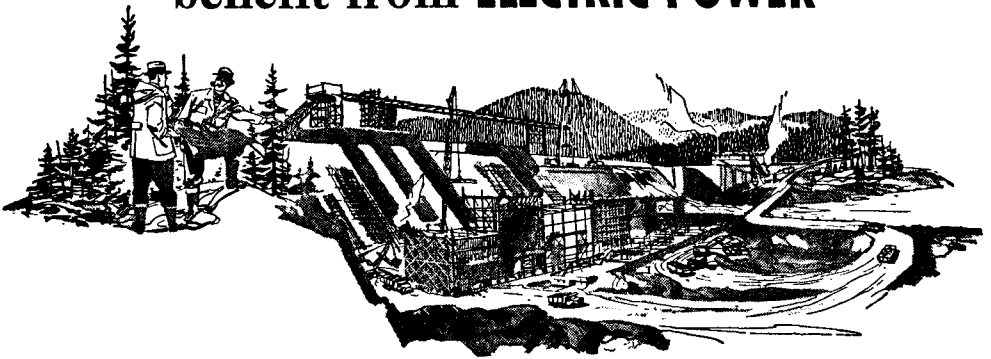
For those of us who have had to limp through Sartre's major philosophical work with one foot in Larousse, the appearance of an English translation is an important event.

The book originally appeared in 1943 as *L'Être et le Néant*, published in Paris by Gallimard. It remains the basic and most extensive statement of Sartre's thought, and the most substantial document in the whole literature of French Existentialism. The rash babbling of café-existentialists during the decade after its publication has brought the work into a undeserved disrepute whereby it is condemned not for what it says, but for what is said of it.

Hazel E. Barnes, of the University of Colorado, has made more than a serviceable translation: she has done careful and unobtrusive editorial work with her not-too-frequent footnotes and a 'Key to Special Terminology' at the back. The Translators's Introduction (thirty-six pages) combines clear exposition and unheated criticism.

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THE ANTIC MUSE: AMERICAN WRITERS IN PARODY. Edited by R. P. FALK. Grove Press, New York. 255 pp.

It is Mr. Falk's belief — and a valid one, surely — that parody is not merely a form of humor but an effective method of literary criticism. In this diverting book he offers a wealth of evidence to prove his point. The result is rare fun indeed.

Here are parodies of United States writers from Benjamin Franklin to Edgar Guest, Sinclair Lewis, and J. P. Marquand. The parodists are writers of considerable talent: Mark Twain, James Thurber, Ambrose Bierce, Frank Sullivan, E. B. White, Bret Harte, Aldous Huxley, H. G. Wells, Wolcott Gibbs, and Peter DeVries.

There is variety in abundance: the wise saws of Franklin's Poor Richard emerging from the astringent treatment of Ambrose Bierce ("A penny saved is a penny to squander"), the complicated prose of Henry James gleefully burlesqued by half a dozen people, and Robert Benchley's classic specimen of all ineffectual public-speaking efforts, "The Treasurer's Report."

Mr. Falk gives us his "unprecise definition" of good parody as: "A deflationary piece of matter and impertinency, in prose or verse, of brief duration which satirizes a literary style, personality or mannerism and provides the reader with a quiet explosion of mirth." Most of the pieces offered in this collection meet the definition exactly.

Perhaps no anthology has ever offered everyone every item that he felt should be included and this is no exception. This critic would have included Donald Ogden Stewart's "The Whiskey Rebellion" written in the manner of Thornton W. Burgess and Frank Sullivan's magnificent burlesque of the radio soap operas, "The Jukes Family." And where is S. J. Perelman?

W. G. ALLEN.

CRITICAL APPROACHES TO LITERATURE. By DAVID DAICHES. Prentice-Hall, Englewood Cliffs, N. J. Pp. xi, 393, Index.

It can reasonably be expected that any book which proposes to have a look at literary criticism, both theoretical and practical, and its relation to other disciplines is going to be either oversimplified and generalized, or detailed, fair and scholarly, or valuable in expounding the critical assumptions, not of the subject of the book, but of the author.

David Daiches' new books fail to live up to any of these expectations completely. In his 'Introduction' he admits that 'many important critics are not discussed at all', and he does not pretend to exhaust the implications of the critical theories he does discuss. Here lies the peculiar strength and weakness of his book. Because of the range of his attention he cannot resolve every paradox his material presents. And at times the reader wishes he had explained his arguments more thoroughly. For example, he says that violent action was inappropriate for the Greek stage because of its ritualistic nature, 'and so the convention in Greek drama came to be that all such violent actions took place off stage and was announced by a messenger, whose speech was often remarkable for detailed descriptive virtuosity'. And again,

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his discussion of character in tragedy becomes more meaningful in light of his second chapter of *The Novel and the Modern World* (1939) recently reprinted in the Schorer, Miles and McKenzie anthology of criticism.

But this problem is also part of his need to generalize. By including many illustrations he admirably avoids the frequent tendency for such a book to take off into the rarefied air of esoteric abstractions; and while he does generalize, he seems to work inductively and provide the very important platform for his launching.

This need to generalize, he is aware, deprives him of the occasion to present any one critic in a total light. He is primarily interested in the *Poetics* as a reply to the final book of *The Republic*, and he views Shelley's aesthetics as an inverted Platonism. But he does present some particularly interesting notions; for example, he says that Dryden found himself faced with a peculiar dilemma. For Art to imitate Nature (as Dryden had accepted it should) the two must be different. But to introduce an evaluative criterion here is to presuppose that Art gets better the closer it imitates Nature, and that in perfection the two are similar.

While he says that this book is neither a history of criticism nor an anthology of significant critical works, he includes numerous and sometimes lengthy extracts from the critical documents. In general these extracts are sufficient to form a tolerably comprehensive anthology. They are commented upon, and their significance and relation to his central concern explained. The first section presents a view of the history of theoretical criticism, and chronological arrangement predominates in the other two sections. And so, in a way, this book is both a history of criticism and a critical anthology.

This raises the question of what his 'central concern' really is. *Critical Approaches to Literature* is obviously neither a compendious history of critical thought as is Rene Wellek's recent work, nor is it a review of critical thought on various topics as is Wellek and Warren's *Theory of Literature*. On the other hand, it is neither a statement of new critical theory nor a robust presentation of old. Dr. Daiches attempts to present each critical approach without bias, and assesses the individual merits and limitations on their own premises. It is ironical that the sole major textual error — the reading of Act I for II — should occur on the page devoted to an explanation of the importance of textual accuracy.

Dr. Daiches says that he is concerned with method, and he appears to understand that term in the original sense, not as methodology. He concludes by saying that 'all criticism is tentative, partial, oblique', and that varying approaches which are legitimate 'techniques of illumination' are successful in varying degrees. This rare focus of Dr. Daiches means a valuable book. It also has the advantage of being well written and readable. At times questions are introduced directly to the reader —

Grierson distinguishes three strata in Donne's love poetry, the cynical, the passionate, and the conventionally Petrarchian
 Is this distinction critically useful?

—which Dr. Daiches (regretably) does not answer. But this limitation

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is a limitation of design, and to all except the mentally ossified this book should provoke some serious thought.

H. GRANT SAMPSON.

THE RUSSIAN MARXISTS AND THE ORIGINS OF BOLSHIEVISM. By LEOPOLD H. HAIMSON. Cambridge: Harvard University Press. 1955. Pp. viii, 246. (\$7.25 U.S.). Published in Canada by Saunders and Company Ltd., Toronto.

The author of this brilliant book, published under the auspices of the Russian Research Center of Harvard University, addresses himself to the thought and action of the principal Russian revolutionaries from the middle of the nineteenth century down to the eve of the 1905 revolution. He examines the intelligentsia's alienated position in society, its internal cohesiveness, its flirtation with the growing bourgeois class and, above all, its reception and immediate adaptation of the Marxist dogma. The rise and decline of Populism, Economism, Russian Revisionism, as well as the seeds of Menshevism, are considered against the complex background of personal and impersonal factors influencing the chief participants. Particular attention is devoted to the interaction of revolutionary ideas developed by Plekhanov, Akselrod, Martov and Lenin. The former's closed intellectual system, rooted in reality on the village commune and in theory on objective laws of social development as related to the consciousness of the proletariat; Akselrod's faith in the potential activism of the masses; Martov's urge to combine revolutionary agitation, chiefly economic, with spontaneous impulses; Lenin's insistence upon a cast-iron party organization, his deep distrust of individual loyalties and, fundamentally, his subjective, pragmatic world view: these are the fascinating threads of thought which the author separates, scrutinizes and follows through to 1905. He finds that despite their divergencies all views entertained by members of the various factions were conditioned by one of two conceptual and symbolic categories: consciousness and spontaneity. The first stood for a conscious effort to interpret and control external experience; the second referred to a desire for communion with the spontaneous, elemental forces of the external world. Between these two poles all important revolutionary thought fluctuated. Much space is given to a valuable, and in many ways a new, explanation of why and how the intelligentsia constructed this intellectual framework, and to its effects upon the realization of social democracy. Important as this description is, especially in so far as it illustrates the real limitations rational concepts impose upon men of action, the author's chief contribution really lies in his meticulous exposition of dynamic ideas fertilized by one another and tested against the rapidly changing conditions of Russian society. In unravelling the various strands of revolutionary thought Mr. Haimson has based himself squarely on the original source material, some of which has been unexplored hitherto; his own judgments are cautious but convincing, and his prose style is agreeable throughout. He has, moreover, provided an admirably lucid account of the struggle preceding the forms and tactics of party organization eventually adopted by the victorious, if Machiavellian, Lenin. In short, this monograph is the

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R. ST. J. MACDONALD.

CONTINUITY AND CHANGE IN RUSSIAN AND SOVIET THOUGHT. Ed. ERNEST J. SIMMONS. Cambridge, Harvard University Press. Pp. xii, 563. \$9.00.

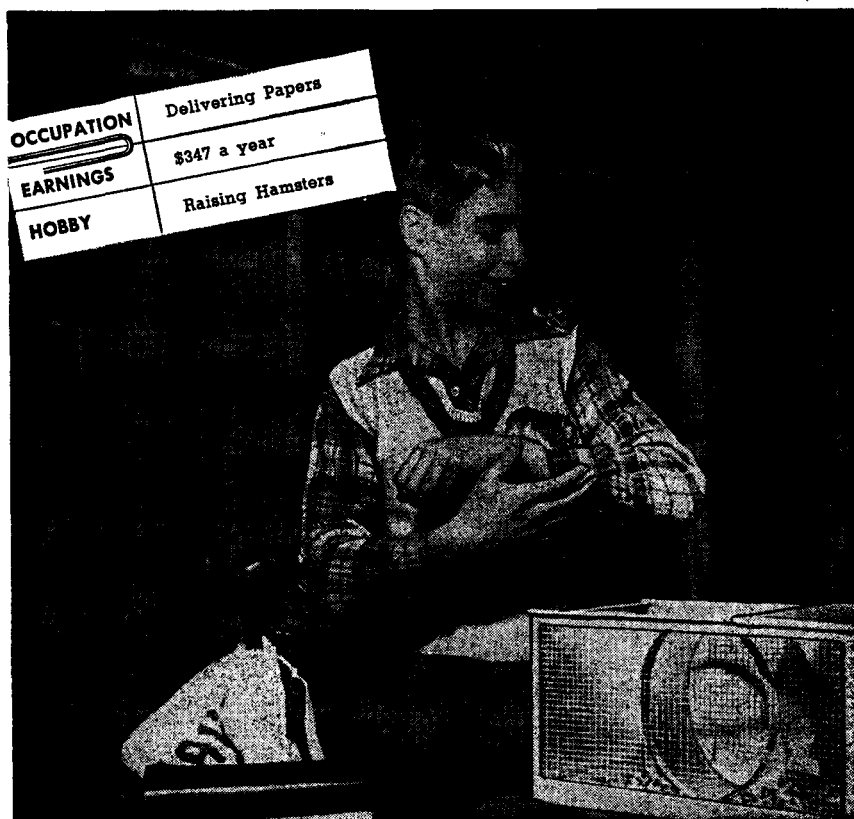
In recent years, especially since 1945, there has been a growing interest throughout the western democracies in those writers of Russia and the Soviet Union who were largely responsible for the economic thinking and action which produced the Communist State. Many universities have established chairs of Russian history or schools of Slavic Studies. This book seeks to make some of the investigations in the field available in the English language. It consists of twenty-six carefully prepared and fully documented papers which were presented at a Conference sponsored by the Joint Committee on Slavic Studies for the American Council of Learned Societies and the American Social Science Research Council in March 1954. Thirty scholars participated, and five major topics were discussed. Four writers were assigned papers in the field of *Realism and utopia in Russian Economic Thought*. Others had some aspects of *Authoritarianism and Democracy*; *Collectivism and Individualism*; *Rationality and Nonrationality*; *Literature, State, and Society*; and *Russia and the Community of Nations*. A review article at the end of each topic makes for greater continuity. The editor, Professor Ernest Simmons of Columbia University's Russian Institute, wrote the introduction and one of the reviews.

The book begins with a study of Russian intellectual history of the 19th century as it affected economic development from Radishchev, the "first Russian intellectual," to Turgenev, Pestel, Belinskii, and others. Russian writers were far from agreed as to what was best for their country. Some favored a strictly agricultural economy, with reliance on the peasants emancipated from serfdom. Others advocated industrialization with all that the term implied. Thus the reader is introduced to the writings and influence of Marx, Engels, Herzen, Lenin, Trotsky, and of course Joseph Stalin. The book is a mine of information, and will be welcomed by all students of Russian history, economics, and culture.

RONALD S. LONGLEY.

THE LEVELLERS. By JOSEPH FRANK. Harvard University Press; in Canada, S. J. Reginald Saunders, Toronto. Pp. 345. \$6.50.

The sub-title gives a more complete description of the scope of this study: "A History of the Writings of Three Seventeenth-Century Social Democrats, John Lilburne, Richard Overton, William Walwyn." It should be said at once that this book is not for the ordinary reader in search of relaxation, for the author goes into very great detail and does not spare his readers. On the other hand, any one interested in the mid-seventeenth century from any point of view, any one interested



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in the development of free institutions, and any one interested in 20th century problems cannot afford to ignore this study. The roots of our various problems — religious, political, economic — do not lie in the 19th century, which merely revealed the problems as they related to particular fields of study; the roots undoubtedly lie in the principles that emerged and were fought over in the first half of the 17th century. That is why that period is so important for an understanding of the present century. By taking a small group of extreme radicals and studying the evolution of their ideas, the coming together of these men, the emergence of the "Leveller" party — "Leveller, as Lilburne and his fellow workers always insisted, was merely a smear term, like "communism" today — their temporary influence, and the gradual decline, Professor Frank has set before the reader the essentials of the period. He also shows the confusion of terms and ideas in such a time of ferment. Let us take one example: both radicals and conservatives could appeal to the law of nature to support their claims; yet at the same time each side appealed to a new theory that was the antithesis of the inherited ideal of the law of nature; namely, the social contract. The Levellers went down to defeat, and yet, as Professor Frank shows, many of their ideas emerged to conquer in the 19th century; some have yet to win the victory. A valuable part of the treatment is the explicit and implicit presentation of parallels between the 17th and the 20th centuries.

BURNS MARTIN

ON THE NATURE OF MAN. By DAGOBERT D. RUNES. Philosophical Library, New York. \$3.00.

The sub-title of this short book is "An Essay in Primitive Philosophy," and that is a fair description of its contents. It purports to settle Man's philosophical problems in seventy short pages, which simply cannot be done. It is written in what can only be called a smartalecky style and is full of wide generalisations like "our mind is the whole world; the whole world is in our mind," and "the man of the year 1800 A.D. lived in a world very much like that of the man of 1800 or 3800 B.C." and "the law is the crime it purports to prevent." Some of these generalisations may be true, but they need to be supported by argument or evidence. They are not so supported here.

The last thirty pages consist of unconnected "Evening Thoughts" written in the same smartalecky style. Here is a sample: "Sentiment is the dew that drops from the clouds of melancholy." If you like this sort of thing read Dagobert D. Runes.

A. S. MOWAT.

SPECULATIVE INSTRUMENTS. By I. A. RICHARDS. University of Chicago Press. \$4.50.

This collection of eighteen pieces by Dr. Richards is, as we should expect, well-written, stimulating, spiced with a quiet humor, clear, scholarly, and at times sprightly. There are perhaps one or two pieces, like No. XII, which might have been omitted, but the general level of style and thought is high, even though the pieces were designed original-

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ly for very varied audiences. The usual preoccupation of the author with the nature of language and its proper use is evident throughout, but several essays deal with topics of wider and more general interest, especially to the teacher in university or high school. This reviewer is especially fascinated by No. XVII which describes from of the widely varying answers he received from students attempting to interpret fifteen lines from a poem by Landor. He uses the results obtained not to complain of the stupidity of students, but to demonstrate how difficult it is to penetrate fully a poet's meaning and how unnecessary and indeed sometimes inimical to appreciation is detailed understanding of the poet's meaning. (Incidentally he adds his own interpretation of the fifteen lines.)

Most academically-minded people will find much of interest in this book, and much to make them think.

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BOOKS IN BRIEF

THE COFFIN MURDER CASE. By JOHN EDWARD BELLIVEAU. British Book Service, Toronto. 153 pp. \$2.00.

Not a piece of detective fiction, as the title might suggest, but a disturbing account of the operation of legal machinery in the case of Wilbert Coffin, accused and convicted of murder in the Gaspé.

THE SECRET OF THE HITTITES. By C. W. CERAM. McClelland and Stewart, Toronto. 281 pp. illus. \$5.50.

Another exciting account by this scholarly writer of successful archaeological effort to solve the riddles of antiquity. Here is a fascinating account of the discoveries which, centuries after the event, have thrown light on the strange and mighty empire of the Hittites and on a literature long forgotten.

THE PIT. By FRANK NORRIS. Grove Press, New York. 421 pp. Paper-bound \$1.75; hardbound \$3.75.

A reprint of the Chicago story in Norris' famous projected trilogy on the epic of wheat, first published in 1903.

BOOKS RECEIVED

REMEMBER TOGETHER. By MYRTLE REYNOLDS ADAMS. The Ryerson Press, Toronto. Ryerson Chap-book no. 162. 1955. Pp. 12. \$1.00.

FIVE CANADIAN POETS. DUNCAN CAMPBELL SCOTT, ARCHIBALD LAMPMAN, WILLIAM E. MARSHALL, CHARLES SANGSTER, GEORGE FREDERICK CAMERON. By ARTHUR S. BOURINOT. 2d. ed. Published by the author, 158 Carleton Road, Ottawa, Canada. 1956. Pp. 56. \$1.50.

THE QUICK AND THE DEAD. VIEWS AND REVIEWS ON POETRY. By ARTHUR S. BOURINOT. Published by the author, 158 Carleton Road, Ottawa, Canada. 1955. Pp. 21. \$1.00.

MOBILES. By THECLA BRADSHAW. The Ryerson Press, Toronto. Ryerson Chap-book no. 161. 1955. Pp. 16. \$1.00.

THE HALOED TREE. By FRED COGSWELL. The Ryerson Press, Toronto. Ryerson Chap-book no. 164. 1956. Pp. 16. \$1.00.

GREEN TIMBERS AND OTHER POEMS. By M. EUGENIE PERRY. The Ryerson Press, Toronto. 1955. Pp. 57. \$2.50.

SELECTED POEMS. By SIR CHARLES G. D. ROBERTS. Edited with an introduction by DESMOND PACEY. The Ryerson Press, Toronto. 1956. Pp. 100. \$3.50.

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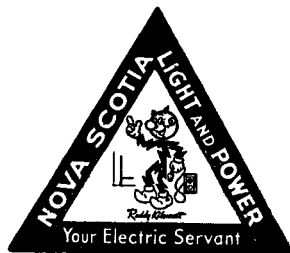
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