Book Reviews

Edward VI: The Young King. The Protectorship of the Duke of Somerset. By W. K. Jordan. Cambridge: Harvard University Press [Toronto: Saunders of Toronto], 1969. Pp. 544. $7.50.

This book is a thorough, well-documented study of the early years of the reign of the last Tudor king during the Protectorship of the Duke of Somerset from 1547 to 1549. It is not simply a biography. A second volume will complete the history of the reign and cover the course of events that ended in the Duke of Northumberland's execution. The author is the eminent Harvard scholar, teacher, and administrator, Dr. W. K. Jordan, who has made the history of English social institutions in the sixteenth and seventeenth centuries the object of a life-time of study. He now holds a chair of history and political science at Harvard. From 1943 to 1960 he was President of Radcliffe College while still continuing the teaching of history, and this book is dedicated generously "to my students—some thousands of undergraduates and some hundreds of graduates." Professor Jordan's four-volume *Development of Religious Toleration in England* from the beginning of the Reformation to 1660 has been, for thirty years, the standard work on the subject. His three volumes on philanthrophy in England from 1485 to the Restoration have added to his reputation. His careful editing of *The Chronicle and Political Papers of King Edward VI* in 1966 has been a preliminary publication for the present study.

As Dr. Jordan remarks in his Preface, the years from 1547 to 1549 are concerned with a short but very important period in English history. Edward VI's reign has also not been the object of close and extensive examination, although both J. A. Froude and A. F. Pollard were attracted to it. The personality of Henry VIII and the momentous events of his reign presented recently in yet another biography of him, and the greatness of Edward's sister Elizabeth I, and the glories of her reign, have largely provided the reasons for this neglect. This book is an essentially narrative history in which the social, economic, religious, military, and political aspects are included. The principal sources, printed and in manuscript, as well as the relevant secondary materials, have been extensively consulted. It is not too much to say that this book promises to stand as the standard work, for many years to come, on the early years of the reign of Edward VI.

The volume opens with a consideration of the Henrician background. Henry was conservative in religious matters in his later years. Yet he ensured that his son's education and the appointment of the sixteen members of the Council of Regency were in a Protestant direction. The nine-year-old heir's very legitimacy and title would be safe only in such a settlement of faith. And it is to be noted that Bishop Gardiner and the Howards, Henrician Catholics, were excluded from the

Council by Henry, although it was Gardiner who preached his royal master's funeral sermon.

The establishment of the new government and the structure of power in Edwardian England are discussed in detail. The members of the Council of Regency soon chose one of their number, the Duke of Somerset, Edward's uncle, to be Protector of the realm and Governor of the king's person during his minority. In his detailed analysis of the Edwardian Privy Council, Dr. Jordan demonstrates convincingly that its membership was almost wholly concentrated in a small group of very recently ennobled families. The really ancient peerage had been effectively excluded. Many of these new men were drawn from the ranks of the gentry, the class in which much of the wealth, ability, and strength of the realm was concentrated. These new men were educated in Protestantism, moderately but preponderantly.

The religious question was a vital one for the period. In the early months of the reign important but cautious steps were taken in this sphere. In July, 1547 Erasmus's *Paraphrases* and Cranmer's *Book of Homilies* were ordered to be set up in all the parish churches. In the first session of parliament, communion was established in both kinds. In 1548 there came the order for removing images from the churches. Then, because of Emperor Charles V's religious settlement which bore heavily on Lutheran consciences, a number of outstanding Protestant theologians found refuge in England. These included Bucer, Martyr, and Ochino. In 1549 the first *Book of Common Prayer* was authorized. In it Cranmer, while maintaining continuity with the past, sought to avoid controversial matters so that his manual of worship and instruction might be universally employed. Thus were set in motion events that, Dr. Jordan observes, caused the gentry and merchant aristocracy of England to become by the end of Edward's reign predominantly and irreversibly Protestant.

Professor Jordan makes clear the collapse of English foreign policy and the drift to war with France under Somerset's mismanagement. He shows also that the Duke possessed no genius for administration and little interest in the attention to detail so necessary to it. He recounts the sad events that brought treason to the centre of power in the death of Somerset's own brother Thomas, the Lord Admiral, a death to which the King makes only passing mention in his *Journal*. He recounts the fracture of the society and of the polity over which Somerset had exercised such great influence. When he finally describes the risings in the West and in East Anglia, he views their origins as more economic and social than religious. Then, alienated from the Council, with his policies and use of sovereign power discredited, Somerset stood alone before his enemies. His fall was inevitable. Throughout the book, however, Dr. Jordan evidences his admiration for this great man who showed himself to be a friend of the common people. And he concludes

this volume with his assessment of him as "a very great man whose magnanimity and high idealism were never to be forgotten".

The printing of this book is exceptionally good. Only one misprint, on page 336, was noted.

University of King's College J. B. Hibbitts

Blake and Tradition. By Kathleen Raine. Princeton: Princeton University Press [Toronto: Saunders of Toronto] 1969. Vol. I. pp. xxxii, 428; Vol. II, pp. xi, 367. Two vols. $24.75 (U.S. $22.50).

Blake and Tradition is devoted to an examination of Blake's work in the light of alchemy, mysticism, Cabalism, Orphic theology, Hermeticism, Gnosticism, and Neoplatonism. Miss Raine is concerned not only with the philosophical ideas in these arcane traditions but also with the iconography.

Blake and Tradition is a source study, and like all books of this sort it reveals the strengths and the weaknesses of that kind of scholarship. It tells us much about some of the influences on Blake's work, but often at the exclusion of other equally important influences that do not fit into the book's broad thesis. Furthermore, like most source studies, *Blake and Tradition* is often on shaky ground, since to assert an influence and to prove it are two very different things. While it is unfortunate that Miss Raine is often single-minded and at crucial points surprisingly uncertain, it is more unfortunate that she goes on at such great lengths. The vast amount of story-telling and gobs of unanalyzed quotation make Miss Raine's study simply tiresome. While the book may be very valuable to readers unacquainted with various redactions of Greek myth, it does little more, in fact, than to substitute repeatedly for Blake's own work an alleged source about which Miss Raine can discourse. Recounting the myth of Kore does less for the little girl songs than a knowledge of the well-known Buddhist Jataka, for example, (how did Miss Raine miss the Jatakas?) does for Chaucer's *Pardoner's Tale*. The great danger of source study, which has an undeniable value and which is certainly very interesting, is that it often forgets about its primary purpose. Knowing all about the sources of a masterwork or a great artist adds a glow to the understanding of the writer of his work, but such knowledge is peripheral. Miss Raine does not examine all the sources and does not adequately supply the evidence that would convince us that some of those she suggests are really valid. We are interested in Jerusalem and Vala as such, not in the myth of Psyche. When Blake is finished with the myth of Psyche, it is altogether a different thing. Miss Raine's particular interests lead her to go on and on about Greek myth but never to mention the Book of Daniel, an unbelievable but typical omission.

Miss Raine's spooky and Yeatsian monomania forces her (although she does

know better) to read parabolically just at those points when it is disastrous for her to do so. She and George Mills Harper have lived too long with Thomas Taylor. Her reluctance to accept Blake's own emphasis (pronounced in various ways throughout his life) on the "New & Old Testaments" as the "Great Code of Art" causes her to take general critical positions that are detrimental to a sound understanding of Blake's work. It is difficult to take seriously a critic who could write that Blake "is perhaps the single instance of a poet who has succeeded in creating a Christian polytheism." This statement betrays the false premise on which this over-long study is predicated: that Blake is an ordinary mythological poet writing in disguised fashion about a pantheon of gods and goddesses. What it says about his Christianity may be left to the theologians.

Miss Raine is hopelessly confused on lilies, roses, Jerusalem, and Vala. Her association of Jerusalem with virginity is indefensible and to be abhorred. And when she says that she deplores Blake's translation of "a Platonic into a biblical symbol" she is to be cast off altogether. That Miss Raine can descend (a good Neoplatonic word) to unsupportable speculations can be demonstrated throughout the book. My favourite is "Blake knew and perhaps loved Mary Wollstonecraft." Biographical gossip is no better than mythological gossip. Between the two they have done irreparable damage to the legitimate study of Romantic poets.

By the time Miss Raine has finished with Blake, many of his poems and major figures have become unnecessarily vague because they have been compared to so many mythic redactions that they have no integrity of their own. Despite (or perhaps, because of) her preferences for the arcane, Miss Raine rarely supplies a controlling force that can bind her analogues into a meaningful and unique assessment equal to the kind of unity that Blake himself achieves. The reader of Miss Raine's book can learn to appreciate how important Neoplatonic and various mystic doctrines were to the Romantic poets, but he will never learn to appreciate Blake except as an adapter and disguiser of well-worn mythological machinery, an activity that Blake himself could not abide in others—and rightly so. The reader will never learn from Miss Raine about the rebellious and radical Blake who welded *his* poetic theory, criticism, philosophy, politics, knowledge of various myths, Christianity, and mastery of the Bible and English literature and history into one seamless whole.

The positive qualities of the book, however, are obvious. Miss Raine loves Blake, and that makes up somewhat for her monomaniacal practice of seeing Blake through that which is not Blake. For every mis-interpretation or valid critical restatement (Miss Raine admits she has little new to offer), there is something interesting in Miss Raine's shotgun system, a system that engages the reader in the challenge that Blake offers. Her own background and study of the "Tradition" of which she is inordinately fond, when married to her genuine admiration of Blake, does sometimes produce cogent passages that serve well as solid introductions to the study of Blake's verbal and visual art. Although it is possible to quarrel with many

of her individual interpretations (I have a *long* list) as well as her broad evaluations, it is also possible to agree with some. *Blake and Tradition* is no *Fearful Symmetry* or *Blake: Prophet Against Empire*, but it is not thin, simple-minded, essentially hostile to its subject, or written for undergraduates. It will occasion many a rebuttal, which I think will be as much a tribute to the book as a criticism of it. It cannot be ignored. For one thing it is too expensively and well made to be so treated. It is a pity that Miss Raine permitted her inferiority complex (perhaps dishonesty) and silly snobbery to colour her style and her scholarship.

University of Alberta E. J. Rose

Chaucer and the Country of the Stars: Poetic Uses of Astrological Imagery. By Chauncey Wood. Princeton, N. J.: Princeton University Press [Toronto, Saunders of Toronto], 1970. Pp. xx, 318, 33 plates. $11.00.

The last few years have seen simultaneously a vast development of our knowledge of the universe and a re-awakening of an interest in the less scientifically demonstrable effects of stellar influence. Man has walked on the moon, but his vehicle "Aquarius" supplanted an earlier "Snoopy". Today's preoccupation with astrology may be only a sign of an unsettled society seeking supernatural reasons for otherwise inexplicable occurrences, but it has certainly become fashionable. The horoscope is gaining in popularity even if it is not being regarded with complete seriousness by its students. Perhaps it is fitting that at this time scholars should look again at astrology in the medieval world.

Professor Wood examines astrology from the point of view of the fourteenth century. In the tradition of D. W. Robertson Jr. in *A Preface to Chaucer: Studies in Medieval Perspectives* (Princeton, N. J., 1963) and R. M. Jordan in *Chaucer and the Shape of Creation* (Cambridge, Mass., 1967) he first establishes a set of values, based on contemporary records and iconography, against which to judge Chaucer's intentions and achievements, and then proceeds to examine several of the poems to determine what Chaucer was actually doing with astrology. It is a poetic approach, rather than a technical one, but at the same time it is firmly rooted in the works of the medieval astrologers.

Beginning with a close study of Nicole Oresme on the subject of divination, Professor Wood moves to the *Treatise on the Astrolabe*, presumably a serious work and one with no *persona*, and from it concludes that Chaucer had little faith in the value of astrology, though he did not totally reject it. He then turns to the related questions of fate, free will, predestination and grace, as expounded by Augustine, Boethius, and others, and proceeds to challenge Curry's and Patch's views on Chaucer's attitude to Fortune in *The Knight's Tale* and *Troilus and Criseyde*. Chaucer,

Professor Wood concludes, "was at one with his age in finding much of the machinations of astrology to be very funny" (p. 49).

If we can assume, then, that Chaucer considered astrology to be an interesting convention which could be used as freely as he used other conventions, its application is vastly extended. The Church, for example, as Professor Wood demonstrates from iconographic examples such as tympani at Chartres and Vezelay, saw the zodiac as representing the linking of heaven and earth, thus giving a Christian application to pagan mythology. Man lives and labours through the zodiacal year, which becomes symbolic both of mutability and eternity. Chaucer made use of the theological implications of the planets but he also found astrology useful for satirical exaggeration and for rhetorical periphrasis, both serious (as in the progress of the sun in successive books of *Troilus and Criseyde*) and comic (as in the Squire's mishandling of his astrological references).

The Complaint of Mars receives a more extensive treatment than that given it anywhere else. After considering the handling of the Venus and Mars theme, as recorded by authors and artists from Ovid to Botticelli, and the astrological significance of the two planets, Professor Wood is able to propose a fresh interpretation, based on what Chaucer must have known and what his audience would have expected. He sees *The Complaint of Mars* not as a political allegory but as a Valentine's Day poem on the subject of proper and improper love.

Seen in the light of astrological lore, the April date for the Canterbury pilgrimage takes on a new significance. December and July were the times for the major pilgrimages to Canterbury, but the pilgrimage of life begins in April, at the traditional time of the Flood and of the Resurrection. Similarly, it is fitting that the *Miller's Tale* should be told on the anniversary of the Flood and that the *Parson's Tale* at the eleventh hour of that day should point the way to grace and salvation.

Professor Wood devotes considerable time to the question of the *persona*. This is essential, of course, to establishing Chaucer's own attitude to astrology, but, extended to the individual characters, a great deal is revealed about, for example, the Franklin through considering what he thinks about the movements of the heavenly bodies. Some of the astrological and magical material in the *Franklin's Tale* may be taken as a serious explanation of tides and illusions, but some must be seen as an ironic comment on the Franklin himself.

In the last chapter the zodiac is used, this time on more than one level, to demonstrate the meaning of the *Parson's Prologue* and *Tale*. Professor Wood traces a metaphorical "rooster" link between Chantecleer, the Host, and the Parson, all of whom are involved in the telling of time by the position of the sun, and then moves to the iconographic significance of Libra in terms of the Judgment of God and the Crucifixion. In this way, the *Tales* are shown to progress "from a baptism by water to one by blood, from Taurus to Libra, from morning to evening, from a

suburb of London to a suggestively unspecified 'thorpes end', and from the beginning of one pilgrimage to the beginning of another" (p. 296).

Three interesting features of the book which should be noted are the Appendix, the plates, and the index. The first consists of an admirable outline of astrology for those who are not fully acquainted with the tradition. The thirty-odd plates have been selected to show the medieval and early Renaissance themes which also appear in Chaucer and serve as iconographic evidence for the arguments adduced in the text. They are well chosen and excellently reproduced. Included in the group are four diagrams of planetary movement which help to explain the Appendix. The index, though not normally one of the outstanding features of a book, is notable for its handling of what would otherwise be a difficult problem. The organization of a bibliography by topic, to include everything from *The American Practical Navigator* to a biography of Piero di Cosimo, would be a well-nigh impossible task, but all of the authors are alphabetically listed in the index, with references to the pages and footnotes in which their works appear.

Chaucer and the Country of the Stars marks a significant step forward in Chaucer criticism. The way has been shown by D. W. Robertson, and Professor Wood has followed it. There are undoubtedly arguments to which exception can be taken, and some of his points cannot be more than speculation. They are minor problems, however, compared to what has been accomplished. Books of medieval astrology and scholars' studies of them may indicate what Chaucer knew, but this book has attempted to show how Chaucer used his knowledge for effect—how a poet achieved the richness of his poetry. Chaucer is put into his proper surroundings and presented, as he should be, in terms of his own culture. To do this is surely one of the chief functions of a critic, and Professor Wood has performed his task well.

University of King's College R. MacG. Dawson

The Poetry of Robert Graves. By Michael Kirkham. London: Athlone Press [Don Mills: Oxford University Press], 1970. Pp. viii, 284. $7.25.

Michael Kirkham's study of the poetry of Robert Graves is detailed and careful. He describes the development of Graves' poetic interests, and shows how events in the poet's life, particularly his early life, influence the content and manner of his work. Biographical details are only mentioned to illustrate influences on the poetry, and even Graves' critical theories are dealt with only when they can be used to shed light on specific poems. The result is that the sequence of the argument depends on poems. To follow Michael Kirkham as closely as he expects to be followed, the reader must know the poems the author regards as key poems, and he must remember the particular emphasis that Kirkham's reading has given each

important poem. To a certain extent one could assume that this is a legitimate demand for any serious scholar to make in a detailed study of a poet, when no similarly comprehensive study exists. The need for exposition is genuine in Graves' case. The problem with Michael Kirkham's book, however, is the way in which the exposition is made, and in part this problem is the problem of writing about poetry.

By taking the poem as his basic unit for discussion, the author is recognizing the unique nature of separate poems, particularly short, taut, self-contained poems such as those Robert Graves has consistently written. Each poem does involve a separate experience, and Kirkham accepts this as the premise of his study. Nevertheless, it is placing an extraordinary burden on a reader to expect him to carry the numerous separate experiences in his memory as he reads a protracted discussion of poem after poem. This dilemma faces most critics writing about a comparatively fresh poetic output, and Kirkham meets it head on, volume by volume. The result is disappointing, and perhaps inevitable. The very separateness and uniqueness of short, complex, and usually lyrical poems is a factor basically at odds with an attempt at synthesis, or even "completeness". Questions of technique or mannerism lend themselves more easily to selective argument, but Kirkham is unwilling to isolate elements in poems. He prefers to place Graves' mannerisms and methods within the context of the complete achievement of the poems in which they occur. In doing so he avoids over-simplification, but he also makes it impossible for his argument to emerge crisply—independent of hasty sallies by the reader to various collections of Graves' work.

Here is an example of Kirkham's technique, taken from a discussion of the "neurasthenic poems" which Graves wrote immediately after the First World War:

> The same moral perversity disfigures another poem in this volume, 'Distant Smoke'; which presents the murderer of Cain, an outlaw—'Man, yet outside the tents'—in a romantically favourable light, an object of wonder to the sons of his brother Seth. In 'The Gnat', however, a strange allegory which fails to embody the poet's personal emotions, the blame for neurasthenia is allotted unambiguously, divided between an original sin done in past years, for which mental suffering is 'due earnings of transgression', and pride, which has 'outlawed his heart' by stifling 'repentance' and is responsible for the persistence of his suffering. As in the complete version of 'The Pier Glass', some form of release, of unexplained provenance (in 'The Pier Glass' imperfectly explained), is envisaged, although the poet is not satisfied that it is the perfect solution. During an analysis of the poem in *The Meaning of Dreams* (1924) Graves informs us that the concluding lines of 'The Gnat' refer to his fears at the time of writing that a psychoanalytic cure of his neurosis would kill his poetic inspiration.
>
> The best of the neurasthenic poems is 'Return'. . . .

In close focus, and in isolation, passages like this do not appear confusing. Their cumulative effect, however, is inevitably wearying to all but the most devoted readers of Graves' poetry. "Distant Smoke" is only mentioned here, and there is only one other passing reference to "The Gnat" on the following page. By bringing them in as self-contained entities at this point in the discussion the author has not really

added to the reader's understanding of either the natures of Graves' neurasthenic poems or the experiences of the two separate poems.

The danger of slighting the integrity of a poem during an extended argument is not avoided by keeping the whole poem as the unit selected for demonstration. Kirkham includes the well-known "Warning to Children" in his discussion of Graves' austerity in *Poems 1926-1930*. The passage is a good example of Kirkham's technique, and shows both the attractive straightforwardness of his approach, and the dangers inherent in it:

> Two of the best poems in *Poems 1926-1930*, 'Warning to Children' and 'The Terraced Valley', have this in common—that in contrast with a majority of the poems they are less puritanical in their (implied) self-criticism; the tone is more admonitory than dismissive. 'Warning to Children' warns against trying to encompass and explain the rich variety—
>
> All the many largeness, smallness
> Fewness of this single only
> Endless world . . .
>
> —with an intellectual system. If you do, thought transforms reality in a Chinese nest of boxes, one inside the other, each promising in turn to be the single secret that explains the various whole: . . .

On considering this interpretation, one does not feel that the exposition is oversimplified, or even that it is unnecessary, but rather that the argument is carrying too much at points like this. Kirkham has interesting things to say about "Warning to Children", and often is incisive: "The smaller world is permitted to be attractive as well as frightening, its attractivness differing from the larger world's as neatness and prettiness differ from rich profusion." To appreciate the just nature of this comment the reader is forced back to the whole poem, and away from the basic question of Graves' austerity. On the other hand, Kirkham does not comment on the extraordinary shades in the relations between reader and narrator in the poem; the pedagogic tone which verges on owlishness. His only comment is not enough: "the poet's admonitory tones makes possible a more sensitive, less ruthlessly single and negative account of the dangerous temptations inherent in the philosophical method." This is perceptive, but it avoids coming to terms with the superb Gravesian poise which makes it almost impossible to pin down the poet behind the narrator's mask:

> Children, if you dare to think
> Of the greatness, rareness, muchness,
> Fewness of this precious only
> Endless world in which you say
> You live, you think of things like this: . . .
> (*Collected Poems 1965*, revised version).

Kirkham's detailed discussion of the poem has forced the reader to take account of it as a complete unit, and yet has been unsatisfying on one of its central characteristics. This is not to suggest that the author is insensitive on this particular

poem, but rather that here, as in many other parts of the book, it is impossible to be satisfying on all points. The main line of the argument—austerity in *Poems 1926-1930*—has been suspended too long to be still engaging the reader, and the discussion of the poem as a poem is unsatisfactory.

There is much that is satisfying in Michael Kirkham's study, and not surprisingly the best sections deal with general questions of the continuity between styles and attitudes of the various stages of Graves' career, as well as with their differences. Kirkham illustrates clearly the changes in direction which accompany the appearances of volumes of collected poems, and also shows how elements from Graves' "White Goddess" stage, and even from his latest "Black Goddess" stage, are natural developments of previous attitudes. There is no question that the book shows a careful and sensitive critic at work. It is a valuable companion to a reader working his way through Graves' *opus*, but it is not likely to win over many readers who do not bring with them a commitment to Graves' poetry.

Dalhousie University ROWLAND SMITH

Canadian Books

McNaughton. By John Swettenham. Vols. II and III. Toronto: The Ryerson Press, 1969. Vol. II, 1939-1943, pp. 381; Vol. III, 1944-1966, pp. 396. $10.00 per vol.

This continues and completes the biography of a great Canadian whose active life in the service of his country spanned more than half a century. General McNaughton was a man of many careers—soldier in peace and war, scientist, politician, diplomat, public servant—in all of which, with the possible exception of domestic politician, he served with great distinction. No other Canadian has served his country in such an astonishing variety of high positions, both civil and military.

Mr. Swettenham candidly admits to unequal treatment of the various periods of McNaughton's career. The three most controversial topics—command of the Army in the Second World War, the conscription crisis of 1944, and the Columbia River negotiations—are discussed in considerable detail. Other topics perhaps as important (for example, Presidency of the National Research Council and McNaughton's role on the Permanent Joint Board on Defence) have been given only summary treatment. Yet, incomplete as these sections of the book are, they help to fill out the picture of a truly remarkable Canadian.

Since Volume I, with an introduction by Dr. C. J. Mackenzie, has already been reviewed in this journal (Vol. 48, no. 3, Autumn, 1968), this review deals mainly with Volume II, which is largely confined to McNauthton's rise and fall as

a military commander in the Second World War, and Volume III, which covers his post-war career.

McNaughton's great achievement during the first four years of war was the creation of the Canadian Army, the first in Canadian history. During these years his stock rose to giddy heights. He was popular with the troops. He was courted by the great and the near great: Roosevelt invited him to the White House to discuss the higher strategy of the war; Churchill invited him to a weekend at Chequers and vainly sought McNaughton's support for his pet scheme of the invasion of northern Norway to join up with the Russians, which Churchill's own Chiefs of Staff strongly opposed; McNaughton's name was even bandied about in the press as a possibe Supreme Commander for the invasion of the continent.

Mr. Swettenham concludes that a number of factors combined to bring about McNaughton's retirement. Indifferent health was one. A second was the loss of confidence in McNaughton's suitability for command in the field by Brooke (later Viscount Alanbrooke), Chief of the Imperial General Staff—a man he had seldom "seen eye to eye with in the past" (II, 39, 347; review of Vol. 1). This view was passed to Ottawa, and accepted by Ralston, the Minister of National Defence, and Stuart, the Chief of the General Staff. A third was the sharp difference between McNaughton and Ralston about the deployment of the Canadian Army. McNaughton was determined to keep it together, to fight as a unit under its own commanders in the invasion of the continent, on the ground that it would thus make its greatest contribution to victory. Further, he argued, a separate military force under national command was an attribute of sovereignty and, therefore, in keeping with Canada's status. Ralston was less concerned about keeping the Army intact, but more concerned than McNaughton about the increasing sniping in Canada at the Government, accusing it of saving the Army while the Allies did the fighting. Ralston, therefore, pressed for the participation of a division in the Sicilian campaign, although it was clearly not wanted by the British, and later for a corps on the invasion of Italy. In neither case was there assurance that these forces would be returned, as McNaughton urged, to rejoin the Army before the cross-Channel attack. Basically the issue was political, not military, and Ralston, of course, won out. McNaughton, who found working with Ralston increasingly difficult, saw no alternative to retirement from command.

With these broad conclusions about McNaughton's retirement there is likely to be little quarrel, although there may well be over the relative weighting attached to each, as well as to the impression given by Mr. Swettenham's account that personal enmities toward McNaughton were a serious contributing factor. If enmities there were, they were probably on both sides. At best the account is a partial one. Evidence that Ralston's side of the story had been fully considered would have made Mr. Swettenham's account more credible. He says that he requested permission to consult the Ralston papers but was denied access by the family, except under un-

acceptable restrictions. This is regrettable. (It is understood that the final volume of the *Official History of the Canadian Army in the Second World War* will deal at length with McNaughton's retirement and that, in the preparation of the volume, the Ralston papers have been consulted.)

When the reinforcement crisis blew up late in 1944, McNaughton was the logical alternative to the conscription-minded Ralston; his anti-conscription views were well known, especially in Quebec. His acceptance of office on a policy of persuasion rather than compulsion as a means of providing the necessary reinforcements saved the Government from disintegration; and his acceptance within a month of modified conscription saved it again, and perhaps saved the country from disorder. But the electors would have none of it. When seeking election to Parliament, McNaughton was twice unhorsed, and he wisely tempted fate no further.

After two falls from high office within a single year, a lesser man might have retreated into dignified retirement. But not so McNaughton, who was anxious to serve his country in almost any capacity. He now embarked on a diplomatic career as Canada's representative on the new Atomic Energy Commission of the United Nations. He threw himself into his new role with all the enthusiasm, the mastery of subject matter, the constructive imagination, the energy and tenacity of purpose that he had hitherto displayed on military matters. To the surprise of the doubters who thought of him as too inflexible, too much the soldier and the engineer, for the rarefied atmosphere of diplomacy, McNaughton by any test was a resounding success at the United Nations. (A delightful account of McNaughton at the United Nations is given by George Ignatieff in "A Soldier in Diplomacy", *International Journal*, Vol. XXIII, No. 3 [Summer, 1967], p. 402.)

It was in relations with the United States, however, that McNaughton exercised most influence in the post-war years. He was Chairman of the Canadian Section of the Permanent Joint Board of Defence from 1945 to 1959, and of the International Joint Commission from 1950 to his retirement in 1962. These were crucial years for the future of Canada both in the defence field and in the development of the St. Lawrence Seaway and the Columbia.

A basic problem of joint defence before the Board during this period was the reconciliation between the legitimate needs of the United States for warning facilities in the Canadian North against surprise attack over the Arctic and the apprehension of the Canadian people that United States military facilities in Canada might well mean loss of automony and sovereignty. What was needed was a strong Canadian chairman who could persuade his American colleagues to recognize Canadian susceptibilities in pressing their demands, and also persuade the Canadian Government to meet the legitimate requirements of the United States. McNaughton admirably filled the bill. But the PJDB records are still classified. Mr. Swettenham's account of McNaughton's role in it is unavoidably thin.

Limits of space permit only a brief reference to the Columbia River. Re-

grettably, Mr. Swettenham's account shows weaknesses similar to those in accounts of other controversial issues. McNaughton is cast as a knight in shining armour defending the national interest against predatory Americans and short-sighted provincial and weak-kneed federal politicians who were prepared to sell the pass for short-range advantages. The Columbia Treaty may well have been a poor bargain for Canada, and this reviewer thinks it was, but the account is so loaded in McNaughton's favour as to weaken its effectiveness.

On the whole, however, this is a fascinating book. Mr. Swettenham writes clearly, simply, and dramatically, and in these days of paperbacks it is a pleasure to read a book with such a fine format, such comfortable type, and such interesting illustrations.

Perhaps it is unfair to expect an impartial study. The book, in a sense, takes the place of memoirs which the General had neither the inclination nor the time to write. Mr. Swettenham explains the method followed. McNaughton was still alive and active for the first two years during which the work was in preparation, and the procedure followed was to prepare memoranda or drafts for his comments. Mr. Swettenham thanks the General's wife for her assistance throughout and the book is dedicated to Mrs. McNaughton "who campaigned along side". The book may thus be described as autobiographical, or, at least, an authorized biography.

Would an impartial biography have been, in any case, possible or in keeping? McNaughton was a controversial figure. His one passion was Canada. Life was to him a series of battles for what he believed to be the national interest, battles often fought without regard to his personal advantage. It was difficult indeed to be neutral about him in life, as it still is. As the late J. W. Dafoe observed about Skelton's *Laurier*: "The definitive biography . . . of a great man is not likely to be written by one who knew him in the flesh".

Carleton University R. A. MacKay

Canada's First Century, 1867-1967. By Donald Creighton. Toronto: Macmillan of Canada, 1970. Pp. 372. $9.95.

Professor Creighton's book has been out just six months and it has become something of a best-seller in Canada. That is a great tribute to Professor Creighton. But it is also a comment on Canadian reviewing of books, by newspapers and television, that a history of Canada from 1867 to 1967, however well done, should have become so popular so quickly. For although *Canada's First Century* is a remarkably good book, written with the vivid prose and flashes of mordant wit that is Professor Creighton at his best, it has probably not been bought by many people with quite that in mind. Most of the newspaper and television comments on the

book have been almost exclusively concerned with the epilogue. This last chapter of the book was written to stir Canadians into a defence of Canada and of Canadian sovereignty. As such it is hard-hitting and controversial. This, unfortunately, is what has stirred up discussion about the book. I say "unfortunately", because Professor Creighton, however gratified he may be that his book is reaching so considerable an audience, is as uncomfortable about these reasons as is the present reviewer. This raises some questions about book reviewing in Canada by our newspapers and television commentators.

Outside of the learned journals, one or two magazines, newspapers such as the *Globe and Mail* and *Le Devoir*, Canadian book reviewing, even of Canadian books, has been lamentable, and worse in the English newspapers than in the French. The Canadian Press itself, which supplies many of the Canadian newspapers with whatever they know or seem to know about books, is frankly awful. Canadian television is worse. Both newspapers and television concentrated their wayward attention on the epilogue rather than on the solid substance of the book. One need not expect anything better from television; one can, and should, expect something more substantial from the newspapers. In any case, the upshot has been that a good book has become a popular book. This in itself is an excellent thing. But the reasons for which the book has become popular have little to do with its essential qualities. The Canadian public have thus been buying a book without really knowing what they were getting. The happy result has been that they have been educated, so to speak, in spite of themselves, from a book that rightly deserves to be a best-seller. It ought to be so, however, for much better reasons.

For the essential quality of the book is its brilliance rather than its controversialness. It is conspicuously clear-headed. The spareness of detail, the clarity of argument, the sharpness of its cutting edge, all make it condensed and readable at one and the same time. Professor Creighton likes to point his argument; his writing has the keen edge and the hard temper of a man who has seen a great deal of Canada, of Canada's history, and of Canada's politicians, and who has something to say about all three.

One is aware that history is often more complicated than the sweep of this survey allows: but that is the defect of virtues. There are so many brilliant sketches that one is forced, even as critic, to drop cavils and enjoy the book. For example, on Laurier's railway policy: "Laurier knew nothing whatever about railways; all he had ever done in the past was to travel on them. He did, however, know a great deal about Canadian politics . . ." (p. 98). Professor Creighton positively delights in Mackenzie King; King is such a plump, succulent morsel: "An earnest, puritanical, sanctimonious young man, at once intensely self-centred and ostentatiously public-spirited, King was moved by the two driving ambitions, which he always contrived to reconcile, of serving suffering humanity and advancing his own career"

(pp. 162-3). Or again: "And, apart from a vigilant concern for its own indefinite survival, the Mackenzie King government [after 1926] settled down into a state of satisfied immobility" (p. 191).

Perhaps the greatest virtue of the book lies in its gift to the reader, that of allowing him to see the forest as a whole, not just the trees in it. Take, for example, Professor Creighton's comment on the change from British to American investment in Canada between 1900 and 1930:

> This shift in relative proportions was striking: but equally significant was the fundamental difference between British and American investment. British investors had put their money mainly into Canadian railway, industrial and government bonds; and Canadians had used these funds to promote independent Canadian enterprises. American enterpreneurs, in sharp contrast, had concentrated on direct investment, and had thus already acquired ownership or control of a large number of Canadian businesses. The Canadians owed debts to the British; to the Americans they had conceded an ever-increasing equity in Canada (p. 181).

As Professor Creighton approaches 1967, he expresses increasing concern for Canadian sovereignty against the many-tentacled grasp of the United States, and his scepticism that Canada can survive it. He may be called by some a Conservative, but that is probably wrong. He is a conservative, wanting to conserve Canada. For that purpose Professor Creighton would probably support any political party that promised a comprehensive attempt to redeem Canada from what he considers, not unjustly, American thraldom. His real concern is whether the Canadian people would support such a programme. And persuading them to do so is the real purpose of his epilogue.

Dalhousie University P. B. WAITE

Interim Report of the Commission of Inquiry Into the Non-Medical Use of Drugs. Gerald LeDain, Chairman. Ottawa: The Queen's Printer, 1970.*

How will the Government of Canada react to the recommendations in the LeDain Commission's Interim Report on the Non-Medical Use of Drugs? Will it react for the good of the individual in society or will it merely play the game of partisan politics? The Government's first reaction suggests that it is playing the political game. If *Time* magazine had not released its story on the Commission's Report, would the Government have made the report public at this early date or would it have tried to suppress its release until a more convenient occasion? This is open to speculation.

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*Dr. Segal's review is based on the Interim Report, not available to the general public. A preliminary report, in paper-back, is set for publication in July-August, 1970, for about $2.00, and a final report will be published in 1971.—ED.

Notwithstanding the controversy over the recommendation to alter the law as it pertains to the possession of *Cannabis* products, a recommendation which the Government immediately saw fit to reject, the Commission has made positive recommendations concerning the Government's approach to the establishment of emergency street walk-in treatment centres, to the establishment of analysis centres to make available information on the substances being sold on the street, to the fostering of research projects into all aspects of the drug issue, and to the establishment of honest education programmes to make the public aware of the "drug-issue" —positive recommendations on non-controversial issues to which the Government of Canada could have reacted positively, but has as yet failed to do openly. These recommendations must be evaluated on a priority basis of practical reality. What can the Government do immediately to alleviate an issue which our society has branded as a problem?

The Commission has called for the immediate establishment of emergency street walk-in treatment centres. These centres are to be established away from existing hospital facilities and manned by drug users or former users who are aware of the problems faced by individuals suffering an adverse drug reaction. Physicians will be on call at all times. Here is a recommendation calling for a innovative service not to stand alone but to work in conjunction with the medical profession with the express aim of aiding the individual in immediate trouble. Can the Government label this recommendation a radical or controversial one and refuse to act positively on it?

Another recommendation called for the immediate establishment of regional laboratories where samples of drugs can be analysed and information made available to the physician who may be called upon to treat an adverse reaction, the educator who is to present accurate factual information, and the individual user. This recommendation is considered rather controversial by some in society who are afraid of honesty and who fear knowledge. Their claim is that the availability of accurate information concerning illicit street samples of drugs will encourage drug use and will provide a quality control for the user and trafficker. The Commission has answered this adverse comment very wisely in its statement "We have more to fear from wilful ignorance than we do from knowledge". The Commission has looked at the reality of the drug scene and has seen fit to comment on the fact that individuals in our "risk-taking" society will continue to experiment with a variety of drugs no matter what society chooses to do about it. Their realistic proposal is to provide individuals who choose to use different drugs with full information of the "fraud, adulteration and commercial exploitation" occurring at the street level. The Commission is saying that the least we can do at present is to bring what is happening out into the open and be honest about it. Can the Liberal Government refuse to react to such a humanistic recommendation?

As for the recommendation calling for complete government support for

research into all aspects of drugs, the Government surely cannot back away from such an obligation. Pertinent questions have been raised concerning the scientific evidence used to place marihuana under the Criminal Code. It appears that it was not the extent of use or public concern for potential harm that caused marihuana to be classified as an illegal drug. Some of the reasons may be speculative, but one fact is known: there was no scientific evidence available to justify the placing of marihuana under the Narcotics Control Act. In fact, scientific evidence was available to the contrary. This evidence, however, was not heeded, and statements were made that the groups presenting the evidence to keep marihuana out of extreme legislation were trying to underman and destroy society. If marihuana was placed under such excessive control with a lack of scientific evidence, can any government or society afford to maintain this present situation in the face of an ever-increasing social inquisitiveness? The Commission reports that some of the scientific evidence which it will require in order to make more positive recommendations will be available within the year. It also states, however, that the information necessary to reach a conclusion on the long term effects of chronic use of marihuana will probably take ten years to accumulate. In the face of a statement by U Thant of the United Nations that we could be faced by nuclear holocaust within ten years if the nations of the world do not resolve some of their immediate international problems, by the continual evidence from ecologists that we face annihilation through external pollution within ten years if positive steps are not immediately taken, and by the reality of the increasing number of young people obtaining criminal records for possession of drugs which they do not consider present as severe a problem as is alleged by established society, can society afford to wait ten years to react? Is the recommendation of the Commission for the establishment of honest educational programmes of public awareness—which do not use scare tactics but which present facts, allow for discussion of attitudes, and leave the learning member in society the free choice of informed decision—too controversial for a positive response by the Liberal Government? The Commission points out the fact that the media can distort, enhance, or manipulate man's consciousness to a far greater extent than any psychochemical. With such a force as its tool, how will government react to educational outlooks?

On what is labelled as the most controversial issue of the report, the Commission's analysis of the existing law, the Commission honestly outlines its reasons for not immediately recommending a controlled state of legalization for marihuana. One of the major points listed is the lack of good scientific evidence concerning the effects of *Cannabis*. One of the commissioners, however, Marie A. Bertrand, a University of Montreal criminologist, cast a dissenting vote and called for the immediate legalization of marihuana on the considerations of the extent of use and age groups involved, the relative impossibility of enforcing the law, the social consequences of its enforcement, and the uncertainty about the relative potential of

Cannabis for harm. One of the possible major reasons for a recommendation against legalization of marihuana at present might be the existing polarization within our society. With the existing emotional trends within our society, what would happen if marihuana was removed from federal jurisdication and placed in the reach of provincial jurisdiction with its potential for establishing monopolies in relation to control and distribution similar to that now existent for alcohol? At present, this can only be left for speculation and honest federal-provincial-society debate.

The Commission's interim report is not an all-inclusive volume of factual evidence to be seized upon by the public. It is, however, the most inclusive report on the drug issue as it exists in Canada today. It should be carefully considered by everyone in society who has any concern with the drug-issue. The report raises questions, opens areas for research, and stimulates thought. It is the first positive evidence offered to the Canadian Government towards a rational approach to what the Government calls its "drug problem".

Will the Government and society in Canada follow rhyme and reason in being practical about the Commission's recommendations, or will society feed the concepts of radical groups that the only way to change established society is by means of violent revolution? By means of the LeDain Commission, society has been given the power to choose positive action. Will society set an example for its youth, or will it leave today's youth with other alternatives?

Dalhousie University MARK SEGAL

Essays in Canadian Criticism, 1938-1968. By Desmond Pacey. Toronto: Ryerson Press, 1969. Pp. 294. $7.00.

In collecting most of the articles that he has written on Canadian literature over the last thirty years, Desmond Pacey has put together a volume that few literary historians and critics of Canadian writing could possibly emulate. Few others have been so productive over such a long period or so wide-ranging within the confines of the subject. Here are two dozen pieces still of sufficient historical or critical interest to warrant reprinting without causing their author the embarrassment or even anguish that can easily be the lot of the critic looking back with the wisdom of hindsight over three decades of tentative or confident pronouncements. In this time of rapidly expanding interest in Canadian writing past and present, it must give Professor Pacey much satisfaction to reflect that he was a pioneer of the modernist phase of academic criticism called for by A. J. M. Smith and F. R. Scott in the late 1920s and the 1930s.

Almost all of the essays in this volume have already appeared in print, most

of them as articles in periodicals; the only exceptions are two addresses, "The Canadian Writer and His Public, 1882-1952" and "Canadian Literature in the Fifties". The collection begins a little inauspiciously with a well-intentioned but intellectually shallow championing of Canadian literature which was written in 1938 while its author was a student at Cambridge, and ends in 1968 with a sanguine evaluation of the present state of literature in Canada and its promise for the future. Between these contrasting stock-takings—the one proclaiming to the heathen the existence of a fledgling native literature, the other surveying for the converted the emergence within thirty years of a mature and varied body of writing—the subject matter is almost evenly divided between individual writers and surveys, and between modernist and earlier writers. Writers of fiction represented are Frances Brooke, John Richardson, F. P. Grove, Stephen Leacock, Ethel Wilson, and Leonard Cohen; of poetry, Oliver Goldsmith, C. G. D. Roberts, Archibald Lampman, D. C. Scott, Marjorie Pickthall, and Dorothy Livesay. The twelve survey articles canvass the novel, poetry, literary criticism, research, even the elusive Canadian imagination.

Perhaps because he was entirely free to choose his writers and topics when he wrote these essays, Professor Pacey reveals in them little of that uneasy and sometimes uncoördinated juggling of analysis and evaluation which occasionally mars his performance in his two books of literary history, *Ten Canadian Poets* and *Creative Writing in Canada*. Most of these pieces are still valid in their scholarship and persuasive in their critical judgments. The essay on Grove (1943) is perhaps invalid in so far as it is biographical, but Professor Pacey can hardly be blamed for accepting at face value Grove's account of his own life; just about everybody has committed that error, if D. O. Spettigue's recent revelation of Grove's autobiography as more fiction than fact is to be accepted. The critical judgment informing the much later essay on Leonard Cohen (1967), in which *Beautiful Losers* is praised as "the most intricate, erudite, and fascinating Canadian novel ever written", may be grounded more on that "youthful brashness" which Professor Pacey admits he has never eliminated from his personality than on the perceptive wisdom evident in other essays in the volume. At least the doubt is worth raising, however much his evaluation is supported by the voices of youthful enthusiasm.

As the author remarks in the last essay, he has been "publicly taking the pulse of Canadian literature" for over a quarter of a century. Adopting his metaphor, we may say that this collection of case reports by a practitioner of long standing and wide experience should be of particular interest to the growing number of students and interns who are now flocking to make their examinations and diagnoses.

Dalhousie University M. G. Parks

Medicine in the University and Community of the Future. Edited by I. E. Purkis and U. F. Matthews. Halifax: Faculty of Medicine, Dalhousie University, 1969. Pp. xiv, 260, illustrated. $8.00 (soft cover, $6.50).

This is a record of the proceedings of the scientific sessions, marking the Centennial of the Faculty of Medicine, held at Dalhousie University, September 11-13, 1968. Publication date was set for December, 1969, to allow for the exacting work of compiling and editing a combination of formal addresses and papers, illustrated with charts, diagrams, and photographs, of stenographic reports, and from tape-recordings of questions and answers—at some of which the taking or use of notes was expressly forbidden. Unforeseen practical difficulties, including delays in the mails, postponed actual publication until the Spring of 1970. The final product is a well-edited and handsomely produced volume of permanent value, which contains not only many research papers for specialists in Medicine but discussions, including contributions by authorities from other disciplines, of problems that are of increasing interest and importance to the community at large.

The more technical papers, especially those in the Second Symposium, on Genetics, are highly specialized even within the field of professional Medicine. Even when the subjects considered are of general interest—e.g., population-genetics and hereditary regionalization—the treatment is by specialists for specialists, and therefore beyond the orbit of a general quarterly even if space, and a symposium of reviewers, could be provided.

Of more general interest, and therefore more within the range of this journal and of a lay reviewer, are the first section, Medical Education and Practice, and—in part at least—the third, Organ Transplantation. Medical education is discussed by specialists in general education, by psychologists, and by medical students as well as by administrators, by pre-clinical and clinical teachers, and by practitioners in Medicine, and consideration is given to pre-medical training, to post-graduate training and research, to medical writing and the use of libraries and of technical aids to teaching, and to the relation to medicine of various ancillary or paramedical workers such as nurses, laboratory technicians, and physicians' assistants. Emphasis is given to the continuing education of the physician, his relation to the community at large, and "a habit of life-time thinking".

The third and final section, on organ transplantation, embodies an equal union of highly specialized knowledge with concern for the social implications of advances in the techniques of medicine and surgery. The keynote address by Sir Peter Medawar, Director of the National Institute for Medical Research, London, was followed by the first and most generally interesting panel on "ethical and legal aspects" and the "problems—legal, religious, and emotional—that help to color the ethical aspects of tissue transplantation", in which two professors of Law, one of Religion, and one of Psychiatry, presented papers on the social aspects of highly

technical procedures that have caused a revolution in our ways of thinking about the nature of life itself. ("The Second International Conference of the Transplantation Society in New York was picketed by people carrying placards which read: 'These doctors are making Frankensteins!' This deeply shocked the conference members because it revealed such deplorable ignorance of English literature".)

The papers that follow are more technical, but the question-and-answer discussions continue to show awareness of the relation between physicians and surgeons as masters of increasingly esoteric mysteries and the public whose lives are in their hands.

With more than one hundred names in the index, with numerous other contributors to open discussion—all of which is fully and accurately recorded—it is impossible for any reader, lay or professional, however comprehensive his knowledge or interests, to find answers to every question that is raised or to be equally interested in every answer that he finds; but the three sections, and the book as a whole, fulfil the purpose set forth for his section by Sir Peter Medawar: "to choose a subject of scientific, medical, and public importance, to break it down into areas of manageable size, and to invite many of the world's leading authorities on the subject to discuss them."

Dalhousie University C. L. BENNET

Frederick Philip Grove. By Douglas Spettigue. Toronto: Copp Clark, 1969. Pp. 175. $1.95.

Morley Callaghan. By Victor Hoar. Toronto: Copp Clark, 1969. Pp. 123. $1.95.

These two books are numbers three and four of Copp Clark's "Studies in Canadian Literature" series, prepared under the general editorship of Hugo McPherson and Gary Geddes.

An appreciation of Morley Callaghan and Philip Grove has been hindered, to some degree, by a reluctance in Canadians to re-examine these writers in a variety of perspectives. Grove has been cast as a cosmopolitan who came from the glittering salons of Europe to write regional novels about the Canadian West, while Callaghan has been seen as an expatriate Canadian who learned his craft from American masters during his short stay in Paris. The connection of both men with a European milieu has tended, for some reason, to stall the critical machinery of Canadian readers. Callaghan has seldom been considered within a Canadian literary tradition; Grove has managed to remain aloof and a bit exotic because of his supposed Old World apprenticeship. Early studies of these men tended to

stress the importance of their international contacts, and later criticism accepted these first judgments as gospel truth. As a result, some of our later criticism may have been based on an unproved foundation. Douglas Spettigue drives this truth home with force in his new book on Grove. Victor Hoar, on the other hand, reveals that we must continue to wait for a new perspective on Callaghan.

Although Philip Grove and Morley Callaghan published first novels within three years of each other — *Settlers of the Marsh* in 1925, *Strange Fugitives* in 1928 — it has generally been accepted that Grove's handling of realistic fiction predated Callaghan's by as much as thirty years. (Grove claimed to have written the first draft of *A Search for America* as early as 1893). Such a date would have placed Grove in the vanguard of North American realism. Professor Spettigue presents a convincing case, however, for placing the first draft of that book as late as 1920. If this is true, Canadians can no longer claim Grove as a father of North American realism, nor can they excuse his essentially Victorian perspective by pointing out that he was published out of his proper milieu. Grove must be judged with other writers of the 1920s and 1930s.

The first two chapters of Professor Spettigue's book summarize two years of biographical research on Grove. His positive findings, he notes, are few indeed. What he has done is to thoroughly undermine the validity of the early passages of *In Search of Myself* as autobiography. Checks with Swedish archivists have failed to substantiate the existence of a Grove family who lived at "Castle Thurow". In fact, there is no clear evidence as to just where Grove did come from. His naturalization papers stated that he was born in Moscow, but no record of his birth was found in that city.

One significant aspect of this study is the light it throws on Grove's famous incident of the "Kirghiz tribesmen". Critics have long held this to be the most crucial experience in the creation of Grove's artistic vision. Now Professor Spettigue suggests that the whole Siberian expedition was probably a product of Grove's imagination. Other revelations are just as startling. For instance, the only Friedrich Grove who landed in New York by ship from Hamburg in August of 1892 turned out to be a child of nine who was accompanied by his mother. One is left with little in the way of fact after Professor Spettigue's examination. His best guess is that Grove was German, the son of Minna Grove, and that he might well have been as much as ten years younger than he claimed himself to have been.

Grove's twenty years in the United States also come under inspection. Grove generally ignores this period in *In Search of Myself*. Professor Spettigue suggests that, for a time, Grove lived on his own farm in Kentucky and that he taught in a high school in that state for several years. He was apparently married at this time and had a family. The full history of his early days in America, like his European origins, is still a mystery to be solved.

Professor Spettigue next turns his attention to the Grove canon. The book is useful for its summaries and observations on much of the "chronicle" material which remains unpublished. The last two chapters, "Heroes" and "The Road Taken", are interesting in their critical observations on the published work, but the limitations of space inhibit a detailed study and from time to time the author makes generalizations which are open to debate. For example, he suggests that "Grove's marsh and prairie heroes are concerned to realize a vision of order conceived in the only terms they know — large acreage, a large house, a large crop, a large family" (p. 136). Such a statement needs qualification. Certainly they may start out with such a vision (although at least one, Len Sterner, has different goals); surely some of them, however, rise above their materialism and find truer roles as humanitarians. Abe Spalding goes forth to take up the battle against evil forces of the world as symbolized by the gang: Phil Brandon goes forth to educate new immigrants so that they can realize their own Promised Land. Often Grove's heroes are on a search for the essentials of life, and in the process of finding them they pass through the pitfalls of materialism and egotism. Much remains to be said about the role of the Grove hero.

An interesting parallel between *The Master of the Mill* and the little discussed *Consider Her Ways* is very briefly outlined by Professor Spettigue, but once again he apparently has not had time to work out the full implications. Generally, his critical observations are pertinent if not always as fully developed as one might desire.

Frederick Philip Grove by Douglas Spettigue is an intriguing book for the student of Grove or for anyone who enjoys good detective work. It is important not only because it answers some significant questions about Grove, but also because it raises so many interesting areas for further investigation. He has also made very clear the necessity for modern critics to check the basic premises upon which they build their views of Canadian writers. It is to be doubted that Professor Spettigue's revelations will harm Grove's reputation. More probably his book will stimulate new interest in one of the most important Canadian novelists.

The author of the new book on Morley Callaghan, who is now Chairman of the Committee of Canadian-American Studies at Michigan State University, places Morley Callaghan within the American tradition rather than in "one that is singularly Canadian". In passing, he notes that he has no intention of denigrating Canadian literary tradition, and he believes that a case could probably be made for saying that Callaghan's style incorporates "that poise, prudence and detachment which are ingredients in the Canadian personality" (p. 118). Unfortunately, he does not pursue this suggestion but rather limits his treatment to a study of Callaghan as an American author. Few people would disagree that Callaghan owes much to American literary influences; indeed, both American and Canadian critics have generally acknowledged this debt. It does seem, however, that the time has

come for someone to place his work in proper perspective in terms of a Canadian tradition.

Professor Hoar speaks of "Callaghan's life-long denial of 'Canadiana' in his stories and novels" (p. 110). A case in point is *The Loved and the Lost*, which he suggests "is about Montreal, and yet Montreal is not evoked." This would seem to be a debatable conclusion. It may also be submitted that in such novels as *A Broken Journey* the reader will find that a distinctively Canadian setting is used effectively. The use of the Red Ryan case as a basis for the plot of *More Joy in Heaven* or that of the University of Toronto as subject matter in *The Varsity Story* must be considered as use of "Canadiana" in some sense of the word. Callaghan wrote his books in Canada and set all but one of them in Canadian settings. Of course his work is primarily concerned with ideas that owe little to national settings but, on the other hand, Canadian settings and characters carry the burden of his ideas and do so in a convincing way. Professor Hoar's conclusion is that Callaghan "has probably disappointed many of his countrymen who, for nationalistic reasons, or for purposes of defining mythopoeic elements in the Canadian experience, wished to see The Land and The People evoked" (p. 118), but such a provincial attitude among Canadian critics seems now to be a thing of the past. It seems to have escaped Professor Hoar that the problems which are confronted by Callaghan's people are very real in the Canadian experience just as they are real in the American experience. Callaghan has been able to transcend the boundaries of his native land with characters and situations whose appeal is universal. First of all, however, their problems are valid within the milieu in which they operate. That milieu is Canadian. To ignore the influence of that milieu on Callaghan is to restrict a full perspective.

Callaghan's work is discussed in two long essays, "The Techniques" and "The Themes". Within these large areas Professor Hoar examines Callaghan's symbolism, his characterization, and his vision. When he discusses style, he makes a point of distinguishing Callaghan's work from that of Hemingway. Callaghan has too long been unfairly classified as an imitator of Hemingway, and Professor Hoar makes a good case for distinguishing them. At times, however, his conclusions tend to be stock responses to Callaghan. For example, he notes that "the Canadian has no ear for nuance or inflection and . . . all his figures use that North American pattern that is eminently practical but not very lyrical" (p. 51). Having made this criticism, Professor Hoar goes on to summarize the reasons for Callaghan's success: "It can be argued that Morley Callaghan is very much a stylist and that style has been of great importance to him and that, furthermore, his style has made all the difference" (p. 58). To say that an author's success is primarily a result of his style after having depreciated his use of dialogue would appear to be rather contradictory. Obviously Callaghan's style has been an important factor in his success, but his ironic vision of life is also worth mention on equal grounds.

Professor Hoar does make a useful point when he discusses the problem of naturalism in Callaghan. He suggests that in *A Broken Journey* "determinism is not so much the novelist's point of view as it is his subject" (p. 71), an approach that seems useful. His study of themes in Callaghan looks at the importance of "pattern" and "responsibility" as continuing motifs in the novels. On the whole, his discussion of the novels is valid, although one might dispute his interpretation of Kip Caley as an "existential hero".

Generally speaking, Professor Hoar's book is basically sound but rather dull. Many of his conclusions seem to be stock responses to Callaghan which are valid enough but which really need no re-statement. His first chapter on style is probably the most significant contribution of the book. Compared to Professor Spettigue's study of Grove, however, this book raises few areas for new research. Even the bibliography does not reflect the completeness which Professor Spettigue brings to his work.

University of Waterloo STANLEY E. MCMULLIN