

## Book Reviews

*The Journals of Captain James Cook*. Edited by J. C. BEAGLEHOLE. Volume III. The Voyage of the *Resolution* and *Discovery*, 1776-1780. Cambridge: Cambridge University Press, published for the Hakluyt Society, 1967. In two parts: I, pp. ccxxiv, 718; II, viii, 719-1647. £15 15 0 (\$47.50).

It is sufficient praise of the third volume of Dr. Beaglehole's monumental work, which covers the third and fateful voyage, to say that it maintains the standard of the first and the second, and that it is worthy of its great subject. Alan Villiers called Cook "the seamen's seaman", and his journals covered, to quote another panegyrist, "the most extraordinary series of voyages ever likely to be undertaken by one man, a man who surely must be counted the most illustrious navigator of any age". High praise indeed; but as Dr. Beaglehole wrote in *The Discovery of New Zealand* (Wellington, N. Z., 1939; 2nd ed. Oxford, 1961), Cook is "the man in the history of oceanic exploration most difficult to overpraise". Of himself, Cook said "the public will, I hope, consider me as a plain man zealously exerting himself in the service of his country." Scrupulously editing Cook's own journal (pp. 1-491, Feb. 10, 1776-Jan. 17, 1779) and investigating and elucidating all the observations of that most versatile man and of the numerous fellow-diarists whose records are included, Dr. Beaglehole would claim no more than to be a plain scholar, zealously exerting himself in the service of his chosen subject. His work, extending over a decade and a half of unremitting investigation, is a model of editing—exacting, encyclopaedic, exhaustive—that is worthy of the great name of the Society by which it is published and of the British Museum, chief of many world-wide sources of documents, charts, and illustrations in which the Hakluyt Society is housed.

From centuries before Columbus, or even the Vikings, the Pacific has had a history of exploration that excels the more renowned Atlantic in range, skill, courage, and romance. Of the great Indonesian migrations, the probably mythical Maui, "the astonishing Hui-te-Rangiora, in his canoe *Te Iwi-o-Atea*" (c. 750 A.D.), to Kupe (c. 950) who "for his race is Columbus or Magellan or Cook" (*op. cit.*,) through the twelfth, thirteenth, and fourteenth centuries, few historians, if any, know more than Dr. Beaglehole. But Pacific islanders and the European explorers who followed—Spanish, Portuguese, English, Dutch, and French—are merely curtain-raisers to the massive achievement, in three great voyages, of the son of a Yorkshire farm-labourer, one of nine children born in a two-roomed mud-walled cottage, Captain Cook.

Cook's dedication to the sea began when he found work on North Sea colliers—the type of ship in which he later sailed around the world and from the far South to the Arctic—and his skill in navigation was developed in the North Atlantic when he had obtained his commission in the Royal Navy. There is no need to remark at length on the determination and achievement of an eighteenth-century farm-boy and shop-assistant in obtaining his education and promotions. It may be noted here, however, that his papers to the Royal Society were marked by “sound reasoning, facility of expression and graphic rectitude” (Surgeon Rear-Admiral J. R. Muir, *Captain James Cook, R. N., F.R.S.*, [London and Glasgow, 1939]). In the year of his election to the Society, he received the gold medal for the best paper of the year; and a special gold medal was struck in honour of his pioneer work in the prevention of scurvy by rigorously applying—in practice if not in theory—the virtues of vitamin C. Cook charted the coasts of Newfoundland, and first came to the notice of the Royal Society for observations on an eclipse made from the interior; he improved his mathematics and astronomy in winter months in Halifax; he surveyed the St. Lawrence and was a pilot and adviser to Wolfe at Quebec. His Captain's commission was handed to him by George III in an hour-long audience; and that monarch shed tears on learning of Cook's death. To command the first voyage to the Pacific—to observe the transit of Venus at Tahiti—with patrons of rank and scientists of wealth and fame, there was no other choice, and no doubt as to who was in authority.

Cook's journal of the third voyage is edited with the same thoroughness, from manuscript and printed sources, and with the same wealth of supporting memoirs, notes, appendices, and illustrations as those of the first and second. The introduction to the first volume is of value for the whole; besides those in the three volumes there is a separate portfolio of maps and charts, published by the Hakluyt Society in 1956. A fourth volume of essays and studies, to judge by Dr. Beaglehole's comments and interpretations on the journals, should be in many ways at least the equal of Cook's own observations.

The third voyage could be regarded as an anti-climax ending in tragedy. Cook had already failed to find the fruitful but fabulous *Terra Australis Incognita* for the simple reason that it was not there. His greatest work was done in the first and second voyages, and on his farthest north in the major effort of the third, he was stopped by ice at 70°N. in the attempt to make, in reverse, a North-West Passage between the two great oceans. On the way he was the first known European to set foot on the Sandwich (Hawaiian) Islands, and it was there that he met his death.

There were men of note on each of his explorations, but on the third, his “gentlemen” made way for scientific studies by the two surgeons, Anderson and Samwell, whose journals are the most informative of the supplementary documents. Three very different men on this voyage call for special mention. One was Omai,

the Tahitian "noble savage", the cheerful character who was lionized in London and Paris, and loved it, until George III decided that it was time for him to go home. (It is one of its minor and less tragic ironies that this was the first though not the decisive reason advanced for undertaking the third voyage.) More useful to Cook, although Omai had his value for interpreting and general liaison, was George Vancouver, a young midshipman, who on the way to the Bering Sea first saw the coast of the island—not then known as such—that was later to bear his name. Most useful of all, later to make the best known and probably the most arduous as well as the most skilful of all single Pacific voyages, was the sailing master of the *Resolution*, William Bligh. The last entry in Cook's journal records that after a day of "fine pleasant Weather . . . Mr. Bligh returned and reported that he had found a bay in which was good anchorage and fresh water tolerable easy to come at. . . ." This was Kealakekua Bay, at which, following a fateful chain of mischances, Cook—forced back by bad weather—was to be killed by the previously friendly and hospitable "Indians".

No man in the Pacific, and few in his contemporary Europe, had more than Cook of Polynesian *mana* or almost superhuman prestige, and it has been argued that his death was a natural or even a moral consequence of "hubris" rising from apparent deification by the islanders. But Cook, though conscious of his destiny, set apart by the loneliness of command, and made more human on occasion by excusable flashes of anger, was—as his own and other journals attest—a magnanimous and above all a modest man. (His name on maps and charts was never placed there by himself.) There may have been a shortcoming in his earlier brush near the same spot with the wretched Williamson; when he was struck down within a few yards of the landing boat, it was the mischance of "the world's greatest sailor" that he had never learned to swim; the end came when Williamson—at best through ineptitude and irresolution—misunderstood or disregarded a signal and sent his boat into deeper water. (Years later he was charged with cowardice, and dismissed from the service. Nelson said that he should have been hanged.)

Dr. Beaglehole sees neither anticlimax nor grand climactic tragedy. In a decade of unmatched exploration, having passed his fiftieth year, James Cook—"astronomer, navigator, explorer, scientist, and physician"—had done his work. To make his last voyage he had given up a sinecure at Greenwich Hospital and a life of ease and adulation in the London in which his widow was to live, uneventfully, to the age of ninety-three. Even Cook's magnificent constitution was incapable of indefinite self-discipline to unremitting hardship. The Pacific was his ocean, and it was there, by whatever agency, that his life came, most fittingly, to its end.

*The Difference of Man and The Difference It Makes.* By MORTIMER J. ADLER.  
New York: Holt, Rinehart and Winston [Toronto: Holt, Rinehart and  
Winston of Canada], 1967. Pp. xvi, 395. \$9.15.

In this book Dr. Adler, with characteristic earnestness and clarity, pursues the question: What is man? The question is posed in terms of the difference between man and other animals. Specifically, Adler asks whether the difference is one merely of degree or also one of kind. He then inquires into the consequences, theoretical and practical, of each of the possible answers to the question of difference.

All readers, Dr. Adler supposes, will be familiar in a general way with the distinction between difference in degree and difference in kind. They would agree, for example, that one apple differs from another only in degree, while it differs in kind from a bird. Yet this distinction is too general to permit of a satisfactory treatment of the question of the difference between man and other animals. Adler believes that his most important contribution to a resolution of the question is his refinement of the distinction.

Two things differ in kind, Adler argues, if one possesses a characteristic "totally lacked by the other, or if one can do something that the other cannot do at all" (p. 21). Thus vertebrate and invertebrate animals differ in kind. Similarly, viviparous and oviparous animals differ in kind, for one gives birth to living offspring and the other lays eggs. But it is argued that difference in kind is of two types: "superficial" difference in kind and "radical" difference in kind. Adler is at pains to show that the failure of philosophers and scientists to recognize this last refinement is responsible for much of the confusion about the central question.

The difference is superficial (not of course in the sense of being unimportant) when a manifest difference in kind may be based upon an underlying difference in degree, in which "one degree is above and the other is below a *critical threshold* in a continuum of degrees" (p. 24). Thus, for example, the difference between inert bodies and living organisms is superficial, if we accept the mechanist view that living organisms are merely more complex organizations of matter, and that "the degree of their material complexity lies above a certain critical threshold" (p. 26); while if, as on the vitalist position, the difference is attributed to a soul or vital principle, it is radical. Adler's treatment of the concept of a critical threshold is incomplete and unsatisfactory; and yet it is of much importance to his pursuit of his central question.

Adler favours the position that the difference between man and other animals is a radical difference in kind. This position rests on the "pivotal issue" of language. He argues that the difference between linguistic and non-linguistic animals is to be explained psychologically (as distinct from neurologically) by the operation in man, and in man alone, of conceptual thought. Conceptual thought differs in kind from the "perceptual abstractions" of other animals: first, because abstractions are exercised only in the presence of perceived objects, whereas concepts are

exercised even when the objects are not perceived, and even when they cannot be, as in the case of imperceptible objects; and second, because perceptual abstractions are attained only by processes that involve the exercise of perceptual powers, that is, perceptual generalization and discrimination, whereas concepts are never attained solely by the exercise of perceptual powers.

Although the author favours the view that the difference between man and other animals is a radical difference in kind, he denies that it can be held with certainty. The tentative nature of the conclusion is a consequence of his insistence that the question of the difference is not purely philosophical. A "mixed" question, it is dependent both on the findings of science and on the pronouncements of philosophy.

Few philosophers, however, will think that the two approaches are satisfactorily brought together. Thus Adler argues that whether we ought to treat men differently from other animals depends on how we answer the question of the difference between them. Nevertheless it seems clear that even if we accept the view that men and other animals differ radically it does not follow that we *ought* to treat men differently. For the problem is how a statement of fact—in this case the statement of the difference—can have any bearing on the question of obligation; how, in more technical language, "ought" can be derived from "is".

Philosophers and scientists, as well as intelligent laymen, will find this book interesting and valuable. Dr. Adler imposes a clear mind upon a wealth of material, and presents us with a most stimulating argument.

Mount Allison University

C. F. POOLE

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*The Communist Controversy in Washington: From the New Deal to McCarthy.*

By EARL LATHAM. Cambridge: Harvard University Press [Toronto: Saunders of Toronto], 1966. Pp. viii, 446. \$7.95.

Most of this book constitutes an inquiry into the alleged Communist influences in the executive branch of the American national government between the 1930s and the 1950s. Although some readers may be uneasy about the heavy reliance upon the evidence of the professional anti-communists who testified before the House Committee on Un-American Activities and its Senate counterparts, Professor Latham's modest conclusions are clearly justified: "that there was a substantial Communist activity in the Federal Government, that it consisted in part of the procurement of classified information for the use of the Soviet government, and that the members of it were fully aware of the reprehensible nature of their undertaking."

The further conclusion that subversive conspiracy played only a small part in determining foreign policy, especially in the treatment of China, is equally convincing. Any attempt to enlarge the role of subversion ran counter to the elemental

fact that American policy results from numerous and varied pressures and strains.

While the account of the Communist problem in the first eleven chapters is both useful and judicious, the most interesting part of the book is the concluding section, which examines the Communist issue—in effect, the political exploitation of the Communist problem. The last two chapters are, above all, an attempt to fit the McCarthy Era into a theory of American politics and to interpret McCarthyism itself.

Professor Latham's review of American politics since the Civil War convinces him that fundamentalist Conservatism has been an enduring aspect of the system and that it has not been dissipated. "It believes with profound faith in free enterprise, reacts to symbols that seem to threaten it, is suspicious of welfarism and other social reform, tends to stand pat, and is moved only by exigency. The stronghold of this faith in the Republican party has been centered in the Middle and Rocky Mountain West and it has not been satisfied with the moderate conservatism of the eastern states." At intervals, progressive forces take over the Presidency, effect reforms, and redistribute the product of the society; but the business influence soon resumes a dominant position through its chosen instrument, the Republican party.

By 1938, says the author, the New Deal had completed its task and the Republicans were ready to take over the administration. Roosevelt's third term and the war frustrated them in 1940 and 1944, and Truman, for some unaccountable reason, staved them off in 1948. "The corking of tensions laid an immediate and heavy stress on the whole governmental system. . . . If the [Conservative forces] could not win the White House they could control the Congress." Accordingly a coalition of Republicans and southern Democrats proceeded to assume effective political control over domestic public policy.

More particularly, the political compression "exploded in McCarthyism". Normally the three branches of the national government constitute "a system of interlocking institutions by which [public] control is made legitimate". According to the proper ritual, Congress performs the role of *prescription*, that is to say, the determination of a rule of action, authoritatively defined; the Executive performs the enforcing function, which results in *proceeding*; the Courts perform the function of validation, which results in *judgment*. In McCarthyism, Congressional committees developed a new form of control, *prescriptive publicity*, which they exercised without resort to the other two branches. Its sanction was "social disapproval and whatever personal consequence (like loss of employment) that might follow public exposure." The politics of prescriptive publicity, it is suggested, was aimed at the election of 1952. Hence the sudden demise of McCarthyism—"one of the astonishments of politics"—can be explained by the withdrawal of support for McCarthy after the conservative forces had achieved their basic objective in the election of Eisenhower.

Elaborate explanations tend sometimes to confuse rather than clarify, but Professor Latham's political explanation of McCarthyism does seem to be more plausible than the sociological interpretations of both liberals and conservatives. It is to be hoped, however, that the Republicans, who in 1932 became the minority party for the first time since the Civil War, do not have to repeat the convulsions of 1950-1953 to recover the Presidency. Hopefully, too, it is suggested that, even if McCarthy was a pawn in the hands of forces bigger than himself, he possessed qualities unique to himself.

*Dalhousie University*

J. MURRAY BECK

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*Plotinus: The Road to Reality.* By J. M. RIST. Cambridge: Cambridge University Press [Toronto: Macmillan of Canada], 1967. Pp. vii, 280. \$8.50.

To some at least of his contemporaries, Plotinus seemed "like a voice from heaven." To Professor Rist, he is "a prince among metaphysicians." His book is a plea that Plotinus should be read "for himself." He would agree with the words of another fine Plotinus scholar, A. H. Armstrong: "Plotinus is not only the most vital link in the history of European philosophy as being the philosopher in whom the Hellenic tradition in full development and maturity was brought into touch with the beginnings of Christian philosophy. He is also one of the few ancient philosophers whom we can still honour, though not uncritically, as a master, and not simply as a historical curiosity."

Certainly the tendency has been to regard Plotinus merely as a link (albeit a mighty one) in the historical chain, or to see him principally as "the father of mysticism", or to treat him as the source of that Platonic strand in Western Christianity which, through St. Augustine ("Plotinus in a surplice", as G. S. Brett used to say), is periodically rediscovered to rival the Aristotelian and Thomistic. His sources in Plato, Aristotle, the Stoics, and others have been so minutely dissected and exhaustively tabulated that the Plotinian whole appears, if possible, to shrink to something even less than the sum of its dismembered parts. Again, in our own day, it is fashionable to discern in "the One" of Plotinus the prototype of Meister Eckhart's "Godhead" and of "the God above God" of Paul Tillich. Moreover, because of the difficulty of his Greek, scholarship tends to become absorbed in philological and linguistic niceties. In all these ways Plotinus may indeed be read, but read hardly at all as a philosopher in his own right. "On the contrary," Professor Rist protests, "he presents perhaps the most powerful affirmation of one way of thinking about man, his nature and his place in the cosmos."

Unfortunately, it is not a way of thinking that seems greatly to commend itself to today's philosophers. True, the perennial interest in something vaguely called mysticism, the modish attractions of Vedanta (which, incidentally, following Zehner's now familiar classification, Professor Rist identifies with monistic mys-

ticism and is at pains to distinguish from the theistic type exemplified by Plotinus), and the misplaced hope of psychedelic excitements, may evoke a fitful enthusiasm in the more occultist fringes of philosophy's hospitable domain. But to the more sober positivism and evolutionism of the age the central Plotinian doctrines of the hierarchy of existence and the double movement of emanation and return must seem fanciful. The problem is that of process. From the Plotinian standpoint, evolution can be only half the story and, without the complement of a primary emanation, in itself incomprehensible. From the evolutionary standpoint the Plotinian return is but the backwash of emanation, and novelty and creativity are precluded. There are, perhaps, certain pedagogical similarities between Plotinus's way of instructing his pupils and those in favour with our own contemporaries. His method of proceeding in the *Enneads* is topical and problem-centred. Texts drawn from historical sources are used to initiate discussion and to illustrate particular points, but not to replace exposition or to be appealed to as authorities. This is true even of his revered Plato. Professor Rist comments on this: "Plotinus does not think that Plato possesses the whole truth, nor does he think of himself merely as an exegete. . . ." He thought oral discussion to be the ideal medium of philosophic activity. His biographer, Porphyry, tells us that in his lectures Plotinus encouraged his hearers to ask questions, giving careful and prolonged consideration to any objections, maintaining that he could not commit himself to writing on these matters without first convincing himself that he had disposed satisfactorily of the difficulties they presented.

It remains true, nonetheless, that in the *Enneads* there is much affirmation but little argumentation. Professor Rist succeeds admirably in placing Plotinus's thought in the intellectual setting of the time. He contrasts most effectively the lofty and balanced spirituality of Plotinus with the gnosticism and magical theurgy of his contemporaries. But the problems he examines are problems within the thought of Plotinus itself. These are technical problems of highly specialized scholarship that resist discussion in a brief and general review. It is here that Professor Rist's wealth of learning, his penetrating discernment of subtle semantic nuances, and his masterly marshalling of textual evidences are seen to greatest advantage. Yet the beauty and charm of the Plotinian vision of the spiritualized cosmos, the moral elevation, the fervent aspiration, the intensity of concentration upon the "inward" which is also the "upward" way are persuasively presented. It does not fall within the compass of Professor Rist's inquiry to attempt a more external scrutiny of the *Enneads*, to examine more objectively their large assumptions, or to essay a more trenchant analysis of the cogency of their reasonings. Perhaps there is wisdom in this, for—when all is said and done—Plotinus is something of an all-or-none philosopher and in such a case the Bergsonian adage is surely relevant: "We murder to dissect."

One can count almost on the fingers of one hand the works of serious



scholarship in English devoted to a comprehensive study of Plotinus. Professor Rist's book at once takes its place in this select company. It is also a notable addition to Canadian philosophical and classical scholarship and a rare if officially unnoticed accomplishment of our centennial year.

*University of King's College*

HILTON PAGE

*Thomas Kyd: Facts and Problems.* By ARTHUR FREEMAN. Oxford: Clarendon Press [Don Mills: Oxford University Press], 1967. Pp. x, 200. \$7.00.

*The Spanish Tragedie* was one of the most popular plays of the Elizabethan theatre, being performed, revived, revised, parodied, printed, and reprinted for some forty years from about 1586 onwards. Yet it was published anonymously, and the author seems to have been unacknowledged until 1612, and then forgotten until 1773. If he has subsequently been more fully rewarded, the present critical book by Arthur Freeman is the first in English wholly devoted to Kyd and his writings.

Freeman argues that Kyd's major achievement in *The Spanish Tragedy* was to create a compromise between the Senecan and the popular play traditions. From his analyses, Kyd comes off well, even in the usually despised *Soliman and Perseda*, where Soliman (Freeman thinks) is shown with more human insight than Marlowe had for Tamburlaine, Basilisco is a "true forerunner of Falstaff", and Kyd has preceded Shakespeare in confronting comic and tragic themes within mixed scenes. Such detailed appraisals seem more just than a view like Clemens' that "*The Spanish Tragedy* fails to move us today".

Freeman works meticulously through all the known details of Kyd's life, and though he adds very few, and those of little importance, the discreet discussion and weighing of evidence and of critical opinions erects a sensible platform for future launches into the heavens of invention. He has generally been conservative, sifting Baldwin and making Chambers and Boas explicit.

The sorry tale of how Kyd was imprisoned and probably racked, lost his patron (possibly the fourth, not the fifth, Earl of Sussex), appealed to the fifth Countess of Sussex, and died before his time, is retold and examined. It grows more interesting as his plays become more important. We have not, of course, heard the last of either.

*Dalhousie University*

S. E. SPROTT

*The Origins of English Tragedy.* By J. M. R. MARGESON. Oxford: Clarendon Press [Don Mills: Oxford University Press], 1967. Pp. xiii, 195. \$5.00.

*The Origins of English Tragedy* is a quiet study of the many aspects, the so-called formative elements, of early English plays which contributed to the making of serious Elizabethan drama. Very much in the line of E. K. Chambers, Willard

Farnham, Una Ellis-Fermor, and Muriel Bradbrook, but lacking most of their excitement, it looks at every conceivable early genre—from craft cycles through miracle, morality, and mystery plays to triumphs, shows, and chronicle plays—to indicate, gently, how such conceptions central to Elizabethan tragedy as conflict with divine order, the rebelliousness of man, the difficulties of fortune, the torments of love, passion, providence, and villainy formed the tradition leading to Marlowe and Shakespeare.

Although most scholarly, learned, and correct in its many details and even in some of its minor revelations, the study ends by raising more and harder questions than it answers. Thus: Is play writing as exclusively progressive as the investigation intimates (and if so, why does twentieth-century drama not eclipse, absolutely, late sixteenth-century drama)? Is it proper to consider the genre—or literary history, for that matter—in isolation, as a thing growing by itself without relation to contemporary developments in outlook and sensibility, in science, religion, and social conditions, and in views on nature, reality, individuality, and humanity? Though Shakespeare did not spring full grown from the Earl of Leicester's head, is he the product of early plays alone, or was not his birth in every way—nationally, ideologically, linguistically, as well as dramatically—most propitious? Is it enough occasionally to reveal an uneasiness over such issues while still avoiding them, however tremulously the avoidance is phrased—(“the way lay open for the growth of tragic feeling in such tyrant plays as *Richard III*, *Tamburlaine*, and *Macbeth*” because, apparently, *Appius and Virginia* elaborated upon “tyrant” scenes in the craft cycles; or, “Our main concern is . . . to try to discover what germs of tragedy existed in its [the morality play's] early forms, and whether they remained dormant or grew large in the later development toward secular drama”)? Are detached paraphrases of the plots of deservedly obscure plays sufficient to identify real germs of tragedy? Does mentioning a conflict in these plays justify hinting at a tradition? Is it acceptable in an examination of drama to ignore form, style, complexity, structure, and—most important because they are integral parts of the description of tragedy upon which the argument is based—intensity and emotional effect, particularly in language and characterization? Does the study truly avoid the dangers of distortion and diminution by coming to such plays as *Romeo and Juliet* and *Richard III* through the tradition?

And finally, although it is true that the closing pages glance at some of these questions, would not the book, if it had faced them squarely from the start, have turned out richer and considerably less restful than it has?

University of Manitoba

S. WARHAFT

*Keats's Metaphors for the Poetic Imagination.* By MARIO L. D'AVANZO. Durham: Duke University Press, 1967. Pp. xii, 232. \$7.50.

Keats wrote in a letter to Benjamin Bailey, November 22, 1817: “What the

imagination seizes as beauty must be truth—whether it existed before or not—for I have the same idea of all our Passions as of Love: they are all in their sublime, creative of essential Beauty. . . . The Imagination may be compared to Adam's dream—he awoke and found it truth." Whereas many critics find in this and similar often-quoted passages from Keats's letters the main statement of his poetic aesthetic, Professor D'Avanzo would have us focus our attention primarily on the poetry. Although the letters are an important "extra-textual reservoir" to an understanding of Keats's poetic theory, those who wish to know the poet's real and extended ideas of poetry must view the poetry itself as criticism. Once we understand Keats's imagistic schemata, D'Avanzo says, many poems may be interpreted as figurative statements of the imaginative activity in which poetry is born. It is from the poetry that we may learn the essential meaning to Keats of such concepts as beauty, truth, imagination, and passion.

Professor D'Avanzo finds that beginning from the earliest poems, Keats makes repeated use of particular central metaphors and metaphor clusters to describe poetic inspiration, the process of creation, and poetic structure. The first and central metaphor is that of the poet as lover and woman as poetry. In this interpretation, for example, Endymion's love for Cynthia, "the moon and sexuality", is metaphorically a statement of poetic aspiration and achievement; and similarly with Lycius' love for Lamia, but less consummately. Closely associated with the metaphor of the poet as lover and woman as poetry is the metaphor of "enthralment." The sexual-imaginative encounters of Keats's poet-lovers are enthralling in two senses, says D'Avanzo; the poet-lover is both charmed and enslaved and the enthrallment is therefore both creative and destructive. Poetic intensity is evanescent and the withdrawal of the favours of woman as poetry metaphorically represents the decline of poetic vision. D'Avanzo devotes a chapter of his book to this metaphorical interpretation of "La Belle Dame Sans Merci". The knight's "anguish moist and fever dew" represents to him "the painful consumptive effects of a short, but intense, life of imaginative sensation." Regarded symbolically, the poem describes imaginative ascent, fulfilment, and decline into the world of reality.

Although sexual experience is to D'Avanzo the chief metaphor as an analogue for intense poetic experience, he finds that other metaphors such as sleep and dreams, flight, the steed or boat of poetry, and swimming also represent poetic excitement. Some of these, of course, have been noted by other critics; but not all have been developed as pointedly as an expression of transport as they are in D'Avanzo's book. Poetic frenzy is also associated with manna, flower dew, the laurel and the oak, and wine. These are obviously not symbols peculiar to Keats, but in Keats they become integral to his special theme of poetry. Other metaphors, the labyrinth, the grot, the fountain and the stream "are related to one another in that they all figure the channels and well-springs of the active mind, rising in a perplexing and mazy route from the subterranean depths of the unconscious, cre-

ative imagination." The fane and the palace, weaving, and the bower are metaphors for poetic structure as well as metaphors for the place of inspiration.

D'Avanzo's reading of all these metaphors is brought to bear in a chapter devoted to the "Ode to Psyche", a poem, he believes, that has never before been given an adequate interpretation. In his reading, the Ode is a prayer in worship of the imagination. Psyche, the imaginative mind, receives her identity from Cupid, the embodiment of passion. The myth, therefore, explains Keats's concept of the psychological and emotional sources of poetry. If we accept D'Avanzo's interpretations of the metaphors he has examined—and he makes an imaginative and intelligent case for many of them, although he does seem to push some too far—his explanation of the "Ode to Psyche" is enlightening and provocative.

*Keats's Metaphors for the Poetic Imagination* is a significant book in Keats criticism. Professor D'Avanzo reads carefully and sensitively and brings many metaphorical associations and relationships into an entirely new light.

University of Calgary

EARL F. GUY

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*The Last, Best Hope: Eduardo Frei and Chilean Democracy.* By LEONARD GROSS.  
New York: Random House [Toronto: Random House of Canada], 1967.  
Pp. 240. \$5.95.

Following his electoral victory for the presidency of Chile in 1964, Eduardo Frei undertook a good-will mission to Europe. In Rome, Pope Paul praised him for "carrying out the wise transformation of structures that the rhythm of the times demands." In Paris, de Gaulle held three private interviews with the visitor. The London *Times* characterized Frei as "the most significant political figure in Latin America today." In Ottawa and in Washington, officials and journalists alike added to the euphony attendant upon Frei's coming to office. Undoubtedly no small part of the almost unanimous sentiments of pleasure and hope was due to relief that a threatened Communist triumph had been averted. But sympathizers with the ideals of Christian Democracy were also contemplating reforms and honest administration and economic progress for the future. These allies of the Christian Democratic party are to be found in a number of other Latin American countries, notably Venezuela, Costa Rica, Uruguay, and Peru, and in less effective numbers in Argentina, Santo Domingo, and Mexico. The success of Frei's political movement, and of his government, may therefore have ramifications in many parts of the Hemisphere. So also may Frei's failures.

An incorrigible optimist regarding both the Christian Democratic party in Chile, and Frei's leadership, is the author of *The Last, Best Hope*. Leonard Gross, now European editor of *Look* magazine, spent several years as Latin-American correspondent for that publication and held many lengthy interviews with Frei. The Chilean President is described as immaculately honest; his expression is lum-

inous, his eyes are sweet, he is "a brilliant student with a voracious appetite for learning"; his modesty is genuine, and he is impressive for his sincerity and his drive.

Effectiveness in accomplishing the fulfilment of electioneering promises, in the administration of an austerity program to bring a halt to a devouring inflation, and in the vital policy of joint government and private operation of the copper mines may prove to be tasks to which even the highly praised personal traits are unequal. For Chile has a long history of politically active labor unions, ephemeral in their electoral loyalties, and successful in 1968 in blocking Frei's cherished program of forced savings from increased wages. Holding a minority of seats in the national legislature, the Christian Democrats were chagrined to have the parliament refuse permission for Frei to visit the United States a year ago. There have been rebellions and resignations within the party's higher echelons. Frei, in office, has advocated limitation of armaments as a Hemispheric policy, but has himself yielded to the military's demand for increased air power. In another aspect of inter-American affairs, he gave voice to discouragement, if not despair, in the April, 1967, issue of the North American journal *Foreign Affairs*, in a critique, "The Alliance That Lost Its Way", of the Alliance for Progress. Discussing the regional Organization of American States (Trinidad and Tobago and Barbados joined in 1967), Frei advocates adopting as one of its objectives the economic integration of the region.

Gross directs the attention of his readers to Chile's rigid class structure; to the educational opportunities that discriminate in favour of the élite; to the Hispanic heritage; and to evolving liberalism within the ecclesiastical hierarchy. Responsibility in party politics, social benefits for the masses, and the modernization of slow-moving government bureaucracy are pointed out as desirable goals. But are they not equally sought after in other countries, by other leaders, and by other parties?

*University of Maryland*

WILLARD BARBER

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*Modern Aesthetics: An Historical Introduction.* By the EARL of LISTOWEL. New York: Teachers College Press, 1967. Pp. xxiii, 221. \$6.50 (cloth), \$2.75 (paper).

This book, for all its new title and a few minor alterations and additions to the text, is little more than a reprint of Listowel's *A Critical History of Modern Aesthetics*, published by Allen and Unwin in 1933. The author announced his purposes as "to bridge a gap in English philosophical literature by completing and bringing up to date the history of Bosanquet, and, besides, if this were too ambitious, to stimulate and enrich the study of aesthetics by means of his personal criticism." (Bernard Bosanquet's *A History of Aesthetic* was published in 1892.)

The book has a strong bias towards the "empathy" theory of Lipps, Volkelt, and Vernon Lee. As Francis Sparshott says, "Listowel's history . . . is written to show that this and no other theory of aesthetics is scientifically respectable" (*The Structure of Aesthetics*, Toronto, 1963).

Since the brief vogue of the empathy theory in the 1930s at least two generations of aestheticians have come and (most of them) gone. None of their work is mentioned in this supposedly revised edition, except for a few awkward interjections. The so-called criticism is as slanted as it ever was, and the book can scarcely be said to touch upon the "modern" history of its subject.

University of Toronto

GEOFFREY PAYZANT

### Canadian Books

*Federalism and the French Canadians.* By PIERRE ELLIOTT TRUDEAU, with an introduction by John T. Saywell. Toronto: Macmillan of Canada, 1968. Pp. xxviii, 212. \$5.25.

The nine essays that make up this formidable volume, although written over a span of more than a decade, form a remarkably coherent whole. Mr. Trudeau is blessed with a cool analytical mind, a lucid and logical gift of expression, and an impressive knowledge of legal and political lore, particularly as it concerns this country. His book is both a journalistic and a scholarly tour de force, one bound to hearten anyone interested in public life in Canada.

Mr. Trudeau's basic assumptions about society are those of the liberal democrat. "In the art of living", he writes in his foreword, "as in that of loving, or of governing—it is all the same—I found it unacceptable that others should claim to know better than I what was good for me. . . . The oldest problem of political philosophy, although it is not the only one, is to justify authority without destroying the independence of human beings in the process." And again (p. 79): "A fundamental condition of representative democracy is a clear allocation of responsibilities."

Liberal democracy came late and haltingly to Mr. Trudeau's native province, and he is harshly critical of those who held it back in the past, including the clerics, and of those who would divert it now. His own basis of political action is simple: "create counterweights", he writes; and the absence of counterweights in Quebec past and present explains his entry into public life, first as polemicist and then as politician. His view of political action leads him to find plenty of scope for development within the existing constitution—not only even, but especially, for Quebec; and he is no rabid reformer. He is a strong champion of federalism

generally, and of the Canadian variant in particular: "our own system of federalism", he asserts forthrightly (p. 35), "seems to me the system best suited to French Canadians, for it allows them to take full advantage of the province, country, and continent in which they are destined to live." All the hullabaloo about autonomy for Quebec, he points out, ignores the obvious fact that Quebec governments have never used more than a fraction of the powers always available to them.

This is not to say that Mr. Trudeau is a champion of the status quo. On the contrary, he is also critical of the failures of English Canadians to realize the true nature of the state they live in, and his list of what he argues are the bare essentials for an accommodation between the two founding groups (he rejects outright the contemporary "two-nation" concept) will strike the more obscurantist of English Canadians as immoderate. "At the federal level", he concludes (pp. 48-49), "the two languages must have absolute equality. . . . At the provincial level, similar reciprocal rules must be applied. . . . When a province contains a French or English minority larger than, say, 15 per cent, or half a million inhabitants, legislative and judicial functions must be exercised in such a way that the two languages are given absolute equality."

Since the nine essays were written for different purposes, it is not easy to isolate Mr. Trudeau's major conclusions from his minor. Two of particular significance, however, appear to be revelatory of the author both as writer and as politician. One is his opting for the multi-national state, which out of several possible alternatives not only offers the most to both English and French Canadians but leads Mr. Trudeau to argue in a broader sense (p. 179) that "Canadian federalism is an experiment of major proportions; it could become a brilliant prototype for the moulding of tomorrow's civilization."

The other main conclusion emphasizes not only the author's rejection of nationalism in a narrow sense (his strongest words are directed at the "nationalists") but his positive optimism. The state of the future, he concludes in a chapter revealingly entitled "Federalism, Nationalism and Reason", "will need political instruments which are sharper, stronger, and more finely controlled than anything based on mere emotionalism: such tools will be made up of advanced technology and scientific investigation, as applied to the fields of law, economics, social psychology, international affairs, and other areas of human relations; in short, if not a pure product of reason, the political tools of the future will be designed and appraised by more rational standards than anything we are currently using in Canada today."

These are odd words from a leading politician, in a country where the necessity of reconciling widely divergent regions and populations has led most of our successful practitioners in public life to take refuge in high-sounding phrases that mean all things to all men. Mr. Trudeau would be among the last to admit that the catch-all device has really been successful: among other things, he argues

in another connection (p. 199), "regionalism as condoned by Ottawa meant that the French Canadians could feel at home in no province save Quebec. . . . Nationalism as conceived in Ottawa was essentially predicated on the desirability of uniting the various parts of the nation around one language (English) and one flag (the Union Jack)."

Mr. Trudeau's fresh clear prose makes many conventional notions current in both English and French Canada sound marvellously old-fashioned. His book is not an easy one to criticize, for apart from an occasional twist of translation that makes some of his generalizations sound like pious affirmations from a papal encyclical, one can seriously attack his work only by attacking his major premises, and this involves rejecting an imaginative and often moving conception of this country as an unusually discerning citizen sees it. Mr. Trudeau quotes Sir Wilfrid Laurier's dictum that "French Canadians do not have opinions, they merely have emotions"; but he himself is a living refutation of that.

*University of Saskatchewan*

NORMAN WARD

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Joseph C. McLelland. *Toward a Radical Church: New Models for Ecumenical Relations*. Toronto: The Ryerson Press, 1967. Pp. x. 164. \$6.00.

This book is an important addition to current literature about the widespread contemporary search for the shape of the necessarily ecumenical Christian community now struggling to be born. It is unfortunately "spotty"; by the end of the second chapter, this reviewer was finding his own preconceptions so effectively challenged that he was recommending the book to all his immediate colleagues; six chapters later, after wading through many hackneyed pages on "dialogue", episcopacy, and papacy, he was not sure that he would have won their gratitude. However, the final chapter on "The Eighth Day", linking back through such topics as "Conciliar Unity" and "The Model Church" with the original propositions regarding "A Radical Church for a Secular Age", re-establishes the book's claim to importance.

Basically, Professor McLelland is reiterating an old familiar plea for a conciliar, rather than an organic, unity for the Church of Christ in the modern world. But he is reiterating it in the fresh context of Canada's Centennial Year with the vocabulary and concepts of contemporary theology, which, like so much else in today's world, seems to be moving with such breath-taking fluidity. He looks for a radical Church rooted, like Christian hope, in the future, rather than, like much Christian faith, in a holy past, "as ridiculous (in the modern age) as a horse and buggy on a superhighway" (p. 26). "This is the true heritage of the Gospel, that man should stop looking upward and backward, and start looking around and forward" (p. 13). "Hope is the presence of the future, . . . God's gift, the earnest, the pledge, the down-payment" (p. 16). And because of the total



irrelevance of denominationalism to the present age, "ecumenism has to do with this world taking shape under Christ's ruling hand: the shape of things to come" (pp. 11-12).

Like many other North American theologians, Dr. McLelland finds more clues to God's plans for "man and his world" in our generation in the events of the secular world than in more strictly "churchly" current history, which too often is cribbed and confined by models evolved in the context of a bygone age. "We must be ruthlessly critical of the models we have inherited and have developed, recognizing their origin, the historical conditions under which they were fashioned and therefore the limits of their relevance" (p. 59). "If the church lets the world write the agenda, then only a church with a worldly agenda will really *be* the church in the world" (p. 141). Yet time and again he is saved from the excesses of historical relativism and from the incredibility of so much of the new theology by continuing awareness that *some* weight must be given to the "traditum", to "that which we have received", without which Christianity, which has always been acknowledged as one of the *historical* religions of the world, would become simply what each succeeding generation or race chose to make of it, a kind of glorified service club reflecting merely the cultural values of its age. "That is our problem, our dilemma: what to do with the holy past? That is also our opportunity, our challenge: to express the holy future" (p. 152).

It is significant that that last quotation comes from the last page of the book, for how to meet this "challenge" remains ill-defined to the end. It is not difficult to elicit enthusiasm for "something new"; it is the well-expressed call for openness to the future that makes the first part of this book so exciting. But it is not nearly so easy to establish norms for sifting the genuine from the spurious among the many experiments now being tried out within "the household of faith". A thing is not necessarily good because it is new, as is so often implied by those who are understandably impatient with the old. It is much easier to point out sociologically how the continuous acceleration of secular history in this century has completely outmoded the parochial patterns of the church life of our grandfathers than it is to define what patterns are now to replace them. Apart from putting up a good case for the churches' establishing conciliar unity rather than organic unity as they grope together towards discovering the model church for the modern world, Professor McLelland throws little light on this fundamental problem.

Thus the appeal of this book lies primarily in the cogency of its challenge to the conservatives among the people of God in Centennial Canada and elsewhere to be ready to abandon inherited baggage, however deeply valued in the past. "Christianity became so identified with a certain culture that today the one seems to have passed from the scene with the other. Yet what remains is more than a longing for a former culture; it is a recognition that the church is passing through a fire

which may purify and identify its true nature and task" (pp. 19-20). Here is a writer who, however radical much of his thinking may be, at least regards the church, so long declared by the Apostles' Creed to be an integral part of the basic faith of all Christians, as a continuing reality, redeemable and renewable, rather than as cast irrevocably upon the scrap-heap. This alone makes his book worthy of the study of all those, radical and conservative alike, who are concerned to play their part in God's current plans for man and his world.

*The Ecumenical Institute of Canada*

H. L. PUXLEY

*The Church in the Modern World: Essays in Honour of James Sutherland Thomson.* Edited by GEORGE JOHNSTON and WOLFGANG ROTH. Toronto: The Ryerson Press, 1967. Pp. viii, 325. \$6.00.

This Centennial publication honours a notable contributor to Canadian life, letters, and learning on the occasion of his seventy-fifth birthday. The contents of the book, as well as its association with Dr. Thomson, leads one to anticipate that it will be rather widely read, particularly by those with theological interests.

In an introductory essay, Dr. S. B. Frost, Dean of the Faculty of Graduate Studies and Research, McGill University, gives an appreciative sketch of Dr. Thomson's life. After a brilliant record at Glasgow University and four years of war, James Sutherland Thomson became a parish minister and then secretary for education in the Church of Scotland. The conjunction of the recommendation of the Edinburgh theologian H. R. Macintosh and the invitation of discerning authorities of Pine Hill Divinity Hall in Halifax, Nova Scotia, which in Dean Frost's words "was then, as it is now, one of the finest and strongest theological schools in the country", brought Dr. Thomson to Canada. His seven years as a professor at Pine Hill were, as he once remarked to this reviewer, among the happiest of his life.

In 1937, Dr. Thomson became President of the University of Saskatchewan and guided the destinies of that institution through a period of both acute difficulty and remarkable growth. During the Second World War he became head of the Canadian Broadcasting Corporation. His love for teaching, however, remained strong, and in 1949 he became Dean of the Faculty of Divinity, McGill University, and once again a teacher. In 1956 he was chosen Moderator of the United Church of Canada. A man of letters, Dr. Thomson devoted a considerable portion of his time throughout his life to writing. A list of his books, articles (among them several published in this *Review*), and important published addresses is usefully appended to this volume by the editors.

The nineteen essays in this book reflect appropriately Dr. Thomson's life and interests. Most of the authors are presently engaged in academic work in Canada. The United States and Europe are represented by such names as Nels

Ferre, Geddes MacGregor, Wilfred Cantwell Smith, Charles Taylor, Max Warren, and Milan Opocensky. While most of the contributors are concerned chiefly with Christianity, the professor of world religions at Harvard, Dr. Wilfred Cantwell Smith, looks beyond it to other world religions, and Dr. Milan Opocensky of Prague presents a dialogue between Christians and Marxists. The Canadian contributors belong to various Christian denominations and the ecumenical spirit is displayed in the title of this book. For "The Church in the Modern World" is drawn from a document of the Second Vatican Council, *Gaudium et Spes*, the Pastoral Constitution of the Church in the Modern World. Indeed the reference work most cited by the essayists is *The Documents of Vatican II*. While the Christian church in some aspect is in the minds of most of the essayists, this is not true for all. For example, President F. Kenneth Hare of the University of British Columbia, and formerly Master of Birkbeck College in the University of London, writes informatively and from experience of Canada's academic patterns compared with those of Britain.

The essays are grouped under five main headings: the faith of the church, the church and the churches, the mission of the church, the church and education, and the church and modern society. Discussing the relation of the church to education, Dean Frost reminds his readers that, while it has paid a great deal of attention to the university which historically was its child, its attitude toward it has been too narrowly conceived. And the church has not kept pace with the remarkable changes that have taken place in the universities, particularly in the post-graduate field. Both Dr. Charles Fielding and Dr. Charles Taylor in subsequent articles write authoritatively on new trends in the education and training of clergy, and specialization, co-operation, and experimentation are emphasized.

Writing on ecumenism, Dr. George Johnston provides a stimulating discussion of the Dogmatic Constitution on the Church of Vatican Council II, originally given as the presidential address to the Canadian Theological Society meeting at McMaster University in 1966. Father Gregory Baum examines discerningly the new self-understanding of the Roman Catholic Church at Vatican II. Professor David Hay writes interestingly of the problem posed by the relation of gospel and law, and indicates that different branches of the church are not always consistent in the way in which they conceive this relation, thereby providing some light on the issues of faith and order. On the subject of the faith of the church, Dean Eric Jay defends the concept of the transcendence of God in his essay, while Professor Nels Ferre moves beyond the philosophies of Western substance and Eastern process to find an answer for religion in terms of the categories of spirit, love, and personal purpose.

Such a collection of essays as this one could not have been written even ten years ago, because so much has happened since that time. In these pages are reflected the tensions and concerns of contemporary Christian thought. This volume

provides as well examples of the writings of a number of Canada's leading theologians. At the back of the book biographical sketches of the contributors are provided, although a number of these need improvement.

University of King's College

J. B. HIBBITTS

*The Clear Spirit: Twenty Canadian Women and Their Times.* Edited by MARY QUAYLE INNIS. Pp. xvi, 304. Toronto: University of Toronto Press, 1966. \$6.00.

At a time when the Royal Commission on the Status of Women in Canada is getting into motion and the Centennial Medal is being bestowed on sundry persons "for services valuable to the nation", it would seem proper that due recognition be paid to the Canadian Federation of University Women for its centennial project, this remarkable contribution to the sociological and historical record of this country. The book's title, *The Clear Spirit*, as the epigraph on the title page indicates, is apt. The lines are from *Lycidas*: "Fame is the spur that the clear spirit doth raise / To scorn delights and live laborious days." One may wonder what John Milton's reaction would be on discovering that his personal cogitations (masculine to a degree) had been lifted from their context and applied to a group of women. Eve's daughters have indeed come into their own; but *fame* was hardly the spur that roused this group of Canadian women to splendid achievement. Fame was the thing farthest from their minds when they spent themselves (as women will) in measureless service to others. They were women of distinction whose only impulse was to fill a need. Nor did they scorn delights, although their days were laborious. Twenty women, ranging in Canadian history from the French occupation of Acadia and the romantic era of Old Quebec to the end of the century of Confederation, are here set forth with extraordinary vividness and freshness. Three are Frenchwomen; the rest are English.

It might be suggested that the inclusion of the pre-Confederation figures throws the book slightly off balance; for the bulk of achievement lies mainly within the twentieth century, with emphasis on feminist activities in the areas of art, science, politics, economics, sociology, and literature. Within this range there are Maud Abbott, doctor; Emily Carr, artist; Agnes MacPhail, Member of Parliament; Cora Hind, agronomist; Pauline Johnson, poet; Adelaide Hoodless, pioneer of multiple women's activities, especially home economics; Alice Wilson, geologist; Margaret McWilliams, university woman and member of international commissions in the interests of labour and peace. There is no teacher in the group as representing the influence of women in Canadian education. Perhaps the editors found difficulty in selecting just one woman in this field.

One of the most interesting and amusing chapters is that which gives the details of the struggle of five Canadian women, spear-headed by Emily Murphy,

to place a woman in the Senate. While women in England were resorting to methods that occasionally did not escape the charge of civil disorder, if not of violence, their Canadian sisters were forcing the citadel of male control of national affairs by a well calculated and finally successful campaign of strategy. It is revealing to read that the British North America Act did not interpret "persons" as including women! "The Five Persons from Alberta" finally made it clear to the federal government that women actually were "persons" and as such had a right to sit in the Senate.

The three women novelists included receive fair treatment and some sound criticism from the literary editors. Laura Conan, the first French-Canadian woman novelist, is capably handled by Micheline Dumont. Lucy Montgomery receives a rather detailed analysis from Elizabeth Waterson, and Mazo de la Roche is given full measure by Dorothy Livesay, who was personally acquainted with her subject. The Strickland sisters stand in a niche by themselves: as pioneer women they are matchless. Madame La Tour and Marie of the Incarnation belong to another world. They represent the age of heroic legend, though they are still Canadian.

In a strong, clear Introduction, Mary Quayle Innis explains the purpose as well as the limitations of the book and points out difficulties which faced the editorial committee. It is satisfying to read the brief biographical sketches of the authors of the individual studies. The list of references following each chapter encourages further research on the part of the interested student. A fairly long list of *Books About Other Canadian Women* tempts the reader, and especially the librarian, into whose hands this volume may fall.

The portraits of the women whose careers are here set forth add charm to the book. One feels that they should be reproduced in oils and hung in a national gallery dedicated to the Women of Canada. One puts aside this book with a feeling of having become acquainted with a group of lively, stimulating people, a select company who, in the words of the Editor, "blazed a trail which too few follow". One gets the impression, however, that the Federation of University Women is hot on that trail, and that woman's part in the making of Canada has been finally acknowledged.

Mount Saint Vincent University

SISTER MARIE AGNES

*The Union of the Canadas: The Growth of Canadian Institutions, 1841-1857.*

By J. M. S. CARELESS. Toronto: McClelland and Stewart, 1967. Pp. xii, 256. \$10.00.

This book is Volume Ten of the *Canadian Centenary Series*, the latest and most ambitious co-operative national history to be written in Canada. The series will eventually consist of seventeen separate volumes, of which this is the eighth to appear. Projected as the consummation of the past fifty years of historical writing in and about Canada, the series is under the general editorial direction of Professors

D. G. Creighton and W. L. Morton, two of Canada's senior and most respected historians. The centennial of Confederation has been productive of much patriotic hyperbole masquerading as history. But Professor Careless is an historian first and foremost. This volume combines an unsurpassed mastery of the literature and sources in the period with a distinctive interpretation of questions that have long gone stale for most Canadian historians.

The Union period was the crucible for Canada's modern Confederation. The English and French language groups of Upper and Lower Canada (Quebec and Ontario) were forced together—the French joined very reluctantly—in a legislative union designed as a panacea for the political, social, and economic troubles that had erupted in the rebellions of 1837. But “Social fact confronted constitutional intent. . . . The Union meant for assimilation would entrench duality instead.” This duality was not achieved without strains. The “bon entente” achieved by Baldwin and Lafontaine would perish on the rocks of sectional rivalry. The Union was later displaced by a larger Confederation, but the accommodation institutionalized in the British North America Act of 1867 was achieved during the Union.

The separation was a very real one in some areas of provincial life, but economics provided a basis for continuation. The re-invigoration of the “Empire of the Saint Lawrence” became a keynote of Union, in spite of at least one very serious depression. Timber and grain became viable staples; canals were improved; railroads built. Montreal and Toronto became important metropolitan centres, competing with one another and against the larger centres south of the border for the rich trade of the American Midwest. They would ultimately lose the trade war, but they created a system that needed expansion for continued independence. Thus were sown the economic seeds of Confederation.

Professor Careless also opens the Pandora's box of parties and politics. His brilliant analysis reflects the assault which historians have recently made on the arid stereotypes of earlier scholars of the move to Responsible Government—an assault in which Professor Careless has occupied the lead position. Responsible Government is still the keynote of political discussion, but a new, more environmental dimension has been added. Personalities and the interplay of economic and social forces are blended in a brilliant narrative of these most important years. The story becomes a distinctively Canadian story; the chief actors are Canadians, their motives and actions inspired by their own surroundings and problems. The Union period has been brought back to Canada and released from its bondage as an appendage of British Colonial History.

Professor Careless is past chairman of the Department of History at the University of Toronto, and is currently President of the Canadian Historical Association. His prize-winning biographical study, *Brown of the Globe*, is a model of historical writing. He brings the biographer's touch to this volume as well.

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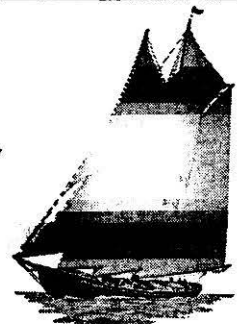
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Governors, politicians, even the 'people', emerge clearly from his lucid writing style. *The Union of the Canadas* is an example of Canadian historical writing at its best. It deserves a wide audience, among both professional historians and the general reading public.

Dalhousie University

D. A. MUISE

*God Have Mercy: The Life of John Fisher of Rochester.* By MICHAEL MACKLEM. Toronto: The Oberon Press, 1967. Pp. 277. \$6.75.

*The Works and Days of John Fisher.* By EDWARD SURTZ, S. J. Cambridge: Harvard University Press [Toronto: Saunders of Toronto], 1967. Pp. xvii. 572. \$15.00.

John Fisher of Rochester was the only bishop on the English bench to side against King Henry VIII in the matter of that king's divorce. He also refused to take the oath acknowledging the King's supremacy in the Church, was accused of misprision of treason, tried, found guilty and beheaded in 1535. Four hundred years later he was canonized. This saintly and scholarly man, although a minor figure ecclesiastically, has continued to attract attention, not least in the past fifteen years.

Dr. Michael Macklem's *God Have Mercy* is a new life of St. John Fisher supported by considerable research made possible by a Canada Council grant. The author writes sympathetically and succeeds in sustaining the reader's interest until the dramatic end of Fisher's life. Dr. Macklem's gift in this area is not matched, however, in others. The title of the book, for example, is drawn from the original sentence pronounced against Bishop Fisher, that he be hanged, disembowelled, and quartered at Tyburn. The text of this sentence is printed both on a title page and on the back of the book jacket. Mercifully, it was never carried out but was commuted to execution on Tower Hill. Moreover, Dr. Macklem does not provide sufficient background historically to make this an outstanding biography. Why was Fisher the only bishop to resist the king? Why did the English nation accept so easily and readily the breach with the Papacy? A presentation of Bishop Fisher's life simply in terms of good and evil will not satisfy all of Dr. Macklem's readers.

*The Works and Days of John Fisher*, as a much more scholarly if less deliberately literary and dramatic work, makes considerable intellectual demands upon the reader. The notes to the chapters alone cover more than a hundred pages, and there is an exhaustive index of nearly fifty pages. Fisher was a notable humanist scholar, a student of Greek and Hebrew, the possessor of one of the finest libraries of the time. He was for thirty years Chancellor of Cambridge University, whose educational standards he endeavoured to raise and on whose destinies he left a permanent mark. He also appreciated and supported Erasmus,



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who in gratitude intended originally to dedicate his Greek New Testament of 1516 to Fisher.

Some of the most interesting and valuable parts of Father Surtz's book are those on scripture, on the original languages of the Bible, on education and on preaching. In this last field, Fisher was notable, being chosen to deliver the funeral orations of Henry VII and of his mother, Lady Margaret Beaufort. A scholar with a European reputation, the father if not the founder of two colleges at Cambridge and of professorships in divinity in both of the ancient English universities, Bishop Fisher deserves attention, apart from his friendship with Sir Thomas More and his opposition to Henry VIII. One finishes this book with the feeling that John Fisher as a scholar was much more a man of his time than was More, even if one is not as convinced as Father Surtz is that Fisher should be placed with the significant figures of the Renaissance. Both Dr. Macklem and Father Surtz help to provide new interest in, and greater information concerning, a courageous, an eminently learned, and a devoted churchman.

*University of King's College*

J. B. HIBBITTS

*Westcountrymen in Prince Edward's Isle: A Fragment of the Great Migration.* By BASIL GREENHILL and ANN GIFFARD. Newton Abbot, Devon: David and Charles [Toronto: University of Toronto Press], 1967. Pp. 248. \$8.25 (50s net).

*Westcountrymen in Prince Edward's Isle* began in 1961 when the authors fell into conversation at a reception in Ottawa with the Hon. J. Angus MacLean (then Fisheries Minister in the Canadian government), who encouraged them to do research on the connections between Appledore in Devon and Lot 13 in Prince Edward Island. They were both raised in villages in the West of England and write with sympathy and understanding about Devon and Cornwall and the Atlantic Provinces of Canada. While serving in the RNVR and in the Diplomatic Service, Basil Greenhill had published articles and books on maritime history, and in 1966 he was appointed Director of the National Maritime Museum at Greenwich. His wife, Ann Giffard, is an artist. The illustrations and maps are excellent and numerous, enabling readers to visualize the places in Britain and Canada, the Ships and the Men.

The era of wooden shipbuilding in eastern Canada has been largely forgotten except for its romantic aspects, and it has long needed an economic study. As the authors point out, life on board the sailing ship has been glamorized, but its contribution to the economy has not been appreciated. The ships of the Maritime Provinces "carried the ethos of this North Atlantic society in its early formative years to the narrow seas of Northern Europe, to the Mediterranean, to India and the islands of the East, around Cape Horn and across the Pacific to Japan."

Few Canadians realize the importance of lumber in the development of

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eastern Canada. Indeed, as many as 500 ships have lain in the St. Lawrence River below Quebec waiting to load squared timber which had been rafted down the Ottawa and the Lakes and from northern New York State. The timber trade between Prince Edward Island and North Devon began in 1812 when Thomas Burnard, merchant of Bideford, secured a cargo from there. Napoleon's blockade of Baltic ports had cut off vital timber from Britain, thus making the British timber merchants and shipbuilders look for fresh supplies in British North America. To protect their investment, they forced the government to impose prohibitive duties on Baltic timber, and these tariffs continued to protect Canadian lumber until 1860. These duties were of great importance in opening up Canada. On the Nova Scotia side of Northumberland Strait and on the Miramichi in New Brunswick, this timber trade was just as important as on the Island. Timber from Prince Edward Island was used in building the London railway westwards from Bristol towards Exeter.

It was the timber trade and shipbuilding which enabled Prince Edward Island to balance its trade. In 1848 the value realized from shipping paid for more than half of all the Island's imports, while exported agricultural produce paid for less than a twelfth. In the peak years of the 1860s an average of 90 ships a year were launched. Of the 350 ships built for James Yeo and his family between 1833 and 1893, at least 250 were sold to British owners.

In 1818, William Ellis, master shipbuilder, and a gang of Devon workmen had been sent by Thomas Burnard to build a ship on Richmond Bay. The 200 ton *Mars* was completed, and sailed from New Bideford to Old Bideford by Richard Moys. It is astonishing how many ships were already being built in the 1820s when Prince Edward Island had a population of less than 25,000. However, some finishing touches were needed on Island ships before they were sold in Britain, and so much of this work was undertaken at Appledore in Devon that this led to the expansion of port facilities there and to the construction of a dry dock which has supported the town ever since and which is still the basis of a modern shipyard.

Travel in the hold of an empty timber ship provided cheap passage for emigrants to North America, and the ancestors of many Canadians reached the New World in this way. Probably ten thousand availed themselves of the opportunity in the decades preceding 1850 to take passage on the ships from North Devon to Prince Edward Island. These ships were familiar and provided a cheap passage from a port convenient for the whole of North Devon and North Cornwall. The fare charged by Thomas Chanter was £3. Above all, their masters and crews were local men who took an interest in the welfare of the passengers, and not one of the Burnards or Chanter or Yeo ever lost a ship laden with emigrants. About 850 emigrated from North Devon to the Island between 1830 and 1841, the majority being labourers, craftsmen, and small farmers from an area which was poor both economically and socially. Included are interesting extracts from a journal kept by W. Glidden of Barnstaple on a passage from Appledore to Quebec

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on James Yeo's *Ocean Queen*, with lists of provisions on board, and information on conditions on the Island and on how emigrants were succeeding in their new homes.

At least half the book is devoted to a fascinating and well-documented study of the rise in wealth and power of James Yeo, the poor carrier from the village of Kilkhampton who had been sent in 1819 by Thomas Burnard to the Island to look after collecting cargoes of lumber, and through his gifts at managing men, his phenomenal memory, his common sense, his hard work, and his aggressive and acquisitive personality became a merchant, shipbuilder, landowner, millionaire, a member of the Assembly, and the most influential man in the family compact. He was to be nicknamed the "Robber Baron" because of his ruthless treatment of tenants and because of his timber "rustling" from the property of absentee landlords, "The Ledger Giant of Port Hill" because of the power he acquired over those to whom he extended credit, and "The Driver of the Government". Yeo's public duties were likely to be subordinated to his business. When a young couple arrived at Port Hill to ask Yeo to perform the marriage ceremony as Justice of the Peace, they found him sitting in his gig at the door. "So ye wish to be married", he said; "are ye both agreed?"—"Aye". "Well, in God's name I pronounce you man and wife. Gee up!"

There are masterly brief descriptions of Prince Edward Island today (although it may be doubted whether the winters are quite so severe as the authors say), and excellent summaries of the problems of absentee landlords, the difficulties of land titles, the struggle to obtain responsible government, and the political power exercised by merchants and landowners such as James Yeo because so many voters owed them money. The writers have combined sources in Britain and Canada to present a history in depth and have shown how it affected both sides of the North Atlantic.

This is a study in the new field of maritime industrial history which explains how a major industry of building ships for sale in Britain grew up in Prince Edward Island, largely inspired from the west of England, and how these events still influence both places today. It is hoped that *Westcountrymen in Prince Edward's Isle* will encourage further research of this type for other sections of Canada.

*Public Archives of Nova Scotia*

PHYLLIS R. BLAKELEY

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*Revolution Rejected, 1775-1776.* By GEORGE A. RAWLYK. Scarborough: Prentice-Hall of Canada, 1968. Pp. vi, 128. \$3.95 (cloth); \$1.95 (paper).

Professor Rawlyk has collected and compressed within a small compass a judicious selection of quotations, from contemporary sources and historians' interpretations, about the impact of the American Revolution upon Nova Scotia and Quebec. The result is one of a series of volumes entitled "Canadian Historical Controversies",

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edited by W. J. Eccles, which is designed "to compare and to subject to critical scrutiny, the ways in which historians have treated major issues in Canadian history". This volume, dealing with the question of why Nova Scotia and Quebec did not join the American Revolution, will help students of history to gain a better understanding of events and an insight into the way in which history is written.

Contemporary opinion in each colony is perhaps revealed not inadequately by means of five items. Nevertheless, in the case of Nova Scotia, at least, additional illumination could have been provided by official and other correspondence, such as that which may be seen in *Naval Documents of the American Revolution* (Washington, 1964 and 1966), or by such a letter as that of Captain A. S. Hamond to the Right Honourable Charles Jenkinson, dated December 27, 1775.

The consuming concern to understand events implies an unflagging endeavour to subject the historian's writing to critical examination and his interpretation to modification and revision. Perhaps it is necessary to modify the figures of population of Nova Scotia in 1767 and 1775 used by Brebner, Kerr, and others, as they may have misinterpreted the figures in the census of 1767 and mistakenly increased the total number of persons by 4,175. It also seems likely that the proportion of the population of Nova Scotia of American origin or sympathy declined from about three-fifths (not three-quarters) in 1767 to no more than one-half (not three-quarters) in 1775. Moreover, it may not be quite accurate to say—as Emily P. Weaver did say—that Nova Scotia at the time of the American Revolution was composed largely of emigrants from New England who had left their old homes at the time of the Stamp Act agitation. Most of the New Englanders in Nova Scotia in 1775 had probably come before the beginning of that agitation. Furthermore, perhaps the description of the various elements composing the population of Nova Scotia in 1775-76, given on pages 18 and 19 of this volume, could have been improved.

This little volume is a demonstration of how historical interpretation becomes more perceptive and more sophisticated. It is a stimulating survey providing insight for an understanding of evocative questions, and reminding readers of the need for further investigation.

*Public Archives of Nova Scotia*

C. BRUCE FERGUSON

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*The Royal Power of Dissolution of Parliament in the British Commonwealth.*

By EUGENE A. FORSEY. Don Mills: Oxford University Press, 1968. Pp. xxviii, 324. \$2.25.

In this paperback reprint of a book which appeared first in 1943, Dr. Forsey includes a second preface containing new material related principally to the King-Byng constitutional crisis of 1926. As is well known, the author favours a somewhat stronger use of the royal prerogative as it pertains to the refusal of dissolution



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than do most Canadian constitutional students. New readers, like the old, will be impressed by the array of precedents, dating back to the 1850s, that has been uncovered by Dr. Forsey. But in the light of the recent constitutional crisis in Ottawa, these may be more a matter of historical record than of practical import. Dr. Forsey is concerned with the right of the Crown to refuse a prime minister's request for a dissolution; the issue of February, 1968, involved the right of a prime minister to avoid resignation or dissolution. Whether the precedents favoured or opposed Mr. Pearson's course of action in the latter case makes little difference, for the peculiar circumstances of the moment left him no alternative but to carry on. Similarly, practical (or political) exigencies rather than precedents may well determine the course of a Governor-General who is pressed for a dissolution.

Dalhousie University

J. MURRAY BECK

*Bread, Wine and Salt.* By ALDEN NOWLAN. Toronto: Clarke, Irwin, 1967. Pp. 74. \$3.50.

Superbly designed and illustrated by Mary Cserepy, *Bread, Wine and Salt* contains 62 of Alden Nowlan's finest poems; rich in variety of subject matter, polished and sure in technique, it is concerned with man, his relationship to other men, to God, and to the earth.

Nowlan has been accused, half-jokingly, of creating a poem from every experience; as a poet he has always been able to see the allegorical in seemingly ordinary events, to perceive the archetypal pattern in owing rent or killing flies:

It was not so much their filth  
as their numbers and persistence and—  
oh, admit this, man, there's no point in poetry  
if you withhold the truth  
once you've come by it—  
their symbolism.

He is aware, too, of the poems to be discovered in the speech of others, to be recorded in what Nowlan calls "Verbal Transcriptions", memories of war recalled at the Legion Hall in Hartland, bits of small-town folklore revealed across a boarding house table. Whatever the subject, with the magic that is poetry, Nowlan moves beyond the local to encompass the world of man.

During the five years since the publication of *The Things Which Are*, Nowlan has been living and working in Saint John where the urban environment reveals the same poverty of spirit and destructive power of love that confronted the poet in a rural community. In "Britain [?Brittain] Street", "mothers shriek . . . as though the very names / of their young were curses". In a city there are



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fewer places to hide, yet, in spite of the crowding together, man remains an isolated animal:

the trouble  
is that each of us  
lives in a separate world.

In "The Spy", a child talks in his sleep, and each word is

like a key  
to the room where he keeps  
things too private to share  
even with me.

When he hears "A Dog Barking At Night", the poet is tempted to find the animal and bring it home, or to lie beside it until morning, but resolves, "You don't know me, dog. / And I don't know you."

This sense of isolation is most acute in the last five poems in the book, which come out of Nowlan's experience in the hospital where he underwent surgery for cancer of the thyroid gland.

I would like  
to reach up  
and touch  
the hairy arm  
of the anesthetist  
because it may be  
the last living thing  
I will ever see  
and I am glad  
it is not  
white and hairless.

There is hope in such poetry; Nowlan is intensely aware of the ultimate isolation and yet it seems to be the 'reaching' that matters; each crucifixion results in greater compassion. Alden Nowlan's poetry attains heights because of his vision, compassion, and affirmation of life.

It is difficult in any review to do justice to a poet. *Bread, Wine and Salt* is much more than has been indicated here. Its range of subject matter includes poems about politics, history, the mass media, poems on what it is like to be a poet, poems of horror and of humour, of delight and of despair. It is, finally,

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the reaching out of one human to another. The definitive critical statement can only be "This poetry reaches me."

*Acadia University*

ANNE GREER

*Selected Poems.* By GEORGE WOODCOCK. Toronto: Clarke, Irwin, 1967. \$3.50.  
*Cry Ararat! Poems New and Selected.* By P. K. PAGE. Toronto: McClelland and Stewart, 1967. Pp. 107. \$4.95.

These attractively produced selections of 57 poems apiece are intrigued with the desolate. The experience of both poets ranges through and beyond Canada since their birth in the first decade of this century. Woodcock's indictment is original and tragic; Page's is more familiar and histrionic.

Woodcock's book (designed and illustrated by Pat Gagnon) is mortared with a mixture of contemporary imagery that contains his three-fold vision of reality: the environment—sandy and erosive, metallic and rusty, staturary and dusty; the fauna—aquatic and stagnant, vegetative and decaying; and the spectral realm of myth. His world is towering, fettering, and devastatingly mutable, but to say that it is "futuristic" would be a denial of the present reality. It is rarely inhabited by flesh—the Odysseus-like are in exile and unwelcomed home—except in the lame, the dwarfed, and the feminine, or in the archetype. He deals with the religious, such as "The Hero" who "killed the church and the dread of thirteen" as well as the political, such as "The Agitator" for whom "The paper gunmen waited for their kill". He also treats the "folly" (as opposed to sin) of obsolescent wars of which "the women complain / And their voice is a spark to burn the myth of state."

He packs into various innovations on the sonnet more than Petrarch, Donne, and many contemporary metaphysical poets, without sentimentality or light conceit. "Song for the South" is one of the best:

Surrender so all ripeness of your fruit,  
 Pomegranate-coloured warmth, down youth on peach,  
 Purple of pulp, the intricate flowering sweet  
 Soft fig pouting to the greedy reach.

Fresh views of Canadian landscape are found in the striking metaphors of "Arctic Death", "Ploughing Pastures", and the very fine "Tree Felling".

Woodcock's punctuated style seems to halt on first reading, but the over-all impact is one of a rare and intense intellect. His genius is a refusal to be imitative, and therein lies the problem of adopting an "easy" style. His delivery is the ultimate pitch straight into the face of tyranny, especially the tyranny of death, "For, meagre or Caesarian their ends, / All men are sucked beneath the same sure sands."

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It is as though he has written poems (as "Deviation" concludes) "Until the bright eclipsing of all days / Turns a soft answer on the teeth of death." He refuses to balk when he faces "time's rape". "Buntingsdale Revisited" is the scene of childhood, but concludes: "I go, the old man hanging on my back / The boy I leave to weep on his own ruin."

The insular aspect of Woodcock's penetrating mind and the problem of his creativity is dealt with in "Self" and "The Green Moat of Time"—two of the most readable poems in the collection. Many timid poets are likely to "strike out" in the face of his honesty in poems such as these.

"Histrionic" is not intended as a derogatory description of P. K. Page's work, but it best qualifies "The Permanent Tourists" that inhabit her objective vision so adeptly presented in part three of her book. They are fleshless, stock-type characters who have become the maps of what they do or produce. They are the "slightly sinister" mineral, paper, ice, stone, photo, wire, or—more life-like—salt people. Her tone is justifiably witty and satiric. Although Page has original insight into her isolates, most of the poems do not conclude with the weight that they might—"Man with One Small Hand" and "Portrait of Marina" are exceptions. Her "Puppets" do "bring all history tumbling about / a giant audience that almost weeps", but the "almost" is indicative of her frequent "let-up" in tone and treatment.

The "Personal Landscapes" consist of engaging erotic metaphor and are subjective in vision. Although there is an intrusive self-consciousness in many lines throughout the book ("I am not wishful in this dream of immersion"), such items as "The Glass Air" and "Arras" are hypnotic in effect. "The Bands and Beautiful Children" section is Page perhaps at her best. The themes, appropriated on a line of tension between surrealistic innocence and reality, involve a basic love of humanity (represented in the feminine and adolescent) and tempered social comment. The first section of the book, "Landscapes with Serifs", represents the white line that joins landscape and thought. Here the poet merges—as P. K. Irwin—with the artist, and offers seven illustrations to supplement her verse.

Stylistically, Page is, perhaps, the more readable of the two poets. The high-compression line of Woodcock is, in Page, a piston of slightly easier stroke, which may imply less combustible petrol. But her images are in a constant "flex and flux" and in a more conversational idiom. Of both volumes it is true: "These are the dreams that haunt us, / these are the fears."



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