Book Reviews

Canada's Immigration Policy: A Critique. By DAVID C. CORBETT. Toronto: University of Toronto Press, 1957. Pp. xii, 215. $4.00.

Little has been written on Canadian immigration policy hitherto. This book is not, however, a narrow, technical thesis on a subject, the claim of which on the author's attention is simply that little has been done in this field before. It must be stated at the outset that, on the contrary, Professor Corbett has brought to his topic a breadth of vision and a liveliness of treatment that should command a wide audience. Behind this book there lies much painstaking research, but the book itself is refreshingly free from the dust of archives. The author does not leave us struggling amidst the minutiae of the subject; rather, he has brought the methods of the social sciences to bear on a vital question to produce a bold, constructive, and stimulating critique.

Professor Corbett considers, first of all, the effects of domestic pressures on immigration policy, particularly those of employees, labour, and the various ethnic groups already established in Canada. These pressures, of course, vary according to the prosperity of the country, feelings of security, and, in the case of ethnic groups, degrees of assimilation, and it is in this connection that he raises the fundamental political question: "whether a government under the parliamentary system should lead its people or follow them." "People can discuss where they want to go," he says, "and in that discussion a democratic government can be a leading participant with a point of view." This is surely a timely plea that governments, even Canadian governments, should not think of themselves entirely as objects of existing pressures, passively creating a collective harmony based merely on the absence of friction.

It might be thought that Corbett gets dangerously close to justification of government action by majority support alone when he mades this assertion:

> In constitutional theory, however, if a national majority ever should support large-scale immigration, Quebec's opposition ought not to be regarded as a sufficient barrier to its implementation. The admission of immigrants is a federal government power under the British North America Act. The federal government is allowed to act for the majority in this matter.

The fact that the federal government might not be allowed in practice to act for the majority in this matter is supported by his assertion that "all in all, the influence of French Canada on immigration policy is likely to be negative and it is likely to be effective."

It seems to me, however, that the author is concerned not with denying minority rights in these matters, but with emphasizing the need for that leadership in government which can do so much to create an awareness of minority responsibilities. One can, I think, detect a note of impatience with "the assumption of current politics [he was writing when Mr. St. Laurent and the Liberals were still in power] that direct conflict with French-Canadian opinion has to be avoided by the federal government *at all costs*."

Some consideration is called for, in this connection, of French-Canada's ability to maintain its present proportion of the population in the face of continued immigration. Natural increase has safe-guarded the *Canadien* position so far, but citizens of France, born in France or in the Saint Pierre and Miquelon Islands, very different though they may have become from their North American cousins, do belong to the most favoured category of immigrants. Although Corbett does not raise the point, it is surely conceivable that future events in Algeria will provide Canada with an opportunity to offer a refuge to the distressed, as well as a tranquillizer to her own volatile minority. I do not know whether Algeria is considered to be an integral part of Metropolitan France by Canadian immigration authorities, or whether this question has arisen yet, but I do suggest that the question is likely to arise if increasing numbers of people of French stock, let alone others, decide, for example, that there is a more secure future in Albertan oil than in Saharan. Of course, similar possibilities can be entertained in the case of other threatened minorities (like the whites of South Africa) whose very presence in their existing homelands is likely to be challenged in the future. A time might well come, for example, when Canada and Australia will be called upon to share in the shouldering of this modern development of the "white man's burden." More immediately, however, it is evident that notwithstanding the recession, no government has been better situated to look at immigration policy afresh than that of Mr. Diefenbaker, as it emerged from the election of March, 1958. Quite apart from the enthusiasm for increased immigration shown by Conservative spokesmen such as Mr. Fulton when in Opposition, and the government's unprecedented majority in the House of Commons (a majority to which Quebec contributed belatedly and not decisively), it will be interesting to see what attitudes are adopted by Mr. Starr and Mr. Jung, and by Mr. Diefenbaker himself.

In discussing admissions policy, Professor Corbett cites the case of *Attorney General of Canada v. Brent*, in which it was ruled that a crucial part of the Regulations was illegal because it delegated the authority of the Governor-General in Council to subordinate officials known as Special Inquiry Officers. Most readers would, I think, find useful a fuller discussion of this question of authority delegated to officials: the need therefor and the formalising thereof, the difficulties involved and the safeguards required. On the subject of the delegation of legislative authority to the government, Corbett writes very sensibly and constructively. Admitting the need of the positive state for some flexibility and freedom of action, he insists that the avoidance of political embarrassment and the evasion of responsibility of elected members of Parliament are not valid reasons for such delegation. In particular, he urges that it "should not be necessary for Parliament to delegate to the Cabinet the entire responsibility of deciding who can be assimilated and which nationalities and ethnic groups should be admitted." The author considers that public discussion of these matters would be no more damaging to Canada's reputation abroad than the making of seemingly arbitrary decisions does now. This is no doubt open to question. However, to withhold statistics of immigrants' religions on the grounds that such statistics "might be a source of dispute, conflict and dissension in this country" is another matter; as Corbett puts it, the underlying assumption is that "smooth government is only possible if the people are kept ignorant." Few will disagree with his conclusion that "a far better argument, from a democratic point of view, could have been made for not asking religious questions in the first place."

Professor Corbett has some sensible suggestions to make concerning the proper role of advisory committees and administrative tribunals, although I should have liked a little elaboration of the meaning which he attaches to the concept of "natural justice," the principles of which, together with "the rule of law," provide the proper setting for the administration of policy.

In view of the close relationship between immigration policy and assimilability, a relationship important to government policymakers and critics alike, closer studies are needed of the question of ethnic integration in Canada. Indeed, Canadians need to decide how they weigh the advantages of assimilation in terms of political stability and national unity against the consequent loss to society of the cultural benefits of ethnic differentiation —not that assimilation involves a simple, one-way adjustment to the modes of the dominant group.

Such considerations lead inevitably to a discussion of the international implications of immigration policy. Would a Canadian melting-pot be so much like its counterpart in the United States that the natural unity of the North American continent would be restored? Or would it lead to a consolidated Canadian nationalism, distinctive and mature? In either case, the links with the United Kingdom would become more tenuous; but it might mean that Canada, already closer in outlook to the modern multi-racial Commonwealth than the other "white dominions," would be able to strengthen her relations with the up-and-coming nations of Africa and Asia. But any hope of this is vitiated at present by the unpleasant choice which Canadians seem to face: "Either we are illiberal in our policy of admission, or else we expose whites in Canada to illiberal treatment." What kind of Canada are Canadians trying to build? Evidently a more prosperous Canada; but Professor Corbett reminds us that if we look at immigration policy in the light of the world population problem, then the selfish aim of Canadian prosperity is a legitimate consideration only if it serves the larger human society.

Nevertheless, most of the controversies over immigration, in Parliament and the press, have arisen from its economic aspects. And the author deals at some length with the effect of immigration on employment, the standard of living, and the economy as a whole. After discussing the pessimistic views of the classical economists, he describes, "three ways of constructing optimistic theories of the effect of population growth." Desire clearly precedes analysis, not that that weakens the analysis itself. With the exception of the rare situation when, a depression having already begun, new immigrants are unable to find new jobs (when, in consequence, wages are depressed and the depression is aggravated), population growth is seen as a stimulant to higher levels of investment, more innovation, an increased demand for consumer goods, a fuller use of resources, and a reduction in per capita costs of essential services.

Professor Corbett's conclusion is one which will, I hope, command wide-spread support:

> Variations in the amount of immigration to Canada should be made according to economic conditions in this country, but on the whole, I think non-economic considerations urge us to make the inflow as large as possible . . . . It would be pleasant to keep Canada as a natural park, for the enjoyment of a favoured few, but I do not see how it could be justified from an ethical standpoint. . . . We should continue immigration. . . right up to the point where economic ill consequences such as unemployment or appreciable reduction in standards of living would result if it were continued any further.

This book is not an "impartial" piece of work in the sense that the author has eschewed value judgements and taken his seat on the fence; rather he has recognized that the process of analysis is not unrelated to the need to make up one's mind.

Dalhousie University D. J. HEASMAN

The Praise of Pleasure: Philosophy, Education, and Communism in More's Utopia. By EDWARD SURTZ. Cambridge: Harvard University Press [Toronto: S. J. Reginald Saunders and Co. Ltd.], 1957. Pp. vii, 246. $6.25.

While critical attention recurrently overwhelms now one, now another English or American author, a few individual works and writers continue to attract thoughtful criticism of the less heady sort. Sir Thomas More's *Utopia* is a case in point. Since the first world war, a succession of scholars have examined the book and sought to explain More's central intention. The variety of their explanations reflects the quality of *Utopia*, still for its critic "complex and enigmatic." At one extreme, More has emerged as English imperialist; at the other, as pre-Marxian socialist. With the latter view especially, Father Surtz has no sympathy: neither Kautsky nor Ames is mentioned in his study, but the concluding chapters take up a position firmly opposed to that of the critics whose main concern has been "Citizen Thomas More." The final page finds Father Surtz in broad agreement with Chambers' conclusion:

> If by reason and philosophy pagans could devise and maintain a natural commonwealth of such perfection, ought not Christians to be ashamed that, although aided also by the incomparably superior gifts of revelation and grace, they have failed to provide a life of greater happiness for the individual and to establish a system of greater prosperity and justice for their people as a whole?

Surtz, however, writes for an audience of another kind than that to which Chambers' work was directed: "to attempt the elucidation of certain obscure or controverted sections for the literary student or scholar" is the purpose of *The Praise of Pleasure.*

"Obscure" in this context by no means connotes "trivial." The study deals with three central issues: the meaning of "pleasure," the nature and role of education, and the significance of communism in Utopia. These hard matters, especially as "indirection and irony" everywhere mark *Utopia*, require lucid exposition. Analytical examination of a text is evidently congenial to Father Surtz; helpful syllogistic outlines punctuate his commentary, and the question-and-answer method he characteristically employs brings clarity (as well as persuasion) to the argument. It is perhaps true that the very efficiency of this method brushes by the significant contribution of More's own deceptively ironic manner; still, Father Surtz is not centrally concerned with the "literary qualities" of *Utopia*, but rather with its "ideas and environment."

The first section of this study (Chapters 2-7) shows that, like Erasmus in *The Praise of Folly*, More deliberately manipulates his language, allowing the term "pleasure" (in the original) to include every type of pleasure, not merely those of the senses. In this way their creator enables the Utopian philosophers to assert the more convincingly that pleasure is the essence of human happiness and that "all our actions, and in them the virtues themselves, be referred at the last to pleasure as their end and felicity." Yet the Utopians do not sever virtue from pleasure: a good conscience is pleasurable. Moreover, pleasures may be false or true; the latter only are "good and honest," and socially healthful, while false pleasures are basely sensual or perverted. "Right reason coveteth whatsoever is naturally pleasant." Reason also "kindles in men the love and veneration of the divine majestie." So "pleasure," reason, and faith are not at odds; and we are reminded that beyond the guide of reason there remains the possibility of a revealed truth, "godlier" still.

Raphael Hythlodaye took no Scholastic books with him to Utopia. Did More, then, share Colet's antipathy to the Schoolmen? Father Surtz thinks not: More certainly condemns many Scholastic quiddities, but his was a temperate position, distinguishing abuse and institution. Again, More's advocacy of Greek sprang not merely from a conviction of its value for the humanistic scholar; he recognized that students of the Bible must

benefit also. In fact, since the Utopians are anxious to learn Greek, why cannot Europe be equally "progressive?" This section of the study is in some sense adjunct to the central position summarized on its last page. Greek sources will enable European men of learning to improve and purify their knowledge.

Father Surtz deals in Chapters 13 through 15 with the problem of communism in *Utopia* and More's thought. He grants Hythlodaye and the Utopians to be persuaded that "communism is the answer to the social, economic, and political evils of the day." But More, it is asserted, confined himself to "wishful thinking," and to the contemplation of the ideal commonwealth, adjuring any prospect of the practical application of communism, on the plan of the Utopian state, in Europe. This view is certainly not to be dismissed (in Ames' fashion) as a cynical comment on the likely fate of men's plans for social reconstruction. More and Hythlodaye are not co-equal, to be sure. Nor does either expect an ideal commonwealth to spring up at once, whether or not communistic principles are introduced. And, as Father Surtz points out, More in 1523 appears to have regarded Luther's advocacy of communism, or community of nature, as pointless, given the nature of man. Yet the man who wished to see Europe adopt "many things . . . in the Utopian weale publique," and who counselled Hythlodaye, "that which you cannot turne to goode, so . . . order it that it be not very bad," published *Utopia* in 1516, to Chambers "the year of the Erasmian reformers"; and More's first two years in the King's service, from 1516 to 1518, were a time of success and happiness for him. Does not the conclusion of *Utopia*, in spite of its poignantly phrased final sentence, reflect after all the determination to keep in view an ideal, short of the New Jerusalem, by which man may practically orient his efforts to make social progress?

University of Cincinnati HUGH MACLEAN

The New Cambridge Modern History, Vol. VII: The Old Régime, 1713-63. Edited by J. O. LINDSAY. Cambridge: Cambridge University Press [Toronto: Macmillan Co. of Canada], 1957. Pp. xx, 625. $7.50.

In 1896 Lord Acton planned the Cambridge Modern History in which would be presented the story of our civilization from the time of the Renaissance down to the present. The first volume appeared in 1902 and the last in 1912. In fourteen substantial tomes — or in twelve, if we exclude the last two which were devoted to tables and index and maps—the aim of the great historian was realized. For some fifty years it has remained a standard work of reference, for the most part dull, but comprehensive and reliable.

Now after half a century a completely rewritten Cambridge Modern History is appearing on the scene. It does more than incorporate the history of those fifty years; it aims to give a new and presumably more modern version of the whole period since the end of the fifteenth century. A comparison of the New Cambridge Modern History with the old will be of great interest to every historian.

There will be a difference in spirit. This is clearly stated at the very beginning by the new general editor, Sir George Clark. According to him the historians of today approach their task with less dogmatism and more humility then their predecessors at the opening of the century. They are less certain that the historian can discover and state the truth once for all. That truth is relative, that history can be refracted by the minds through which it passes, is more and more recognized, if somewhat sadly, by the modern historian.

There will be a difference in emphasis. The new history is apparently to be no longer than the old. In spite of the extra half century, twelve (or fourteen) volumes will still tell the story. It would seem that less space will be given to political and military history and more to economic and cultural. In the old history two volumes were devoted to the French Revolution and Napoleon. In the new, one volume will have to serve the purpose.

It is too soon to pass judgment on the complete work because only two volumes have appeared. The first volume, on the Renaissance, and the seventh volume, the present one, on the fifty years from 1713 to 1763, are all that have so far been published. It is possibly a captious criticism, but it is an immediate and instinctive criticism, to be offended by the title given to this volume. It is called "The Old Régime." That the long accepted term should be restricted to, or monopolized by, these fifty years seems very artificial. Even if we do not extend the term back before 1713 it is difficult not to extend it forward to 1789. It was only with the meeting of the Estates General in May of that year that the real break came.

The present volume is as satisfactory a reference book for the fifty years that it covers as we are likely to get. Except for reference, few readers are interested in the intrigues of Alberoni and Elizabeth Farnese, the wars of the Polish Succession, or all the diplomatic moves that led to the great wars at the middle of the century. The atmosphere may fascinate us; the moves leave us cold.

In one way this volume is an improvement over its predecessor of fifty years ago. There are more chapters devoted to general topics and less to the detailed history of the times. There is also a wider approach. The last four chapters are devoted to regions outside of Europe—to America, to India, and to Africa.

At the same time this volume does not get away from being a somewhat dull narrative. The authors know a great deal about what happened in the early eighteenth century, but they do not make the time live. Here and there the sun breaks through, but generally speaking the best that can be said is that this is a very useful reference book that must be in every college library. Perhaps this does not do it justice. To one who already knows the eighteenth century it is a fascinating book. Unfortunately, it will be fascinating to nobody else.

Dalhousie University G. E. Wilson

Harold Adams Innis: Portrait of a Scholar. By D. G. Creighton. Toronto: University of Toronto Press, 1957. Pp. 146. $3.00.

This is a portrait of Canada's greatest academic written by our finest historian. It is therefore a joy and a fascination to read. It may seem exaggerated to say that Harold Innis was Canada's greatest academic. He was never the head of any university. He was not one of those whose job it is to interpret the university to the society by means of the pious cliché and the capitalist platitude. His chief job was simply to be head of the Department of Political Science and Economics at the University of Toronto. Yet without doubt, he had more influence in maintaining and extending the virtue in our universities than any other man. That our universities have been able to survive as well as they have through the Howe era is to a great extent owing to his influence. He was able to do this because he had thought clearly what a university is for and because he was a practising scholar and teacher of great distinction. He believed that the health of a society depends on the maintenance of rigorous thought in its midst and that the university is responsible for the achievement of that end. He was thus able to do much to frustrate the people inside and outside the university who wish to vulgarise our academic life.

What is delightful about Professor Creighton's account of Innis is that in short space and with great subtlety he builds up a picture of the manifold influences which made the man what he was. He gives a charming picture of the Protestant farming world of western Ontario where Innis was raised, and of life at Woodstock Collegiate and MacMaster University. He describes the awakening that trench warfare was for a young Canadian in the First World War. He describes the years of the 1920s and 1930s when Innis was producing his mammoth work on Canadian economic history, when he was serving on Royal Commissions and building up the University of Toronto to its present eminence in the social sciences. Then in the 1940s Innis passed beyond the confines of economic history to a new level of thought in which his immense knowledge of economic history was used to illustrate the mysteries of civilisation.

What arises from Professor Creighton's book is a picture of a human being of the first order, who was yet uniquely Canadian. (I do not use the term Canadian in the perverted sense that was common among the Liberals and their civil servants in Ottawa.) He believed in British North America. Creighton writes thus about the end of Innis's life: "He had come to believe firmly that Canada must remain between the iron curtain and the gold curtain and do what she could to sustain the European point of view. It was in her own interest, as well as in the interest of Western civilisation, for the Dominion to hold fast to the position of autonomy which she claimed in theory." Innis was indeed a man of whom Canadians may be proud, in so far as they care about intellectual clarity and integrity. Professor Creighton has written a portrait worthy of the man—a book of perception, charm, and high style.

Dalhousie University G. P. GRANT

Russian Liberalism: From Gentry to Intelligentsia. By GEORGE FISCHER. Cambridge: Harvard University Press [Toronto: S. J. Reginald Saunders & Co. Ltd.], 1958. Pp. ix, 240. $5.95.

The story of Russian liberalism is the story of the failure of moderation. Moderation has never been easy in Russia. Even the land is one of Asiatic extremes. Russia has always been divided between authority and anarchy, the Czar and the Cossack. Russian liberalism began as a sickly plant; it flowered briefly at the time of the Dumas (after 1906), but began to wither in the First World War and was then cut down unceremoniously by the Bolsheviks in November, 1917, without ever having really established itself.

The present work, a product of the Russian Research Centre at Harvard, could have been a much needed treatment of an essentially fascinating problem. Alas, the book is nothing of the kind. It is a miniscule drop of academic sweat. The title is pretentious, the writing ponderous, and the language often close to jargon. The book should not have been called *Russian Liberalism*, but rather *Some aspects of Russian liberal thought between 1864 and 1906*. Two examples of its ponderous style are: "the leeway for oppositional activity was sometimes strikingly great (p. 39) and "emotionally not unsatisfying jobs" (p. 51). For jargon, consider the following: ". . .the liberal gentry's tactics and activities continued to stress Kulturträger small deeds downward and equally nonpolitical and local accommodation upward" (p. 80). This last passage is not as obscure as it sounds, but it is still jargon.

The whole book illustrates the folly of putting things into print too soon. Mr. Fischer does not seem to have digested his material before he felt obliged to disgorge it for the press.

...Passport to Better Living...

Apply for yours
at your nearest
B of M Branch

BANK OF MONTREAL

Canada's First Bank...for Savings

There are more than 725 B of M BRANCHES across CANADA to serve you

WORKING WITH CANADIANS IN EVERY WALK OF LIFE SINCE 1817

This is no way to write books. A book ought to represent mature thought on a particular problem; there is little evidence in this work that much thought has been applied to the material at all. There is a useful bibliography which makes it clear that Mr. Fischer is well acquainted with the sources for his book; but acquaintenance with the sources is no justification for publishing and no substitute for reflection and thought on the subject being written about.

English-speaking readers will have to wait for another book on Russian liberalism, or perhaps for the translation of a fine new German work, V. Leontovitsch's *Geschichte des Liberalismus in Russland*. Those who want to see what can be neatly said in a brief space about Russian liberalism would do much worse than to read the review of the German book in the *Times Literary Supplement* for January 10, 1958.

It can be said that the Fischer book has its uses: it is a preliminary study and probably intended as such. But it is so pedantic and so unreflective that even for the special student its value is to be found largely in the quotations and paraphrases from original Russian writings and documents. Even in translation they reveal a more effective prose style than Mr. Fischer's.

Dalhousie University P. B. Waite

Wordsworth's Cambridge Education. By Ben Ross Schneider, Jr. Cambridge: Cambridge University Press [Toronto: The Macmillan Co. of Canada], 1957. Pp. xi, 298. $6.50.

Mr. Schneider tells us that he hopes to reconstruct with "reasonable certainty" Wordsworth's share in the Romantic Revolt "from the very materials that had actually produced it." One must ask whether Mr. Schneider really traces this particular Pierian spring to its source. The last chapter of the book would perhaps force a negative answer; there the author is concerned "to distinguish Wordsworth's achievement from the achievements of those whose work he built on." Yet one feels that the nature of Wordsworth's poetry is threatened rather than illuminated when Mr. Schneider turns to this kind of analysis of *The Prelude*: "In Book I, the sentence 'Twice five seasons on my mind had stamped/The faces of the moving year' takes account of the fact that the seasons result from changes in the earth's axis and also creates an altogether astounding vision of the earth hurtling endlessly onward in its orbit while the sun prints the seasons on its face, these being in turn stamped on the boy's mind" (p. 251). It is not only to the over-written astonishment of this passage that one objects; it is also to the interpretation it gives. It was never Wordsworth's intention to incorporate the recondite into poetry; a passage from the *Preface* to the *Lyrical Ballads* (1802) makes this explicit: "If the time should ever come when what is now called science, thus familiarised to men, shall be ready to put on, as it were, a form of flesh and blood, the Poet would lend his divine spirit to the transfiguration . . . ."

The tenor of the passage is that Science's discoveries are *not* available to the poet, because they are not a part of common knowledge. It would seem that Wordsworth was trying to explain why his imagination was unable to work upon certain subjects; and why the verification of scientific information, which, for instance, Erasmus Darwin had strangely attempted, was not the business of a genuine poet. Wordsworth is not here concerned with the relation between the poet and his audience, but with that between the poet and his subject matter. Yet Mr. Schneider extends the passage to mean that Wordsworth "would have written mineralogical poems but for the general public's ignorance of that science." But Wordsworth begins, "If the time should ever come," and there is no reason

to believe that he seriously felt that the time ever would come, or really that it should. A similar lack of balance is found in Mr. Schneider's discussion of the influence of Wordsworth's classical studies upon his work; Milton's influence would surely explain the Latinised language of the early poems as much as Vergil's; it would seem further to be equally important to analyse the influence of Italian on Wordsworth: this is an element in his Cambridge education that needs more than a cursory analysis.

But Mr. Schneider's book is more than this. It is a book very much to be valued for its general account of Cambridge education at the end of the eighteenth century. There is an admirable presentation of the minutiae of Cambridge customs, which are always a delight to read. The details of the system of study and of examination; the student letters showing the bitter rivalry of candidates, which Wordsworth so condemned; the description of the relation between the Northern Grammar Schools and Cambridge; the account of the intellectual problems that Newton, Paley, and, later, men like Godwin presented to undergraduates: all this is interestingly clarified. Mr. Schneider shows us, as perhaps we expected, how the French Revolution made its impact upon the well-established radical tradition of Cambridge politics; but he describes also the more complicated pattern in which Dons and Students were involved. The alliance between sycophancy and preferment is made very clear: Richard Watson, Bishop of Llandaf, against whom Wordsworth wrote his first political pamphlet, is credibly explained as one who mingled a genuine reforming instinct with expediency, and so acquired position and influence; we see even William Paley as a man who compromised with this environment, while, in contrast, his contemporary, the great Unitarian John Jebb, is shown to have lost his academic career by his refusal to give up principle. Mr. Schneider has a full gallery of portraits of men who are not important in themselves, but who appear often in tantalising references in the letters and documents of greater men; and he has a nice capacity to discuss these lesser figures more interestingly than most thumb-nail sketches will allow.

Splendid as the background to the Cambridge scene is (though one wishes the author had placed Coleridge as well as Wordsworth in the foreground), one finds that Mr. Schneider confirms the disappointing impression that there are simply no contemporary accounts of Wordsworth at St. John's. No-one who wrote a diary, a letter, or a reminiscence has anything to say about him; we are left with only the poet's account. One wonders whether or not some of the early Wordsworth note-books might have been squeezed once more to reveal a detail here and there.

The absence, however, of any new documentation leaves Mr. Schneider to speculate on the problem of Wordsworth's academic failure. He is surely right when he says that Wordsworth, if only for financial reasons, should have pursued study seriously, even as his brother did after him. The source of this academic failure is traced to Wordsworth's conflict with his social environment. There are, indeed, many hints that Wordsworth did dislike the affectation of the Upper Classes; we better understand his theory of poetic diction when we recognise its undercurrent of class consciousness. But the discomfort Wordsworth experienced on account of his northern accent, his northern habits, does not seem the most plausible explanation of his denying himself an academic career; nor does his contempt for the examination system explain it better. According to the *Prelude*, Wordsworth did not remain proudly aloof from Cambridge manners; it is on his return to Hawkshead in the summer that he felt conscious and ashamed of "my habilment, / The transformation and gay attire." The truth about Wordsworth's class consciousness is surely this: there was always a conflict between his desire to be a "gentleman" and his desire to be a "rustic"; perhaps only in the latter-day gracefulness of Rydal Mount were these two impulses reconciled. No simpler view of this can be allowed.

There is a more positive argument to explain Wordsworth's failure: he was already a committed poet. He had written, for instance, at least 569 lines of the *Vale of Esthwaite*. This poem rambles; it is, in the manuscripts we have, even more discontinuous than in de Selincourt's "reconstruction" of the text. But it is a sustained effort; it demanded of its author real systematic work. One suspects that it was not that Wordsworth instinctively revolted against Cambridge life and consequently turned to poetry, but rather that the poetry, with its all-embracing demands, took him from study. Wordsworth felt remorse for his failure, but only because he recognised that to his relatives it would seem irresponsible. He was not unhappy in Cambridge; in the *Prelude* he confesses of that first year he spent his time with "empty noise and superficial pastimes;" yet he is careful to insist "And yet this was a gladsome time." Of his second year in Cambridge he significantly says:

> I liv'd henceforth
> More to myself, read more, reflected more,
> Felt more, and settled daily into habits
> More promising.

This withdrawal into private communion was the real revolt of Wordsworth at Cambridge.

University College, University of Toronto R. S. Woof

Voltaire in Love. By Nancy Mitford. London: Hamish Hamilton, 1957. Pp. 288. $4.50.

This is a book on which one cannot lavish much praise. The lack of weight is made only the more obvious by its lack of style. That the book should be light as a feather was obviously the author's choice; that it should be written in a careless and slapdash manner was surely not for the same reason.

It is the story of the love of Voltaire and Mme. du Châtelet. That the lady had a husband and that she died in giving birth to a child whose father was neither her husband nor Voltaire gives the eighteenth century atmosphere of the story. In spite of the death of the heroine, the story is not a tragedy. One doubts if it should even be called a comedy; it is largely farce. The characters may amuse us, but they do not arouse our sympathy. They are only marionettes. They move, they gesticulate, they express their emotions with great fervour. We only watch and hope that the sawdust will not come out of their little bodies.

All this is very strange. Is the eighteenth century so far removed from the twentieth that we cannot enter into its spirit? Are the men and women of the eighteenth century so different from us that we cannot enter into their lives?

Or is the fault Miss Mitford's? Has she chosen the easy and facile way of making her marionettes dance instead of breathing the breath of life into them? The second way would be difficult but profitable; the first may be amusing but it is of very little value.

Everything is superficial. Voltaire chatters like a monkey and shows about as much wisdom. Mme. du Chatelet is a blue-stocking who devotes her life to Mathematics and Leibnitz and Newton. We are never told whether it is all a pose or whether she makes a real contribution to the intellectual life of France. Louis XV lurks in the background a rather wise and benevolent figure; his jolly father-in-law is equally benevolent and even more convenient. It is all pleasant, it is all very amusing, but it has neither depth nor value.

Dalhousie University G. E. Wilson

We Have With Us Tonight. By E. A. CORBETT. Introduction by LEONARD BROCKINGTON. Toronto: Ryerson Press, 1957. Pp. xviii, 222. $4.00.

This pleasing book by Dr. Corbett is about the history of adult education in Canada. It is not written, however, as a simple history, for around the variegated incidents of his own life Dr. Corbett weaves the subtle story of the adult education movement. And how right that is, because it is Dr. Corbett more than any other person who has made adult education what it is at its best in this country. What is obvious from this book is that he was able to do this because he never lost sight of the end for which adult education existed. Adult education existed for him so that people of all sorts and conditions should be able to live life at its richest. All the means to this end (committees, conferences, etc.) kept their proper place in his mind. If they promoted richness of life, then they had their purpose, Otherwise they were mere tiresome hindrances. And Dr. Corbett's unique genius is that when he is with people they feel this richness of life within themselves, because of his presence. How it dominates this book. Wherever Dr. Corbett went in his work the comic and the warmhearted always surrounded him. This was so because he saw it and loved it. He made people feel they were living when they were with him, and so they did live in a way this book very cleverly describes.

Aristotle once said that comedy takes too low a view of human beings, tragedy too high a one. This view is quite belied by Corbett. He is one of the most fabulous story tellers our country has produced. Yet one never hears from him anything which does not heighten the mystery of life. Through the comic he tells one what a tremendous business human existence is. What a gift to bring to adult education, which always tends to fall into the hands of the pretentious and the flannel-mouthed. It is because of this gift more than anything else that we in Canada have an adult education movement with programmes like Farm Radio Forum. This book is an account of how that movement came into being, seen through the eyes of its most remarkable leader. But it is more than that. It is an account of how one man loved greatly and was greatly loved.

Dalhousie University G. P. GRANT

Sixteen Years in the Indian Country: the Journal of Daniel Williams Harmon, 1800-1816. Ed. W. KAYE LAMB. Maps by C. C. J. BOND. Toronto: Macmillan Company of Canada, 1957. Pp. xxviii, 277. $5.00.

This is the sixth in an excellent series called Pioneer Books, which are contemporary accounts of early life in Canada. Of two previous volumes one was about voyages to, and descriptions of, Prince Edward Island between 1775 and 1832, the second about early life in Upper and Lower Canada, garnered from the accounts of some thirty visitors between 1791 and 1867.

The present book is the journal of a Vermont fur trader in the North-West Company. Daniel Harmon began as a clerk, at the age of 22. He spent seven years, from 1800 to 1807, in fur-trading posts in northern Manitoba and Saskatchewan, another two years in the Athabaska, and nine more years as a superintendent in New Caledonia, the present British Columbia, based not far from what is now Prince George. Harmon was a quiet, rather bookish young man, with a strong smack of Vermont congregationalism in his attitude to life. Here and there in his journal appear ruminations on life periodically reinforced with determinations to be a better Christian. This reflective turn of mind is not unpleasant; for example, his coming upon fourteen graves at the Roche Capitaine portage on the

"Looking around for more business? The BNS can help you."

Is now a good time to expand... or retrench? What are other businessmen in the same position doing? A businessman's success hinges on questions like these—questions that the BNS can help you answer.

Joe Carruthers went to his BNS branch for advice on a new field of endeavour. The manager, combining the advice of the Bank's business development department with his own knowledge of local conditions, recommended Joe go ahead. And he got a low-cost BNS loan to pay for it.

Like Joe, you'll find that the BNS is ready to help you with many kinds of services and information. Drop in soon—the BNS would like to do business with you.

The BANK of NOVA SCOTIA

London - New York - Chicago - The Caribbean - more than 500 branches across Canada and abroad.

upper Ottawa River (Thursday, May 15, 1800) leads to this comment: "which melancholy sight makes me reflect on the obstinacy and folly of man. . .and all through the hopes of gaining a little money!" Harmon followed the Nor'wester custom of taking an Indian woman to live with him, a union which proved unexpectedly happy and which lasted for the rest of Harmon's life. Fourteen children were born of this union. Like Simon Fraser and David Thompson, two more famous Nor'westers, Harmon in his later years found himself in relative penury; he came north from Vermont, settled near Montreal, and died suddenly of small-pox in 1843.

Fur traders' journals are notoriously prosaic; at the times when one most expects the narrative to glow with adventure it is often curt and objective. Mackenzie on the Mackenzie and Fraser on the Fraser are too busy (and perhaps too exhausted) to do more than summarize the results of their harrowing difficulties. Harmon's *Journal* is more ample and therefore more revealing. His reflections are often pertinent and shrewd:

> I am persuaded nearly as good friends as civilized People & Savages generally are. . .that friendship seldom goes farther than *their* fondness for our property & *our* eagerness to obtain their Furs. . .(Saturday, March 20, 1802).
>
> I had rather fifty drunken Indians in the fort, than five drunken Canadians (Saturday, December 25, 1803).
>
> . . .when a Canadian has his belly full of fat meat he can be contented anywhere (Wednesday March 7, 1804).

Such vivacity as this is refreshing and entertaining.

The book is well produced and the maps are a credit to it. W. Kaye Lamb has written a brisk and useful introduction for the work that he has edited. A carping criticism for the footnote on page 117: "The drainage basin of the Peace River is wholly east of the Rocky Mountains. . . ." It isn't.

Dalhousie University P. B. WAITE

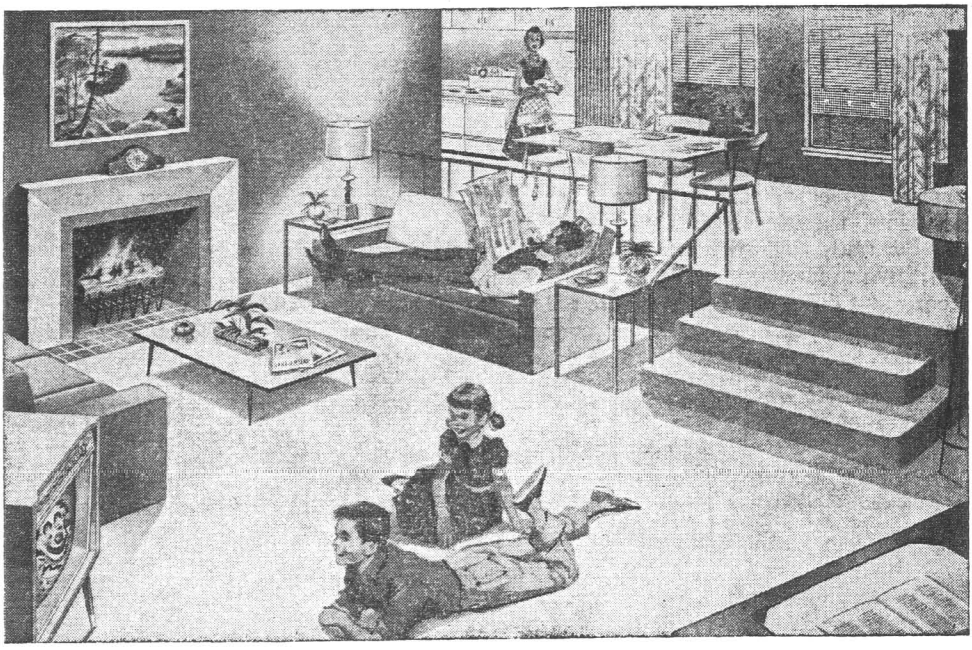
The Mormons. By THOMAS F. O'DEA. Chicago: University of Chicago Press [Toronto University of Toronto Press], 1957. Pp. xii, 289. $5.00.

Who are the Mormons? What do they believe and how do they behave? Thomas F. O'Dea, an associate professor of sociology at Fordham University, has developed objective answers to these and other pertinent questions about the Church of Jesus Christ of Latter-Day Saints. His book, documented and indexed, is the product not only of library research but of fruitful time spent in rural and urban Mormon communities.

In the century since the Mormon Church began, Mormons have travelled a long and hard road from the time when they were a "despised and persecuted minority whose existence was a national problem" in the United States. The Church was begun in 1830 by twenty-six year old Joseph Smith, of Manchester, New York State. Smith was distressed by themany sectarian religious controversiesof his day, and turned his back upon the conflicting claims of "contending denominations." In *James* 1:5, he found solace: "If any of you lack wisdom, let him ask of God,. . . and it shall be given him." The asking, according to Smith, resulted in his miraculous discovery of a set of gold plates that set forth the *Book of Mormon*, the scriptures of a new Church which he was designated to found. Thus, in Smith's escape from contending denominations, one more contending denomination was born.

Mr. O'Dea examines major tendencies in the climate of religious, political, and social ideas that prevailed in Smith's day, and helps to make intelligible the emergence of Mormonism and its significance in American history. The *Book of Mormon* itself receives

FOR GREATER COMFORT AND CONVENIENCE



plan to LIVE BETTER . . . ELECTRICALLY

Work to a plan and sooner than you think every room in your home will become more livable, more enjoyable. Your rooms gain new charm through the planned use of good lighting. Television, radios and record players add greatly to leisure moments. The kitchen and laundry become bright happy rooms where modern appliances save countless hours of time and toil.

The air in your home can be made more enjoyable with the healthful comfort of modern air conditioning. The automatic furnace abolishes stoking chores . . . gives Dad more time for his workshop power tools . . . leaves Mother more space for her automatic laundry equipment.

With a remote-control wiring system, a master switch, in any location you desire, can turn lights and appliances on or off.

A properly wired home is your assurance of greater safety, economy, and comfort. Before you buy or build, make sure the electrical system in your home will serve your needs now and in future. Have an electrical contractor check your present home. He can remedy any inadequacies and arrange convenient payment terms.

What about the cost of living electrically? For new homes, adequate wiring, planned lighting, automatic heating and air conditioning, can be covered by the mortgage. And your dealer offers *all* electrical appliances on convenient budget terms.

Plan now to give your family all the advantages and comforts of living better, electrically . . . with new, modern General Electric products.

Progress Is Our Most Important Product

CANADIAN GENERAL ELECTRIC COMPANY

LIMITED

careful treatment. O'Dea's discussion of its basic themes will serve as an excellent introduction and guide to the amazing original. One early critic dismissed the Mormon scriptures as "a jumble of unintelligent absurdities." Others have agreed with him, but the *Book of Mormon*, with its insistence upon the importance of knowledge and the promise of worldly prosperity as a reward of righteousness, has continued to make its appeal.

The Mormon movement, confronted with opposition from the start, moved gradually westward from New York State. Beset with dissent from within and hostility from without, it had spread by 1847 to the valley of the Great Salt Lake. After the violent death of Joseph Smith, the Church flourished under Brigham Young, an outstanding leader who was responsible for launching the Mormon Empire. Within ten years, ninety-five Mormon communities were established; in the following decade, twenty thousand European converts and others were brought to the Great Salt Lake area.

The Mormon Church made early use of co-operative techniques, and Mormons have been noted for their successful experiments in co-operative organization. By 1870, the co-operative ideal had found expression in manufacturing, marketing, and other Mormon economic efforts. In the 1930's, the Mormon response to problems of the Depression was based upon similar principles of co-operation and obviated the necessity of federal grants for public projects in Mormon communities. Mormons insist that "No man is politically free who depends upon the state for his sustenance."

The greatest problem of contemporary Mormonism is created by its encounter with modern secular thought." Well educated Mormons are disturbed by the conflict between "revealed" Mormon scriptures and the implications of new knowledge. Deliberate and expensive measures have been taken to resolve the problem but the problem remains, although relieved.

What does the future hold? There are those who say that the Mormon Church was "nicely modeled for tasks now finished," but Mr. O'Dea's study and observation lead him to a more hopeful prognosis: "The Church of Jesus Christ of Latter-Day Saints is still a vital institution. . . . That its values still provide a meaningful context to great numbers of its adherents cannot be denied. Its flexibility in the past and its viability under the most adverse conditions do not augur badly for its future."

For readers who are interested in a comprehensive account that portrays Mormonism in proper historical, sociological, and religious perspective, this book is probably the best of its kind.

Dalhousie University DONALD F. MACLEAN

The Subterraneans. By JACK KEROUAC. New York: Grove Press, 1958. Pp. 111. $1.45, paper; $3.50, cloth.

In this short novel, Jack Kerouac, now known as the chief spokesman for the "Beat Generation" and as the leading figure in the "San Francisco Renaissance," focusses his attention on the pathetic and short-lived love affair between the narrator, a writer named Leo Percepied, and a neurotic negro girl, Mardou. Both belong to "the subterraneans," an amorphous group of young artists and intellectuals described by Leo's poet friend in a sample of the strange language they affect: "They are hip without being slick, they are intelligent without being corny, they are intellectual as hell and know all about Pound without being pretentious or talking too much about it, they are very quiet, they are very Christlike."

In this novel, however, although we are present at gatherings that possibly were "intellectual as hell," all we really see is the tortured mind of the jealous Leo, who wants to be working on "The Great American Novel" and who wants to escape from the strange love that is strangling his creative genius, but who is left empty and bewildered when Mardou follows her subterranean instincts and asserts her independence by temporarily leaving Leo for another lover.

The strangely assorted characters are self-conscious rebels against conventional bourgeois society, defying convention flamboyantly and even brutally. Unfortunately for their peace of mind, the characters (in spite of their outward amorality) are plagued by deep-rooted vestiges of very conventional conscience. They are neither wholesome nor happy, but a sordid, degenerate, neurotic lot. The Angry Young Men of England seem strangely mild and decadently civilized after the primitive violence and tortured convolutions of their American counterparts.

This is not a pretty book, either in content or in style. But who could expect anything pretty about such a strange and tortured world? What we can expect and what we do get is a dark brooding power, filling the reader with revulsion and, at times, even horror. It seems to me an indication of the effectiveness of the book that the author is able to inspire pity for his "Beat Generation," side by side with revulsion and disgust.

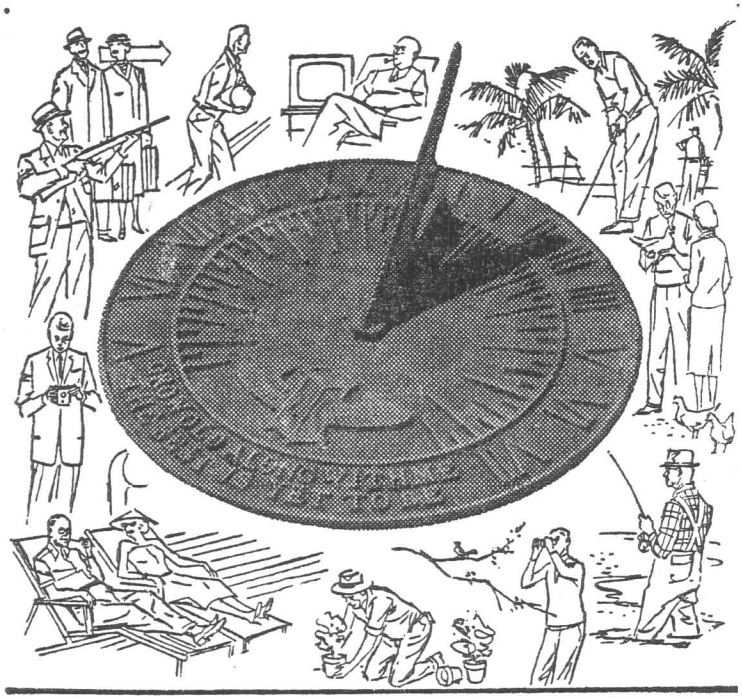
Dalhousie University A. R. Bevan

Encyclopedia Canadiana. Editor-in-Chief John E. Robbins. 10 volumes (5 published to date). Ottawa: The Canadiana Company Limited, a subsidiary of the Grolier Society of Canada Limited, 1957-58. Price for complete set $129.50.

Surely editors of encyclopedias must be faced with one of the most delicate, difficult and demanding tasks of organization and management contrived by man. Not only must the present-day encyclopedist supervise the work of some thousands of contributors, but he must be capable, in the face of all his material, of discriminating between what is temporary and what is of lasting value. He must weigh fact and idea and sacrifice neither. Finally he must produce a work of reference to meet the needs of a varied public—all this within the limits of his publisher's commercial whim and budget. That the new *Encyclopedia Canadiana* has satisfied most of the requirements of a good twentieth-century encyclopedia is to the credit of Dr. John E. Robbins, its editor-in-chief, and his distinguished associates, advisers, and consultants.

In appraising any encyclopedia, particularly for library use, the conscientious reviewer bases his evaluation of a number of well-tried general criteria: authority, scope, arrangement, treatment (accuracy, style, objectivity), format, and special features (maps, bibliographies, plans for revision). Until all ten volumes of the *Encyclopedia Canadiana* are available, it is clearly impossible to attempt a thorough assessment. One must perforce sample the contents, more or less at random, applying one's criteria as closely as possible under the circumstances. What follows are comments, general and in detail, based on a perusal of the first five volumes.

The *Encyclopedia Canadiana*, unlike the *Britannica* and the *Americana* which are international in scope, stands for what its title implies. As the Editors' Preface states, it sets out to tell " . . .the story of Canada, past and present, in word and picture." The editors, in following their avowed goals to be clear and concise, have stuck closely to objective scholarship. In this *Encyclopedia* there is little evidence of informed personal opinion and no hint of national prejudice. It would be interesting to compare this



Can your dreams come true?

The time comes in every man's life when he should ask himself whether there is adequate financial provision for his old age and retirement.

His life insurance can make this provision. For life insurance sets up a fund payable during retirement years if it should not be required before then as a death benefit for his family. Make sure your life insurance is adequate for the job it must do for you. Call a Sun Life representative or write to the Sun Life of Canada, 218 Sun Life Building, Montreal.

SUN LIFE OF CANADA

Coast to coast in Canada

editorial approach with, say, the *Great Soviet Encyclopedia*. It is safe to state that there is little in the volumes of the *Encyclopedia Canadiana* that will provoke the sort of outburst that greeted the early editions of the *Encyclopedia Britannica* and Diderot's *Encyclopédie*.

In striving for clarity and conciseness the editors have created not a story of Canada, but an inventory, a compilation of facts. In this reviewer's opinion, the *Encyclopedia* is a most timely and useful depository of factual knowledge of Canada, but the "story" in word and picture as unfolded here is largely a thin and colourless tale. To tell the "story" of Canada might have been possible in fifteen or twenty volumes rather than ten. It also might have been realized if the editors had not been obliged to produce a work to satisfy university students, librarians, public and high school students, office workers, adults and children in the home—a wide range of interests certainly.

That the story of Canada as it emerges from the *Encyclopedia Canadiana* is colourless may be because the editors found it necessary "to make each article easily understood by the average reader with no more technical equipment at his disposal than a standard dictionary" (Editors' Preface). A careful, plodding, fact-laden style of prose is the result. This is particularly noticeable in the majority of brief biographies as well as in some of the longer articles—a feature common to most of today's encyclopedias.

The *Encyclopedia*, at least in the first five volumes, seems top-heavy with photographs of our industrial developments, power plant interiors, buildings, wheat fields, orchards, anonymous fruit-pickers, fishermen, and the like. It is singularly lacking in photographs or portraits of famous Canadians. One has the uncomfortable feeling that one has seen before similar photographic evidence of our undoubted material strength in such places as *The Canadian Geographical Journal*, the popular editions of the *Canada Year Book*, in the files of the National Film board, and in the publicity brochures of provincial and federal governments. More space might have been devoted to the biographies of some of our most colourful Canadians—clergymen, soldiers, politicians, poets and others, and supplemented by their photographs when available.

Two examples from Volume I will illustrate this shortcoming: Henry Alline, the interesting "New Light" saddlebag preacher of Nova Scotia, receives thirteen lines, while Barrute, Quebec, a village in Abitibi County, receives fourteen; a portrait of Sir Matthew Baillie Begbie on page 356, Volume I, to accompany his biography, would have been preferable, in this reviewer's opinion, to the photograph of mechanical conveyors of sugar beets at Taber, Alberta. One may be accused of being petty, but such examples do help to suggest one way in which the *Encyclopedia* might have come closer to the real story of Canada. One wishes that Robertson Davies, Bruce Hutchinson, Irving Layton, E. S. Carpenter, Chester Duncan and others might have been prevailed upon to join the list of contributors. How interesting an article, say, on Humour, might have come from Robertson Davies. There is no article on Humour in the *Encyclopedia*, although there is an excellent contribution by William Colgate on "Cartoons."

The great strength of the *Encyclopedia* lies in the hundreds of articles it contains on new and little known subjects related to geography, flora, fauna, minerals, population, religion, government, history and so on. Wisely drawing on the learning and experience of many of the Federal Government's senior civil servants, the editors have skillfully covered a wide range of interesting and informative subject matter. Much of this has originated from work completed over the years by such Government departments and institutions as Agriculture, National Museum of Canada, External Affairs, and Northern Affairs and National Resources. Up until now this information had only been available in government reports. T. A. Manning on "Banks Island," Barbeau on "Folklore," Diamond Jenness on "Eskimo," Jean Lunn on "Bibliography," A. E. Porsild on "Plant Families," are but a few of the many

government experts who have submitted articles. Similarly valuable contributions by authorities from provincial governments and universities have helped to make the *Encyclopedia* a rich mine of new factual knowledge.

One bothersome feature of the *Encyclopedia* is the method by which authors are identified with their articles. Volume I contains a partial list of the names of contributors, their professions, and the titles of articles or general subjects for which they are responsible. Throughout the *Encyclopedia* the occasional short article is accompanied by the name of the contributor, but the great majority are left unacknowledged by name or initials. This seems also to apply to some long articles. Of particular interest to this reviewer was a four page article "Almanacs, Early" (Vol. I, pp. 138-142). This article is not signed. In order to attempt to ascertain the name of the contributor, it was necessary to check through fifteen pages of names only to find that no contributor was listed as being responsible for "Almanacs, Early." The article, by the way, is followed by no list of references and fails to mention one of the most interesting of the early Nova Scotia almanacs, Anthony Henry's *Neuschöttlandische Calendar*. One wonders also why a more attractive title-page illustration could not have been included with this article. Mention might also have been made of the fact that *The Nova Scotia Calendar or an Almanack for 1776* by Anthony Henry is believed to be the first Canadian printed book containing an illustration. The article at the outset fails to make the distinction between sheet almanacs and almanacs in book-form, and it states that the first almanac published in Canada appeared in 1770, in Halifax. According to Tremaine's *Canadian Imprints 1751-1800* (p. 26), Brown and Gilmore's *Almanac de Cabinet* appeared in 1765 in Quebec City.

In citing this example I am not by any stretch of imagination condemning the whole *Encyclopedia* on the grounds of inaccuracy. The *Encyclopedia Canadiana*, let me repeat, is a remarkable achievement and has been compiled with care by reputable subject authorities. It is the duty of the reviewer, however, to point out the occasional slip.

In order to appeal to the widest possible public the publishers have bound the *Encyclopedia* in a grey-blue cover with bright orange bands of colour on the spine. The art work on the front cover is undistinguished and is in no way indicative of the high calibre of commercial art available in Canada today. The exterior appearance of the *Encyclopedia* is a disappointment.

To conclude, one can only repeat that the compilation of the *Encyclopedia Canadiana*, despite these criticisms, is a major contribution to the reference literature of this country. It will be much used in schools, universities, and homes for years to come. What plans the publishers have for future revision and (it is to be hoped) expansion are not available. However, from the solid base already established it would be possible to create (in encyclopedic form) the full and colourful story of Canada—the one still waiting to be told.

Dalhousie University D. G. LOCHHEAD

Canada: Tomorrow's Giant. By BRUCE HUTCHISON. Toronto: Longmans, Green and Company, 1957. Pp. (ix), 325, vii. $4.95.

The gift of a seedling of Douglas fir that accompanied this book is a better index to its merit than the award of a Governor General's medal. It is a work that belongs to the field of professional public relations, to Chamber of Commerce and Tourist Department guide-books, to blurbs and commercials rather than to thoughtful objective and informative interpretation.

With *Struggle for the Border*, Mr. Hutchison seemed to be consolidating his quick success with *Canada the Unknown Country*; but in the present work he is simply capitaliz-

"It's my favorite bargain"

"A bargain," says the dictionary, "is an advantageous purchase."

Telephone service is like that.

Advantageous to you because it saves time, steps and trouble. Stands guard over your home. Helps you to keep in touch with relatives and friends.

And does all of this as a real bargain should—at low cost. Pennies buy wings when you reach for the telephone.

MARITIME TELEGRAPH & TELEPHONE

COMPANY – LIMITED

ing on his gifts as a journalist, a journalist moreover who is more concerned with "making a good story," in the newspaper sense of the phrase, than with being a good reporter. Some of his stories are interesting, but it is clear that Mr. Hutchison is either a credulous listener or hopes that his reader will be one, even for tales that he has heard before. The book, in short, has the ring of confidence without the note of authority. Each reader must judge from his own knowledge and experience the trustworthiness with which its pages describe the places that he knows. Here it must suffice to say that in giving Halifax once over lightly the author commits the following inaccuracies: the old Province House is confused with the modern Provincial Building and converted from freestone to granite; St. Paul's Church is given the status of a Cathedral and its turret is a tower; Dalhousie (the reference is apparently to the extensive open vista from Studley rather than to the detached informality of the Forrest Campus) is set around an ivy-clustered quad. Under the influence of this "corner of Oxford," Halifax is said to provide "more ideas, more argument, more learning and clear thinking in one day than most Canadian cities can supply in a month." The Scottish caution of Dalhousians and the modesty of Haligonians will leave them content to settle for half of that. The same allowance should provide a fair margin of safety for the rest of the book.

Dalhousie University C. L. BENNET

How to Read a Novel. By CAROLINE GORDON. New York: The Viking Press [Toronto: Macmillan Company of Canada], 1957. Pp. 247. $4.00.

In an age when the novel is being periodically condemned to death as an obsolete literary form (one that was almost but not quite stillborn), it is gratifying for novel-readers to be reassured that the novel is an important and living art form concerned with "life, and life as it manifests itself in change, in action." A novel is the creation of an artist "fashioning fictions out of the intangible, mysterious stuff of life." The novel, of course, like the other art forms, has its conventions, its limitations, its technical and critical terminology. Miss Gordon, by means of illustrations drawn from an extremely comprehensive range of novels and novelists, discusses the particular problems of the artist working in the novel form. She also indicates that the reader who is aware of the novelist's problems is the one most likely to read a good novel with the greatest pleasure: "The best way to approach a novel is to follow as faithfully as possible in the footsteps of its creator."

Since the novel deals with human life with a definite setting in time and place, it is, of all the art forms, the one most closely related to the world of human affairs: "One does not need formal training in theology to write novels, but a novelist is bound by the nature of his medium to know enough about any subject he treats to achieve the illusion of life-likeness, of versimilitude, whether the subject be plumbing, nuclear physics, millinery, or the habits of baseball players or courtesans." The novelist, of course, if he is any good is not merely a social historian or social satirist. Miss Gordon emphasizes the creative power of a good novelist, pointing out in her last chapter that the novel is one of the many approaches in the search for truth:

> All true works of fiction have their scenes laid in the same country, and the events take place in the same climate: that country, that climate which we all long for and in our several ways strive to reach—the region where truth is eternal and man immortal and flowers never fade.

Miss Gordon's style is personal, confidential, and easy; her chapter "Complication and Resolution," for example, deals with *Oedipus Rex* and Beatrix Potter's *Jemima Puddle-Duck* as two works of art that illustrate some of the techniques employed by the successful

writer of fiction. Because of the conversational, informal manner of the book, so "unscholarly" in tone and so sparing in the use of footnotes, it is all too easy to dismiss it as a lightweight work. Miss Gordon's discussion of the novel, however, deserves to be read attentively, critically, and intelligently. Her experience as a novelist qualifies her to write from the point of view of one who has actually written a novel ("I rarely meet a person who does not feel at the bottom of his heart that he could write a novel if he (half) tried"); and her comments on her fellow novelists from Fielding to Sartre are illuminating and provocative. I am not able to agree with the blurb that calls this "the best book about the novel," but I would willingly accept it as one of the best.

Dalhousie University A. R. Bevan

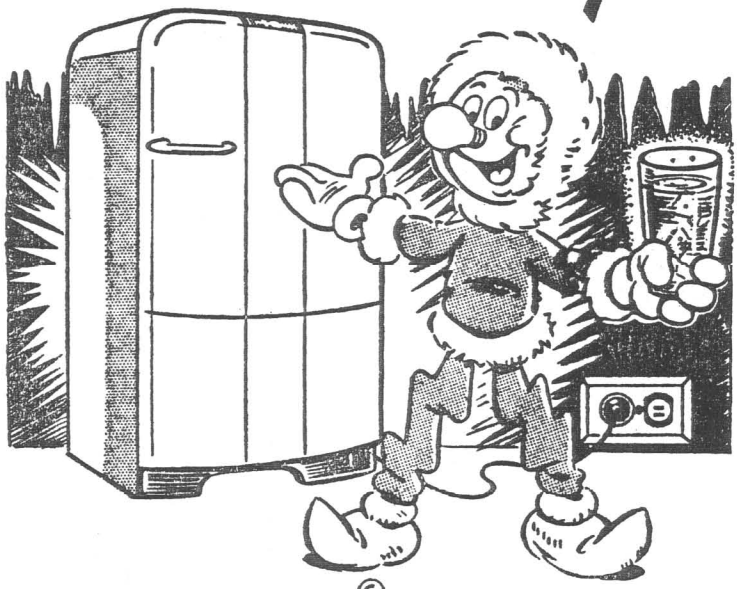
Ten Canadian Poets. By Desmond Pacey. Toronto: The Ryerson Press, 1958. Pp. ix, 350. $5.50.

Like the way of the anthologist, the way of the eclectic critic and historian is hard. In choosing his ten Canadian poets, Dr. Pacey has made himself vulnerable to the shafts of the many professional and unprofessional readers who feel that they could have made a better list even if they agree that few could have handled it so well. Why ten, rather than nine or eleven, or five or twenty? If ten is the perfect or the prescribed or the necessary number, why these ten? If there are to be two Scotts, why not Frederick George rather than his son F. R., or than his friend D. C.? Why, according to taste or point of view, are there not more pioneers, or more traditionalists, or more of the moderns?

Dr. Pacey has built a solid edifice that stands up well against the barrage. There are few loopholes of omission; fewer still are his commitments to the weak, the doubtful, or the perishable. The impression retained by the reader is of the enduring qualities of the work of a substantial number of Canadian poets. The national approach is never biased and never parochial, and the plan of the book precludes the cutting, filling, and classifying that so often clutter literary criticism with nonentities and minutiae. No one could have grouped and subdivided a more comprehensive list than Dr. Pacey, and he deserves praise for his ruthless omissions. Only the best gardeners can be trusted to prune their own roses for exhibition. Dr. Pacey has given us a constellation, not a nebula, and he should be praised no more for what he has included than for what he has omitted, even though each reader will miss one or two of his own preferred Canadian poets. The ten chapters on ten poets, from Charles Sangster to Earle Birney, are selfcontained and self-sufficient; and while the book is a unit, with a developed sequence, each could be read separately, with the works of its author, in any order, or used as separate chapters or lectures dealing with single aspects of the history of Canadian literature.

The only inclusion that the present reviewer would question is that of Charles Sangster, whose reputation it seems difficult to justify from his works; but Isabella Valancy Crawford, who might still have been included, is too late to be a substitute, and Sangster's contemporaries merely raise again the question whether Canadian poetry had to wait for Confederation. E. J. Pratt, as might properly be expected, is the keystone of the arch. Few readers will quarrel with the earlier support of Roberts, Carman, Lampman, and D. C. Scott, though Francis Sherman, for all his small output, is regretfully missing from the Fredericton scene. For the moderns, it is inevitable that more questions will be raised by reason of their numbers and the unsettled state of their own objectives and their critics' opinions. But—with a query for the omission of Douglas Le Pan, and another, for all his wit, for the inclusion in so short a list of F. R. Scott—the selection of A. J. M. Smith,

KEEP COOL *Electrically!*



© REDDY KILOWATT
Your Electric Servant

Save... Time, Food, Money
The Electric Way

Always Reddy to Serve you
Reddy to Serve you All Ways

NOVA SCOTIA LIGHT AND POWER
Your Electric Servant

A. M. Klein, and Earle Birney seems likely to stand the test of time. Marjorie Pickthall and Audrey Alexandra Brown, sweet singers of another day, are missing; and there is no attempt to play up the Canadian theme as such. Service is understandably absent, though he would make a good story, and Drummond who might stand high in different company has no place in this galley.

Dr. Pacey's appraisals are just. He does not pretend to introduce ten birds of Paradise, nor to make geese—by the standard of Shakespeare or Milton—into either swans or ugly ducklings. Aiming at appreciation in the sense of giving praise where praise is due rather than at criticism in the sense of seeking for faults, he is at his best with his better poets and less interesting by necessity with those that are dull. The best chapters, as they should be, are those on Roberts, Carman, and Pratt.

The book will be welcomed by a variety of readers: by teachers and students, by common Canadian readers seeking landmarks in the wilderness, and by those from other countries seeking a guide to the best in Canadian poetry.

Dalhousie University C. L. Bennet

The History of Fanny Burney. By Joyce Hemlow. Oxford: The Clarendon Press, 1958. Pp. xvi, 528. $5.25.

It is perhaps unusual that one should read so scholarly a literary biography as this and think at the same time of a play script or a motion picture scenario; yet this has been the present reviewer's experience. The explanation lies in the warmly human treatment Miss Hemlow has given her subject and suggests in the biographer herself the same understanding and interest in people that were so much the distinguishing characteristics of Fanny Burney. Though she has given careful and discerning attention to the extensive writings of Fanny Burney, and indeed extended our knowledge of them considerably, Miss Hemlow has correctly placed the emphasis in her biography more upon the genius for living than upon the talent for writing of her subject. The result is an understanding yet generally unsentimental account of a gallant lady who met with unfailing courage vicissitudes before which any but the most determined spirit must have quailed. Here is challenge enough for a Helen Hayes or a Mercedes McCambridge, and material enough for a biographical drama of rare distinction.

There is a decidedly eighteenth-century flavour to Miss Hemlow's writing, reinforced by the very frequent quotations from Fanny's own lively prose, and the very title of the work, the *History* of Fanny Burney, suggests the most characteristic form of the tale of character of the period, including Fanny's own *Evelina, or The History of a Young Lady's Entrance Into the World* (1778). Indeed, if this biography has a fault it is that, like the "histories" of the eighteenth-century, it digresses too frequently and too long, allowing minor characters to usurp too much of the story. Mrs. Thrale, the Court ladies, and many of the almost innumerable Burney relatives are cases in point. One can by no means run while reading this book, and, though every detail throws some light upon the character of Fanny and upon the nature of the society in which she moved, it is often a somewhat distant one. To suggest what might be omitted without marring the perfection of the picture is, however, no simple task.

The secret of Fanny Burney's great literary success seems to have been simply that she represented so completely her own time. Her sense of duty, her sentimentality, her concern with the place of woman in society, her propriety, her ability to see with mildly satirical eyes the foibles of a society which she nonetheless accepted as basically proper and good, and above all, her indefatigable pen, were all characteristic of her age. In her

novels she had, basically, but one theme, "a young lady's entrance into the world," and upon it she rang the changes with gradually stiffening hand. Despite the surprise of her contemporaries that she should know so much, she made *Evelina* out of the people around her, touched indeed with a lively imagination that became more inhibited by a sense of public responsibility in her later novels. *Cecelia* (1782), *Camilla* (1796), and *The Wanderer* (1814) are all variations of the original theme, and even contemporary reviewers realized that the last of these works was a quarter of a century out of date. Her plays are politely reminiscent of Aphra Behn and suggest that she might have scored a notable success as a comic dramatist had she written more. The letters and journals which Miss Hemlow presents make it a matter of regret that Fanny Burney did not use her remarkable experience and her ability to recreate that experience in novels which might have had real distinction. Instead, the very society which recognized her so quickly inhibited her development as a novelist.

To those of us who are content to rank Miss Burney as a third-rate novelist falling somewhere between Richardson and Jane Austen (despite Dr. Johnson's ranking her with Fielding, whom he never properly understood), the chief fascination of Miss Hemlow's book lies in its sympathetic delineation of Fanny Burney the woman. Her early life and sudden fame, her association with Dr. Johnson and his circle, her dreary duty at Court, the history of her marriage with Alexandre d'Arblay, the gallantry of her efforts to make a living with her pen, the raw courage with which she bore the agony of a primitive operation, and her enduring concern for her family and her friends, these and other details so well documented and so sympathetically presented by Miss Hemlow are sure to arouse in any reader a great interest in and respect for Fanny Burney, a talented writer and a very grand lady. Scholarship and sympathetic imagination have combined to produce an excellent literary biography.

Ontario Agricultural College H. V. Weekes

The Square Pegs. By Irving Wallace. New York: Alfred A. Knopf, 1957. Pp. x, 315, xiii.

The sub-title is "Some Americans who Dared to be Different" and in the first chapter, in which he gives a brief account of such privileged English eccentrics as Edward Wortley Montagu, William Beckford and Charles Waterton, the author explains that non-conformity is more to be admired in Americans because the environment is not encouraging. His Americans who fell out of step did so deliberately and with conviction. As one of them said of himself, all appeared to be driven by some obscure but dominating "psychic force." Some had wealth, and others, in spite of their abnormalities, were able to acquire it. Wilbur Glenn Voliva made his own industry with his own town and his own laws, and a fortune of $10,000,000, part of which he devoted to proving that the earth was flat. No one received his annual offer of a reward of $5000 for proving him wrong. Unacceptable as they might have been in a nation devoted to conformity, these "square pegs" had a surprising talent for seeking greatness or at least the company of the great. Anne Royall, the destitute serving girl who married and lost a fortune, and whose vitriolic tongue and pen caused her to be convicted as a "common scold," somehow managed to meet fourteen consecutive Presidents. With the first, John Quincy Adams, she arranged an interview by sitting on his clothes while he, unclad according to his custom, took an early morning swim in the Potomac. Her initiative and technique were typical.

Two of the author's subjects proved fact to be stranger even than fantastic fiction by providing plots on which Jules Verne could not improve. John Cleves Symmes planned an expedition into the interior of the earth through apertures at the poles; and George Francis Train, who never forgave Jules Verne, not only went round the world in eighty days, but broke his own record and had more adventures than Phileas Fogg.

In such company the best known of the group, Delia Bacon, takes a more intelligible place than she is usually given in the history of Shakespearean scholarship. She had her conviction, and her driving force, and she compelled attention and even respect from people of distinction whose knowledge, experience and common sense told them or—in the case of Mark Twain, who fell under her spell—should have told them that she was wrong. Delia, like her literally opposite numbers would rather be wrong, in her own way, than President, although one of them ran for that office, and two others achieved their own patents of royalty or nobility from a society that could, if the exception were sufficiently picturesque, tolerantly accept nonconformity at its own valuation.

Dalhousie University C. L. BENNET

BOOKS IN BRIEF

The National Gallery of Canada Catalogue of Paintings and Sculpture. Vol. I: Older Schools. Ed. R. H. HUBBARD. Toronto: University of Toronto Press, 1957. Pp. xi, 156. $4.95.

The first volume of a new three-volume catalogue listing the holdings (painting and sculptures) of the National Gallery in Ottawa. This volume covers a period up to about 1800. Each painting listed is reproduced in black and white on heavy coated paper. The chief curator of the Gallery, Dr. Hubbard, has written descriptive notes on each painter and each painting. This is an attractive and well-produced book.

The Grand Trunk Railway of Canada. By A. W. CURRIE. Toronto: University of Toronto Press, 1957. Pp. viii, 556. $8.50.

Written by an authority on transportation, this book provides us with a detailed account of the growth, decay, and death of the Grand Trunk Railway, which "for nearly seventy years. . .was the backbone, at least it was one of the most important bones, of Canadian transportation. A failure as a commercial enterprise, the railway made a significant contribution to the economic development of Canada."

Ten Centuries of Spanish Poetry. Ed. by ELEANOR L. TURNBULL. Intro. by Pedro Sebrias. New York: Grove Press, 1958. Pp. xv, 452. $2.45.

This ambitious anthology will not redound to its editor's credit. Embracing, as it does, ten centuries of Spanish poetry, it might have been a valuable introduction to the subject. It has been unnecessarily marred, however, by clumsy translations into jogging metre. The bulk of the early work appears in what might be best described as "Hiawatha-metre." Any elegance is soon lost in such bumptious verse. Can anyone today espy the beauties of such lines as these:

> They spake these words and straightway the tent upgathered then
> My lord the Cid rose swiftly with all his host of men
> And forth unto St. Mary's the horse's head turned he,
> And with his right hand crossed himself:
> 'God, I give thanks to Thee.'

A perfect metre for bar-room recitation!

The book is not without merit. The texts are presented with their translations on the facing page, as in the Loeb Classical Library, which, in the case of the better translations, can be most helpful. Mention must be made also of the fine translations by E. Allison Peers of the poems of the great Spanish mystic Juan de la Cruz. Finally, the work of the lyric school of the twentieth-century is well represented and well translated.

Evergreen Review, Volume I, No's 2 and 3. New York: Grove Press Inc., 1957. $1.00 a copy. (Canadian subscription rates $4.00 a year, $7.50 for two years).

This new quarterly is one of the most interesting and vigorous publishing ventures to appear in some years. It is a product of the Grove Press, a relatively young publishing house that has already issued almost one hundred hard and soft-backed editions by new and established writers. Included in its book lists are such names as Kerouac, Henry James, Frank O'Hara, Dostoevsky, Genet, Beckett, and D. H. Lawrence.

Number Two of the *Evergreen Review* consists of photographs, stories, essays, poems, and articles by that much publicized (*Life*, *Nation*, *Esquire*, *The Reporter*) group of writers, members of what has been called the "San Francisco Renaissance." Ginsberg, Kerouac, Rexroth, Miller, and Duncan are some of the contributors. Perhaps the star item is a reprinting of Allen Ginsberg's celebrated long poem *Howl*.

Number Three of the *Review* includes a long article by Albert Camus, poems by William Carlos Williams, and a revealing photographic essay on the great American abstract-expressionist painter, the late Jackson Pollock.

The *Evergreen Review* is a brave and imaginative new quarterly, a welcome addition to the international literary scene.

Yearbook of the International Law Commission

(1) 1956, Volume II, Documents of the eighth session including report of the Commission to the General Assembly. Pp. 303. $3.00. [[U. N. Sales No.: 1956, V. 3, Vol. II]].

(2) 1957, Volume I, Summary records of the ninth session. Pp. 232. $2.50. [[U. N. Sales No.: 1957, V. 5, Vol. I]].

New York: United Nations [[Toronto: The Ryerson Press]], 1957.

The first of these volumes includes documents of the International Law Commission of the United Nations General Assembly relating to the law of treaties, diplomatic intercourse and immunities, state responsibility, and arbitral procedure. Perhaps of greatest interest are the documents relating to the high seas and territorial waters, an unsettled problem of interest to Canada and other Maritime nations not only from the standpoint of state sovereignty but also of conservation of fishery resources. The second volume records the views of various members of the Commission on some of the same topics but deals mainly with a draft codification of international law relating to diplomatic intercourse and immunities, on which the ninth session of the Commission concentrated. Both volumes contain useful reference material for those interested in the progressive development of public international law and its codification.

OTHER BOOKS RECEIVED

Alexander, Ian W. *Bergson:Philosopher of Reflection.* Studies in Modern European Literature and Thought Series. London: Bowes & Bowes [Toronto: British Book Service], 1957. Pp. 109. $1.80.

Alley, H. R. *Thinking of Rome? Think Twice!* Toronto: The United Church Publishing House, 1958. Pp. 68. 50c.

Beckwith, Burham P. *Religion, Philosophy, and Science: An Introduction to Logical Positivism.* New York: Philosophical Library, 1957. Pp. 241.

Ginsburg, Norton and Roberts, Chester F. *Malaya.* Seattle: University of Washington Press, 1958. Pp. xii, 533. $6.00.

Gross, Feliks. *The Seizure of Political Power in a Century of Revolutions.* New York: Philosophical Library, 1958. Pp. xxvii, 398. $6.00.

Hamilton, W. *The Politics of Industry.* New York: Alfred A. Knopf [Toronto: McClelland & Stewart Ltd.], 1957. Pp. 169. $3.50.

Levy, L. W. *The Law of the Commonwealth and Chief Justice Shaw.* Cambridge: Harvard University Press [Toronto: S. J. Reginald Saunders & Co. Ltd.], 1957. Pp. 383. $6.50.

McGann, Thomas F. *Argentina, the United States, and the Inter-American System, 1880-1914.* Cambridge: Harvard University Press [Toronto: S. J. Reginald Saunders & Co. Ltd.], 1957. Pp. viii, 332. $8.50.

Mills, Lennox A. *Malaya: A Political and Economic Appraisal.* Minneapolis: University of Minnesota Press [Toronto: Thomas Allen Ltd.], 1958. Pp. xi, 234. $5.00.

Sutherland, A. E. (ed.) *Government Under Law.* Cambridge: Harvard University Press [Toronto: S. J. Reginald Saunders & Co. Ltd.], 1956. $7.50.

Walker, Joan. *Repent at Leisure.* Toronto: Ryerson Press, 1957. Pp. 284. $3.75.