

Book Reviews

The Ethical Idealism of Matthew Arnold. By WILLIAM ROBBINS. Toronto: University of Toronto Press, 1959. Pp. xi, 259. \$3.75.

Essays, Letters and Reviews by Matthew Arnold. Edited by FRASER NEEMAN. Cambridge, Mass.: Harvard University Press [Toronto: S. J. Reginald Saunders], 1960. Pp. xv, 398. \$10.35.

Matthew Arnold, with his near-ubiquitous whiskers, waistcoat, and wit, could hardly be judged a neglected Victorian; yet we lack both a definitive biography and a definitive edition of his writings. Does he repeat himself so often that nobody need bother with the whole man or the whole works? Or is he so vaguely contradictory that nobody could put him together again? Many, like Bradley, annoyed by repetition and contradiction, fire cannons into the Arnoldian clouds in vain attempts to bring them down. Others, like Professor William Robbins, find that what annoys Bradley is basic to the human condition.

Professor Robbins, in *The Ethical Idealism of Matthew Arnold*, seeks the centre of Arnold's humanism in his religious thought. In establishing that Arnold's religion finds its source in morality and its sanction in pragmatism, Professor Robbins brings forward the familiar phrases—religion is "morality tinged with emotion", God is "the Eternal not ourselves that makes for righteousness", or, alternatively, is "the stream of tendency by which all things fulfil the law of their being"—and unites them into a convincing tale. One's agreement with Arnold will determine whether or not it is more than a tale. In isolation, Arnold's remarkable remarks on religion seem flippant, but actually they are integral to his code of behaviour, drawn from and tested by experience. In Professor Robbins' book there is much to show the importance of the relation between Arnold's life and his ideas, but apart from some source study, and a few quotations from the poems, the author chooses not to dwell on Arnold's experience.

He chooses instead to see Arnold as revealing in his religious thought the main issues of the day—scientific naturalism, Higher Criticism, and ritualism—and revealing also a valid humanistic reaction to the ill-tempered struggles of bigots of all parties. So, after an introductory chapter, heavily laden with quotations, and designed to enlighten the student new to the period 1860-1880, we are taken into the controversies to see Arnold's

reaction to them. Then a rather cursory treatment of sources leads to Arnold's main themes: experience and dogma as authorities, the idea of God, religion as social and individual morality, the role of a national church, and the errors of Dissent. Finally Arnold's influence and relevance are examined.

Unfortunately, a summary such as this, dictated by chapter headings, is curiously misleading. We end up on a different road from the expected one, in spite of the many directions Professor Robbins gives us. One of his suggestions is unusual: the book can be read in two ways, he says, either straight through or by leaving Chapters IV to VII (comprising Part 2. "The Main Themes") until after Chapter VIII. (It might be added that Chapter IX, "A Glance at the Contemporary Scene", can be read at any time, as it seems to have been bound into the wrong book.) It is also disquieting to find in Chapter VIII a section, containing neither summary nor summation, entitled "Arnold's Ethical Idealism": we were led to expect that to be the subject of the whole book. And in this section, it might be remarked, only two of the eight footnotes are to Arnold's writings; the others range, like so many in the book, from Pfeleiderer to T. S. Eliot. The difficulty is that Professor Robbins makes it his constant concern to establish the viability of Arnold's thought, and so dips into the history of humanism from Erasmus to Edmund Wilson to show the sources and validity of "ethical idealism" (Burt's term). The result is disappointing (who could write such a history in 210 pages ostensibly devoted to another subject?), mainly because the author's treatment of Arnold's terms, argument, and doctrine is stimulating and revealing. Surely he would have written the better book of which he is so obviously capable if he had devoted more time to relating the other areas of Arnold's thought to his religious and ethical ideas. In short, although the book is compact and informative, one wishes that Professor Robbins had put more mortar between his bricks, and given us more of Arnold and more of Robbins—and less of Pfeleiderer, Eliot, *et al.*

Fraser Neiman's collection, *Essays, Letters, and Reviews by Matthew Arnold*, is of more interest to third-degree Arnoldians than to scholars in general. It represents part of his search for lost or neglected Arnold material, and as such it is impressive, but much of the fruit is of the Dead Sea variety. Some of the articles are here republished for the first time, and some are collected again from volumes now difficult to obtain (such as *Essays in Criticism, Third Series*). The latter are, as one might expect, more interesting, although "The Bishop and the Philosopher" (Colenso and Spinoza), never before republished in full, is the most significant of all. The subjects, ranging from poetic criticism through educational, social, and religious comment to political journalism, give the reader a fair sampling of Arnold's reaction to current affairs from 1857 to his death in 1888. The reaction is seldom intemperate, but equally seldom is it as elevated and enlightened as one would wish. And his weaknesses—tenuous argument, repetition, the use of non-authoritative authorities—are more apparent than ever. His heavy reliance on Burke, of which Professor Robbins makes little use, is particularly evident, as is the frag-

matism of which Robbins makes such good use. Gratitude should be expressed to Professor Neiman for making available some passages: "On the side of beauty and taste, vulgarity; on the side of morals and feeling, coarseness; on the side of mind and spirit, unintelligence—this is Philistinism" ("The Eisteddfod"); Arnold's comparison of the Wordsworth Society and a monastery, both with rules of poverty, chastity, and obedience, as fit places of refuge for elderly men like himself ("Address to the Wordsworth Society"); and his tribute to the Grand Old Man, "Mr. Gladstone's powers of self-deception are so inexhaustible that he is never insincere" ("From Easter to August"). But on the whole, the book adds little to our view of Arnold, and one wonders whether, at the ridiculous price of \$10.35, it will be any more available than the volumes it supposedly supersedes. It is, of course, a step towards a complete edition, but it is a step that might well make us consider the next one very carefully. Not so Professor Robbins' book which, by its careful & wandering examination of one area of Arnold's thought, makes all the more necessary a full and coherent study of his life in relation to his ideas.

Victoria College, University of Toronto

JOHN M. RONSON

The Humanities in Australia: A Survey with Special Reference to the Universities. Edited by A. GREENFELL PRICE. Sydney: Angus & Robertson [Toronto: Ryerson Press], 1959. Pp. xix, 318. 42s.

In 1953, when Dr. Brian Elliott of the University of Adelaide returned to Australia after a visit to Canada, his account of the Canadian Humanities Research Council inspired his colleagues to establish a similar body. The Australian Humanities Research Council first met in November 1956, and its initial survey of the scene, published in 1959, might have been called *The Plight*. . . "We have fallen behind in our cultural as compared with our material development"—this is the conclusion of *The Humanities in Australia*, in full confirmation of the Murray Report of 1957. The book, of course, is a kind of report in progress, and the climate has been changing while and after the data were collected. Yet that fact only emphasizes that it is a book of the hour. Original plans to establish a second university in Melbourne and to begin with science and engineering were opposed in October 1959 by an ultimatum of the Federal Universities Commission, backed by £500,000, and insisting that arts and commerce be the founding faculties. At the time, the decision caused some local bitterness: "One's first reaction is horror", said a professor of engineering, "that the development of training in science and technology should be opposed. . ." (*Melbourne Age*, October 16, 1959). There was possibly more here than a mere clash between interests of an interim council or a State Government and those of the Federal Government. *The Humanities in Australia* sees the challenge coming from science. (It classifies religion, or at least religious scholarship, with the humanities, as if Erasmus, Luther, and Catholic Action were alike in the values they have asserted.) The

Universities Commission had reached a complementary conclusion that within the next four years arts and commerce students will stand in greater need than science and engineering, and it was perhaps concurring with the advice of the Humanities Research Council in 1958 that any new university should contain a faculty of arts "from the outset." This and much more advice, with evidence for its need, is tabled in *The Humanities in Australia*, which has proved to contain fighting words. The humanities in Australia are up—if not in arms, then in letters.

The survey is explicitly confined for the most part to the universities, with a look at secondary schools (reserved for a separate report) and "Aids and Facilities", such as radio, publishing, etc. The evidence of a depression in the humanities will be read by Canadian humanists with recognition and sympathy. In secondary schools English and History have maintained high positions, but they are the only humanist studies in the curricula of a majority of students, and a "threat" to foreign language studies is regarded as serious for the humanities. In the universities overcrowding has borne with particular severity on faculties of arts; the writers of the Murray Report had found that "the situation in the University of Tasmania almost beggars description", the faculties of Arts, Economics and Education being "housed under shocking conditions." Perhaps only half as much money has been spent on arts students as on others. Salaries of faculty members have lagged (until three months ago), the faculty-student ratio is high, and recruitment is difficult. This book expresses a conviction that scholarship is essential to the humanities and (a newish development in Australia) that research in the humanities should be greatly extended. Yet that research is difficult to do in Australia. The cry of isolation—from the great libraries and from other scholars—goes up on page after page. Study leave is inadequate, financial assistance is essential but meagre, opportunities to publish are too few and remote. Canadian and American scholars are envied, for they, the Australians think, "can afford a visit to Europe in vacation." All the same, a bibliography of "the people who write about the humanities" and a chapter on university research betray a note of hope that contrasts with the academic sorrows of other passages. "The right spirit of approach to research in the humanities is joy and enthusiasm. . . ." writes Professor H. A. K. Hunt and continues in that spirit through some sensible and humane pages.

Perhaps the crux of the practical problem is the desperate inadequacy of libraries in Australia. In 1956 no Australian university had anything like the number of books (551,166) averaged by seventy large United States universities in 1953; only Sydney, Melbourne, and Adelaide had passed the tally (148,267) averaged by seventy small United States universities in 1953. The library of the University of Sydney alone was comparable in size with those of Toronto and McGill, and the next biggest Australian university library, that of Melbourne, was smaller than any one of five university libraries in Canada. This is certainly "a grave matter." The authors treat it gravely, with an air of patient goodwill. They do not wish to suggest that all is bad or that nothing has been done.

Melbourne has a fine new building. They are grateful to Prime Minister Menzies for an annual grant of £4000 to the Humanities Research Council. Deficiencies of the Commonwealth Literary Fund can be excused (or revealed): "The . . . Fund will always meet with criticisms of various types, and no doubt some of those criticisms will be justified. Nevertheless, it has been conceived by Australian statesmen who for fifty years have shown most helpful interest in Australian literature." The humanists consider it "unrealistic to demand that Australian libraries should buy on the scale of large libraries in the United States." Yet is it safe not to buy on that scale? If the humanities are "more important than ever" and without them the outlook is "bleak", and if the present state of the humanities is really perilous, a bold imaginative programme is imperative. By means of xerography Australia could have a replica of the Bodleian Library or a selected two million volumes for roughly £10,000,000. (So could Canada, incidentally, and if other countries and institutions joined in, the cost might be lowered, and in time we might add reproductions of the treasures of London, Paris, Moscow, and the Fisher Library in Sydney.) Monash University may be expected to cost £20,000,000—without a satisfactory University library. To establish a major library in Australia would be to lay the foundation of a major universities system for Australasia and South-East Asia and would at one blow minimize a host of problems.

Dalhousie University

S. E. SPROTT

Dante Studies 2: Journey to Beatrice. By CHARLES S. SINGLETON. Cambridge: Harvard University Press [Toronto: S. J. Reginald Saunders], 1958. Pp. vi, 291. \$6.25.

In this second volume of his *Dante Studies*, Professor Singleton analyses the allegorical significance of Dante's journey from the dark wood of sin to reunion with God, and of the Earthly Paradise which is the goal of its first stage, the point of departure for its second. His object is to re-create the underlying conception, familiar to all readers in Dante's own time, of the "journey of the unquiet heart", in the phrase of St. Thomas Aquinas—a journey constantly repeated in all ages in the lives of individuals selected by God's grace.

This journey, according to the theologians, followed a certain established pattern to which Dante's allegory, as Professor Singleton interprets it, adheres faithfully. It is pictured as three movements towards God, or "conversions", guided by three "lights", that of nature, that of grace, that of glory. Both movements and lights are represented in Dante's allegory by Virgil, Beatrice, and Bernard.

At the end of the *Purgatorio*, Dante (led by Virgil representing the light of the human intellect) enters the Earthly Paradise, acquires complete rectitude of the will, encounters Matelda, and then is prepared by the light of revelation and grace shining from the eyes of Beatrice for that "passage beyond the human" for which the poet had to coin a

verb, "*transumanar*." It is this episode to which Professor Singleton devotes the first section of his book, and by examining it minutely in the light of his extensive reading in mediaeval theology he is able to confer on passage after passage new lucidity and new significance.

He is particularly concerned with establishing the distinction drawn by Dante, in accordance with the theologians, between what Virgil could possess and discern as a representative of the human intellect unenlightened by grace, and what could be perceived and attained only by the Christian soul. Virgil can "discern" only as far as the limit of the pagan philosophers. He can bring Dante as far as the goal, but when the goal, Beatrice herself, appears, Virgil is no longer by Dante's side. And the image can be expanded to even greater significance, because Virgil considered as an historical allegory (as the chapter entitled "Justification in History" demonstrates most persuasively) represents Rome leading mankind to that justice which preceded the advent of Christ.

The appearance of Beatrice Professor Singleton interprets as an allegory of the threefold advent of Christ on which St. Bernard preached: the historical Advent in the past, the Second Coming in the future, and the constantly renewed advent which takes place in the souls of men. Beatrice herself in this study assumes a variety of allegorical significance which at times seems almost too complex. She is an image of that happiness in contemplation of God which must be preceded by Justice. She is also Sapientia, the Lady Philosophy discerned by the natural light of the philosophers, and so immediately recognized by Virgil in Limbo. But she is also the Sapientia of divine grace, who alone can guide Dante above the sphere of the moon and Fortune. This is a new and striking interpretation of *Inferno* II, 76-78, and again the verb *transumanar* is recalled. In her character as Contemplation she is attended not only by the theological virtues but by the cardinal virtues that represent the active life. The four nymphs who personify these are dressed in red, to denote that they are "infused with charity", and so have been elevated from pagan into Christian qualities.

In the second part of his book, "Return to Eden", Professor Singleton studies with equal care but somewhat less persuasively the Earthly Paradise in which Dante meets Matelda and awaits Beatrice. By quoting the Septuagint version of Genesis, well-known in Dante's time, he accounts most convincingly for the poet's having placed Eden on the earth's surface directly opposite Jerusalem. The traditional four rivers of Paradise, whose allegorical significance was expounded by St. Ambrose, have been replaced by the four stars who also appear as the four nymphs attendant on Beatrice. Matelda is the Virgin Justice, whose coming was prophesied by Virgil in the famous Fourth Eclogue, but with the Christian significance of that "original justice" which man has lost, still desires (which is why Dante is amorously drawn to her), but can never attain. With another instance of rather confusing multiple imagery, though the nymphs accompany Beatrice, the stars whom they represent are specifically Matelda's constellation—the constellation of Justice.

It might be questioned why these four figures alone, in all the procession accom-

panying the chariot of the Church, should be weighted with the major burden of the allegory. And it is here that Professor Singleton's exposition becomes over-elaborate and not entirely satisfactory. He devotes the last two chapters of his book to an explanation of Dante's lament over Eden. He interprets it as a lament for the "natural justice" lost by Adam which can never be recovered, though "personal justice" can be attained by divine grace. He uses an image of two three-sectioned ladders, with corresponding "proportions", and applies it to the whole episode in which Dante meets Beatrice and crosses over into Eden. But it is significant that he does not quote one line from the poem in direct support of his metaphor, and that he does not attempt to explain in its light Dante's passage through the two rivers of Lethe and Eunoe. It might also be pointed out that Dante himself, in his letter to Can Grande explaining the meaning of his poem, does indeed mention two species of justice, but that they are simply rewarding justice and punishing justice. Surely at this point the critic has become so fascinated by theological convolutions that he has forgotten the poem itself. *The Road to Xanadu* has taught us how much of a poet's reading may lie concealed within his poetry, but it is difficult to believe that Dante could consciously have employed such an important allegory and have given the reader such scanty clues to its existence. In the earlier chapters a "sense of recognition" is stirred over and over again by quotations from the theologians (and even from Ovid and Guido Cavalcanti), but the chapter entitled "Natural Justice" and "Return to Eden" obscure rather than clarify the poem.

University of Toronto

BEATRICE CORRIGAN

Studies on the Population of China, 1368-1953. By PING-TI HO. Cambridge: Harvard University Press [Toronto: S. J. Reginald Saunders], 1959. Pp. xii, 33, xxxii. \$7.95.

Among the major nations of the world, the biggest is also the least-known from the standpoint of quantitative materials. The extraordinary political importance that China is now assuming with respect both to Russia and to the West multiplies the significance of research. Thus one of the most important and awesome numbers to appear in the past generation of world history was the 582.6 million reported for the population of Mainland China, 1953, by the Communist government. This report was very much a surprise, because numbers such as 400 million and, later, 450 million, invented to fill the void, had, by repetition in print, come to be believed.

The work under review has three principal topics: (1) actual and fiscal data concerning the population and area of China since 1368; (2) a discussion of some variables affecting population growth; (3) a speculative reconstruction of the history of the population, using materials from the first two topics, and anchoring the series terminally on the census of 1953. The author first presents a careful account of the meanings which

can be attached to the large volume of numbers flowing from official sources since 1368, and the probable types of confusion and error from incautious use of them. From a conceptual standpoint the central difficulty of interpretation is the tendency for counts of both persons and land areas to become translated into tax assessment units, for raising money or labour services or military conscripts. Misenumeration is probable with definitions like these. Statistics collected for the purpose of controlling persons and their moneys are doomed to falsification. The data which result are more a measure of administrative efficiency than of demographic reality. Variations in numbers of people and in land area come to reflect fiscal needs and fiscal honesty. These problems were compounded by the type of enumerator chosen. Unpaid and inexperienced local police and tax collectors are intrinsically unfit for the collection of accurate statistics.

In lieu of data to complement and supplement a few brief and only relatively quantified eras, the author inspects some factors he believes to be closely related to population growth: land, migration, land tenure, commercial and industrial development, and natural and political catastrophes. His chapter on the changing pattern of food production in China carries particular conviction. The author's purpose in this presentation is to combine the evidence with some hypothesized relationships between population growth and these factors, and thus to reconstruct Chinese population history. The author's guiding theory is an elementary form of Malthusianism. Thus population grows during prosperity and peace, creating the conditions which lead to depression and war. A specific deficiency is his failure to more than mention in passing either fertility and the familial institutions behind it—like Malthus he seems to assume fertility is fixed—or mortality and the varying types and degrees of control over the causes of death. Entirely aside from this improperly limited scope, the question must be asked as to the worth of the attempt at all. If hypotheses like these are used to derive population estimates, then what can such estimates be used for? The process certainly renders them unfit for testing the hypotheses used to create them. And what other purpose is there, except the rather sterile urge to have some numbers?

From the two sources indicated above, the author comes to an approximate judgment about the course of Chinese population since the beginning of the Ming dynasty. The reviewer has amplified these data somewhat and arrived at the following record. During the Ming period (1368-1644) the population increased from 60 million to 140 million. The Ch'ing period (1644-1911) saw further growth to 490 million, and the Republican era (1911-1949) closed with a population of 560 million. For the period as a whole, the growth rate was 4 per thousand per annum. The power of compound interest is perennially startling. Six centuries at what is really a trivial growth rate in modern terms has yielded a tenfold multiplication of the population. The current size of China's population should be no surprise. During this historical epoch, "normal" growth was at an approximate rate of 7 per thousand per annum, interrupted by three periods of no net change: 1625-1710; 1850-1890; and 1927-1949. In studying a population as big as this,

it is easy to evaluate inaccurately absolute numbers which elsewhere would be of major import. Thus China's population in the last half of the nineteenth century experienced dreadful civil wars in which 30 million died, and lost a further 20 million through drought as well as 10 million from other catastrophes. But the average catastrophic loss of 1.2 million a year acquires perspective by being considered in terms of the 400 million then constituting the population. The resultant proportion, 3 per thousand, is no more than eight percent of the total death rate, and thus only a minor "cause of death".

This study represents an operational inquiry in the broadest sense of the term. The author provides a penetrating inquiry into the social context from which data flow. Work like this is required not only for statistical vacuums like Chinese history, but also for literally every population and variable for which data are published. Quite aside from the contribution such an analysis of error makes to the feasibility of demographic analysis, it has the equally important function of revealing the character of the social and political system that produced the data. Errors are not merely negative nuisances to be corrected; they are positive clues to hidden aspects of the reporting structure. At his best, the author shows shrewd skeptical judgment in coping with relatively intractable sources, and even provides the reader with a leaven of quaint anecdotes. But the weakness of his lack of sophistication in social science comes through. The impressive evidence of his careful digging into old documents should have been reinforced by more than a cursory inspection of the extant demographic literature on China. The bibliography almost ignores this literature, which includes — for example — a number of valuable studies on the census of 1953 that are not even cited. The author criticizes the official statistics of China on the ground that there was little demographic knowledge or concern in their production, that the interest of students went in scholarly rather than scientific directions, and that the purpose often seemed to be merely provision of a number to satisfy the need for a complete record. With a topic of such importance as this, it is regrettable that the author reveals from time to time that he is somewhat guilty of the same charges.

University of Wisconsin

NORMAN B. RYDER

The Piper & The Bard: A Study of William Blake. By ROBERT GLECKNER. DETROIT: Wayne State University Press, 1959. Pp. xii, 322. \$7.00.

Essentially *The Piper & the Bard* is a study of Blake's early poetry and thus is concerned in detail with nothing produced after *The Songs of Experience* and *Visions of the Daughters of Albion*. Although the author is occupied with the early work in and for itself, his approach is guided by the understanding that it is an integral part of something much greater.

The two central ideas of Mr. Gleckner's study are (1) that man according to Blake passes through three stages, innocence, experience, and "higher innocence"—symbol-

ized by the child, the father, and Christ—and (2) that Blake as a poet is first the *piper* (the poet-singer of innocence) and second the *bard* (the poet-prophet of experience). Unfortunately both ideas imply a basic dualism that is un-Blakean. The first idea reintroduces a perennial but erroneous theme of most mediocre criticism of Blake. Blake's conception of time is not cyclical. Instead, like that of the Old and New Testaments, it is linear. The moment which eternally intersects the linear redeems time. Blake calls this prophetic moment "The Moment in Each Day that Satan cannot find". Contraries in Blake are never synthesized, since all dichotomy is the result of weakened vision. Thus the "higher innocence" that Mr. Gleckner describes has nothing to do with a return to innocence. Accordingly, Blake's conception of the imagination is important not because he found a symbol for the imagination, as Mr. Gleckner says, but because he never lost sight of the idea that the imagination functions as the informing spirit in any creative experience, thus making the symbol consubstantial with that which it represents. Since Blake is always concerned with point of view, the condition of the imagination itself, Mr. Gleckner's threefold division of the *Songs* according to innocence, experience, and higher innocence is more a concoction than it need be. Both child and father—innocence and experience—are in Christ; they are, as Blake says, His members. Creative vision, the imagination, is eternal and one.

Mr. Gleckner's second major idea is equally unstable. He writes that "Blake's use of the traditional symbol, however, was to become increasingly erratic and arbitrary as he waded into his prophetic works". The choice of loaded language ("erratic", "arbitrary", "waded") is itself suspect, but to say Blake "never again achieved the brilliance he demonstrated in the complex *A Cradle Song*" is indefensible. Ironically, to adopt his own threefold division, such a drift in his analysis seems to imply that Mr. Gleckner sees Blake most successful as the piper of the state of innocence than as the bard who "waded into his prophetic works" only to drown like a Swedenborgian Prufrock in the experience of having heard the voices of "higher innocence". His final chapter does little to relieve this impression, for even his closing sentence, which betrays his uneasiness with the thesis of the book, is a *non sequitur*: "The cosmic higher innocence must be understood in terms of the humanity of the *Songs of Innocence and Experience*". Mr. Gleckner's own view of Blake is, as it should be, from the later back to the earlier work.

Although the author is generally reliable, there are some serious misreadings of Blake's symbolism. The confounding of Urizen and Jehovahs (p. 38) is unacceptable, since the former is an aspect of man and the latter an idea of God. Blake's imagery and symbolism are not metaphorical or mythological in the usual sense, but mythopoetic. His vision is of the stages of the imagination, not of mythological personages. Mr. Gleckner never makes this vital distinction clear. Another weakness in the study of Blake's symbolism is the lack of an explicit discussion of the sexual imagery forever present in his work. Thus, even the author's generally sound discussion of the function of the faber-tyrant-king is limited. Such symbols as the phallic rod, whip, serpent, sword, spear, and

sceptre, to name only a few, are not examined in order to show the entire metaphorical pattern with which Blake is working. The same weakness is in evidence in discussions of the female principle.

Within the confines of Blakean criticism, *The Piper & the Bard* is of uneven worth and is clearly no pathfinder. In spite of chapters on the structure of Blake's poetic, his symbolic technique and the imagination, the author does not make any organic use of Blake's own imaginative vision, the simultaneous grasp of the particular and the universal. However, the book may prove valuable to those who are basically unfamiliar with Blake but feel the need to know a few things about his work beyond the usual platitudes of the anthologies.

University of Alberta

E. J. Ross

Nehru: a Political Biography. By MICHAEL BRECHER. TORONTO: Oxford University Press, 1959. Pp. xiii, 682. \$9.00.

Dr. Brecher, Associate Professor of Political Science at McGill, has produced a monumental work. His book is much more than a political biography of Nehru; the greater part of it is a meticulously detailed analysis of the political and economic history of India since independence. It is this that accounts for the book's great length.

From the point of view of biography, no attempt has been made to retain a balance across the years of Nehru's life. Only 26 of the book's 640 pages (excluding bibliography, index, etc.) are devoted to his life before the age of twenty-seven; 342, or rather more than half the book, deal with the last eleven years, 1947-58. For this there would seem to be two reasons: the author calls his book "a political biography", and Nehru did not enter upon his political apprenticeship until the age of thirty; and Nehru's own "Autobiography", published in 1941 and constantly drawn upon by Dr. Brecher, deals so thoroughly with his life up to that point that there is nothing much that any biographer can add to the story before that date—except perhaps in tracing with greater objectivity the various steps and stages in the subject's personal development, which Brecher does quite satisfactorily.

The author is quite obviously, avowedly, and unashamedly an admirer of his subject. Indeed, he gives the impression of one who had worshipped from afar for some time before deciding to go off to India and collect materials for this book. His first-hand experience of India appears to have been confined to "spending the academic year 1955-56 in England and India" and "returning briefly to India at the beginning of 1958" (p. ix). Most of what he writes, therefore, has been seen through eyes other than his own, mainly perhaps through Nehru's own, and this produces a generally somewhat partial and biased interpretation of the history of the period, and perhaps to a less extent of the subject of the biography himself.

Dr. Brecher ranks Nehru rightly among the giants of history, "bearing comparison with Roosevelt and Churchill, Lenin and Mao, men who towered above their colleagues and guided their people through a period of national crisis" (p. 595). Yet he is able to enumerate weaknesses as well as strengths. While Nehru is talented, charming, courageous, selfless, indefatigable, the popular idol of all India, he has also all his life been conceited, vacillating, and irritable, and of recent years has lost some of his hold on his immediate followers. Brecher makes the interesting point that Nehru was largely dominated by his father, Motilal Nehru, for the first forty-two years of his life, and by Gandhi for the next sixteen, so that it was only with the latter's assassination in 1948 that Jawaharlal Nehru, now fifty-eight years of age, found himself standing on his own feet at last. This accounts for his inability to this day to make quick decisions.

The best part of the book is undoubtedly that (some 200 pages) which deals in so much detail with the political, social, and economic history of India since 1947. Nehru's uneasy partnership with Vallabhbhai Patel, the integration of the Native States, the functioning of Cabinet and Parliament, the reorganization of State boundaries, the language problem, are all dealt with well. Particularly interesting is the chapter on "Planning and Welfare", largely because the author is dealing with something he himself witnessed. Nehru's own part in planning has been that of a man emotionally committed to Socialism, and opposed to licentiousness in capitalism, but lacking an economist's training, and compelled at first by the logistics of the situation to move slowly, e.g. in his own Resolution on Industrial Policy in April, 1948, when his admission of the necessity of reassuring and encouraging private enterprise led to his denunciation by many of his fellow-Socialists.

The question which lends particular interest to the chapter on Planning is whether India will solve her gargantuan economic problems without recourse to totalitarian means. Here Nehru has been and remains the dominating figure. After a visit to China in 1954, under the influence of Mahalanobis, his leftist economic adviser, disappointed with progress under the First Five-year Plan, and in preparation for the Second Plan and the second General Election, he deliberately quickened the tempo of State Socialism both in legislation and in planning. At the same time, he continued to reassure private industry that he looked to them as partners in his nation-building efforts. Unfortunately, even when socialistic legislation is coupled with such genuine assurances, it tends to discourage the expansion of private industry, and this in turn forces the State to take an ever-growing hand in industrial development. It is doubtful, therefore, whether any other regime would now find it easy to reverse the current trend towards complete Socialism, even though a Conservative Party were later victorious at the polls. Meanwhile, the achievements of the first two five-year plans have not been very striking. While Brecher hails the first as "an unquestioned success" (p. 525), "per capita annual income rose from \$53.34 to \$59.01" only, and that apparently without taking into account the moderate rise in prices during the period of the Plan (1951-56). Of the Second Five-

Year Plan, "the goal for per capita income is an increase of 18%, from \$58.80 to \$69.30 per year" (p. 535; no explanation for the discrepancy between \$58.80 and \$59.01), but the indications are, particularly since this book was written, that few of its goals will actually be achieved.

As is natural if the author is writing essentially from Nehru's own point of view, the chapter on "India and the World" is particularly well done. Nehru has directed India's foreign relations almost single-handed since independence, just as during the preceding years he was the only Congress leader who showed interest in and understanding of world affairs. One surprising lacuna is that the Kashmir affair nowhere receives more than a passing mention, the more remarkably because of Nehru's well-known personal interest in it. The chapter brings out the interesting point that Nehru's policy of "non-alignment" is due not only to his deep loathing for imperialism in any form, whether British, "dollar", or Marxist, but also to the sheer cost of "entanglement". An inordinate percentage of the national budget, so badly needed for internal development, continues perforce to be devoted to defence because of continued bad relations with Pakistan. It may well be that poverty rather than ideology has recently determined Nehru's attitude towards Chinese behaviour on India's borders.

The book ends with an admission that Nehru has failed to train any individual or group to succeed him, as Gandhi persistently trained and groomed him. This is the more serious if the author's claims are correct that so much of India's progress during her first decade of independence was due to this one man. Brecher makes the interesting speculation that Nehru's demise may see the final break-up of the Congress Party and the emergence of a Conservative Right-wing Hindu Party into power, though he fears that this may hasten the ultimate triumph of Communism.

The book as a whole is subject to some obvious criticisms. It is unnecessarily long, being at times verbose and repetitious. But most crucially it so far commits itself to the viewpoint of its subject that it frequently distorts history by recording only some of the facts. This is notably true of the first half of the book, which deals with a period about which the author knows nothing at first hand. Jinnah's personal role in engineering the Muslim League and the "two-nation theory" which finally led to Partition is hardly noticed and never condemned. Congress' claim that Britain declared war on behalf of India without consulting her is accepted without question in spite of the fact that it is preceded by many pages dealing with the inability of India herself to agree on who her leaders were. The 1942 Rebellion is called the outcome of British intransigence, instead of sheer folly at a juncture when Allied fortunes were at a low ebb. The Indian National Army is called "a symbol of national pride" (p. 305), but no allusion is made to the many Jats and Rajputs who later tried to murder the Sikhs who had tortured them in prisoner-of-war camps to induce them to join, nor to the remarkable fact that fewer than one-third of the Indian troops taken prisoner by the Japanese agreed to join in spite of the obvious material advantages of doing so. These and many other similar mis-

interpretations would seem to be inevitable blemishes when an author falls under the sway of a dynamic personality on the other side of the world, and proceeds to write his biography on the basis of too slender a personal acquaintance with him, his country, and his culture.

University of King's College

H. L. PUXLEY

India Today. By FRANK MORAES. New York: Macmillan [Galt: Brett-Macmillan Ltd.], 1960. Pp. 248. \$4.00.

Mr. Moraes is an Indian journalist, but, as a member of the Roman Catholic Portuguese-Indian community, brought up in cosmopolitan Bombay, and with several years of post-graduate study in Britain, he brings to his identification with India a certain objectivity and detachment which seldom characterizes the average Indian citizen. He has thus once again produced a book which is shrewd, penetrating, and well-written, and is certainly to be commended to anyone interested in obtaining within manageable compass an analysis of events in India during the first dozen years of her independence.

The difficulty with any "today" book is that it tends to be "yesterday" before the book is even published. However, *India Today* was still being written in August, 1959, and is fresh enough to contain an account of the suspension of the Communist government in the State of Kerala that month, and to draw from it some extremely interesting lessons and morals for India's statesmen. Actually, after an opening chapter in which he compares Nehru in certain respects to the god Shiva, Moraes devotes exactly a quarter of his book to a background sketch of the history of India since 1500 B.C. To cover 3½ millennia in sixty pages is inevitably a sketchy undertaking, but the account remains interesting and well-written, and is instructive for those who are not quite sure who or what are the Ahmadiyahs (misspelled on page 59), Wahabis, Brahma Samajists, Arya Samajists, etc., all of whom have played important parts in producing the India of today.

The last section of this background history consists of a most interesting portrait of Gandhi. Here again Moraes' objectivity stands him in good stead. Whereas it is still well-nigh sacrilege for the average Indian to cast any aspersions on the role of this demigod in the achievement of independence, he suggests that, while admittedly enrolling the masses of India behind the Swaraj movement, Gandhi may in fact have been responsible for engendering violence, slowing the coming of independence, and leaving the Congress Party largely devoid of educated political leadership. Of Gandhi's famous doctrine of "passive resistance", he writes: "Many Westerners find it difficult to distinguish this practice from moral blackmail. Moreover, it could be effective only if both sides observed the rules of the game. Here India was frankly fortunate in having the British as rulers" (p. 68). It would have been helpful to the purity of "satyagraha" (strength through truth) if this truth had been more often recognised by Gandhi's followers.

The main part of the book, however, is concerned to answer the question posed in the book's opening sentences: "Twelve years constitute a small span in the life of a country five thousand years old. How far has India changed or progressed since independence was proclaimed on August 15, 1947?" In the course of his extremely interesting commentary on this period, Moraes deals concisely, incisively, and with discernment with all the leading issues: the integration of the Princes; the cases of Junagadh, Hyderabad, and Kashmir; the still-bubbling and troublesome question of linguistic localism; "bhoodan yagna", the semi-mystical agrarian programme of Vinoba Bhave; Nehru's foreign policy; the tactics and antics of the Communist Party; the accentuated trend towards socialized industry and rural co-operatives.

On the two of these issues which are most often discussed in North America, but nearly always with misunderstanding, Kashmir and Nehru's foreign policy, Moraes again writes with salutary objectivity. His factual account of the original "Kashmir incident" shows clearly how India acted perfectly correctly at the outset, though somewhat surprisingly he does not go on to apportion any responsibility for the present stalemate, still less to suggest any solution. India's foreign policy under Nehru, so often vilified and misrepresented in the American press, is rightly shown to be the simple expression of a natural and passionate desire for "non-alignment" that the country may, after a century of imperialist involvement, be allowed a breathing space of peaceful isolationism in which to concentrate on achieving internal unity and economic progress. Moraes admits that Nehru has more often inveighed against West than East, but feels that Chinese ruthlessness in Tibet (carried farther since he wrote) may be correcting this imbalance.

The book leaves one with the picture of a vast continent tackling vast internal problems on a democratic basis, but dangerously dependent on one man, Nehru, and with only one clear, clarion creed, that of Communism, among the uncertain din of the many other political parties. The two questions which dominate the whole book are: What will happen when Nehru (very shortly) disappears from the political scene? Can India's democratic system work well enough to produce an effective answer to Communism? Moraes' answer to the first question is that, while Morarji Desai could emerge next to fill India's needed "monarchical image", power is more likely to pass into the hands of a group. His answer to the second question is less clear, but the events of 1959 in Kerala and Tibet leave him optimistic. Whether or not Canadians are able to share his optimism, his book underlines the importance of Canada's doing anything possible, politically and economically, to assist the present régime in India in demonstrating that democracy can do at least as much for the material welfare of her teeming millions as Communism is doing in China, and still leave them with their personal freedom.

The Speeches of Charles Dickens. Edited by K. J. FIELDING. Oxford: Clarendon Press [Toronto: Oxford University Press], 1960. Pp. xxiv, 456. \$10.00.

In the winter of 1832 "a terrible bad cold and an inflammation of the face" compelled Dickens to cancel his audition with Mathews and Kemble; otherwise he might have turned actor and never "thought of Mr. Pickwick". An audience delighted him. With driving energy he organized amateur theatricals for charity, and even as a novelist he maintained an unusually intimate relationship with his public, first by means of the serial method of publication, which enabled him to gauge responses, then by the career of public readings from his works which gave him emotional mastery over large and eager audiences. In his speeches we see still another public exterior, that which is revealed in "what he was prepared to stand up and say in public, which was not always the same as what he expressed as his opinions to his correspondents, or what he published in the guise of fiction". Though less lively, less direct, and less interesting than the private letters, the speeches are polished performances. "A public dinner," said Trollope, "became a blessing instead of a curse, if he was in the chair". Composed in the course of a stroll, retained by a strong verbal memory, and delivered without notes or manuscript, his speeches, said the Duke of Argyll, were "the very perfection of neatness and precision in language—the speaking of a man who knew exactly what he was going to say, and how best to say it".

Addressed mostly to banquets in support of charitable causes, the speeches are primarily of biographical importance, a record of Dickens' public opinions on a considerable range of such topics as the particular occasions suggested. A few predictable themes recur. As a distinguished and popular representative of literature, frequently addressing institutions for the welfare and enlightenment of industrial workers, he naturally returned to the relationship of author and public in his times. "From the shame of the purchased dedication, from the scurrilous and dirty work of Grub Street, from the dependent seat on sufferance at my Lord Duke's table today, and from the sponging-house and Marshalsea tomorrow, from the venality which, by a fine moral retribution, has degraded statesmen even to a greater extent than authors . . . from all such evils the people have set Literature free. And my creed in the exercise of that profession is, that Literature cannot be too faithful to the people in return." A second and steadfast Dickensian opinion, that Parliamentarians on the whole are worthless and muddle-headed windbags, emerges rarely and much more circumspectly than in the novels or letters, but thanks to Fielding's excellent notes, which account for what else went on at the banquets, one can easily envision the pressure rising as Dickens listens, for example, to the Lord Mayor at a Mansion House banquet extolling the House of Commons as "an august assembly", a noble institution at which the country is justly proud. Relieving himself to Charles Kent in a letter, Dickens writes of "pining under the imbecility of constitutional and corporational idiots". At a hospital dinner his exasperation grows even more intense with the speeches of "your City aristocracy": "Sleek, slobbering, bow-paunched, over-fed, apoplectic, snorting cattle and

the auditory leaping up in their delight!" The speeches, of course, had to be phrased more decorously.

The volume is meticulously edited by K. J. Fielding, author of *Charles Dickens: A Critical Introduction*, an editor of the forthcoming Pilgrim edition of Dickens' letters, and a distinguished Dickens scholar. Until now the speeches were available only in a collection, "quite disreputable in its origin and results", published by John Camden Hotten, "a literary pirate at heart". Since Dickens usually wrote no manuscript, the texts of his speeches are what various reporters took down, and as Fielding observes, "the reports in the old edition, and all subsequent reprints, were inadequate, incomplete, badly transcribed, and often no more than a travesty of what Dickens actually said." By comparing available reports (listed in a textual commentary), Fielding has established what he considers the best texts obtainable, as well as providing notes with each speech that give us a full awareness of the nature and progress of each occasion and of the audiences' responses throughout. Finally, we have a greater number of speeches: Hotten's edition includes 56; the Nonesuch Dickens prints 65; Fielding gives accounts of 115. In so many performances, however limited his scope or his invention, Dickens never provided the opportunity for such a succinct report as he himself had once written in his reporting days: "Lord Lincoln broke down, and sat down."

University of Alberta

R. D. McMASTER

A Search for Chaucer. By BERTRAND H. BRONSON. Toronto: University of Toronto Press, 1960. Pp. ix, 117. \$3.50.

The keynote of this recent addition to the vast corpus of Chaucerian studies is sounded in the title: *A Search for Chaucer*. The author, whose book presents in printed form the Alexander Lectures for 1958-1959, is not interested in Chaucer as an Englishman, in new light on Chaucer, in Chaucer as a scientist or as a rhetorician, but, rather, in finding Chaucer, the man and poet, amid the jungle of sophisticated criticism that has grown up over the years. He stresses the common-sense, rather than the historical, allegorical, or archetypal forms of criticism, and to find him quoting extensively from the critical precepts of Dr. Johnson should occasion no great surprise.

Professor Bronson opens with a survey of the problems confronting Chaucerian scholars and mentions some of the pitfalls encountered by earlier critics. He refuses to see Chaucer as a court poet flattering his patrons, as an allegorist, as a dramatic monologist, or even as the intentional creator of a great human drama. Chaucer is an extremely competent poet whose chief interest is the people about him, who feels for his fellow-men, who is composing for oral recitation, and who knows that he has an audience which he must hold. From these basic assumptions Professor Bronson proceeds to examine three levels of Chaucer's story-telling—the world of dreams, the world of everyday life, and

the world of books—with the purpose of discovering the relationship between these levels and forming some conclusions about Chaucer's narrative patterns and techniques.

He observes that Chaucer's four dream poems are all, to a far greater extent than his sources, intimately bound up with the reading of books, and that all observe some degree at least of rational progression and have basically realistic values. Each follows a different pattern, yet, despite the probability that Chaucer was experimenting, there is no sign of failure: he was adapting his approach to his subject. Along with Robinson, Professor Bronson rejects, in the Prologue to the *Legend of Good Women*, the alleged allegorical equivalence of Alceste and the God of Love to Queen Anne and King Richard. He does not, on the other hand, refuse to recognize the Lady Blanche and the Man in Black in the *Book of the Duchess* as the Duke and Duchess of Gaunt, and it is in distinctions such as these that his sane, reasoned approach shows to its best advantage. In the first instance the correlations require too much stretching of the facts to have been intended, even as a part of a dream fantasy, by a sensible poet such as Chaucer, whose choice of symbols shows extreme delicacy and balance.

In a similar manner, the eminently human world of the Canterbury pilgrims is treated with a minimum of theorizing. The characters proceed in a series of oppositions, some more obvious than others. The *Merchant's Tale* follows upon the *Clerk's Tale* because the Merchant was becoming exasperated with the unworldliness of the Clerk. His own attitude was diametrically opposed, and his story is located in Lombardy, not because (as Robinson, for example, believed) of the source of the story as Chaucer found it, but because the Clerk's story had been about a knight of Lombardy and the Merchant wanted to attack on the Clerk's own ground. So also the Monk, his religious sincerity having been called into question, refuses to tell an improper story and digs out of his rusty memory a set of tragic exempla. The Host's annoyance at the series of tragedies is caused by his having just listened to the *Tale of Melibeé* and hoping for something lighter and more in keeping with his own taste.

There is a distressing tendency in the present day to make the literature of the past fit into a modern mould, and Professor Bronson's insistence on simple verisimilitude as a criterion is a valuable corrective. Yet he has not in this fashion solved all of the problems. The *Pardoner's Tale* is a notable example. Professor Bronson finds that he must postulate an original portion of the tale which was not long enough to fill an hour and a quarter's reading time and which seemed to require further characterization of the Pardoner. The result was the addition of the "confession" of the Pardoner, which has caused so much controversy. It seems a pity that we cannot explain the character other than by Chaucer's botching together of materials: Coghill and Tolkien have, in their recent edition, been much more successful.

The world of books is, of course, closely related to that of the Canterbury pilgrims, and Professor Bronson devotes his fourth lecture to demonstrating the method by which Chaucer moves from the natural plane to the greater freedom of the literary world when

the ideal shows up the imperfection of mortal men. The discussion of Chaucer's problems in the artistic handling of his materials, such as the working out of the relation between the *Legend of Good Women* and the *Monk's Tale*, or the extremely skilful harmonizing of abstract and allegorical figures with the naturalistic setting of the *Pardoner's Tale*, is a fascinating one. One feels, however, that the author is at times carried away by his self-projection into Chaucer's mind, and that when we are told, concerning the *Monk's Tale*, that "a new and irresistible temptation, the implanting it in the Canterbury frame, [had] entered into Chaucer's adventurous imagination and instantly . . . blown the rational plan and its conventional adjustments sky-high", Chaucer's is not the only adventurous imagination present.

As was mentioned at the outset, Professor Bronson is searching for Chaucer. By the close of the book we have been introduced to a poet with a marvellous gift for depicting flesh-and-blood characters and with a deep sympathy for men joined to a strong awareness of a higher world. He is not a perfect poet, and we have seen him struggling with intractable material, sometimes without complete success. But we have here indeed found Chaucer, and it is a matter for regret that the limitations of the Alexander Lectures do not permit of a more extensive acquaintance with the man we have met.

University of King's College

R. MACG. DAWSON

Joseph Conrad: A Critical Biography. By JOCELYN BAINES. New York: McGraw Hill Book Company [Toronto: Ambassador Books], 1960. Illustrated. Pp. 523. \$8.50.

Conrad impresses the reader and critic alike as an enigmatic figure. A son of a persecuted Polish patriot, he broke the family traditions of land-owning gentry by turning sailor in the British Merchant Navy; twenty years later he yielded to a mysterious impulse and became a great writer of English prose.

Mr. Baines's biography is a painstaking effort to explain the complexities of Conrad's life and work. This well-documented study corrects many inaccuracies of earlier biographers and brings to light new and important data. One of Mr. Baines's main attainments is the manner in which he shows the unreliability of Conrad's memory and the extent to which Conrad makes use of authentic autobiographical facts in his novels and tales. Moreover, he justly points out that neither his wife Jessie nor his collaborator Ford Madox Ford (Hueffer) can be trusted.

Mr. Baines has attempted to solve one of the more knotty problems of Conrad's life, that is, the question of his reported duel, during his days in Marseilles, with Captain J. K. M. Blunt. Mr. Baines quotes from a long-lost letter from Tadeusz Bobrowski (Conrad's maternal uncle) to Stefan Buszczynski, a friend of Conrad's father. The letter relates how Conrad tried to kill himself with a revolver and how Bobrowski has told

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everyone that his nephew was wounded in a duel. Mr. Baines himself admits that, although Conrad's son John confirms the fact of his father's having had a scar in the left breast, both he and his brother Borys refused to accept the suicide version.

Mr. Baines declares that certain people disagree with him, but he fails to give an account of the controversy. He mentions Jerry Allen's biography of Conrad (*Thunder and the Swastika*) in connection with her identification of Conrad's "Rita", but omits to discuss her counter-argument on the subject of Conrad's attempted suicide. Miss Allen, incidentally, has no doubts about Conrad's duel with Blunt over "Rita". Mr. Baines charges the "clingers to the duel version" with an attempt to advance the improbable proposition that Conrad lied to Bobrowski, who then invented the truth. Perhaps the idea seems improbable, but it is possible. For example, Conrad might have wanted to waken his uncle's heart with the story of his attempted suicide.

Mr. Baines correctly stresses the psychological importance of an attempted suicide: "An attempt to kill oneself would in all circumstances be a traumatic experience; and this would have been particularly intense in Conrad's case because, according to the Roman Catholic dogma under which he had been brought up, attempted suicide is mortal sin" (pp. 53-54). However, on p. 447 Mr. Baines writes: "Although he was born and brought up a Roman Catholic, and his father was an almost mystical believer, he rejected Christianity. . . . He said: 'It's strange how I always, from the age of fourteen, disliked the Christian religion, its doctrines, ceremonies and festivals.'"

Admittedly, Mr. Baines's book is the best biography of Conrad available today, but the contention of *The Times Literary Supplement* (February 5, 1960, pp. 73-74) that it is hard to imagine a more thorough or reliable or readable book is somewhat exaggerated. As a matter of fact, it is rather easy to imagine a definitive biography of Conrad that would deal with some aspects of the novelist which Mr. Baines has either ignored or failed to discuss adequately. It is a pity that Mr. Baines does not delve more deeply into Conrad's relationships with his wife and his two sons. Nor has he done justice to Conrad's Polish heritage; his reading of Polish literature before and after he became a great English novelist; the Polish controversy over his "desertion" of his native land and his writing in English; his pronouncements on the Polish language and literature; his attitude toward the Russians and the Germans; his correspondence with contemporary Polish writers (especially Stefan Zeromski, whose work he read and was asked to translate); his reception in his native land during his life-time and after; and, finally, the profound influence Conrad has exercised upon twentieth-century fiction.

Mr. Baines has set out to give us a coherent and vivid portrait of Conrad the man and the writer. He has been successful in his first aim—but not completely. He would have done better had he possessed a working knowledge of the Polish language and not been compelled to rely on secondary sources in dealing with Polish documents. While the accuracy of his facts and the spelling of the Polish names are admirable, he does not thoroughly explore his subject matter. The chapter called "Polish Years" is only thirty-

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two pages long and is merely a short chronicle of Conrad's family and his early experiences, certainly not a detailed account and a critical analysis.

The references to Polish writers are regrettably insufficient. For example, the great romantic poets Adam Mickiewicz and Juliusz Slowacki are briefly mentioned on pages 1 and 25. Yet Conrad knew their work well and spoke of his indebtedness to them. Said he: "To write in Polish! That's a great thing, for that one must be a writer like Mickiewicz or Krasinski. I am a common man, I write to earn my living and to support my wife, in the language of the country where I found refuge" (Quoted by Ludwik Krzyzanowski in "Joseph Conrad: Some Polish Documents", *The Polish Review*, Vol. III, No. 1-2, 1958, New York). On another occasion Conrad spoke of "... The Polishness which I took into my works through Mickiewicz and Slowacki. My father read *Pan Tadeusz* aloud to me and made me read it out loud. Not once, not twice. I preferred *Konrad Wallenrod*, *Grazyna* [The three works are by Mickiewicz]. Later I preferred Slowacki. Do you know why Slowacki? *Il est l'âme de toute la Pologne, lui*" (Quoted by Maria Dabrowska in *Sketches about Conrad*, Warsaw, 1959, p. 20. My translation.).

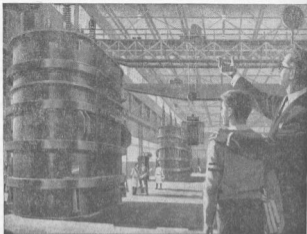
The critical assessment of Conrad's work in this biography can hardly be hailed as a first-rate achievement. Mr. Baines is a better biographer than critic. Doubtless, many readers will appreciate his summaries of the novels and stories. They will find his critical opinions lucid and interesting. But, on the whole, the discussion of Conrad's work is not penetrating enough to satisfy the serious student of the novelist. Still, Jocelyn Baines's book is one of the finest contributions to the present Conrad revival.

Acadia University

ADAM GILLON

Philosophy in the Mass Age. By GEORGE P. GRANT. New York: Hill and Wang, 1960. Pp. 128. \$3.00.

"The following essays were originally spoken as an introduction to moral philosophy for a general radio audience. They must therefore be read in that light." If we compare these words with the subtitle on the dust-jacket, we can see the size of the problem which Professor Grant has set himself. There the book is called "An essay on the fabric of Western culture and the need for a new moral philosophy." Anyone speaking or writing at the introductory level in philosophy, where all is controversial, has to make a number of difficult choices. Should he describe competing theories, or should he argue a case? If he does the first he will probably be dull; if he does the second he will probably impart his own biases to the novice. I should think Professor Grant is incapable of choosing to be dull. Should he tackle little issues or big ones? If he talks about little ones he will probably fail to show the importance and sweep of the subject; if he talks about big ones he will probably find himself trying to pour a thousand gallons into a pint pot and submerging pot and all in the overflow. Professor Grant is too convinced



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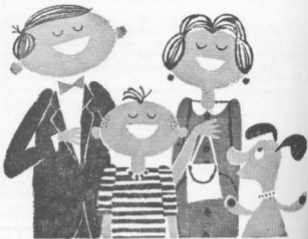
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that the big problems are urgent ones to refrain from pouring. Should he, if he believes that most of his colleagues philosophise the wrong way, make concessions to them in matter or manner, or should he ignore them? If he makes concessions he will perpetuate bad habits by his own example; if he ignores them, what he says will be no introduction to the subject as his hearers are likely to find it elsewhere. Professor Grant clearly has no use for current fashions.

The result is a book whose virtues and faults are out of all proportion to its size. It has breadth, depth, and vision in it; it is alive with moral earnestness without ever being pompous; it shows a deep sense of the need for scholarship without a trace of pedantry; the style is stimulating, literate, and vital (with one pleasing excursion into the ribald). In a word, it is authentic. Grant is unabashedly in search of wisdom in an age more usually satisfied with mere professional competence. But with all these virtues goes a rather disturbing disregard for those philosophical qualities which a practitioner of the subject in our day might be expected to pick up more easily — logical rigour, exactitude in expression, skill in conceptual distinction.

First, a brief summary of Grant's thesis. Man in North America has achieved a unique degree of dominance over nature, but in doing so has produced a culture which is hostile to reflection and nonconformity. We need, therefore, to examine its moral assumptions. As a start to such an examination, Grant contrasts modern man's conception of his existence with that of his ancient predecessors. To them men were living out divinely-established patterns, which were the sole source of meaning for the events of human life. The philosophical expression of this attitude was the doctrine of natural law. This is based on two assumptions: (i) the universe is governed by intelligible principles, (ii) human nature, which is basically uniform, has its proper moral ends embodied in these principles. Modern man refuses to accept any theoretical limitation on his powers. The theoretical expression of this greater confidence is the idea of progress, which is a secularisation of the Christian concept of Providence, in which God directs history towards a culmination. The most striking example of this is Marxism; another is Pragmatism. Marxism founders because it thinks of liberation in purely material terms and does not truly understand "the freedom of the spirit". Pragmatism violates human freedom also, by treating persons as instruments, and being unable to recognise any absolute moral prohibitions governing our treatment of them. The most urgent task of moral philosophy, Grant concludes, is to reconcile the truth in the doctrine of natural law (that man is subject to a moral order which he does not make) with the truth in the doctrine of progress (that man is free to build a better society).

Ironically, it is in his final essay that Grant stresses the vital importance for this task of the philosophical analysis of the key concepts men use when thinking of moral matters. This message contrasts both with his own preference for a strictly historical method in the book, and with his Olympian dismissal of so many of his professional contemporaries, who spend most of their time doing just the sort of thing he seems to want.



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The story of the evolution of our moral attitudes is certainly of great importance, and Grant has much of value to say about it within the limits he sets himself. But there is very little indication of the *theoretical* grounds on which philosophers have recommended the changes he describes. That the belief in natural law has gone out of favour is no doubt due largely to the social and religious forces he mentions; but unless one assumes that philosophers are just front-men for such forces as these (and the book is supposed to be a protest against such a view), one ought surely to pay attention to the logical difficulties which the belief runs into. For example, the doctrine that correct moral policies can in some sense be "read off" the structure of the world has to meet the criticism that it confuses belief about values (about what should be the case) with belief about facts (about what is the case); that it consequently confuses decisions with discoveries, and entails that what ought to be so is so. From these logical mistakes follow the doctrine that in the end one cannot successfully violate natural law, and the notorious corollary that the evil against which such theories are designed to encourage us to struggle does not somehow really exist. Whatever the genesis of such opinions, it is the philosopher's task to explore their logical structure and assess criticisms of this sort. That so little of this kind of examination is to be found in this book seems to me, in the light of its stated objective, to be a serious defect.

I am afraid I must add that more attention to humdrum points of logic would have improved the presentation of those things which Grant has chosen to include. Two examples: Grant treats Marxism, to some extent of course quite correctly, as the most striking and influential example of the modern belief in progress, which his essays set in contrast to natural-law theories. But in presenting it this way he finds no room to mention the well-known conflict within Marxism between the emphasis on practical revolutionary measures and the metaphysical doctrine that the achievement of their objectives is guaranteed by the very nature of things. For in this latter doctrine, of course, and in the internal conflict it engenders, Marxism is logically very similar indeed to natural-law theories. In passing it over Grant passes over a point of great significance for the theoretical assessment of Marx. Secondly, I must object to the oversimplification of intricate problems in such a statement as "the idea of limit is unavoidably the idea of God." (p. 93). I am not protesting against the inclusion of a theological claim—after all, if this statement is true, it is of the last importance for understanding the nature of morality. But it will not do to identify the two propositions—(i) there are moral prohibitions which all men can recognise to be binding, (ii) God has laid down moral prohibitions for men—*without argument*.

Which brings me to a final criticism. I do not find the problem Grant puts before us clear. It is reminiscent of several problems familiar to philosophers. There is, for instance, the problem of how we can be entitled to claim knowledge of moral truths when these take the form of rules of action, not statements of fact. There is the problem of what sort of bindingness such rules can have when we can choose to ignore them if we

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wish. There is the problem of how far, and in what sense, we are to be considered free agents when there are so many physical and psychological limitations on our choices. There is the problem of how we can, at one and the same time, be free agents and creatures of a God who is alleged to be working out His purposes in history. And there are other problems akin to these. All are important; all are difficult; and each one is distinguishable from the others, even though not unrelated to them. My main obstacle in understanding Grant is that I am not clear which of them he is dealing with at any given time. The beginner in moral philosophy is not apt to distinguish these questions from one another as much as he should, and Grant, I am afraid, will not help him.

I enjoyed this book. I hope Grant will soon give us another. This one will certainly encourage its readers to think. But it will not do much to show them how.

University of Alberta

TERENCE PENELHUM

The Correspondence of Edmund Burke. Volume II: July 1768-June 1774. Edited by LUCY S. SUTHERLAND. Cambridge: The University Press [Toronto: University of Toronto Press], 1960. Pp. xxiii, 567. \$12.00.

That Edmund Burke was still inscrutable at the close of the first volume of the new edition of *Correspondence* was perhaps to be expected; now, with the second volume bringing him down to mid-1774, he has become less so but still remains perplexing. No consistent theory of political science is discernible, and the complexities of character both as politician and as man are increasing. He may expostulate that "It is certain I have endeavoured all my life to train my understanding and my temper in the studies and habits of Philosophy" (p. 253); yet it remains true in the words of the poet that he was one,

Who, born for the Universe, narrow'd his mind,
And to party gave up, what was meant for mankind.

He had become the chief literary vehicle of the Opposition, "the friends of the Marquess of Rockingham", his *Thoughts on the Present Discontents* of 1770 being an official party manifesto. His family problems, including the necessity of justifying the somewhat dubious actions and financial indiscretions of his "cousin" William and his brother Richard, add to the complexity. The recurring problems of the gentleman farmer of Gregories at Beaconsfield in Buckinghamshire serve as a pleasant rustic backdrop to the violent storms of Parliamentary and business London.

Burke's efforts at conciliation with the American Colonies contrast strangely with his indignation at a proposed Irish Absentee Tax. One recalls the much more savage indignation of Dean Swift half a century earlier in behalf of humanitarianism. Here, at any rate, Burke's theory of empire outweighed his humanitarianism. Or was it simply expediency and a growing conservatism?

The letters from France in the spring of 1773 fail to mention the memorable meet-

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ing with Marie Antoinette, who was later to be memorialized as "glittering like the morning-star, full of life, and splendour and joy." Nevertheless, Burke's famous letter of the previous November to the Duke of Richmond memorializes his veneration of "natural" aristocracy: "You people of great families and hereditary Trusts and fortunes are not like such as I am, who whatever we may be by the Rapidity of our growth and of the fruit we bear, flatter ourselves that while we creep on the Ground we belly into melons that are exquisite for size and flavour, yet still we are but annual plants that perish with our Season and leave no sort of Traces behind us. You if you are what you ought to be are the great Oaks that shade a Country and perpetuate your benefits from Generation to Generation."

The volume is admirably edited by Principal Lucy S. Sutherland of Lady Margaret Hall, Oxford. The notes are informative and brief. The index, as in the first volume, is restricted to names of persons, but the promise of a comprehensive index, including subject-entries, in the final volume is repeated. All students of the Age of Enlightenment anxiously await the completion of the *Correspondence*.*

University of Texas

ERNEST C. MOSSNER

Barbour: The Bruce—A Selection. Edited with introduction by A. M. KINGHORN. Edinburgh: Oliver and Boyd for The Saltire Society. [Toronto: Clarke, Irwin], 1960. Pp. 90. \$1.90.

It is possible to disagree with some of the judgments in Professor Kinghorn's Introduction to his selection from Barbour's *Bruce*. Is the narrative really "unornamented" when it includes as many classical parallels as does the original, even though only one of them appears in Professor Kinghorn's *Selection*? Is James of Douglas, the perpetrator of "Douglas Larder", an episode which Professor Kinghorn wisely includes, really "a romantically appealing personality"? Some other aspects of Barbour's style might have been mentioned; his habit of using the same word with different overtones in neighbouring lines, for example, is not explained nor is his obvious colloquial power remarked upon, though it is well illustrated in the extracts given. Thus

For war yon devillis hand a-way
I roucht nicht of the layff, perfay . . . (VII, 23-24)

was Bruce, when pursued by the sleuth-bound. Professor Kinghorn's discussion of the language of the poem is very brief indeed; his treatment of *s*, *ss*, *zh* and *sch* could have

*The Editors regret that in the review of Volume I they incorrectly named the Canadian publisher as The Macmillan Company of Canada instead of the University of Toronto Press.



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been expanded. No reference is made to the use of ȝ in the MS; for this, the editor has substituted an italicised *y* throughout, an excellent device in the circumstances. The introduction does not mention the MSS, or the possible connections of *The Bruce* with other literary work. There is no bibliography.

The selection of the material is excellent. The major part of the book is devoted to Barbour's account of the battle of Bannockburn; there is rightly no mention of the siege of Berwick, as this part of the poem is readily accessible elsewhere. Each extract is given a title, although these titles are not always helpful; the title before I.445 refers to a comparison with the Maccabees, and the comparison itself is not included. The early part of the book would be greatly improved by short summarising connections between the extracts.

The text is well handled, with the substitution, as noted, of *y* for ȝ; but it is somewhat overpunctuated, with a comma at the end of almost every line that is not grammatically run-on. It is judiciously provided with footnotes, but the editor seems to have been in some doubt about what should be annotated and what should be relegated to the Glossary. *In hye* (I.183) is explained in the footnote to that line, but *gave na gyrrh* (II.44) is placed in the Glossary; *ne war* (II.424, "had it not been that . . .") is not explained at all. The use of *gan* as a past auxiliary is implied if not explained in a footnote to I.183 and in the Glossary, but the similar use of *can* is unremarked. A footnote or diagram might have made VIII.161 *sq* a little plainer, and another would have clarified the relations between the Earl of Hereford and Sir Walter Gilbertstoun, in XIII.401 *sq*. The footnotes explaining the *dramatis personae* might have been rather more consistent; Sir Henry de Bohun is explained, but nothing is said of *Nele the Bruce* (II.513) etc.

It is the Glossary, however, which inspires least confidence. Some words are glossed in one form only (e.g. *lave*, II.368), though they occur also in other forms (e.g. *lyff*, VII.24)—this, too, despite the fact that the first three entries in the Glossary are *abai*, *abaysing*, *abaysit*. Some of the meanings given sound strange to modern ears, as *sways* (XIII.229, "swains") for some of Bruce's soldiers. Some words are glossed in one correct meaning only (e.g. *spedfull*, III.574, "necessary"), although Barbour uses them in others (e.g. *spedfull*, XII.194, "advantageous"). *Hycht* is glossed as "named, called", although it does not occur in this form and meaning in any extract given by Professor Kinghorn. It is surprising to find *ſay* glossed as "faith, fealty; foe". Although the text in II.437 gives *yejt*, printed with an italicised *y* presumably to indicate a MS ȝ, the Glossary gives *yeit* under the Roman letter *y*. Finally many words whose meanings would certainly not be instantly apparent to the unpractised reader are not glossed at all (e.g., *hand*, II.514, "handsome"; *der*, III.383, "endure"; *yhone*, V.593, "those"; *blenknytt*, VIII.217, "glittered"; *howis*, XI.153, "holes"; *eschewit*, XII.510, "achieved"; *vayndist*, XIII.217, "recoiled"). It is a little difficult to envisage the audience Professor Kinghorn had in mind for his book.

There are misprints in I.113 (Roman *y* for italic *y* in *ye*), II.568 (*thar* for *thai*),

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XIII.160 (*wondis* for *woundis*), Glossary p. 86 (italic *y* in *lenye*, although the text L387 gives a Roman *y*), and Glossary, p. 81 (XXI for XII).

University of New Brunswick

A. MURRAY KINLOCH

Canadian Books

Medicine in the Making. By GORDON MURRAY. Toronto: The Ryerson Press, 1960. Pp. 231. \$5.50.

This book might be called a professional autobiography for the lay reader. Gordon Murray, M.D., is an outstanding Canadian surgeon, of widely diversified surgical interests, and perhaps the most original thinker in Canadian surgery today. He writes about his work.

Gordon Murray was born in Ontario and educated at Stratford Collegiate Institute and the University of Toronto. He did post graduate study in England and the United States and was appointed to the staff of the Toronto General Hospital in 1928. He was lecturer and later associate professor in the Medical School at the University of Toronto. In 1953 he relinquished his post as consulting surgeon to the hospital. He was also director of research in the Gardner Research Institute in Toronto. He is a Fellow and a Honorary professor of the Royal College of Surgeons of England and a member of many other professional societies.

Gordon Murray has done most of his surgical research in Toronto. His experimental work has covered many fields, from bone and intestinal, to heart and vascular surgery, and in each he has made his contribution. His autobiography tells of the work, other than of the man, but inevitably, the man's character shows through. The style is simple, direct. Experiments and surgery are explained clearly without obvious signs of "writing down" to his reader.

The lay reader, who lacks the intimate background of surgical development through the past quarter century, may have difficulty in placing Dr. Murray's role in perspective, but this should not lessen his interest in the contribution Dr. Murray has made.

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river and Realm. By THERESA E. & DON W. THOMSON. Pp. 14. *The Crafts So Longe to Lerne.* By ALFRED PURDY. Pp. 23. *Moon Lake and Other Poems.* By R. E. RASHLEY. Pp. 10. *Poems.* By FLORENCE WYLE. Pp. 16. *The Varsity Chapbook.* Edited by J. R. GILLESPIE. Pp. 22. *The McGill Chapbook.* Edited by LESLIE L. KAYE. Pp. 20. *Descent from Eden.* By FRED COGSWELL. Pp. 38.

Toronto: Ryerson Press, 1959. \$1.00 each.

These are all collections of short poems, and as short poems tend to lose their identity in the mass, it is fair to say that a few of them are much stronger than their companions: Daryl Hine's "Trompe L'Oeil" in the McGill Chapbook, R. E. Rashley's title poem, and Reaney's "The Man Hunter" in the Varsity Chapbook. The others lack identity. They are fragments of experience transposed into fragments of verse, their undoing often being that very emphasis that was required to make them into a poem at all. To emphasize the trivial is immediately sentimental. Similarly, although one does not look for the old formal perfection of a nineteenth-century lyric, a short poem, to survive, needs some business of form, and these poems are neither elegant nor tough. Again, to write a poem with a free line is to assume the form and to assume the rhythm that is being avoided or softened, so that, musically, a very precise feeling for the quality of the language is required. These poems, however, are either cacophonous ("The Crafts So Longe to Lerne") or facile in the old-fashioned style of simple rhythm and metre ("Descent into Eden"). There is, however, a salutary aspiration in Mr. Purdy's title.

In a bus one may be so shocked by a man's physical appearance, the face of a paralytic for example, that one cannot see the man squarely for the one horror. Mr. Purdy's poems have this effect—the irrelevant "no men or pause", as well as his pun-like phrases such as "down Bible corridors" or "whore-weary Ulysses". What is perhaps meant to be morally shocking (his book is dedicated to Irving Layton) turns out to be artistically gross. He refers to his own verse as "coeval sewers of speech", has a subtlety that extends to "I forget whether I ever loved you", and appears to sum up his view of things with lines like:

But Knossos burning (not in Scripta Minoa)
And men died foetal protecting their genitals.

River and Realm is a staccato travelogue with poems about canoeing. R. E. Rashley's *Moon Lake and Other Poems* is as slight, but more sensitive, except that he sometimes personifies what he describes, another sure way of making a "nature" poem sentimental (for example, "—and the river forgot to return."). "Moon Lake" is his best poem because, apart from the conclusion, it is open and not strictly literal: there is a suspicion of metaphor, although in the end unrealized. Florence Wyle's *Poems* are also simple, literal, unaffected descriptions of nature, not at all helped by a very well-intentioned but none the less pretentious "Foreword" by someone else. It does not help lines like these

The miracle of coming Spring
breaks on the heart
As sight in the eyes of man
long blind



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to discuss them with phrases like "humility of the great artist", or "emotional and philosophic reaction", or "the discipline of verse".

Of the two university chapbooks, the one from McGill is by far the better. Although the poems being discussed are neither imaginative nor verbally interesting, the poems in the *McGill Chapbook* are less threadbare, more substantial (relatively speaking), more ambitious, and more skilful. So although there are the inevitable chrome-like miniatures and some copulative undergraduate poems, there is on the whole a greater interest in craft and perhaps a greater delight in language, as in Mike Gnarowski's Wallace Stevens poem. Daryl Hine's poem "Trompe L'Oeil" is spoiled only by a trifle of pedantry (in the play on "accident" and "substance", for example) and by its being a trifle too pat. The Toronto poets, however, take cover behind or beneath the first poem in the chapbook, Reaney's "The Man Hunter". Whereas the other poems are flat and literal, and therefore dull, this is strongly, perhaps extravagantly, imaginative, energetic, virile, indecent, and controlled. It is the only poem that is going to be stronger than any description of it, and if it is sentimental in the last five lines it is not in any way sentimental in the romantic way of the nature poems. The other Toronto poems do not measure up to this beginning.

Mr. Cogswell's book, *Descent from Eden*, can be considered separately, since it has a larger format and is in every way more ambitious. Mr. Cogswell, although admitting an outgoing nature, asserts that "these poems are by no means so simple in form and content as they appear to be". They are poems, avowedly, of the small town where live "wise apes", "leaving their virtue on the leafy limbs"; where people loved "Before a puff of gossip froze them dead"; which Lefty leaves because he is the "son of a whore" who butchers a chicken; and which is "safe—they said—/Against the rocs and unicorns outside". In his poem "The Top of Keirstead Mountain", he says

—atop of the moment morning
That gives all it has and asks me for nothing
What meaning has meaning where feeling is all?

It might in the end be possible to prefer the rocs and the unicorns.

A rampage of mythical unicorns, of uncertain motivation, might give more vitality or perhaps more charm to the shorter poems. Then one would be ready for a real unicorn and a poem that is not a fragment.

University of Manitoba

MICHAEL COLLIE

In the Cause of Education. By EDWIN C. GUILLEY. Toronto: University of Toronto Press, 1960. Pp. \$7.00.

This book, as its sub-title indicates, is a Centennial History of the Ontario Educational Association. It is obviously a labour of love on the part of its author, who is historian of the Association. But it is unfortunate that his familiarity with it has prevented him from

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telling us something of its aims, purposes, and constitution. One would like to know who is eligible for membership in the Association and what its relationship is to other bodies such as the Ontario Teachers' Union and the Ontario Secondary School Teachers' Federation. To obtain this one would gladly dispense with the short "Introduction" in which an attempt is made "to outline the theories of the educational philosophers who were most influential during the century". No-one should try to do this in half a dozen pages. The attempt leads inevitably to such misleading and wholly inadequate statements as "the educational philosophy of John Dewey was but a practical application of the theories of Pestalozzi, Froebel, and Madame Montessori".

The bulk of the book is a summary of the proceedings of the Association from year to year throughout its history, with special attention to opinions expressed and to the more noteworthy addresses. Some of this is rather tedious, and tends, especially in the later sections, to degenerate into a recital "that A gave an address on B, acknowledging his debt to C; while the final speech was given by X who summarised developments in Y with special reference to Z". But the contents as a whole are of the highest interest as a record of the typical problems in education in Ontario from 1860 to 1960, of the opinions expressed regarding them, and of the advances and changes made in educational thought and practice. It is natural for an educator to find the earlier record more interesting, for experience makes him familiar with contemporary problems.

Whether Maritimers like it or not, Ontario undoubtedly was, and probably still is, the leading province in the development of public education. The early development was largely due to the work of a single remarkable and justly famous man, Egerton Ryerson, whose portrait rightly forms the frontispiece to the present volume and who was president of the Association in 1876, the year in which he retired from the post of Chief Superintendent of Education in Ontario after thirty-two years of continuous service. A most interesting commentary on Ryerson's achievements and on the controversies and jealousies of the day is provided by the early chapters of this book; later chapters provide an equally interesting commentary on the next fifty years.

Here is Ryerson himself criticizing the grammar schools, repelling criticism, inaugurating Merit Cards for Punctuality, Good Conduct, Diligence, and Perfect Recitations. Here is the story of the Galt half-time system; the frequent controversies regarding the higher education of women; the arguments concerning superannuation for "worn-out" teachers; the changing attitude towards discipline; the constant preoccupation, under various guises, with the content of the curriculum; the startling change in attitude towards education and the relationship between the sexes generally, and many other topics of interest.

The illustrations provide a further useful commentary (but where, oh where, was that irritating pattern invented which serves as a background for so many groups of portraits?). Educators in beards and whiskers; educators in bowler hats and wing collars, in tail coats and dangling watch chains; women teachers and girls in the voluminous

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skirts, the mutton leg sleeves, the lace collars, the enormous picture hats of last century; children in bare feet and pinafores; schools of all sizes and shapes from squared log construction to Victorian gingerbread.

All in all, there is much to remind us whence we have come and not a few pointers to indicate where, educationally speaking, we ought to go.

Dalhousie University

A. S. MOWAT

Other Books Received

- Adams, Robert M. *Stendhal: Notes on a Novelist*. New York: The Noonday Press, 1959. Pp. xxii, 228. \$1.55.
- Baker, Herschel. *Hyder Edward Rollins: A Bibliography*. Cambridge: Harvard University Press [Toronto: S. J. Reginald Saunders], 1960. Pp. 51. \$3.25.
- Briggs, Lloyd Cabot. *Tribes of the Sahara*. Cambridge: Harvard University Press [Toronto: S. J. Reginald Saunders], 1960. Pp. xx, 295. \$7.95.
- Garland, Hamlin. *Crumbling Idols: Twelve Essays on Art Dealing Chiefly With Literature, Painting, and the Drama*. Ed. Jane Johnson. Cambridge: The Belknap Press [Toronto: S. J. Reginald Saunders], 1960. Pp. xxxi, 150. \$4.50.
- Haig-Brown, Roderick. *Fisherman's Summer*. Illustrated by Louis Darling. Toronto: William Collins, 1959. Pp. 253. \$4.50.
- Horsefield, J. Keith. *British Monetary Experiments, 1650-1710*. Cambridge: Harvard University Press [Toronto: S. J. Reginald Saunders], 1960. Pp. xix, 344. \$9.75.
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- Kos-Rabcewicz-Zubkowski, Ludwik, and Greening, W. E. *Sir Casimir Stanislaus Gzowski: A Biography*. Toronto: Burns and MacEachern, 1959. Pp. 213. \$4.75.
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