

NEW BOOKS

NEITHER LIBERTY NOR BREAD: The Meaning and Tragedy of Fascism. Edited by Frances Keene. Harper and Brothers, New York and London. 1940.

This is a book which should be in the private library of everyone who wants to judge the Italian scene by the testimony not only of the representatives of newspapers dating their despatches from within the sphere of Fascist censorship, but also by that of Italians in exile, at length free on other soil to describe what has been going on in the Italy they have left.

The book is a collection of short papers, by some three dozen cooperating hands, dealing with different aspects or stages of the Fascist régime. Some of the papers are anonymous, lest they might endanger someone, or some family, still so placed that vicarious suffering might be imposed. Many of the contributions are by writers of high international repute—men whose names are held in honor in literary or learned or cultural circles throughout the world: such men as G. Ferrero, G. A. Borgese, G. Salvemini, Count Carlo Sforza. The originating motive of the work lies in the claim made for Mussolini by his admirers, and at times by himself, that although he limited the individual freedom of Italians, he has provided for them such improved conditions of life as are well worth having at this price. Speaking of a certain municipality, the Duce said some time ago "Why complain that I took away their liberty? They didn't ask me for liberty, they asked me for roads." Herein we have the story, by writers who not merely know the dreadful facts at first hand, but have skill in setting forth for the British and the American reader. The picture they present is one in which the collapse of liberty, which Fascist spokesmen acknowledge, is not compensated by any such improvements in the conditions of living as a hireling voice like that of Signor Virginio Gayda alleges on the radio.

Those who want to understand how the opposition in Italy was crushed, how the conditions of daily life in Italian cities have been transformed since that "March on Rome" in 1922, how the Fascist Corporations deal with the Italian worker, how and with what purpose Mussolini intervened in Spain, what are the Fascist activities just now in the United States, or indeed almost any side of the story of the Black Shirt abomination, will do well to read *Neither Liberty Nor Bread*. It is a mine of information, on a subject about which we particularly need to be informed.

H. L. S.

CHRISTIANITY AND CLASSICAL CULTURE: A Study of Thought and Action from Augustus to Augustine. By Charles Norris Cochrane. The Clarendon Press. Oxford. 1940. Pp. 523.

"The theme of this work," which is by the Professor of Ancient History in University College, Toronto, "is the revolution in thought and action which came about through the impact of Christianity upon

the Graeco-Roman world." The first section contains a fine appreciation of *Romanitas*, in the Augustan Empire, as an attempt to impose on the world the Roman gift of law and order in a society fulfilling the ideal of the best in ancient tradition, which had noble exponents in Lucretius and Livy, but especially in Cicero and Vergil, the former the pioneer of a political faith based upon justice and wisdom, the latter the poet-prophet consecrating classical humanism as the very religion of the most impressive of all secular systems. On this follows the story of the failure of the apotheosis of power supported by the cult of the emperor, which had its nemesis. No mere man was able to direct such an imperial society so as to be economically secure and sufficient for civilized mankind. The decline of *Romanitas* was a long agony, an economic and social as well as a moral and intellectual failure.

A new era opened with Constantine, when it was hoped that a new state, in which the Church was free, and a fuller humanity would be realised. As early as the Council of Nicaea, however, there were tokens that in the Church the Empire had already met a spiritual power which was soon to challenge it boldly. Authoritative personalities come on the scene: Tertullian, Cyprian, Athanasius, Ambrose, Augustine. They were morally bold and vigorous, but much of their task was to shape intellectually the Church's way of life and thought. Athanasius, a hero of the faith, enunciated in the Trinity a basic principle of life, religion and philosophy, and insisted that there must be no imperial intervention in ecclesiastical organization and discipline. The attempted reaction of Julian to Graeco-Roman paganism was a failure, and proved that *Romanitas* had outlived the impulses to which it owed its being, and that the resources of secularism were exhausted. Theodosius crossed the divide which separated the ancient from the mediaeval world, his policy being a complete subordination of the temporal to the spiritual power. It was a thorough-going effort to realise, within the framework of the Roman system, the form of a Catholic state, and was an attempt to substitute religion for culture as a principle of cohesion. But it was condemned to irretrievable disaster, and the Empire gave way to the nation-states of modern Europe.

Ambrose, in 374, asserted the institutional claims of Catholicism in a spirit worthy of Athanasius himself, the Church being the embodiment of spiritual order and the custodian of the sacraments. He held that the spiritual authority must intervene whenever the action of government threatened the rights of personality, and he excommunicated Theodosius himself.

Then appears the most impressive figure in early Christianity, Augustine, "Doctor of Grace." He attempted to salvage what was of permanent value in the thought and aspiration of classical antiquity. He launched a mature Christian philosophy, based upon a belief in God, the creative Principle, eternal, self-sufficient, the Source of all being, wisdom and perfection, who is to be apprehended not by the classical method of human knowledge, but by the intuitional apprehension of the Eternal through the insight of wisdom imparted by the Spirit. The gift of Divine grace regenerates from sin, which is a corruption not merely of the body but of the soul, due to man's pride and

wilfulness from the very beginning. Redemption is the integrati
of personality, the sovereign good. This discovery of personali
led to the discovery of history in the new order of a Divine Soci
of love. Human history is not a series of repetitive patterns, but mark
a sure advance to an ultimate goal in the solidarity of redeemed societ
with its realisation of truth, beauty and goodness. The earthly stat
is merely an instrument for regulating the relations of the "exterior
man. "In Augustine we perceive the full meaning of the Evange
as it presented itself to the mind of the fourth century, and therewith
the measure of the revolution in attitude and outlook which resulted
from the impact of Christianity upon the Graeco-Roman mind."

This is a work of high scholarship, thorough mastery of its wide
learning, and sympathetic understanding of both classical and Christian
thought. The style is clear, easy and often stately. It is a matter
for congratulation that at such a time as this a Canadian scholar
should have produced a treatise dealing so satisfactorily with many
of the old problems which are pressing urgently upon the thought of
our civilized world.

ROBERT A. FALCONER

RECIPROCITY, 1911. A Study in Canadian-American Relations.
By Professor Ellis. (Yale University Press. \$2.75).

CONFERENCE ON CANADIAN-AMERICAN AFFAIRS: PROCEEDINGS
OF CONFERENCE AT ST. LAWRENCE UNIVERSITY, 1939.
(Ginn & Co.)

These two volumes, issued by the Carnegie Endowment for
International Peace, record incidents at different stages in the history
of relations between the United States and Canada, and can be fitly
considered together. The events they refer to are almost thirty years
distant in time, and one is tempted to suggest that each book chronicles
events towards the close of its own era of Canadian-American affairs.
In 1911 the political moves towards reciprocity were foiled, partly
by aroused enthusiasms for history and tradition, and partly by the
fight for self-sufficiency in each country, specially in the younger. But
within a short time the Great War had made the two countries military
allies, and a new epoch emerged. The main characteristics of this
era were its suasions, its trade agreements, its rich northward flow
of capital and tourism, its talks between responsible heads, and its
conferences among publicists, pamphleteers, and professors, like
the one recorded in the second volume above. But that era too may
have now ended, to be superseded by one marked by the Ogdensburg
Agreement (in which the two countries recognise a common and
permanent interest in mutual matters of defence), and by the rapid
shifts in American economic policy towards the democratic countries.
The integration of defence, and the new economic specialisation for
war, represent changes of some moment in the relations between the
United States and Canada.

Professor Ellis traces the reciprocity discussions from their happy days in 1910 to their ultimate end in 1911, emphasising strongly, and rightly it seems, the economic motives that led to the political splits within each country. Apart from the interest it has as a study of an important phase of international relations, the book is a good study for the student of North American politics. It traces the growth of the lobbying groups, especially in the United States, the newspapers on one side supporting reciprocity, the newsprint interests opposing it, each rallying the political discontents to a split in the Republican party, and to its defeat. In Canada the same propaganda was used by different vested groups to defeat the idea and to help out of office the Laurier Administration. The analysis is well written, and Professor Ellis has the happy way of using newspaper and journal quotations to create again for the reader the spirit of rising enthusiasms, of breezes made to fan dying issues. Salt air and sun, each pleasant in itself, can in certain combinations, become hurricanes: Professor Ellis traces out the course of the idea of reciprocity along such lines.

The second volume above, containing the proceedings of the 1939 conference, lacks the unity of thesis found in the other work. This is a book of talk, of talk that is compatible with the distinction of the names of the personages attending. One regrets the lack of French Canadian spokesmen, but the few who were present were worthy. The sessions of the conference are reported with care, the papers read being reprinted as given, and subsequent discussions being reported verbatim. The topics covered were many, some of general interest, others of a technical sort, although the former greatly predominate. The general matters discussed were the place of North America in the political and economic world, the trade relations of this continent, its political interests, and its defence questions. Each was presented by a distinguished authority in that sphere of thinking, usually in the grey manner of scientists reading to their colleagues. The discussions were more highly coloured, since the listeners were not always authorities in the field covered by the paper, a condition that sometimes leads to realistic treatment of the subject, and sometimes to legpulling and tweaking of noses too.

S. BATES

THE CITY OF MAN: A Declaration on World Democracy. The Macmillan Company of Canada. 1940. \$1.25.

It is not, I think, as yet sufficiently realized that there has happened in Europe a dispersal of the best brain and character, comparable to what took place when the Turks captured Constantinople and burned down the Library in 1453, or when Louis XIV revoked the Edict of Nantes in 1688. The flight of scholars and thinkers and creative artists, from countries in which the life of free intelligence has been made intolerable, has once again enriched countries—above all the United States—to which they have made their way.

Here lies a marvellous opportunity, of which a group of exiles on this continent, assisted by far-seeing Americans, have begun to take

advantage. These men have brought to the United States a fullness of knowledge about the affairs of distracted Europe such as was never before equally available. Settled in the country, which is both able and willing to enter with tremendous power into an ultimate peace on democratic lines, they are enriching their own estimates of American life formed at a distance by close study of it on the spot, with the help of the keenest American colleagues, and already the problem of a new Declaration of Principles for the world democracy which must emerge after victory in this war is occupying their minds. Has the time come, in the light of all that experience has shown to be elements of strength and weakness, of safeguard and peril, in the historic Declarations (such as the American and the French) to attempt yet another? How much of the old scheme is it time to drop? What new elements should be incorporated?

Under title *The City of Man*, this manifesto of principles for a world order which will be superior to the limits of nationality, and yet will take account of what is valuable in national enthusiasm, has been given its first meagre outline. It is a little book, full of suggestion, with here and there a memorable flash of eloquence—such as the one about how “England, where modern man first rose to his dignity, still holds out in tragic valor—a bastion in flames.” One or two other passages are too good to be left unquoted. For example, the account of long-continued apathy in the democracies, while the authoritarian States were preparing their sinister enterprize:

“To the compactness of their religion of darkness the rulers of France and England had nothing to oppose but a dim, Hamlet-like glow.”

Nor, it seems, had the United States done better:

“This country too had gone a long way toward appeasement and confusion. It had discriminated between Fascism and Nazism, thus encouraging the Fascist vulture to make ready for its swoop on the Nazi battlefield. It had supplied Japan with arms and ammunition, while lamenting the fate of China. It had deserted republican Spain and perverted neutrality into connivance with the aggressor, thus lending a hand to the encirclement of France, and to the rise on Europe’s shores and isles of military threats against ourselves.”

This is a book to be read.

H. L. S.

OLIVER WISWELL. By Kenneth Roberts. Pp. 836. \$3.25.
Doubleday, Doran.

And so the world wags—as Touchstone would say. Does not the following sound strange in a novel of the American Revolution, written by a Newfoundlander?

“According to what I hear, this General Washington they got to command ’em, they say he never goes near the Massachusetts

troops without gargling his throat with spruce beer and hanging his clothes in a smokehouse when he gets back to headquarters. He's thrown a Massachusetts colonel and five Massachusetts captains out of the army for being cowards at Bunker Hill, and they say he'd throw out fifty or sixty more if it wasn't that the army'd get mad and go home on him, so't there wouldn't be anybody left in the camp but himself."

Gentle reader, can you imagine anybody's having written in that strain in the heyday of Big Bill Thompson of Chicago? But do not jump rashly to conclusions: there is no whitewashing of the British military. Just take time out to read about the Battle of Bunker Hill, and then estimate the genius of General Howe or the relative importance of victory and Mrs. Loring, whose husband was conveniently found a place at headquarters, in the eyes of General Gage. It was really the British General staff that won the battle—for the rebels:

"There you are," Mrs. Byles cried. "That's the way any Englishman always looks at any American! Belcher always told me there's something about America that fuddles an Englishman's brains. Belcher always said when an Englishman comes over here he takes our lies for gospel, neglects our wise men, and picks out an American fool to associate with, especially if it's a female. In times of war and trouble, if a smart Englishman comes over here, he can't be useful because some other Englishman who isn't smart gives him orders that get him killed right away."

And remember, dear reader, that Mrs. Belcher Byles was an ardent Loyalist.

Surely enough has been said to show that *Oliver Wiswell* is a delightfully fresh re-telling of an episode in the history of Anglo-Saxondom. The hero, a young man who had been sent to Yale because it was the only tolerant college, is home in Milton, Mass., to see his sick father. The Wiswells are typical of the better Americans: they see that England is acting foolishly, but they feel that despite the noisy, tyrannical, self-seeking Sons of Liberty—for themselves only—the matter can be settled peaceably by discussion. Young Wiswell takes a ride in the neighbourhood; he rescues a man, tarred and feathered, whom the mob is making ride the rail, with a fine house burning in the background. The next day Oliver calls on his lady love, Sally Leighton, only to find a strained relationship with the family; unfortunately, he reveals that it was he who had saved Tom Buell from the mob. The action now begins, and there is not a dull moment. The Wiswells are forced to flee to Boston. The various subtitles show the sweep of the novel: Boston, New York, Paris, The Wilderness Trail (to Kentucky), Ninety-Six, and Land of Liberty. In the end, Oliver wins his Sally and they set out for a new life in New Brunswick. Many of the characters are delightfully vivid, especially Tom Buell and Mrs. Belcher Byles. Doubtless there were better men than Sam Adams and John Hancock among the rebels, and so the charge may be made that this is history with a bias, but it is good for the D. A. R. to get a spoonful of their own sovereign remedy. But, like Oliver Wiswell, the reader will feel that war is madness, that the

fate of mankind is better in the hands of men of good will than in those of demagogues. Just one small matter: surely it was not the 18th century, but the present one, that discovered the vulgarism *humans*.

B. M.

SOUTH-EASTERN EUROPE: A Brief Survey. Issued by The Royal Institute of International Affairs. Price 5/, net. Oxford University Press.

THE ITALIAN COLONIAL EMPIRE: With Chapters on the Dodecanese and Albania. Issued by The Royal Institute of International Affairs. 2/, Oxford University Press.

These are admirable publications; in the best sense they are timely, for they present to the ordinary reader, in compact clear form, just what he not only desires but needs to know if he is to understand much of the most important foreign news of the day.

Their subject-matter is apparent from their titles. The reader is given a clear outline of territorial, financial and political problems of the States of South-Eastern Europe in turn, without reference to controversial issues, but with reliable presentation of the fundamental facts, and a rapid historical sketch of the stages by which the present situation was reached. In like manner we have the story of the Colonial Empire of Italy retold, with the unimpassioned fidelity to facts that we expect in the best English writing. One of these days it will be needful to reach decision, at some Conference Table, about the future of Libya, of Ethiopia, of the Dodecanese and of Albania. With a view to forming public opinion on that matter, nothing better than this well-informed and honest account of the way these places got into their present position could be placed in the general reader's hands.

L. T.

THE UNITED STATES, GREAT BRITAIN, AND BRITISH NORTH AMERICA, FROM THE REVOLUTION TO THE ESTABLISHMENT OF PEACE AFTER THE WAR OF 1812. By A. L. Burt. The Ryerson Press, Toronto, 1940. Pp. xv, 448. Maps.

No brief notice can do justice to the painstaking research and concentrated effort that lay behind the production of this volume, which covers the period of two wars between the British Empire and the United States, and involves a discussion of not only direct British and American relations but also the tangled skein of European diplomacy for half a century. Moreover, the national and imperial policies of both the United States and the second British Empire were complicated by a conflict of views and interests, internal and external, which made them very difficult to define at the time and still more difficult to

interpret to-day. Thus the extent to which gratitude towards pre-revolutionary France for her assistance in gaining independence should be allowed to override the true interest of the United States in friendship with Great Britain gave a fluctuating cast to American policy, while the conflicting interests of the remaining continental and insular British American colonies within the Empire, added to external pressure, both American and European, made it difficult for Great Britain to follow a steady course.

But Professor Burt ploughs these tortuous seas with assurance, and arrives in port with clear-cut conclusions, which differ considerably from those of other historians and, in most instances, carry conviction. He has done a real service in revising the revisionist theories as to the causes of the War of 1812, and in elucidating the origin and purpose of the agreement for disarmament on the Great Lakes. On laying the volume aside, one has the feeling that Professor Burt has explored all the material on the subject, especially in regard to Canada proper, and that this knowledge, combined with experience in popularizing a theory, has tempted him to sound the authoritarian note occasionally, when the premises do not justify it. For example, his assertion that the New Englanders in Nova Scotia during the American Revolution "were unwilling prisoners of British power" is a generalization that cannot be made from even Professor Brebner's *Neutral Yankees of Nova Scotia*, whereas Professor Kerr proves the contrary, and such terms as "the colossal blunder" of the War of 1812 tend to imply a knowledge of strategy which only "Oliver Wiswell" claimed in the American War of Independence. None the less, this is a stimulating and useful book, which no student of Canadian-American relations can afford to ignore.

D. C. H.

CANADIANA

THE FLYING BULL, AND OTHER POEMS. By Watson Kirkconnell.
Oxford University Press. Pp. 189. \$1.50.

AS WE ARE. By Frances R. Angus. Ryerson Press. Pp. 107.
\$2.25.

FUR TRADE APPRENTICE. By Charles Clay. Oxford University
Press. Pp. 360. \$1.50.

CANADIAN BOOK OF PRINTING. Published by the Toronto
Public Libraries and The 500th Anniversary Com-
mittee. Pp. 130. \$1.00.

Here are four books of which Canadians may well feel proud: two are poetry, one is a novel, and the other is a combination of history and technical processes. Professor Kirkconnell has brought together a number of tales in verse within a framework: a number of people of various walks in life are snowbound in a small Manitoba town; in order to pass the time they tell their best tales. It is unfortunate

that such a plan brings Chaucer to mind at once, for the writer of these tales would most certainly be the first to acknowledge that his work had not the subtlety and artistry of Chaucer's presentation of the human comedy. The tales are indigenous to Canada; of some it can be said that they could not have happened elsewhere. The opening ones smack of the "tall story," which embodies the youthful zest and extravagance of this country, but before the reader is tired of this strain, Professor Kirkconnell has whisked him away to the weird, the uncanny, and the tragic; these latter tales are very moving and powerful, some having a rare sense of inevitable retribution. The verse moves with a fine, healthy swing that should disarm even the most scornful derider of poetry. The effect of the book is greatly enhanced by the splendid and suggestive drawings of J. W. McLaren.

The work of Miss Angus stands at the opposite pole. There is scarcely a poem in the volume that runs to more than twenty lines, but each is a carefully cut and polished lyrical gem. Miss Angus takes us swiftly to the heart of the situation; she has the rare gift of suggesting the deeper shades and tones of life. Her diction is simple and lapidary. Often she reminds one of the imagists: her pictures are simple but rich. One short poem must suffice.

"SALAMANDER"

I dreamed a world
Of ice
Wherein I lived
Eternally,
Blue-cold,
In torture.

Literature begets literature, and tales beget tales. As a lad, Mr. Clay revelled in the works of Henty and Ballantyne, and now that he is a man he is paying back the debt in full. Some readers may remember his delightful *Young Voyageur*, a tale of fur trading in the West in 1775. In the present work, *Fur Trade Apprentice*, he takes his characters to a slightly different section of the country later in the same year. And what adventures these apprentices have in the cold northlands! They have a narrow escape from a grizzly; they see an Indian medicine man working a charm; they are taken prisoners by hostile Indians in league with a renegade white. And all the time they are learning Indian customs, legends, folklore, and respect for the Indian. Every Canadian boy and girl should have a chance of reading this delightful romance—and their parents will probably enjoy it too!

The *Canadian Book of Printing* was published to commemorate the 500th anniversary of the discovery of printing from movable type. The work falls into three sections: how printing came to Canada and spread to every province; how printing has been, and is done; and how pictures are reproduced in print. The text is very clear, and the whole is lavishly illustrated. It is a compendious reference book on a subject that we too often take for granted. Every public and school library might well add a copy to its reference shelves.

B. M.