

Book Reviews

Rudyard Kipling: A Bibliographical Catalogue. BY JAMES MCG. STEWART. Edited by A. W. YEATS. Toronto: Dalhousie University Press and Toronto University Press, 1959. Pp. xv, 673. \$20.00. (*Deluxe* edition, \$50.00).

James McGregor Stewart called his work a bibliographical catalogue, and it is well that he did so. No matter how extensive a private collection may be, the owner can have it catalogued down to the final bit of ephemera. But a bibliography is another story, and no such story is as involved (and as hopeless of absolute definition) as Rudyard Kipling's. He was read, listened to, and pirated on every continent. In 1906 Mark Twain wrote of Kipling's "unique distinction: that of being the only living person, not head of a nation, whose voice is heard around the world the moment it drops a remark, the only such voice in existence that does not go by slow ship and rail but always travels first-class by cable." First editions, authorized and unauthorized, appeared as widely separated as India and Brazil. The American copyright law did not become operative until July 1, 1891, and that fact explains, in part, the rapacity and the immunity of American pirates. In his autobiography Kipling says, "When my notoriety fell upon me, there was a demand for my old proofs, signed and unsigned stuff not included in my books, and a general turning out of refuse-bins for private publication and sale." All of which is by way of saying that there can never be a complete bibliography of Kipling; the definitive job will always be an ideal, rather than an accomplishment.

This valuable book must be judged for what it is. Mr. Stewart was a barrister and an industrialist who became interested in Kipling half a century ago, and had the resources to collect in a big way, as Ellis Ames Ballard had done. (One of Stewart's special passions was the excessively rare copyright issues, English and American, and his score is impressive. Of a possible 132 titles, he captured 101. And so the story goes.) Mr. Stewart originally intended to prepare a personal catalogue, but as his holdings grew, he realized that he had the materials for a bibliography. He discussed with Mrs. Flora V. Livingston a revised edition of her *Bibliography* in one volume, but her advanced age and failing eyesight caused her to decline. So we have this volume. The compiler was not a scientific bibliographer. He was a devoted Kiplingite who hoped that he could

furnish "a useful guide to librarians, scholars, and collectors . . . and leave it as a storehouse of information for those who follow."

In addition to overall editing, Mr. A. W. Yeats is responsible for the final arrangement of material in the appendices and for the index, which run to some 150 pages. He says, "The present work does not purport to be a scientific bibliography but rather a bibliographical catalogue that strives to approach bibliographical accuracy." And "more specifically", he points out, "the volume provides a partial checklist of the James McG. Stewart Kipling Collection bequeathed . . . to Dalhousie University, Halifax, Nova Scotia." The richness and versatility of this collection are attested to by the frequent asterisks. (It is good to know, by the way, that a specific item is in a specific library.)

There are collectors and collectors. Some of those who joy in the pursuit, like A. Edward Newton and Ellis Ames Ballard, want their quarries to be pursued again. Others, generous patrons of literature, keep their collections intact and present them to libraries. Such a one was James McGregor Stewart, and Dalhousie University was favoured, greatly favoured. For here, in addition to the basic Kipling library, are fabulous rarities—the earliest pamphlets and schoolboy newspapers, inscribed and association copies, and scarce copyright items.

Rudyard Kipling has not lacked bibliographers. By the turn of the century, at the mid-point of his life, he had already been the subject of half a dozen collectors-who-would-be-scholars. And some of their products were rather handsomely produced, with full-page plates of "rarities". There were issued glossaries, readers, and primers, to be followed several years later, by a handbook and a dictionary. It all must have been flattering (and possibly frightening) to a young author. In 1917, G. F. Monkshood issued *The Less Familiar Kipling, And Kiplingiana*. But it was Captain Martindell who compiled the first true bibliography, with any pretensions at all toward completeness. The revised edition, 1923, was standard until it was superseded by Mrs. Livingston's *Bibliography* in 1927, and her work was supplemented in 1938. Mrs. Livingston's original volume was the product of "nearly 25 years" of work. And in the Foreword to the *Supplement* she says, "A complete bibliography can never be."

The sumptuous compilations by Rear Admiral Chandler, Ellis Ames Ballard, and the Grolier Club, in severely limited editions, will always be indispensable to the student of Kipling, but from now on the two basic tools will be Livingston and Stewart. Comparisons can be invidious, but they need not be. In a sense, Livingston and Stewart complement each other. Their arrangements are different. Livingston's is by straight chronology, and in her table of contents we have year, title, and page number. Stewart lists Major Works, Other Works, and six Appendices. The Appendices are Items in Sales Catalogues, Uncollected Prose and Verse, Works in Anthologies and Readers, Collected Sets, Musical Settings, and Unauthorized Editions. The final number in Stewart is 763, and Mrs. Livingston's total, *Bibliography* and *Supplement*, is 630, but these figures can be extremely misleading. Each work, in illuminating asides, mentions many titles that go

unnumbered. And Mrs. Livingston's *Supplement* contains more than fifty pages of listings of translations, Braille editions, portraits and caricatures, and books about Kipling and his work.

Mid-way through his preface, Mr. Stewart has written, "Primarily what is usually sought is the description of first editions and first English and American editions of each poem, story, or article by Kipling." And that is what he has done. He has clearly set out the conditions of each printing, previous to, and following book publication. The importance of such a procedure in the study of a writer who was continually badgered by pirates, and who was always revising his work, can not be overemphasized. This is one of the chief virtues of Stewart's *Bibliographical Catalogue*.

Cases in point are *Out of India* and *Abaft the Funnel*, notorious lootings of Kipling's early "signed and unsigned stuff". In 1909 Kipling and his publishers felt obliged to put out a copy of *Abaft the Funnel* at 19c to kill the sale of the unauthorized edition! A prefatory note by Kipling states: "Messrs. B. W. Dodge & Company have issued without my knowledge or sanction the following odds and ends unearthed from newspaper files of twenty years ago, and therefore unprotected by copyright. I should never have reprinted them, but Messrs. Dodge's enterprise compels me to do so." And with respect to the earlier theft, in 1895, Kipling wrote to Brander Matthews, his American friend teaching at Columbia University, "See how one's sins find one out. A son of Belial has just raked up a mass of old—ten year old—work of mine and shoved it out as a book called *Out Of India*; I am ashamed and mad past words that there is no redress. Oh you are barbarians Brander. I have to fly to verse to relieve my outraged feelings." A couple of years earlier Kipling had written "The Rhyme Of The Three Sealers", which tells of a terrible fight between rival poaching vessels in sealing waters. Several of the lines run thus:

English they be and Japanees that hang on the
Brown Bear's flank,
And some be Scot, but the worst of the lot, and
the boldest thieves, be Yank!

And a few years before that, in 1890, when Thomas Hardy, Walter Besant, and William Black had rushed to the support of the American publisher in a dispute with Kipling, the young man who had sailed "unscathed from a heathen port to be robbed on a Christian coast" repaid them in one of his most terrifying puns: "We are paid in the coin of the white man's trade—the bezant is hard, ay, and black" ("The Rhyme Of The Three Captains").

In each of these entries, *Out Of India* and *Abaft The Funnel*, Stewart is thorough; he gives the provenance of each item that goes to make up the collection. The reader knows where and when each piece was first printed, and learns of all subsequent printings, authorized and unauthorized. It is not for the bibliographer, if he aspires to any-

thing like comprehensiveness, to select and reject. There are Kipling devotees, no doubt, who would prefer that the corpus of his work be only that which he supervised through the press; they would repress anything which he chose not to collect, anything which he published under duress, so to speak. For Kipling was, if he was anything, a devoted writer. His reputation was important to him, and he wanted to forget some of his early "stuff". Some terminology may be slackening in the second half of the twentieth century, but integrity was a key word to Kipling, and throughout his professional life as a writer, he fought for the word, his word. A holder of strong opinions, he did not want to be misrepresented, and in his mature years, at least, he did not rush lightly into print. Time will take care of that. In the end, the collected edition of his works will be, mainly, his collection. But the bibliographer should give (and in this case has given) the record as completely as he can.

Stewart was a devotee, but he became a better bibliographer than his disclaimer would indicate. He had his preferences, and he was not a blind worshipper of everything that Kipling wrote. Several years ago, in a letter to this reviewer, he said:

For my own part, I like his later works better than his earlier for the simple reason that he has refined his English from a distinct journalese to an instrument almost as fine edged as Shakespeare's own. I know of no other author whose command of English covers so wide a range and such a nice appreciation of shades of meaning.

It is too bad that he saw his plots in the little and could never become the author of a really great novel. With all its fine writing and background, *Kim* is not a novel in the ordinary sense of the term. It is more of a travelogue in which a few interesting characters are introduced.

This is fairly orthodox criticism of Kipling. Where it glows, it is remarkably like Melville's assessment of Hawthorne:

Now I do not say that Nathaniel of Salem is a greater than William of Avon, or as great. But the difference between the two men is by no means immeasurable. Not a very great deal more, and Nathaniel were verily William.

Where it is negative, the case may be overstated. There are critics who see the early Indian stories as Kipling's best. They were written with incredible speed in a dizzying sequence, and they do not have the finesse of the late tales, but they have verve, colour, warmth. They move. And if *Kim* is "a travelogue in which a few interesting characters are introduced",—so is *Huckleberry Finn*. Each is superbly redolent and evocative of a time and a place, and each deals with an eternal youth and his Mentor.

I am not acquainted with my own books [wrote Twain] but I know Kipling's—at any rate I know them better than I know anybody else's books. They never grow pale to me; they keep their color; they are always fresh. Certain of the ballads have a peculiar and satisfying charm for me. To my mind, the incomparable Jungle Books must remain unfellowed permanently. I think it was worth the journey to India to qualify myself to read *Kim* understandingly and to realize how great a book it is. The deep and subtle and fascinating charm of India pervades no other book as it pervades *Kim*; *Kim* is pervaded by it as by an atmosphere. I read the book every year and in this way I go back to India without fatigue—the only foreign land I ever daydream about or deeply long to see again.

What does the future hold for this darling of the multitudes and the millionaire

collectors? (What a strange conjunction of interests!) In the past ten or fifteen years, two voices, one from Mount Olympus and the other from the marketplace, have testified to Kipling's durability. T. S. Eliot called Kipling a great versifier, and W. Somerset Maugham called him the greatest of the story-tellers. They are both right. Kipling will always have readers, and one day he may again have many readers—and some students. The students, whenever they come, will be thankful for this book.

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ISRAEL KAPLAN

Magic and Religion: Their Psychological Nature, Origin and Function. BY GEORGE B. VETTER. New York: Philosophical Library, 1958. Pp. 555. \$6.00.

In 1907, at the age of fifty-one, Freud published his first contribution to the psychology of religion. While the author of this book does not appear to have read Freud's paper on "Obsessive Acts and Religious Practices", the similarities are striking. Both draw attention to the irrational nature of religious behaviour; to the tenacity with which it is persevered in, despite clear evidence of its objective ineffectualness; to its subjective function in allaying anxiety and to the intense feeling of personal threat that is experienced when for any reason the behaviour is intermitted or delayed. But while Freud was led to interpret religion primarily in pathological terms, the author of *Magic and Religion* finds its source in the psychology of learning. Thorndike's cat learned to scratch its ear as a preliminary to escaping from its puzzle-box. Skinner's "superstitious" pigeons fixated as habits whatever activity they happened to be engaged in when the mechanism released food. Maier's rats acquired responses more stereotyped and persistent in insoluble problem-situations, and in spite of punishment, than in those which permitted reward for success. All these exhibit experimentally the pattern of learning-process by which magical or religious acts, and compulsive behaviour in general, are acquired by mankind. According to Mr. Vetter, magic and religion are not essentially different. Religion is magic that the progress of the scientific outlook has not yet persuaded the culture to abandon. The variety of magico-religious acts is infinite. What alone is common to them all is the psychological process that is operative. Whatever we may have been doing when some acute tension was relieved we will tend to do again whenever the same tension-producing situation arises. We may have been engaged in prayer when the rains came and the next time there is drought we will pray again. Prayer cannot bring rain but it can bring the same subjective effects, the same sense of fulfilment of need, of peace of mind, the same confidence that all is well. An act of resignation to the divine will, though its decree ordain that we must endure drought, can be as subjectively satisfying as the physical occurrence of rain. Thus religious acts are ways in which we have learned to produce in ourselves subjectively the same effects as were at first produced only objectively or casually. Once such learning is established, it is reinforced and continued by the teaching and

influence of the priests who to preserve their vested interests ("their profits, honours and bellies") keep alive the belief in non-material realities and in mental and supernatural causality. Because religious beliefs lead to a neglect or disparagement of physical causality, they block scientific progress and hinder the advancement of man's material and physical welfare. Instead of the statistically sound probabilities of science, people cling to the illusory certainties of religion. "A people taught to revere blind faith is in a very poor position to acquire an intelligent respect for probability." "Concern with the supernatural deflects human energy from the real and immediate problems that confront us." These call for "science and more science."

One can tell that the author has hugely enjoyed writing this book, and he has obviously devoted much thought over a long period of time to its composition. Many of the terrible things that he has to say, with such evident relish and zest, about the seamy side of religion in its institutional manifestations are only too sadly true. The trouble is that so many people have said them before, including religious people who have not, however, drawn the author's conclusion that because men have been corrupt therefore God is a myth and all religion a sham. This might have been a better book had the author been content to limit himself to a single aspect of his vast theme. His application of learning-theory in particular is one of the very few honest attempts that have been made to create a genuine psychology of religion in which religious behaviour is interpreted in terms of scientific theory and the psychology of religion brought into intimate relationship with scientific psychology in general. As such it deserves praise and is worthy of further elaboration. As it stands it is hardly more than suggestive. Moreover, its simple connexionism is outdated and it needs to take into account the results of more recent experimentation. By virtually identifying religious behaviour with ritual, and religious belief with the rationalisation of ritual, the author invites all the hue and cry that greeted Freud fifty-two years ago. Is it really true that religious acts and practices are exclusively ceremonial and ritualistic? Were they ever so, even in the most primitive times? Certainly many Christian denominations and sects would absolutely deny that this is true of them today, and there is probably more ritual in some of the armed services and most of the fraternal lodges than in many of the churches.

But theoretical considerations apart, even the most indulgent critic must confess that there are certain respects in which the author does himself something less than full justice in this work. He rambles and is repetitious, and his book is far too long for the amount of original observation and reflection that it contains. His argument is too frequently interrupted by lengthy excursions into side-issues whose familiar rudiments are expounded with relentless particularity. Page after page is wasted in flogging dead horses and knocking down men of straw. The language is a curious mixture of the technicalities of the behavioral sciences, somewhat pendants displayed, and the simplicities of rustic homespun. There are far too many misprints. The matter takes us back now to Lucretius (but without his majesty), now to Voltaire (but without the brilliance, the

banter, and the verbal felicity), now to the Victorian rationalists (but without their dignity and humility). Only the illustrations from contemporary life, frequently reported in the vernacular, have a freshness and vitality that breathes, however crudely, a sense of actuality into the dry bones of controversy. But the author's attitude to this whole dimension of human life is too purely negative, his prostration before the idol of "contemporary scientific insights" too abject to engage our sympathy deeply. He describes himself as "an enthusiastic heretic", but he goes far beyond heresy, beyond atheism, beyond agnosticism even. He is a twentieth-century Feuerbach fortified by a hundred years of vigorous growth in the positivistic spirit. In his doctrinaire scientism, faith is replaced by statistical probability and "animism" by physical determinism. Yet in this book he shows that he can on occasion unbend from these stern principles. He tells of his research being stopped by college authorities on religious grounds but sees no relation of causal determinism between this experience and his feelings towards the "barbarian dogmatists", the "heresy-hunters", the "biologically perverted and psychologically frustrated" priests. Here "animism" is given freedom to colour his language, and there are no longer merely statistical probabilities but hot certainties.

There are some statements in this book that neither author nor publisher should have allowed to stand. When the mystery of the Incarnation is referred to as "opinion as to the genetic constitution of this particular hybrid" we experience acute embarrassment on the author's behalf. Is this just Caliban with a smattering of biology or is it a half-intended blasphemy? At other times he continues to weaken his own case by the extravagance, and occasionally the ill-temper, of his remarks, which sorely try our confidence in his objectivity and good-will. More serious is the evident limitation of perceptive power. He sees in religion only superstition and priest-craft, stupidity and waste. These exist, but he cannot see beyond them to the poetry, the pathos, the poignancy of human life to which religion gives expression. His ear cannot catch the voices of the pilgrims singing in the night. He does not grasp the incapacity of the affluent society despite its increased leisure and its creature-comforts, its conquest of physical pain and disease, to prevent or assuage the deepest human suffering. He does not see that it is just this exclusively pragmatic attitude to religion, insisting that religion must at all costs be functional and serve some outwardly useful purpose, that is at least partly responsible for that very debasing of religion in contemporary North America of which he is constantly complaining. If religion must at all costs be useful, we are driven to find uses for it, and to respect it only in so far as we can find uses for it: as a bringer of peace of mind, as a morale-builder, as a basis of public order and so of "investment-security", as a focus to unite the nation and give it strength against foreign ideologies. Perhaps this book may best be regarded as a contribution to an understanding of some of the forces, on both sides, that have helped to create the great gulf that today seems fixed between the churches and the secular world in which they are set.

Emperor Michael Palaeologus and the West. BY DENO JOHN GEANOKOPLOS. Cambridge, Mass.: Harvard University Press [Toronto: S. J. Reginald Saunders], 1959. Pp. xiv, 434. \$7.50.

The Byzantine Emperor Michael VIII Palaeologus was the restorer of the Empire after the disaster of the Fourth Crusade. Some twenty years before his birth an army of excommunicated Crusaders had seized, looted, and annexed Constantinople, ultimately winning absolution for their crimes by handing over Hagia Sophia to a Latin Patriarch. The Angelid dynasty had died out in murder, treason, and imbecility, and the empire which had never fully recovered from Manzikert and Myriocephelum was carved up between the false Crusaders, their tempter and paymaster the Republic of Venice, and three rival Greek successor-states. It was the achievement of Michael to recover Constantinople, restoring Greek rule and Greek worship in the "New Rome" and blowing away the cobwebby structure of the "Latin Empire of Romania". By the same act and by the wars and intrigues that occupied the rest of his life, he established his own state (the former "Empire of Nicaea") as the true Byzantium, and destroyed the hopes of the Despot of Epirus and the "Grand Comnenus" in Trebizond.

Fatally weak as Michael's revived empire was from the start, it was to survive another two hundred years of continuous pressure from Turks and Balkan Christians alike. It defended its long and intricate borders with absurdly inadequate forces and with no trustworthy ally. It kept alive the dwindling flame of Greek culture until the humanists of the West were ready to receive it. Small and decayed as Byzantium was in its last age, the record is by no means unimpressive; and the generation that saw the revival brought about is a period well worth more attention than it usually receives.

In his new biography of the Emperor Michael Palaeologus, Professor Geanokoplos shows to what an extent that revival depended on hairsbreadth chances and on efforts out of all proportion to the Greeks' resources. Michael might have lived to see all his work ruined if the Sicilian Vespers (which he probably helped to instigate) had not set a barrier to the overweening ambitions of Charles of Anjou. Michael's preoccupations in the West, it has long been recognized, involved a diversion of strength from the Asiatic frontiers which fatally encouraged the enemy who was ultimately destined to overthrow Byzantium. It must be remembered, however, that although the Turks were already roving the Aegean, Charles was a more immediate danger by two hundred years than Mohammed II.

Apart from the military tasks of re-creating and preserving the Empire, the chief interests of Professor Geanokoplos' work concern diplomacy, especially the foredoomed attempt to purchase Western aid by a union of churches, and on the picture conveyed of the extraordinary Greek world of the thirteenth century. It was a world in which Turkish invasions and Frankish crusades had wrecked the unity of the old "Oecumene" but had established no new unity of their own; the juxtaposition of alien cultures, pure or mixed, in a pattern as intricate as a jigsaw puzzle, must have made it a singularly

bewildering world to live in as it is to read about. In this book we catch fleeting glimpses of the emergence out of the confusion of a new society and culture in which Byzantine elements were blended with Western, with Gothic art and feudal custom. The rather exotic result was destined never to flourish, but it has an attraction of its own and played a part in the antecedents of the Revival of Learning. Mistra, the most famous centre of this half-Byzantine culture, was one of the conquests of Michael Palaeologus and was to be the home of Gemistos Plethon, the last of the Greeks.

Both Michael and Gemistos were involved in the interminable fruitless negotiations for reunion between the churches — fruitless because they always resulted in a three-cornered cross-purpose between the Papacy, the Greek government, and the Greek people. Professor Geanokoplos shows clearly how Michael's overtures to Rome tragically lost him the confidence of his subjects, without either winning him the diplomatic advantages he sought or, what he perhaps did not seek, reconciling the discordant creeds. (The reader should perhaps be warned that the author invariably uses the word "symbol" for "creed", which is strictly correct but may produce ambiguity.)

In a formidable bibliography, Professor Geanokoplos draws on the resources of nine languages, English being one of the less important. This in itself is an indication of the value of such a work, pointing as it does to a wide and international interest in this field that is not shared (with rare exceptions) by the scholars of the English-speaking world. It is, of course, perfectly natural that the fate of the Byzantine world should be of more concern to the Mediterranean peoples, to the Slavs who are in a sense its heirs, and, I am afraid I must add, to the absolutely omnivorous Germans, than to people living in our cold Northern twilights half a world away. It is moreover the ingrained habit of Anglo-Saxons, so deep-rooted that by now we are unconscious of it, to judge the past by the criterion of "progress": did these events, or did they not, contribute materially to the grand theme and purpose of History, that is, to the freedom, glory, and well-being of the English-speaking peoples? And to such a question, posed of Byzantine studies, the answer must be "No". But while these circumstances in some measure explain our neglect, they do not excuse it. Professor Geanokoplos will have performed a considerable service for the Humanities if his work has the effect of drawing the attention of some few more scholars in these parts to the potentialities of Byzantine studies, their fascination in their own right and their significance for our civilization as a whole.

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ELLIOT ROSE

J. M. Synge, 1871-1909. By DAVID H. GREENE and EDWARD M. STEPHENS. New York: Macmillan [Galt: Brett-Macmillan], 1959. Pp. xii, 321. \$6.95.

This book, undoubtedly the definitive Life of Synge, is the result of an unusual kind of

collaboration. On the death of Synge's nephew, Edward M. Stephens, Professor David H. Greene was given access to Synge's papers and to Stephen's unpublished, and apparently unpublishable, life of his uncle, a manuscript of "nearly three quarters of a million words". Stephen's widow stipulated only that her husband should be credited as co-author of the book that was to result: Professor Greene was allowed the completely free hand that many a biographer appointed by his subject's family has lacked. He makes it clear that the biography under review is his work and his responsibility.

The restraint that one finds, then, is self-imposed. Perhaps Professor Greene is afraid of wandering in the by-ways in which Edward Stephens apparently lost himself; and indeed, excellent discipline is demanded of the biographer of Synge — there are so many fascinating things that might make him forget his subject. The Aran Islands, Wicklow, and Kerry; Yeats, Lady Gregory, and the Irish National Theatre Society; the Gaelic League and their opponents — Professor Greene deals with them all skilfully and affectionately, and keeps them from getting out of hand.

There is, however, another kind of restraint in his biography. "I would assume that the chief thing a biography can do", he says in a deceptively simple statement, "is to record the deeds of a man's lifetime." Of course, his biography does a good deal more besides, but on the whole it is a book that presents rather than interprets, and that, having given us a fact, stubbornly refuses to comment. Undoubtedly there is a steadfastness here that contributes its own quality to his work; but Professor Greene not infrequently withholds his opinion when we would most like to have it. He is, after all, in a better position to give an opinion than any of us. Did Synge's denial of his family's religion, and his own consequent rejection by a Protestant girl, have anything to do with his clear-eyed, passionate attraction to the peasants of Ireland, whom his own class had tried to subdue? Was he really so anxious to marry the youthful actress, Molly Allgood, courted in his thirties? Questions such as these Professor Greene does not raise, much less attempt to answer. Again, he allows us to see the conflict between a youthful, stiff-necked Synge and a mother nearly as determined as her son, and certainly more self-assured; but he does not make much of the irony of a struggle between consciences equally tough, or point the affection that prevented a complete break between Synge and his mother and enabled them, in the end, to be generous to one another. (One feels that it might have been better for Synge if they had been less generous.)

We may now hope for a study of Synge's work that will make use of the material made available by this book. Professor Greene has given us, with impeccable scholarship, the information needed for a new understanding of Synge.

University of New Brunswick

J. K. JOHNSTONE

The Fossils of Piety. By PAUL WEST. New York: Vantage Press, 1959. Pp. 85. \$2.75.

Paul West's theme, in *The Fossils of Piety*, is "the apparent inadequacy of attempts to write about man as sufficient to himself, and the various evasions, pretenses and vacillations into which the humanist writer is compelled." The victims of Mr. West's assurance are Malraux, Sartre, Pavese, Camus, Hemingway, Junger, Santayana, Simone Weil, and Lionel Trilling. Granting — for the moment — that Mr. West's basic assumption has some meaning, it is still difficult to see what association holds these writers together in a common interest. It hardly seems possibly that a real concern for contemporary literature can take its stand so unequivocally on the position that Mr. West states at the conclusion of his essay:

Reading Mr. Trilling, Malraux, Camus, Sartre and Hemingway I am left with a strong conviction that they are all using the wrong instruments. The soul is not social, and the type of full serene-heartedness that they seek is far from mundane. They want divine consolations without the surrender which received religion entails.

This amounts simply to saying that the writers with whom Mr. West is dealing are not Catholics, and that Mr. West himself is. How, though, does this help to an understanding of Sartre, for example, or Trilling, or Hemingway? Where does Mr. West find evidence in their writings of a search for "full serene-heartedness", in the limiting and exclusive sense of the phrase as it is used here? Literary criticism conducted from within a framework of accepted values is always in danger of being unsympathetic and proselytizing, but when works of art are measured merely externally against these values, the resulting assessment becomes merely simple-minded. Of T. S. Eliot, for example, Mr. West says that he has removed himself "quite out of his own context of race, place and time into the rose garden of the church." Such an assertion could be made only if the critic were to divorce Eliot's (most public and unconvincing) pronouncements from the body of poetry that has accompanied them, and to do this is not to deal with Eliot at all. Behind the Eliot of the Establishment is the author of *The Four Quartets*, the author, that is, of the most distinguished and yet utterly personal poetry written in this century; and within the context of this poetry, the "rose garden" Mr. West so confidently refers to symbolizes very nearly the opposite of withdrawal.

But Mr. West's easy and unimaginative confidence becomes, at times, something more sinister. He quotes this passage from Sartre's moving introduction to Henri Alleg's *The Question*:

Torture is imposed by the circumstances and required by racial hatred; in some ways, it is the essence of the conflict and expresses its deepest truth.

If we want to put an end to the atrocious and bleak cruelty, and save France from this disgrace . . . there has always been and still is only one way: to open negotiations and to make peace.

After this Mr. West comments: "He is back where he began: after a searing journey through the actual world created by negotiation and peace, he resumes his blithe game of

politicism, stoical and astute to the last, and invincibly Pelagian." That Sartre's attitude to the Algerian war, and to the moral corruption it has brought in its train, should be dismissed as "blithe politicism" gives a fair measure of Mr. West's politico-literary criticism as he demonstrates it in this book. To make matters worse, however, Mr. West goes on to say:

He [Sartre] appears to lack the antennae which would put him in touch with a world in which negotiation has failed. It might just be possible that the abolition of murder and torture could entail the abolition of humankind. Check it here, it breaks out there. But Sartre makes no provision for the incurably vicious society that we cannot quite bring ourselves to destroy.

It is surely a moral elementary that the "antennae" of which Mr. West speaks are valueless, if they can only be gained at the expense of the courageous concern for humanity of the sort that Sartre has displayed in his opposition to the horror and moral indifference that is destroying his country.

Mr. West's technique, then, is to work out a series of abstractions within which he can contain all the authors under discussion. The ultimate of these is Catholicism (or rather, non-Catholicism), but the categorizing takes place at a simpler level also. Pater and Malraux are forced, for instance, into an uncomfortable union, because both, according to Mr. West, have escaped from the central religious problem into aestheticism. But that the association is artificial is obvious enough, even in Mr. West's account, for it means excluding all that is essentially worthwhile in Malraux's writings, and misinterpreting the rest. The absurdity into which this sort of formulation leads Mr. West can best be demonstrated by quoting this comment on Malraux and Pater:

Minds so consistent, so homogeneous, perpetually show us two polarities and expect us to devise for ourselves the spark which connects them. So our work as readers is arduous. Our only solace is that the combination of furious effort and dream provides us with a reading experience of an almost mystical kind.

It might be added that a critic who admits to "mystical experiences" from reading either Pater or Malraux is scarcely likely to encourage confidence among those who take the business of literary discrimination seriously.

In *The Fossils of Piety* Mr. West presents an uncompromising refusal to face the problems of real criticism. There is, in the end, no substitute for imagination and critical responsibility in dealing with works of art, and to reject the need for these qualities in favour of an empty formula is to deny the function of intelligence. This does not mean that a Roman Catholic cannot be a good critic, but a Roman Catholic who makes his appeal merely on the grounds of his own confidence, without flexibility and honesty, will almost certainly be a bad one.

Trinity College, Cambridge

SIMON GRAY

The Degrees of Knowledge. By JACQUES MARITAIN. Newly translated from the fourth French edition under the supervision of GERALD B. PHELAN. New York: Charles Scribner's Sons [Toronto: S. J. Reginald Saunders], 1959. Pp. xix, 479. \$7.50.

Among philosophy students in Catholic universities both in Canada and in the United States this book has long been a standard work. It is one of the classics of modern Thomism. An earlier translation was inaccurate, unreadable, and incomplete (omitting the important appendices). It is therefore an event of interest that a translation in every way excellent is now offered. It is the work of a number of Maritain's former students at the Institute of Medieval Studies in Toronto and under the direction of a distinguished Canadian philosopher, Gerald B. Phelan.

The author was first a follower in philosophy of Bergson, by whom he was liberated from the positivism and neo-Kantian idealism which prevailed in the French universities in his youth. Being then converted to the Catholic Church, he inquired how Christian doctrine might not only be not opposed to reason (which Bergson could enable him to think) but also, as belief requires, be the highest knowledge. He found his answer to this question in the philosophy of St. Thomas, who in the thirteenth century had determined with the greatest accuracy the relation of Christian belief to the philosophy of Aristotle, and therewith to the other sciences that Aristotle had ordered under philosophy. The thought of modern times began as a revolt against Aristotle. Maritain would show, however, in this work that the Aristotelian philosophy of St. Thomas is still best able to understand modern thought. It should certainly be granted that those who turned away from Aristotle, and by the time of Descartes and Bacon proposed radically new philosophies, neither understood Aristotle and St. Thomas well nor knew how to establish their own thought with a comparable clarity. Maritain shows very well how modern philosophers, even some of the greatest, have misunderstood badly the differences of philosophy from mathematics and the empirical sciences. It is another matter to prove that there may not be present in Descartes and Kant, for example, fundamental advances in philosophy beyond St. Thomas, even though their own account of it may be vitiated by errors of philosophical method. What Maritain was directly liberated from by St. Thomas was the academic philosophy of his time. How this is related to what is most fundamental in the great modern philosophers is difficult to say. Certainly Maritain does not show that he has attended sufficiently to the idealist tradition which is the part of modern philosophy that is clearest about its method and most comparable with Aristotle and St. Thomas.

Maritain's book is none the less of great importance. What interests him is to recover a unity of knowledge and religious belief, and this is a primary concern of our time. In this interest, to return to St. Thomas is most reasonable. The recovery of Aristotle and the reception of his philosophy as a fit understanding for the world for Christians is the background of the modern development in the sciences and in practical life: St. Thomas first understood how science and the good order of this world were not only an unavoidable distraction for a Christian, but fell within his ultimate concern.

How he accomplished this remains of the highest interest, whether one agree or not with Maritain that his account of unity of knowledge and Christian belief suffices still.

The argument of the book is not such as can be given usefully in a few words. Its intention is first to show by a criticism of modern opinions that knowledge is in principle an uncovering of reality. Then, if Aristotle's logic is thus established against its critics, it would show that the most certain knowledge we have is not in any particular science but in the consideration of the common reality that it disclosed in all the sciences. The argument would then show how Christian doctrine supplements this metaphysical knowledge, and is, therefore, the highest apprehension of what is. In Christian knowledge further it would show that there are gradations of which the highest is the vision of the mystic.

The author is among the wisest and most learned men of our times, perhaps the best guide to one of the chief ways of thinking in the modern world. A thoughtful reader can hardly fail to learn from this book that some matters of the highest importance are better understood by the followers of St. Thomas than by other schools, even if he should still think that as much may be said for some others also.

Dalhousie University

J. A. DOULL

Heiress of All the Ages. By WILLIAM WASSERSTROM. Minneapolis: University of Minnesota Press [Toronto: Thomas Allen], 1959. Pp. 157. \$4.00.

This book sounds like a Ph.D. thesis and, as usual with such documents, it proves too much. The author sets out to show the way in which nineteenth-century American conceptions of women are reflected in American fiction; especially he wants to study sex and sentiment in what has been called the genteel tradition. The usual view is that the genteel tradition robbed fiction of people who are recognizably human, that the women therein have no bodies and the men do not seem to notice the omission. (I seem to recall that someone said this about Frank Norris's heroes and heroines.) Mr. Wasserstrom argues that this is too simple a view, that after the Civil War the equation of womanliness with sexlessness faded from American fiction. He maintains that "after 1860 Americans of even the strictest gentility preferred girls with spunk." Heroines in fiction were "demure and accessible"; they were neither angels nor devils but joined the benignity of the first to the piquancy of the second. Women in Western fiction were self-effacing in good womanly fashion but also self-reliant and self-assertive in accordance with the spirit of the frontier. Furthermore, the most impressive girls in the American novel from 1870 to 1920 were those who had an intense affection for their fathers; they made the best wives. Heroines were half nymph, half nun.

All this is true, but does it prove that "a leading motive of polite letters was to

demonstrate that sexual desire could animate even the best men and women, to establish a new version of love, a new harmony in the relations between the sexes"? Where in American fiction do you find a woman of flesh and blood until you come to Dreiser's *Carrie Meeber*? Mr. Wasserstrom's view is adequately suggested in his statement that James's Maggie Verver "who combined the qualities of a nymph and a nun, finally reconciled all antitheses; she fulfilled the American dream of love, the dream of all the ages."

University of Saskatchewan

CARLYLE KING

The Undirected Society. By SIR GEOFFREY VICKERS. Toronto: University of Toronto Press, 1959. Pp. viii, 162. \$4.50.

From 1956 to 1958 the School of Social Work at the University of Toronto held a "round table" on man and industry, the aim of which was to explore the impact of Canada's industrialization on the well-being of the individual. Canadian leaders met over the course of those years to visit and study six chosen areas in Ontario where the effects of industrialism were deeply present. What a wonderful project such a round table must have been. This is just the kind of activity that universities should be initiating, and yet how few of them are doing so. Above all, it was a masterly stroke by the organisers to choose Sir Geoffrey Vickers to act as consultant. At the beginning of each meeting he gave a paper discussing the issues at stake within a broad theoretical context. The book here reviewed is a collection of those papers.

Sir Geoffrey is an English lawyer of much practical experience in the administration of private and public corporations. These papers show that he is also an educated and indeed a wise man. He has obviously reflected at length on the meaning of his practical activities, and thus he is able to write of industrialism with a rich partaking of what it is to be human. These papers are full of shrewd understanding of the effects of industrialism; yet the details of the world are always interpreted within a systematised sociological understanding, and in turn the sociology is always held within a carefully defined set of philosophical and theological concepts. Sir Geoffrey has obviously been able to combine in a rare way the life of immediate activity with time for serious philosophical and theological activity. This is a noble gift to bring to a country such as Canada in which systematic reflection and public responsibility have fallen apart. There is surely nothing more important for Canadians than to think about industrialism within such a context, and anybody who desires so to do should study this book.

Sir Geoffrey first considers the impact of industrialism in terms of four areas broadly conceived: physical living space; the relationship between life and livelihood; our ideas of status and success; and the bases of our sense of security and our power of fore-

sight. He shows how industrialism changes and restricts our living space; how it divorces our social from our economic life; how it changes our aspirations and especially our concepts of status and success; and how it erodes the structure of expectations which underlies our sense of security and our power of foresight. In relation to the profiles of the six industrial areas which the round table visited, he writes: "I found it a strange experience to read in those six vivid and disturbing stories the same warnings as we in Britain have found in our own national history for a century past and never more clearly than now; to find in them the same paradox of self-defeating success; to be faced with the same question — 'With all this effort what in terms of human value are we getting and what in terms of human value are we paying for it?'; and to find the answer haunted by the same uncertainty." He then proceeds to enunciate and clarify a subtle set of criteria of well-being in terms of which the relationships of industrial society can be judged. In the light of these needs and criteria he proceeds to discuss the work of the round table.

It is perhaps quibbling to raise theoretical difficulties about a book as valuable as this one. Nevertheless Sir Geoffrey's view of the harmony of interests must be questioned. He is too free of determinist social science to hold the optimistic theory of the harmony of interests which makes so banal most capitalist theory. He is too wise a man to underestimate the role of sin in social processes. Nevertheless it appears to me that he underestimates the power of sin as manifested in and arising from the structures of economic power. This particularly appears in his use of the word "government" and the relation of governments to the wielders of economic power in a state capitalist system. He does not seem to take sufficient account of the fact that in Canada government is not primarily an independent force, but is in close dependence on the great corporations. Thus, although he is explicitly and wonderfully aware of the emptiness of the ideals of free enterprise to give meaning to the lives of most citizens, he does not seem aware of the importance of governments to change this situation under our present economic arrangements. In this way he overemphasises the corporate harmony of our society and underestimates the degree to which our institutions loose the forces of ruthless self-interest and therefore of disharmony. This seems to me a fault general among English liberal thinkers; it arises from the fact that they take for granted the existence of a traditional ruling class in their own country whose self-interest is limited by a solid education and a high degree of decent patriotism. But such an educated ruling class is simply non-existent in Canada. In short, Sir Geoffrey's analysis of possible improvements would be more realistic if it gave more scope to the sheer conflict of interest that arises in a capitalism which has no roots grown before the age of progress. His fundamentally sound Christian humanism could well be tempered by the forge of Marx—or, if one prefers traditional theological language to Marx, it could be further seasoned with the doctrine of original sin, not only as an individual phenomenon but as endemic to the very capitalist structure.

This is, however, a minor quibble about a splendidly illuminating book. After reading it, I thanked God for the continuance of the traditional liberal education in Eng-

land. What Canadian who has carried comparable responsibility for large-scale organisation has comparable sociological wisdom, let alone comparable philosophical and theological learning? Those people who run our universities might ask themselves how much of social health we are losing by giving up our liberal education of the British type for the sake of producing technicians. And even beyond this, those people who run our churches might also ask themselves whether this deeply thoughtful and loving book about the impact of industrialism on individuals has not more to do with true religion than all the moral self-righteousness and condemnation concerning sex and alcohol which characterise our pulpits.

Dalhousie University

G. P. GRANT

The Presocratic Philosophers: A Critical History with a Selection of Texts. By G. S. KIRK and J. E. RAVEN. Cambridge: Cambridge University Press [Toronto: Macmillan Company of Canada], 1957. Pp. viii, 487. \$9.50.

This book gives the Greek text of over six hundred fragments of the philosophers before Socrates and of testimonies of other ancient writers about their doctrines. All passages are translated quite closely into English and their meaning discussed. The authors intend their work to be useful primarily to classical scholars, but also to students of philosophy or of the history of science.

In calling their history "critical" the authors give to this word a much more limited meaning than have some of their predecessors. When Aristotle first wrote a history of the philosophers before himself, his intention was to distinguish the true from the false in what they thought. Most of those who have written of the same matters in recent times have intended less: to be critical was to decide what the several philosophers thought by a careful analysis of what they said, in which the writer was guided by what he understood philosophy to be. Kirk and Raven try to reach their conclusions without reference to any conception of philosophy, trying to understand the fragments merely by the lexicon and by comparison of seemingly like statements. They are critical in the negative sense that their consideration is in intention purely philological. From the Cambridge tradition of F. M. Cornford they learned to think that a knowledge of philosophy, if not an encumbrance to the student of its history, was at least unnecessary. If anyone should write a history of mathematics, to take a most obvious example, on the same assumptions, none would miss the absurdity of the method.

By philological standards also this history is uncritical. Philologists come to their materials with diverse opinions about what is important and determinative in history. If, therefore, one would write a critical philological history of Greek philosophy, he should try to get past his own opinions and those of other investigators to an account which did

justice to all the important standpoints. A history of the Presocratics which attempted this would be of great value to students and be a contribution towards the writing of a critical and philosophical history at such time as there will be less confusion about the nature of philosophy than there is in Britain at present. Kirk and Raven rely on their intuitions, however, and discuss or refer to other opinions only in an incomplete and arbitrary way.

The book is valuable, nevertheless, both for its convenient collection of texts and for many good discussions of particular questions. As a general history it is worth little, and is much inferior to the older works of Burnet and Zeller. It is a certain advantage, however, to the thoughtful student that the authors interpose between him and the materials no firm philosophical standpoint of their own. The reader can be sure of a high level of scholarship and can take the translations to be generally reliable.

Dalhousie University

J. A. DOULL

The Polish Peasant in Europe and America. 2 vols. By WILLIAM I. THOMAS and FLORIAN ZNANIECKI. New York: Dover Publications, Inc., 1958. Pp. 2250. \$12.50.

This study should prove rewarding to the Canadian scholar as well as to the general reader who takes an interest in the problems of the immigrant groups in this country. For the problems of the new Canadians are often similar to those encountered by the Polish immigrants to Germany and America some fifty years ago. At that time the Polish immigration to the United States was causing a grave social problem in certain areas, especially in Chicago. The eminent American sociologist, William I. Thomas, was granted a fund of \$50,000 to investigate the backgrounds of the Polish immigrants. His equally famous Polish colleague, Florian Znaniecki, came to America in 1914 and later became the Director of the Emigrants' Protective Society in Chicago. The result of the collaboration from 1918 to 1920 of these two men was a monumental classic of modern sociology.

What makes their work so outstanding is not merely the wealth of its documentation, painstakingly arranged and annotated, but also the book's contribution to sociological method. The monograph is a veritable mine of concrete materials. Volume I lists 764 (selected from 10,000) letters, exchanged between Polish peasants who immigrated to the United States and their families in Poland and a long autobiography of a Polish immigrant. The letters are arranged in fifty family series, under three headings: (1) correspondence between members of family groups, (2) individual letters and fragments of letters showing the dissolution of familial solidarity (correspondence between husbands and wives), and (3) personal relations outside of marriage and the family. The letters are

subjected to a thorough scrutiny and are preceded by an exhaustive essay dealing with the Polish peasant family as a social group.

Volume II draws on articles and other items in Polish, American, German, and Russian publications and on numerous personal or public documents; it concludes with the "Life-Record of an Immigrant." From the collected data and the comments of the authors emerges a complex picture of immigrant maladjustment. The Polish peasant is fighting a losing battle against the unfamiliar conditions of a new industrial society. Conjugal relations break down; juvenile delinquency, immorality and alcoholism become more frequent; the home is disrupted.

The personal letters and the autobiography are treated from an exclusively scientific point of view. The personalities of the writers are entirely insignificant to the authors of the monograph. Thus, the former Polish baker, who has written his autobiography at the request (and financial prompting) of the sociologists, is of value only as a typical representative of the culturally passive mass. Thomas and Znaniecki feel that it is precisely a record of this type that can claim both scientific and practical importance, that only by the study of the commonplace man can we understand why there are commonplace men, not by the study of the creative man.

The book is not necessarily an expression of an interest in the Polish peasant. Although the choice of this society coincided with large-scale Polish immigration, "the Polish peasant was selected rather as a convenient object for the exemplification of a standpoint and method outlined in the methodological note . . ." (Preface, p. viii). This method is, above all, careful analytical induction based on sociological materials. The sociologist may select for investigation problems whose solution has actual practical importance, but he must exclude all practical considerations from the method itself if he wants the results to be valid.

What must strike the present-day sociologist as particularly relevant to his own work is the investigation of the abnormal attitudes not in isolation but in connection with normal attitudes. Thomas and Znaniecki assert that the anti-social individual can usually be controlled and that, moreover, he has the right to be made useful by society.

It is not hard to agree with the 300-page report of a symposium of sociologists, headed by Professor Herbert Blumer, which calls *The Polish Peasant in Europe and America* the best sociological monograph in the world.

The Failure of the "New Economics", An Analysis of the Keynesian Fallacies. By HENRY HAZLITT. Princeton: D. Van Nostrand [Toronto: D. Van Nostrand (Canada)], 1959. Pp. xii, 458. \$8.75.

This book is a chapter-by-chapter critique of one of the most influential books of our time—the late Lord Keynes' *General Theory of Employment, Interest and Money*. It is a pretentious and perverse volume which does nothing to advance a critical appreciation of Keynesian economics. The author is, apparently, ignorant of the large literature that has clarified, elaborated, modified, and criticised the "new economics" since the *General Theory* first appeared in 1936. His references to the literature are almost wholly confined to the works of that little band of unregenerate patrons of an absolute *laissez-faire* who view any governmental regulation (or trade union power) as manifestations of stupidity, and wickedness, or even worse — Marxism.

The *General Theory*, says Mr. Hazlitt, is "the twentieth century's *Das Kapital*." It has been popular with politicians, he goes on, because it sanctified government spending and unbalanced budgets; with labour union leaders because it justified high wages; with professors because it pandered to "the poorly paid academicians' envy of the successful businessman." Its economic theory is a tissue of "confusions", "contradictions" and "obfuscations".

The picture of Keynes that emerges from Mr. Hazlitt's tedious pages is that of a poor confused fool who grappled with economic problems that were far beyond his powers and became, in the process, the dupe of radicals and Marxists. But Mr. Hazlitt is not bemused, as so many others have been, by the *General Theory*. He has not been seduced into abandoning the orthodox classical virtues. He is no dupe of the wily socialists. He is, indeed, nobody's fool, but his own.

Carleton University

H. S. GORDON

Religion, Politics, and the Higher Learning. By MORTON WHITE. Cambridge: Harvard University Press [Toronto: S. J. Reginald Saunders], 1959. Pp. x, 138. \$4.50.

In this book of ten essays Professor White is extremely critical of the progressive narrowing of the scope of philosophy in England and America, "with bloodless analysts . . . forbidden by the definition of their subject from engaging in cultural criticism" (p. 7). The ablest English-speaking philosophers are charged with treating social and political philosophy, for example, as disreputable subjects that are worthy only of geniuses and charlatans. Aspects of philosophy that have been most closely connected with the problems of ordinary men have either been destroyed or disowned, while "difficulties that are not to darken the doors of technically trained philosophers are welcomed at the doors of dark philosophers" (p. viii).

The author directs an eloquent plea to the younger philosophers to fill the "philoso-

phical vacuum" and at the same time to prevent *penseurs* from rushing in. The plea is directed to analysts, who have "transformed the techniques of traditional philosophy", and who are distinguished by their deflationary tone, "linguistic and logical" method and "careful reasoning" (pp. 1, 57, 58). The hope is that the penetrating analyses so successfully applied to the languages of formal logic and natural science will be extended to the problems of history, education, politics, law, and religion. It is assumed that analysts will be able to extend their method without sacrificing their right to investigate the most recondite technical questions in logic and epistemology. Professor White believes that if only a small part of the energy and clearheadedness that have gone into logic had been devoted to social and political questions, we might find ourselves closer to the solution of some of our pressing problems.

In his introductory statement, then, Professor White sees in the extension of the analytic method the future success and greatness of philosophy. When he comes, however, to treat of what he calls some serious problems, he diverges so far from the aim and assumptions of many prominent analysts that he appears to be dissociating himself from recent analytic philosophy. He shows greater concern, for example, with normative ethics than is fashionable among contemporary philosophers. In the field of ethics, he writes, "I am not merely asking for an extension of the method of analysis . . . but rather for a realization of the fact that the line between the analytic and the synthetic is so blurred as to make it virtually impossible for an analyst of ethical notions to avoid being seriously concerned with the substantive questions of personal and social ethics" (p. 9). In the second essay, "English Philosophy at Midcentury", he is critical of analytic philosophy for its allegiance to the "military charm" of the positivistic criterion of meaning. Finally, in one of his most interesting essays, "Historical Inevitability", which is a review of Sir Isaiah Berlin's *Historical Inevitability*, Professor White expresses the view that Berlin is one of the most brilliant philosophers of history, and attributes this brilliance to a combination of logico-analytic skill with historical insight and sensibility. These latter characteristics are not often associated with analytic philosophers.

The two provocative essays on the function of religious instruction in colleges and schools are of interest to educators, and especially to teachers of religion. Professor White argues that it is not the function of secular colleges to inculcate "that vast unity of belief, feeling, and action which we identify with a religion" (p. 99). It is proper and necessary only to teach *about* religion. And this "no more constitutes teaching people to *be* religious . . . than teaching *about* Communism amounts to propagating it" (p. 94).

These essays, all of which had been previously published, constitute a lucid description of recent English and American philosophy. But they are perhaps more important as another sign that philosophy is arousing itself out of what the author terms its "mathematical slumbers". At the very least they are a reminder that "there are languages other than those of formal logic and natural science" (p. ix).

The Revival of Metaphysical Poetry: The History of a Style, 1800 to the Present. By JOSEPH E. DUNCAN. Minneapolis: University of Minnesota Press [Toronto: Thomas Allan Limited], 1959. Pp. 227. \$4.75.

In his introduction Professor Duncan describes this book as "the history of a style — or as the history of a particular kind of idea and attitude", and adds that "it is an attempt to treat the history of the imitations, adaptations, and interpretations of the metaphysical style in relation to the metaphysical revival."

Since the term "metaphysical poetry" has been defined in almost as many ways as the term "romanticism", any discussion of metaphysical poetry as such has to begin with some decision as to what metaphysical poetry really is, and the success or failure of a book such as Professor Duncan's depends to a considerable extent on this initial decision. In the first chapter of his book, Professor Duncan attempts to meet this difficulty by an analysis of seventeenth-century metaphysical poetry in which he points out that this poetry assumes "that the poet and his readers share an interest in certain abstract systems of thought, particularly the conception of the interlocking relationship between the physical and supersensible through a system of correspondences". From the Renaissance system of correspondences, in his opinion, grow the characteristics of the metaphysical style—the concern with integration, the conceit, the extended logical metaphor, wit, ambiguity, and so on. Essentially this analysis seems sound, but it contains one important but dubious implication. The Renaissance system of correspondences was not the peculiar property of the metaphysical poets, nor were the stylistic devices that grew out of it. Almost all of these are to be found in Shakespeare, and many of them even in a poet such as Campion; the distinguishing characteristic of the metaphysicals is simply that they used these devices more systematically and elaborately than any of their predecessors. In short, one conceit does not make a metaphysical poet unless one is prepared to make nonsense of the term and regard almost every poet in English as a metaphysical. Professor Duncan's failure to keep this implication of his analysis in mind bedevils and confuses much of what follows in his book.

This is particularly true of his treatment of the influence of the metaphysicals on nineteenth-century poetry, which occupies an unconscionable amount of space. Professor Duncan does not distinguish occasional and probably fortuitous echoes of the metaphysicals from similarities of style that are rooted in fundamentally similar poetic sensibilities; and the compendia of images which he produces as evidence of metaphysical influences and tendencies are tedious, barren, and often unconvincing. The fact that "Browning, like Donne, regarded the circle as a symbol of perfection" hardly puts either poet in any very exclusive category, nor is the resemblance between the work of Herbert and this quatrain from Emerson very striking to anyone not slightly obsessed:

The tremulous battery Earth
Responds to the touch of man;

It thrills to the antipodes
From Boston to Japan.

With the critics and the major poets of this century, Professor Duncan is on happier ground, and it is here that the real value of the book lies. His tracing of the growth of critical interest in Donne and approval of his work before the Grierson edition of 1912 explodes the fallacy popular in surveys of twentieth-century literature that Grierson was responsible for starting the vogue for Donne that has lasted into our own time. The treatment of the shifting interpretations of Donne and metaphysical poetry in this century and of the difference between seventeenth- and twentieth-century metaphysical poetry is also penetrating, if somewhat cursory, and one is left regretting that far more space had not been devoted to a thorough examination of these aspects of the revival and far less to rummaging around in a pile of index cards filled with often deceptive echoes.

University of New Brunswick

ALLAN DONALDSON

The Soviet Citizen: Daily Life in a Totalitarian Society. By ALEX INKELES AND RAYMOND BAUER. Cambridge: Harvard University Press [Toronto: S. J. Reginald Saunders], 1959. Pp. xx, 533. \$11.95.

Much of the interpretation and many of the general conclusions found in this publication of the Harvard Project on the Soviet System will be found in *How the Soviet System Works* (Russian Research Center Studies, Harvard University Press, 1956). The earlier publication was concerned with a general study of Soviet society, while the present volume deals specifically with people and their daily lives. However, it does not constitute a mere repetition of what has already been said, but attempts to examine more closely the mass of data upon which the earlier general assertions were based. The authors have relied not upon first-hand observations (they themselves have spent only a few weeks in the Soviet Union) but upon the testimony of scores of refugees from the U.S.S.R. Obviously these refugees have described conditions as they were, and not as they are, so that conclusions based upon their evidence may be slightly out-of-date. The authors have recognized this inherent weakness of their presentation and have warned the reader against it.

Topics such as "Occupational Stratification and Nobility", "The Sources of Support: Popular Values and Aspirations", "Sources of Hostility and Disaffection" will be of interest primarily to the specialist. But the reader who is not versed in the sociological vocabulary should study seriously the final chapter, which is concerned with the future of Soviet society. Here the authors underline their single most important conclusion: "The distinctive features of Soviet totalitarianism have for so long commanded our attention that we have lost our awareness of an equally basic fact. The substratum on which

the distinctive Soviet features are built is after all a large-scale industrial order in other national states of Europe and indeed Asia" (p. 383). The authors find points for comparison between these other large-scale industrial societies and the Soviet Union under Stalin's successors, emphasizing that the modern industrial order is dominated in the East and West by the corporation, or super-firm. This is obviously so in the automobile, steel, and chemical industries in the United States, the difference being that in the U.S. S.R. the corporation or super-firm is represented by the government economic ministries. For example, the tendency in the West for management to be divorced from ownership has been carried in the U.S.S.R. to its ultimate conclusion with the state being the super super-firm, a development that is diametrically opposed to the traditional Soviet pattern. The managers of this vast complicated industrial system, like the "organization men" in the United States, are largely withdrawn from politics, but at the same time they hold the balance of political power in the socio-economic system. The authors recognize that there is a glaring lack of cultural and political freedom in the U.S.S.R., but hope that as the Soviet industrial machine matures the social structure will at the same time undergo significant change. Meanwhile, the challenge to the Western leaders remains that of providing for their citizens a life richer and fuller than the Soviet leaders can provide for their people under totalitarianism.

Dalhousie University

G. R. MACLEAN

On Understanding Russia. BY F. C. JAMES. Toronto: University of Toronto Press, 1959.
Pp. 63. \$2.95.

Principal James of McGill has shown temerity in publishing in book form seven articles written on the basis of four weeks in the U.S.S.R. "in substantially the form in which they first appeared in the *Montreal Daily Star*". Many of us would be ready to commit to the ephemeral newspaper "first impressions" that we would hesitate to perpetuate in more permanent form. Nevertheless, in this booklet (scarcely more than an hour's reading from cover to cover, he has succeeded in putting his finger on a number of the salient points on which the Western mind must be enlightened before it can begin the fascinating exploration of the family of nations that he calls "Russia" for short.

Dr. James is quite frank with his readers. The map of his itinerary with which the book begins reveals that he entered the Soviet Union on April 13 and left again on May 11. Strangely enough, at no point is the year of his journey explicitly divulged, though implicitly 1959 is indicated by the date of the signing of the preface. The somewhat hurried nature of the trip is indicated by a flight from Moscow halfway across Siberia to Irkutsk marked "May 2" and a return flight marked "May 5". No allusion is

made in the text to this lengthy detour, or to any of the four Siberian cities that are marked on it.

Despite the inevitable superficiality of the visit, however, Dr. James' trained and brilliant mind has produced a string of shrewd, sound, and helpful deductions, most of them recorded in the "Introduction". His emphasis on the kaleidoscopic rapidity of changes in the Soviet scene is illustrated rather remarkably by his table on p. 29 showing a 250% increase in "high school" students between 1950 and 1955, an increase that may well have been matched in this latest quinquennium. (Mikoyan on his recent visit to Halifax said to this reviewer, "If it is three years since you were in the Soviet, you must come again; the country is completely different now!"). The interesting analysis of the "new Khrushchov look" in higher education, dating only from September, 1958, suggests that nobody yet knows what may be the ultimate result of this attempt to prevent Soviet professors and research workers from becoming mere egg-heads.

Dr. James, like most first visitors to the Soviet, comments at length on the extent of Marxist conditioning in education. He twice outlines the five-year course that all students in universities and equivalent institutions must take in Marxism-Leninism, although he does not mention one of the most interesting facts about this course, namely, that any student who has the effrontery to question Marxist orthodoxy in an examination fails the course and has to repeat it! He finds that "Russians believe Communism to be the best and most perfect philosophy", but also that "no Russian suggests that the U.S.S.R. has already attained to a perfect Communist society, or is likely to in the near future" (pp. 6-7); the millennium still lies ahead, but is expected with a faith and fervour that has often marked the followers of Christ.

On one point, Dr. James is guilty of an over-simplification. Commenting on the relatively princely salaries paid to teachers in universities and other higher institutions, he writes "To attract these [ablest] men and women they offer salaries that are higher than those paid by industry or by government for comparable talent. It is as simple as that". But it isn't! As the author himself points out (pp. 29-31), "a very large proportion of the high school graduates in Russia *want to go* to college", partly on account of the salary scale; but the intake is regulated both by the number of vacancies in the various institutions, where "there would seem to be about five applicants for each place", and by the number of scholars in each discipline that the Soviet Government deliberately plans to produce: "The government must decide this spring [1959] how many chemists, geologists, teachers of English and operatic tenors will be needed in the summer of 1964". The production of scholars is as carefully planned as the production of tractors or anything else, and in the "seeding" process the number who are syphoned into teaching and research is predetermined almost to the nearest integer. Undoubtedly salaries help to encourage the mass of students to *want to* enter teaching and research, and to make those who attain happy, but a much lower scale would suffice for this purpose, and the quest

of these salaries cannot increase the number competing for the posts as it would in a Western country.

The chapter on religion is the most sober, accurate, and thought-provoking that has appeared recently in any work of this kind. Dr. James does not attempt a final answer to the question of why Christianity has almost disappeared in a space of forty years, though he seems to hint that Russian Orthodoxy had become unwittingly and involuntarily apostate.

Dr. James believes sincerely in the vital importance of the West's understanding Russia, and he has made a modest contribution to this end.

University of King's College

H. L. PUXLEY

The Eighteenth-Century Commonwealthman: Studies in the Transmission, Development and Circumstance of English Liberal Thought from the Restoration of Charles II until the War with the Thirteen Colonies. BY CAROLINE ROBBINS. Cambridge, Mass.: Harvard University Press [Toronto: S. J. Reginald Saunders & Co. Ltd.], 1959. Pp. x, 462. \$13.00.

The great tradition of liberal thought in Britain, so fruitful in the seventeenth century, continued unbroken during the eighteenth, that period so frequently and yet so misleadingly labelled "the Peace of the Augustans." For, if liberal thought was less productive of political accomplishment during the later period, it was by no means moribund: it provided the philosophical foundation and the rationalization for the American Revolution, sympathy for at least the early phases of the French Revolution, and the moral basis for British social and political readjustments of the nineteenth century.

Caroline Robbins, Professor of History at Bryn Mawr College, has had the resoluteness to undertake so long a period of intellectual history and has succeeded in producing a volume of note. The intricate subject matter may not make for easy reading; the book, nevertheless, is well written and the evaluations are judicious. If any one general criticism is in order, it is that in what is avowedly a discussion of eighteenth-century arguments about the British constitution, too much space is devoted to the biographies of the disputants. Incidental checking also indicates that the index is completely unreliable—the more is the pity for this is not a work to be read once and then dismissed. But these two flaws apart, it is a model of historical writing. The Bibliographical Commentary, although deliberately selective, is yet accurate and informative.

Some liberal thinkers of the Age of Enlightenment looked backward to the great fount of the Interregnum, to such figures as Milton, Harrington, Neville, and Sidney. The philosophy of Locke and the science of Newton inspired some, while still others were more or less independent. Gordon, Trenchard, Shaftesbury, Toland, Watts, and Tindal of the earlier eighteenth century were matched in importance by Law, Ferguson,

Millar, Pownall, Price, and Priestley of the later. Particularly fruitful of original thought were Ireland and Scotland. The most significant of this group were Francis Hutcheson (born in Ireland of Scottish ancestry but spending most of his mature years in Scotland) and Robert Wallace (a Scot by birth). The one was a popular and influential professor at Glasgow; the other, a popular and influential preacher at Edinburgh.

Commonwealthmen or True Whigs or Real Whigs—as they were variously called—do not comprise Professor Robbins' entire story. She astutely recognizes that all formulators of challenging thought, whatever their political affiliation, are properly to be regarded as liberals. Thus, such Tories by chance of circumstance as Jonathan Swift, George Berkeley, David Hume, and Adam Smith are given their due as productive of liberal thought. To some readers, this may seem merely droll; but to all serious readers it will be indicative of the dangers inherent in party tags. Swift and Berkeley were defenders of the Irish People in opposition to the oppressive policies of a Whig government. Hume was revolutionary in his pronouncement that "a constitution is only so far good, as it provides a remedy against maladministration." Smith was roused to sympathy by the condition of the lower ranks of society. He counselled that "it was in the progressive state while society was advancing to further acquisitions, rather than when it had attained its full complement of riches, that the condition of the labouring poor seemed to be the happiest and most comfortable." With no trace of missionary zeal, both Hume and Smith judiciously concluded that slavery was an unprofitable use of labor.

"Uniformity," declared Priestley, "is the characteristic of brute creation." Therein lies the pith of the philosophy of the Commonwealthmen—individualism. The inalienable rights of man, the *natural* rights of man, was their creed, a creed that found its fullest expression in America in the Preamble to the Declaration of Independence and the "Bill of Rights" to the Constitution. In the following century it was to have a decisive impact in Britain upon the liberalization of the constitution and upon the extension of the social conscience. The instrumentality of the liberal thought of the Enlightenment in bringing about these consequences has never before been so fully documented nor so ably recounted as by Professor Robbins. Her book belongs in the libraries of thinking people on both sides of the Atlantic.

University of Texas

ERNEST C. MOSSNER

The Writer in Extremis: Expressionism in 20th-Century German Literature. By WALTER H. SOKEL. Stanford: Stanford University Press, 1959. Pp. vi, 251. \$5.00.

Expressionism is the theme of Professor Walter H. Sokel's profound and comprehensive analysis of twentieth-century German literature. The character and development of this complex and many-sided movement are represented by the author from two different as-

pects: on the one hand Expressionism is part of the great international movement of modernism in art and literature; on the other hand, it is a peculiarly German phenomenon which contains elements not to be found to the same extent in the art and literature of other countries. Studying Expressionism as a modernist form of art and literature whose principles transcend national boundaries and whose roots are to be found in the nineteenth century and in even earlier periods, Professor Sokel shows the connection between Expressionism and such movements as Symbolism, Surrealism, and Existentialism. He also defines the influence of such authors as Schopenhauer, Nietzsche, Whitman, Tolstoy, Dostoevski, Strindberg, Rimbaud, Eliot, Bergson, Klages, Buber, and Freud whose works made a great impact on different Expressionists. On the other hand, Professor Sokel underlines typical German features of Expressionism which are rooted in German thought and culture, and interprets Expressionism as it came to particular prominence in Germany between 1910 and 1925 as the last and most intense of the revolts by which the history of German literature has been marked since 1770. Stressing the affinities between Expressionist political and religious ideals and Nazism and Communism, affinities which made some Expressionists become mouthpieces and protagonists of these movements, Professor Sokel tries to clarify some aspects of the catastrophic history of Germany in the twentieth century.

He undertakes to come to an understanding of Expressionism in three ways: (1) through the understanding of some of the philosophical assumptions which are at the base of modern art and literature, (2) through the description of the social situation in which these assumptions were first formulated, and (3) through the delineation of the social-personal problems, the "existential situation", of the Expressionists. He assumes that "social and psychological facts must be considered in the history of literature as a dimension of the human spirit." This proves to be an adequate method of interpretation of a movement such as Expressionism, in which the loneliness of man, his loss of certainty, and the artist's attempt to justify his existence by his creative work play a prominent role.

The main characteristic feature of modern art which diverges radically from the familiar European tradition is, according to the author, its break with the assumption formulated by Aristotle that art is mimesis: "Hatred of or indifference to nature and the 'natural' characterize modernism. Modernism rejects the 'given' and strains to transcend it." Tracing back the roots of modernism to the eighteenth century, Professor Sokel finds its philosophical and aesthetical foundation in German Idealism. When Kant, in his *Critique of Pure Reason*, unmaskes the world as the product of our mind and declares the supernatural unknowable, he "shatters the foundation for art as mimesis and art as revelation." Kant—like Lessing, Herder, and the poets of the Storm and Stress Movement, which in many respects reveals the same characteristics as modern Expressionism—postulated the sovereign freedom of genius to find and apply its own laws. Here can be found the philosophical justification for the individualism which underlies the development of German art and literature. On the other hand, Kant in his *Critique of Aesthetic Judge-*

ment develops the concept of the separation of aesthetic from logical ideas; and Schiller, deeply influenced by Kant's philosophy, in his *Letters on the Aesthetic Education of Man*, comes to the conclusion that he is a master in his art who "by the form abolishes the content". So German Idealism, while establishing the groundwork for the modernist structure, also strengthens the development of formal abstraction that is characteristic of modernist art.

In Schopenhauer's philosophy, which postulates a meaningless universe, the gulf between man and nature gapes wider than ever before. Ultimate reality has no meaning for human existence. Therefore, the art which reveals reality has to be free of the illusions of natural forms, conceptual content, or moral purpose. So the striving for a "new form", a revolution in vision and language, became a fundamental element in all modernist movements.

As Schopenhauer's philosophy as well as the nineteenth-century science exploded the idea of a meaningful natural cosmos, the idea of a meaningful social cosmos crumbled away simultaneously. The artist, more and more isolated during the development of civilization in the nineteenth century, is like a focus in which all the suffering of mankind is centered. By his art, which is no longer rooted in convention and a definite culture-pattern, he wants to bring salvation to man; in his works he tries to find new forms of life for human society. To the new form was added the insistent cry for a "new man".

When following Professor Sokel's detailed interpretation of these different tendencies mirrored in Expressionist works, the reader witnesses an arduous struggle. It is a struggle which reached its peak shortly after the First World War; and some of its problems are still unsolved even after World War II. Professor Sokel's book is exciting to German readers and informative for everybody who is interested in the history of literature as the history of the humanities. Its merits lie in the fact that this study of twentieth-century German literature widens into an analysis of modernism in thought and art.

Dalhousie University

INGE PECHSTEIN

The Renaissance Idea of Wisdom. BY EUGENE F. RICE, JR. Cambridge, Massachusetts: Harvard University Press [Toronto: S. J. Reginald Saunders & Co. Ltd.], 1958. Pp. ix, 220. \$6.25.

That old pursuit, the hunting of wisdom, has brought thousands of wise and simple to the chase, and if the quarry has often escaped, its identity has provided a subject for much good talk. Mr. Rice has given an account of the development of characteristic positions on the topic in the Renaissance. He identifies an Augustinian and Reformation strain of conviction that wisdom is God, the second person in the Trinity, the Word, the Logos, known by operation of grace. The humanists tended in various ways to secularize this

position, breaking down the delicate balance of Aquinas in which reason and revelation co-operated and Augustine and Aristotle lay down together. Whereas Pico and Ficino gave a neo-platonic interpretation to the mediaeval commonplace that wisdom is contemplation of divine things through grace, Sadoletus, though he still found wisdom in contemplation, believed it obtainable by natural human abilities, and Bovillus extended its field to include universal encyclopaedic knowledge. Meanwhile, others like Bruni softened the contemplative ideal with the active, and later some saw wisdom as the art of acquiring worldly glory and success. In men like Erasmus and most clearly in Charron the active ideal was the virtuous life, and wisdom became not knowledge but a natural, moral virtue. It had run the gamut of theology, metaphysics, *scientia*, and prudence; the wise man of piety had grown into the Promethean or the *homme de bien*.

The perspective of this study is admirable. Ranging from the Seven Wise Men of Greece to Charron, Mr. Rice shows briefly but clearly how ancient formulae, like Plato's view that wisdom is a contemplation of eternal and intelligible ideas, were transformed with new meanings by theologians and humanists, among whom he makes a deft, representative selection involving such sages as Luther and Cardan. His work thus serves to identify positions throughout a greater part of intellectual history than is suggested by the title, and with its guidance a fascinated reader may further test his knowledge of numerous influential but untreated persons within the period, such as the Piccolominis, Osorius, Case, Bacon, and Keckermann.

The choice of this subject for a monograph was itself brilliant. We need to distinguish between wisdom, truth, reason, knowledge, and learning; failure to do so has be-fogged recent studies of Milton and Raleigh. We could do with other monographs on the model of this one on each of these intellectual concepts, and on related ones like the *summum bonum*. Mr. Rice's study also makes a valuable appendix to recent histories of Renaissance philosophy such as those of Gentile and Saitta.

As usual, the bookwork of the Harvard University Press is of high quality. Apposite Latin quotations in notes at the feet of the pages are a boon, and the four reproductions of old illustrations of wisdom are a delight. Yet the price of this wisdom is almost beyond a wise man.

Dalhousie University

S. E. SPROTT

The Way Things Are. BY P. W. BRIDGMAN. Cambridge: Harvard University Press [Toronto: S. J. Reginald Saunders], 1959. Pp. xii, 333. \$7.50.

This book has a bold title and an equally bold programme—nothing less than to discover, as we are told in the preface, what it is that is “radically wrong in the way that civilized man uses his mind.” Bridgman is convinced that something is radically wrong, and he

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PHILOSOPHY IN THE MASS AGE

By GEORGE P. GRANT

Professor of Philosophy, Dalhousie University

The traditional theory of Natural Law has been challenged in this age by the popular belief that man is bound by none but physical limits, that he "belongs wherever he wants to go."

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concludes that it lies in an imbalance between the individual and the collective, or between the private and the public, modes of thought and discussion. In a thesis that he has propounded before, and with which I thoroughly agree, he stresses the necessity of starting from first-person reports in any attempt to tackle experience, and the necessity of realising that it is impossible to get away from oneself into some region of final objectivity. I question the value, however, of dragging in Gödel's theorem in defence of this view; that theorem was conceived in a much more limited context, but Bridgman goes far beyond it, and "it would certainly be difficult to formulate any principle with so wide a scope with any approach to precision." The words are Bridgman's own—he uses them to condemn Bohr for extending the range of the principle of complementarity—and in his reference to Gödel he has laid himself open to a *tu quoque*.

The proposed remedy for the maladjustment referred to above appears to be a refusal to use introspective words in the public mode, understanding them in the speech of others by projecting oneself into the situation of the other. This leads to an examination of psychological and social consequences, supposing that this technique is generally adopted, and in the last three chapters some highly personal and extremely interesting comments on science and society are to be found. There is, it seems to me, much good sense in Bridgman's remarks as to possible foundations of value in a world of autonomous individuals, and he approaches the problem of the suppression of individuality in our society from an original angle. But these last chapters have to be reached by way of the earlier ones—on "Words, Meanings, and Verbal Analysis", "More Preliminary Methodology", "Some Aspects of the Physical Sciences", and so on—which constitute a formidable obstacle through which one tunnels slowly and at times painfully. Here many old methodological problems, familiar to readers of *The Logic of Modern Physics* and other earlier works, are gone over once again, and while there are good things here too they are buried under a great deal that is by turns vague, inconsequential, dogmatic, or even careless. One example of each may suffice. The early chapters are full of remarks like this: "The meaning of a word would seem to be located somewhere in the area of verbal perception. Just how much of verbal perception is concerned with meaning appears to be somewhat vague." This takes on a quality of self-reference as one proceeds. For the inconsequential one may refer to the introduction, a few pages later, of Morris's theory of signs, for no other purpose than to remark that "we can conduct our analysis without such formal machinery." Bridgman repeatedly refers to his own analyses as "formal", but the term is hardly justified. Dogmatism appears in statements like the following: "the age-old problem of the freedom of the will is on the verbal level"—certainly a prevalent view, but reminding one forcibly of Kant's opinion that "whenever a dispute has raged for any length of time, especially in philosophy, there was, at the bottom of it, never a problem about mere words, but always a genuine problem about things." Yet there is no apology for the dismissal of the topic in this way. Finally some of the analyses make elementary mistakes which, with care, could easily have been avoided. In a discussion of the word

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"any", for example, Bridgman says: "We are here in the presence of one of those very difficult words with no fixed meaning. I may say 'draw any apple from the basket'. I draw any apple and find that it is red. But then I may *not* say 'Any apple in the basket is red'. The meaning of 'any' on the first occurrence is different from the meaning of the second occurrence" But of course one did not find that any apple was red, one found that *this* apple, the one drawn, was red; on being drawn it ceased to be any apple, and became a distinct apple. The ambiguity thus vanishes. Examples of this kind could be multiplied, but the reader, if he is on his guard, will discover more. There is a good deal of talk of "insights", which fail to communicate themselves, the exposition at length and with an appearance of originality of what has been said briefly and classically by others (such as the comment, made previously by Leibnitz, that Nature does not repeat itself exactly; Bridgman spends several pages on this, and concludes that "back of all our usage of 'same' there would seem to be something pretty primitive and unanalysable") and so on. All this, it seems to me, detracts from the value of the book.

Nevertheless much may be forgiven a distinguished scientist as he looks back on his career. The book rambles—perhaps Bridgman has tried to put into the public mode too much of what would best have been kept in the private mode; even the title really means "The Way Things Seem To Me To Be"—but it contrives to say, especially in the latter part, some timely things. Often these are merely suggestive, and neglect the working out of detail. Bridgman does not like the graded Income Tax, and in fact he "smarts under a sense of unfairness" every time he pays it, and makes his point very well; but he does not put forward a practical alternative. His code of conduct might lead him, he says, to impose his views on a pacifist by force, but he does not envisage the case in which somebody might, with equal consistency, try forcibly to coerce *him*. Still it is refreshing to have somebody tackle these problems with such courage and originality. There is, in short, an excellent book somewhere between these covers, and it is worth reading all that is between them in order not to have missed it.

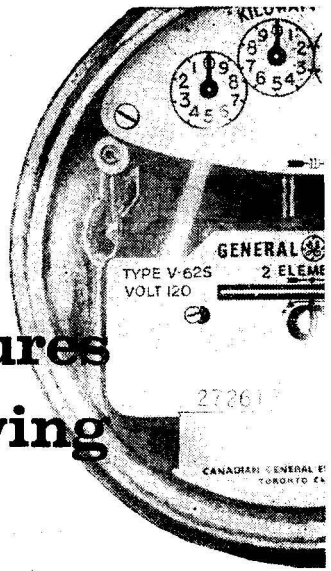
University of Kansas

PETER CAWS

God's People in India. By JOHN W. GRANT. Toronto: Ryerson Press, 1959. Pp. xi, 112.
\$3.00.

The health and strength of the Christian Church in India is a matter of concern to a much wider circle than those who, as active members of Canadian churches, are and have always been interested in missionary work overseas. When China was "liberated", it seemed for a while that the roots of Christianity had gone so shallow a distance into the soil that the church would not endure; it has survived but in a form controlled by the necessity of making and keeping peace with Communism. The quality of church life in

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India, where Christianity and Communism are already competing for the soul of Kerala, may have a profound effect on world history in the immediate future.

Dr. Grant has written an excellent appraisal of the (non-Roman) Church in India today. This is not missionary propaganda to commend the Indian Church or the work of missionary societies to the support of Canadian congregations, but a scholarly study of where the Indian Church is, how it got there, and whither it is heading. The sequence of thought is clear and logical, but is saved from coldness by remarkable shafts of insight. The book is never dull.

Christianity alone of the great religions of the world (except Communism) claims universality independent of "blood and soil". This creates problems of indigenisation whenever it invades a culture to which it has previously been stranger. These problems underlie the greater part of Dr. Grant's book. It is disappointing to read that the indigenisation of forms of worship, the production of Indian hymnaries, and other such projects which were the subject of research in Christian colleges forty years ago, are still uncompleted.

Thirty years ago, Basil Matthews wrote a book with the optimistic title *The Church takes Root in India*. Dr. Grant's book suggests that since the coming of political independence this claim is at last a fact. The Indian Church is weak, its voice is faltering and uncertain, and it is still predominantly the Church of the poor and underprivileged. But Dr. Grant makes the interesting suggestion that, in a country where poverty and world-denial have always commanded respect, the very poverty of the Church may prove a more potent force for evangelism than the wealth and prestige of foreign missionary societies. The conclusion of the book may be found in the text, quoted more than once: "They which in time past were no people now are the people of God".

University of King's College

H. L. PUXLEY

A History of Science: Hellenistic Science and Culture in the Last Three Centuries B.C.

BY GEORGE SARTON. Cambridge: Harvard University Press [Toronto: S. J. Reginald Saunders], 1959. Pp. xxvi, 554. \$13.25.

George Sarton, who had just completed the preparation of this book for publication when he died in March, 1956, was without question the greatest figure in the history of science at work in this century. As has often been pointed out, however, he was more than that; he was also one of the few genuine humanists of our time. "From my days as a student at the University of Ghent in Flanders," he writes in the preface, "my life has been dominated by two passions—the love of science, or call it the love of rationality, and the love of the humanities. It occurred to me very early that one could not live reasonably without science nor gracefully without arts and letters." But in another sense science itself became,

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for him, one of the humanities; as he says a little later, "It would be very foolish to claim that a good poem or a beautiful statue is more humanistic or more inspiring than a scientific discovery." One of the figures in this history, Eratosthenes, used to be called *pentathlos*—a reference to excellence in many pursuits, from the Olympic pentathlon—and in its purely laudatory sense the title fits none of our contemporaries better than Sarton himself.

This is the second volume of a series. The first, which appeared in 1952, took the reader from the earliest times through the Golden Age; here the story is continued as far as the beginning of our era. It is a history of science, but not of science in isolation—"It would be shocking to leave the artists out," says Sarton, in spite of the fact that scientists generally get little attention in cultural or literary histories. There are two parts, one covering the third century, the other the last two; within these, attention is drawn sometimes to places, sometimes to persons, sometimes to disciplines. The overwhelming impression is of devotion to fact — not the massive accumulation found in the same author's great *Introduction to the History of Science*, but an orderly presentation, each detail displayed to its best advantage, as in a museum of which Sarton is the curator. An untiring enthusiasm for *existence*, which delights in pointing out interconnections between events and ideas just because they are there, pervades the whole book. One is tempted to christen it "Sarton's Antiquities", following his comment on Varro's work of that name, that it "was full of historical data and yet was far from a conventional historical treatise."

Personal reflections, and comparisons drawn from the author's wide experience, complement the factual material. A striking and repeated parallel is that between the Hellenistic world and our own transatlantic civilisation; the journey across the Mediterranean from Athens to Alexandria was, in the context of its time, almost as long as that from Liverpool to New York, and Alexandria itself was the first of the cosmopolitan cities of which New York is the supreme example. Perhaps Sarton, having made the transition from Europe himself, has a special affection for the Hellenistic world and for its modern counterpart—which, however, he does not consider its match for achievement. "*Toutes proportions gardées*," he says, "the Greeks of Egypt were more literate than our American contemporaries;" and, remarking in conclusion that the period covered is about as long as that of the development of the English-speaking peoples of North America from the landing of the pilgrims, "Would that we had done as well in the three centuries from the 'Mayflower' until now." Some comments are less perceptive — for example the conclusion, on the basis of the end of Book III of *De Rerum Natura*, that Lucretius was "afraid of immortality"; some show lapses due probably to the long time involved in preparing the book — for example the statement, in connection with an adverse judgment of Alfred Noyes' *The Torchbearers*, that only one volume, *Watchers of the Sky* (1922) has appeared (the remainder of the trilogy had been published by 1930); some show the tendency to stand open-mouthed before history carried too far — for example the comment, in connection with Euclid's formulation of his fifth postulate, that

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"his subconscious prescience is astounding". There are some duplications that are said to be deliberate, although the principle is far from clear: it is understandably worth repeating, with an interval of three hundred pages, the story of the introduction of punctuation by Aristophanes of Byzantium, but the reason for the treatment of King Juba II, all of whose works were lost, twice in six pages, is harder to discover.

Such criticism is minor, if not altogether ungracious, and is quite overshadowed by the variety and completeness of this history. It would take a lifetime of hard work, together with Sarton's own energy, to acquire all the knowledge involved in its compilation, but he has succeeded in making available in the form of what he himself called "potential knowledge" a very large part of that wealth. The publishers intend to continue the series, to which, but for his death, Sarton would have added; that there are historians capable of this task is in part due to his own effort. They have in this volume a standard which will not be easy to match.

University of Kansas

PETER CAWS

Canadian Books

Morley Callaghan's Stories. BY MORLEY CALLAGHAN. Toronto: Macmillan Company of Canada, 1959. Pp. 364. \$4.95.

It is the very good fortune of Canadian readers to be presented in a single volume with so many of Mr. Callaghan's stories, stories which, published in the pages of periodicals, are too soon unavailable to the average reader. Even apart from the interest they hold for the short story devotee, the stories selected for this volume are so typically Callaghan that they demand a place, along with his novels, on the shelves of every student of Canadian literature. Indeed, they would seem to merit a special place, for in the short story, more perhaps than in any other form of literature, Canadians have been able to compete successfully with writers from other lands.

To the reviewer, however, a volume of short stories presents an especially difficult problem, for time and deadlines do not permit the leisurely sampling of a story here and a story there that is the essence of the enjoyment of any anthology. Rather is he required to read one story after another in rapid succession, and the impact of one is lost almost immediately in the contemplation of the next. To the partial blurring of one story into another that a rapid reading produces, Mr. Callaghan himself contributes in no small measure, for from beginning to end of the volume the stories are very much alike. The author has a method—quite a good one—and he sticks to it. He is, indeed, a master of



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the vignette, a form which might be defined loosely as a short story without a beginning and without an end. Some of the stories ("A Cap for Steve" and "Two Brothers", for example) are delightfully complete in themselves, but many others ("A Predicament", "A Country Passion", and "Day by Day", to name but three) start up out of nothing and return whence they came. Mr. Callaghan's characters are beautifully delineated in one moment of time, and this may be his purpose, but, read in quantity at least, his stories tend to become a series of still pictures, of clear but shallow focus, and without any of the social significance that the author so obviously claims for them. There are no heroes in Mr. Callaghan's stories, no great villains, and, what is perhaps more disturbing, no normal people. Little people muddle about with minor problems that they usually fail to solve. A single story may serve to illustrate the point.

In "A Girl with Ambition", Mary Ross, a girl of little or no talent, half tries for a career as a dancer, but without success. While doing so, she meets a boy from the right side of town, whom she wishes to see her on the stage, but her pregnancy by a boy of her own class prevents her appearance. The father of her child marries her a couple of months after, when he gets out of jail. From the seat of her husband's grocery wagon she sees the rich boy, but without interest. The rich boy makes the penetrating discovery that pregnancy has ruined her shape.

It may be that it is the author's intention to suggest that ours is a world of mixed-up little people doing things of no particular significance, but unless there is an ideal or standard by which to judge these people the suggestion itself has no significance.

The admirer of Morley Callaghan will find a great deal to enjoy in this collection of his stories. As always, Mr. Callaghan is able to choose the telling phrase, the incidental touch that gives life to many of his best characters and authenticity to a scene more suggested than described. The thoughts and feelings of his characters are accurately imagined, though too often explained rather than shown to the reader. For example, of Mary and Joe in "Soldier Harmon":

Alone in his own room he felt sorry for Molly and disappointed in himself. He had been going with her for four years and knew he ought to marry her. He liked her, but felt it would be unfair to marry her, knowing he would only disappoint her. She was a business woman, and a lovely girl, but very determined.

For the reader who does not object to the constant presence of the author amidst the characters he presents, and who enjoys the low key treatment of the limited segment of life with which Mr. Callaghan is exclusively concerned, *Morley Callaghan's Stories* may well prove a favorite bedside book.

This reviewer, however, would prefer some stronger meat, and finds the perfect comment upon *Morley Callaghan's Stories* in what is, perhaps, the best sentence in the book ("Now that April's Here," p. 124): "Actually Charles did write creditably enough and everything he did had three or four good paragraphs in it."

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Klanak Islands: a Collection of Short Stories. Vancouver: Klanak Press, 1959. Pp. 79. \$2.50.

This paper-back publication by the Klanak Press is an interesting collection of eight short stories, one each from eight different authors of whom seven are residents of British Columbia. It appears to be a praiseworthy attempt to present to Canadian readers stories of considerable merit for which there is no place in our limited and conventional popular magazines. The Klanak Press is to be congratulated upon an interesting, well-printed, and beautifully illustrated little collection of stories from the far West.

The stories in *Klanak Islands* vary considerably in nature and in competence, but one does not leave any one of them without feeling that the reading has been worth while. First in position and, we believe, quality is "Homecoming" by Henry Kreisel, whose remarkable sensitivity to the delicate harmonies of the English language gives new meaning to the often recounted tragedy of the Jews in post-war Europe. In contrast, Raymond Hull in "Play, Fellow" sledge-hammers the language in a tale of a musical egoist, and Robert Harlow gropes a little uncertainly for significance in "The Sound of a Horn". Alice McConnell in "The Apricot Story" is deeply perceptive of the unusual values of a vacation in bad weather, and Margaret Mills in "The Present" skilfully discloses an important episode in a young girl's growing up. Marion Smith's "The Simple Truth" recalls with only a touch of sentimentality how early in life a child may learn the value of compassion. Perhaps least successful of the stories in this collection is "A Walk by Himself", in which the author, Jane Rule, limits the value of her story of a youth's problem in life by a somewhat adolescent predilection for expressions supposedly shocking. The final story is editor William McConnell's "Love in the Park", a Wordsworthian explication of the influence of nature upon man, and a tale which demands, and rewards, a very careful second reading.

Despite its limited number of stories, *Klanak Islands* contains remarkable variety in both style and subject. It is to be hoped that the success of this volume will be great enough to encourage the publication in the near future of a much larger book of short stories from all parts of Canada.

Ontario Agricultural College

H. V. WEEKES

Life in the Clearings. By SUSANNA MOODIE. Edited and introduced by Robert L. McDougall. Toronto: Macmillan Company of Canada, 1959. Pp. xxxiii, 298. \$5.00.

Mrs. Moodie is probably best known for *Roughing It in the Bush* (1852), an account of pioneer life in Upper Canada from 1832 to 1840. She and her husband arrived in Canada in 1832, settled on farm land near Cobourg, and later moved to uncleared land north of Peterborough. Her first book on life in Canada expresses the attitudes of a refined and

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sensitive lady to the primitive life of the backwoods: she depicts the elemental struggle for mere existence, the democratic familiarity of her Yankee neighbours, and the pressure of loneliness and isolation from civilized society. *Life in the Clearings* (1853), as the title indicates, is concerned with a different aspect of colonial life — life in the settlements strung along the waterways of southern Ontario. It is based on Mrs. Moodie's experiences in Belleville (where the Moodies settled in 1840) and also on her observations made during a leisurely trip to Niagara Falls. Her attitude towards her adopted country also had changed considerably by the time she wrote *Life in the Clearings*: she tells us that when she was writing *Roughing It in the Bush* in "the green prison of the woods" she was totally ignorant of life in Canada as it existed in the towns and villages, and so her picture was generally unfavourable; in the later book she considers "the state of society in a more healthy condition than at home [in Britain]." In short, *Life in the Clearings* is complementary to the earlier book in judgment as well as in setting.

Life in the Clearings consists of sketches of people and places, customs and manners. Though it purports to be built around an account of Mrs. Moodie's trip to Niagara Falls, the trip is little more than a peg on which the author hangs her random observations. Her pose is that of the genteel amateur who makes no pretensions to do more than "amuse the reader", to "help while away an idle hour, or fill up the blanks of a wet day". Certainly there is not much evidence of the professional touch in the loose structure of the book: two of the chapters were originally published in the *Victoria Magazine*; three others were written for *Roughing It in the Bush* but were submitted too late for inclusion in that book; and, in general, the professed theme of colonial life is lost sight of many times as Mrs. Moodie throws in interpolations and digressions. Yet in spite of its lack of cohesion, the book is redeemed by her humorous anecdotes, portraits of colonial types, and shrewd observations on the ideas and manners of the time. Particularly vivid are Mrs. Moodie's sketches of life in Belleville, the settlement she knew best.

While Mrs. Moodie describes various aspects of the Upper Canadian society of the 1830's and 1840's, she also reveals much of her own interesting personality. A recurrent theme here, as in *Roughing It in the Bush*, is her view of democratic institutions and ideals. Significantly, the aristocratic hauteur of her attitude in the earlier book has mellowed into a spirit of tolerance; she now approves of the relatively free mingling of classes in Canada and praises the Reformers for their effective legislation during the 1840's. She now sees education (and virtue, which she considers to be the fruit of education) as the only valid measure of social importance and hopes for a commonwealth of intellect to replace the old class system borrowed from England: "The want of education and moral training is the only *real* barrier that exists between the different classes of men. Nature, reason, and Christianity recognize no other." Her strong moralistic attitude, which leads her to preach on moral virtue at every opportunity, controls even her view of literature. She regards the novel, which she defends against those who "think very erroneously, that all works of fiction have a demoralizing effect, and tend to weaken the judgment, and



SUN LIFE ASSURANCE COMPANY OF CANADA is pleased to announce that the initial response to its Values in Education series has been more than gratifying. Hundreds of thousands of booklets have been distributed on request to all parts of Canada and the United States. These booklets, which are still available, deal with the advisability of remaining in school; existing scholarships and bursaries; technical and trade schools; school boards and their functions, and sports tips for teen-agers. Bulk shipments can be made to educators for distribution in schools.

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Sun Life hopes sincerely that these booklets, and others to be issued in the future, will act as a stimulant on the young people of our nation and at the same time prove helpful to parents and educators alike in the performance of their duties. Sun Life will be glad to consider any suggestions concerning topics for future booklets.

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enervate the mind", only as a means of social criticism. The best novels are "truths disguised in order to make them more palatable to the generality of readers", and the novelists she admires most are "heaven-inspired teachers, who have been commissioned by the great Father of souls to proclaim to the world the wrongs and sufferings of millions of his creatures".

This first Canadian printing of *Life in the Clearings* is the latest member of Macmillan's "Pioneer Books", an excellently produced series of much interest to students of Canadian history and literature. The introduction by R. L. McDougall expertly places Mrs. Moodie in the context of her time and examines her as an early representative of the "way of compromise" between the British and the American, a way that has become, for better or worse, a distinctive feature of Canadian culture.

Dalhousie University

M. G. PARKS

The Face of Canada. By C. L. BENNET, GERARD FILION, GREGORY CLARK, MARJORIE WILKINS CAMPBELL, RODERICK HAIG-BROWN. TORONTO: Clarke, Irwin & Company, Ltd., 1959. Pr. x, 229. Illustrated. \$4.95.

This handsome little book is three-faced. As its title proclaims, it deals with the physical face of Canada. But as the publisher's description indicates, the five writers have also attempted to show Canada as a nation facing two ways—into "a future brilliant with promise" and back to a past "rich with . . . heroic deeds." And these three views through time and space are to be attempted simultaneously, moving across the continent from Newfoundland to Vancouver Island. An incredible talent and great discipline, as well as imagination, would be required to accomplish such a task—and these qualities would have to be combined in a single writer who could maintain pace, point-of-view, and technique with considerable continuity.

Pace the book has, and proportion as well. Here is no view of Canada as seen from Bloor Street, but a truly national picture. The four Atlantic Provinces receive 65 pages, Quebec 34, Ontario 35, the Prairie Provinces 38, and British Columbia, somewhat disproportionately perhaps, 45. Maintaining its federal view, the book denies any vote or space to the Yukon and the Northwest Territories. It is, after all, dealing with the tourist's Canada, and few tourists reach so far north. Thus, the book is national with a difference: it lacks Canada's own home-grown expansionism.

But the volume, as a guide to "judiciously selective travelling," shows all the limitations such books are heir to, and its pace is often so breathless as to be superficial. Did the War of 1812 see the last invasion of Canada? What happened to the Fenians? Only one writer seems aware that he is writing of Canadians as viewed within a region rather than of the region alone. Vague optimism is coupled with a vague displeasure. Clearly



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our guide in British Columbia is displeased with the too rapid growth of Vancouver, with the incredible exploitation of the province's natural resources, but what he would do or would have done is less clear.

The mood and texture of the book are uneven, and we have jarring juxtapositions of impressionistic love songs to the provinces with statistics on the horsepower of hydro-electric projects. Presumably such statistics represent the "brilliant future." They are all that we get of it.

The book starts very well. C. L. Bennet has avoided nearly every pitfall and has produced a fresh, entertaining, quietly witty account of the Atlantic Provinces. He paces himself well and mixes urbane comment and factual summaries with considerable skill. He is gently critical as well and he performs, for this reviewer at least, a notable service by providing the proper pronunciation for a number of place names, including "Newfoundland". He is not the first to tell us how and why Halifax is significant as an "outpost of empire", but what he tells he tells well, with the needs of his reader in mind.

G rard Filion, editor of *Le Devoir*, gives an appreciation of a province rather than an analysis, and throws statistics as he runs, concluding with a paragraph on "popular sports" apparently because he had such a heading in his original outline. Gregory Clark, known to most Canadians and even a few Americans as an outstanding Toronto journalist, is sober and judicious. What he has set out to do he does relatively well, but it is not in pace with the rest of the book. He gives more space to history than anyone else, with a rather long account of the Loyalists, and then moves down his outline until at the end he remembers that he has "said no word about Ontario's beauty", so he does. It's all as efficient and memorable as a tour with a metropolitan guide.

Perhaps the most difficult task has been given to Marjorie Wilkins Campbell, distinguished author of *The Saskatchewan*, which won a Governor General's Award in 1950. She quickly disowns her own title, well aware that much of the area is not a prairie, and she illustrates well enough that the three provinces are quite different in character. Her remarks are a bit on the bland side, however, and one cannot help contrasting her picture of Winnipeg with that drawn by another recent traveller, Norman Levine.

Unhappily, since British Columbia ultimately may well offer more than any other province, Roderick Haig-Brown, who has demonstrated that he can evoke the out-of-doors with a Walton or a Buchan, cannot find the words he wants. Will the "judicious traveller" arriving from the east know of Judge Matthew Baillie Begbie? Probably not, but Haig-Brown apparently thinks so, for here, as elsewhere, he drops a name, assures us he was "great" and hurries on.

Errors are few, and a man's judgments are his own. Surely Fredericton is a bit more than forty miles upriver from Saint John, and the second Halifax harbor explosion was in 1945, not 1952, as Mr. Bennet evidently knows. M. Filion lands the Pilgrims at Plymouth three years too soon, Mrs. Campbell has accepted an Albertan publicity blurb

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too readily when she credits Edmonton with the only Mohammedan mosque in Canada, and Haig-Brown ignores conflicting stories over the origin of the name Tête-Jaune and is already out of date on the Doukhobors around New Denver (not his fault, certainly; merely another problem inherent in this *genre* of writing). The index is quite inadequate for a book of this type.

There are thirty-two pages of rather unimaginative pictures. Although the jacket tells us that among other things they are "showing . . . architecture", only Haig-Brown has much to say on this subject, and while the photographs of British Columbia are the best in the book, they are *not* of architecture. One wonders here, as elsewhere, whether the publishers read their book.

Read it they should, for it is a good book. It is good for many things, and it will entertain and inform as well as disappoint. This reviewer, who is not a Canadian, has visited all provinces, save Newfoundland, and he feels that he knows some of them well. As the book carried him from Granville Street, Halifax, to Granville Street, Vancouver, from what he regards as the most British city in Canada (Halifax) to that which so regards itself (Victoria), he felt a desire to visit each of the provinces again. And at the end, although the "Atlantic" section almost makes it otherwise, he still felt that of all Canadian cities in which he would choose to live, he would select Vancouver.

Yale University

ROBIN W. WINKS

Books In Brief

Pictorial History of Philosophy. BY DAGOBERT D. RUNES. New York: Philosophical Library, 1959. Pp. x, 406. \$15.00.

This is an interesting but decidedly eccentric book. It is not an illustrated history of philosophy but rather a collection of pictures supplemented by brief accounts of philosophical doctrines and attitudes, and therefore an example of the curious modern habit of trying to place all knowledge, even the abstractions of philosophy, in the context of visual perception: the picture takes precedence over the word in a subject quite unfitted to pictorial presentation. As a picture-book it is indeed impressive, with its fine array of portraits and photographs, its reproductions of paintings and statues, maps and diagrams—in brief, as the jacket expresses it, it is full of "pictorial material germane to the field of philosophy".

As a book on philosophy rather than a collection of pictures, this pictorial *History* is less impressive. The title itself is misleading and should read *Pictorial History of Thought*. The editor's definition of what constitutes "philosophy" is so vague as to be almost meaningless, for not only does he include the major and minor philosophers but



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also Moses, David, Solomon, Pericles, Euclid, Isocrates, Erasmus, More, Luther, Montaigne, Voltaire, Diderot, Coleridge, Carlyle, Ruskin, Pater, Leonardo, Comenius, and Tolstoy—to pick names at random. The inclusion of this extraordinary collection of the gifted and the great is partly explained by the editor's explicit definition of philosophy, which seems to be based upon a vague humanism and which loosely equates philosophy with ethics. His confusion of prophets, poets, and social commentators with philosophers is bewildering enough, but what are we to make of his assertion that the "true character of philosophy" is best personified in Solomon, Socrates, and Spinoza? It seems odd indeed that the poet-king Solomon should be thus honoured when Plato, Aristotle, Augustine, Aquinas, Leibnitz, and Kant—to mention only the most obvious contenders—are not given even equal status with their peers (and perhaps inferiors), Socrates and Spinoza. Finally, the eccentricity of the editing is just as obvious in the textual space given to the chosen thinkers: for example, Freud is disposed of in six lines, while Jung is given a whole column. It need hardly be remarked that such a peculiar and erratic manipulation of the history of thought relegates the book, despite its handsome appearance, to the realm of printed oddities.

Some Letters of Duncan Campbell Scott, Archibald Lampman, and Others. Selected and edited by ARTHUR S. BOURINOT. Ottawa: 158 Carleton Road, 1959. Pp. 63. \$3.50.

This is the latest in the little collections of letters published from time to time by Mr. Bourinot. As usual with such samplings, it makes one wish to see a larger and more complete volume of Scott's letters—which, by the way, Mr. Bourinot has collected but has been unable to get published. A fair number of the letters printed here will be of interest to students of Canadian literature, especially the lively and extensive correspondence between D. C. Scott and E. K. Brown on the subject of Lampman's poetry. D. C. Scott, who now shares with Lampman the honour of being the most highly regarded poet of the Roberts—Carman—Lampman—Scott group, deserves the critical attention that a more intensive knowledge of his professed literary theories would help to stimulate. It is to be hoped that a complete and carefully edited volume of Scott's letters *will* be brought out by our supposedly Canadiana-hungry publishers.

The Professional Writer in Elizabethan England. By EDWIN HAVILAND MILLER. Cambridge, Massachusetts: Harvard University Press [Toronto: S. J. Reginald Saunders & Co. Ltd.], 1959. Pp. xi, 282. \$6.50.

This book gives a crowded picture of the habits of Elizabethan professional (mainly minor) writers, and of conditions associated with their trade, such as publication, patronage, censorship, and the selling, buying, and reading of books. Much older knowledge is

heaped and some new stirred in, to make a useful mix that, like concrete, is sound building material, while kept fluid. Literary antiquarians will be excited to know that the average Elizabethan author rarely received more than a stipend of one pound from a patron, and not much more from a stationer for a small pamphlet, and that he probably made more than the total receipts from both these sources by peddling his books himself. The study is one for specialists who are interested in bits of evidence or for Midas-handed lovers of English literature for whom all that is touched turns to a substance indistinguishable from that of golden-age writing.

Tributes Through the Years: the Centenary of the birth of Sir Charles G. D. Roberts, January 10, 1960. BY ELSIE M. POMEROY. Toronto: The Author, 211 College Street, 1959. Pp. 191. \$1.00.

The biographer of the definitive life of Sir Charles G. D. Roberts has published an impressive selection from the many book reviews, critical notices, studies, as well as poems, written about this leading Canadian author. The earliest tribute to Sir Charles is a poem written by Bliss Carman, "My glad Greek boy in love with life", dated 1883, while the most recent is an extract from the C.B.C. programme "Critically Speaking" heard in January, 1959. *Tributes Through the Years* has been assembled with discernment and great care, and it is a fitting tribute, a timely reminder, on the occasion of the centenary of Roberts' birth.

Other Books Received

Abrams, M. H. (ed.). *Literature and Belief: English Institute Essays, 1957.* New York: Columbia University Press [Toronto: Oxford University Press], 1958. Pp. xvi, 184. \$4.50.

Berlin, Isaiah. *Karl Marx: His Life and Environment.* New York: Oxford University Press [Toronto: Oxford University Press], 1959. (Galaxy Books). Pp. 273. \$1.50.

Else, Gerald F. *Aristotle's Poetics: The Argument.* Cambridge: Harvard University Press [Toronto: S. J. Reginald Saunders], 1957. Pp. xvi, 670. \$14.25.

Flexner, Eleanor. *Century of Struggle: The Woman's Rights Movement in the United States.* Cambridge: The Belknap Press of Harvard University Press [Toronto: S. J. Reginald Saunders], 1959. Pp. xiv, 384. \$7.95.

Fox, William T. R. *Theoretical Aspects of International Relations.* Notre Dame: University of Notre Dame Press, 1959. Pp. xii, 118. \$3.25.

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