

# NEW BOOKS

## A REVIEW ARTICLE

By K. M. HAMILTON

LIBERTIES OF THE MIND: by Charles Morgan. Macmillan (London).

RESTATEMENT OF LIBERTY: by Patrick Gordon Walker. Hutchinson (London).

THE LOGIC OF LIBERTY. REFLECTIONS AND REJOINDERS: by Michael Polanyi. University of Chicago Press (Canada. W. J. Gage & Co.). \$4.00.

IN DEFENCE OF REASON: By H. J. Paton. Hutchinson (London).

PHILOSOPHY OF NATURE: by Jacques Maritain. Translated by Imelda C. Bryne. Philosophical Library (New York). \$3.00.

THE RETURN FROM BABEL: by Gerald M. Spring. Philosophical Library (New York). \$3.50.

Improvvidence locks the stable-door after the horse has gone. But when horse-stealing becomes endemic, folly itself awakens to the fact that having some kind of a lock for the stable is a condition of keeping a horse at all. Now that freedom has been destroyed for millions of our fellows and is in peril everywhere, we are belatedly beginning to ask ourselves how freedom may be preserved. We realize that we have hardly troubled to consider the conditions of freedom. We discover that we can lose a treasured possession by neglect or blindly ignorant attention as surely as by allowing it to be taken from us forcibly. It is the merit of Charles Morgan's *Liberties of the Mind* that it directs our attention to where freedom has its dwelling-place in our midst and where alone it can be protected.

As a novelist Mr. Morgan has been variously estimated and, though the characteristic features which have aroused hostile criticism and loud praise are to be found in this collection of essays, *Liberties of the Mind* commends itself from what it says rather than from the fact that Mr. Morgan says it. And what is said goes to the root of the matter. Freedom is found in the integrity of the human person preserved in the face of "clotted opinion." Belief in freedom is essentially a statement about the nature of man: the conviction that his intellect traffics in eternal values. Mr. Morgan's theory that there now exists "a physical mechanism of Possessive Control" (a means for driving out the personality of the individual in order to replace it by a controlled mass-mind) is one which has received some publicity. But whether the trials behind the Iron Curtain require such an explanation or merely show the use of scientific techniques to disrupt internal stability and impair effective will-power is a minor issue in a situation presenting numerous possibilities of appalling horror. What stands beyond question is the seriousness of the threat to freedom inherent in every philosophy which would make man less than a responsible being capable of transcending environmental influences. Positivism,

however dilute, is an acid which eats away the foundations of freedom. Where the liberties of the mind are disregarded, unlimited slavery becomes man's destiny.

*Restatement of Liberty* is a full-scale historical analysis of the breakdown of Western freedom seen as the result of a false philosophy. For Mr. Gordon Walker the fountain-head of error was Descartes, who divided experience into a mechanistic world of matter and a mind with no place of its own. Our political thinking has followed this original dualism, either in the form of Locke, who prescribed for the individual divorced from society, or in the form of Hobbes, who laid down the pattern of society suitable for automata without individuality. Freedom perishes either way, whether unwittingly, through inner contradiction, or deliberately through the use of force to impose the pattern of "necessity". The thesis of *Restatement of Liberty* is systematically—even diffusely—developed, but suffers from over-simplification. Cartesian man is made too much of a scape-goat. There is no real explanation of how he could be at once the creator of the virtues of a great civilization and the wholly besotted interpreter of these virtues. The trouble appears to be a doctrinaire "Cartesian" bias in Mr. Walker's thinking. He refuses, for instance, to take religion seriously as a real factor in the formation of post-Renaissance man's scale of values, seeing both the Reformation and the Counter-Reformation entirely as disguised forms of the Cartesian faith. And he does not admit that many of the problems of Cartesian man are in fact the problems of all men at any time. Because Locke's political philosophy was partly vitiated by unconscious presuppositions of its age it is not regarded as an interim justification of democratic freedom capable of improvement, but as a detestible Cartesian error to be erased. Thus, when Mr. Walker passes from castigating the sins of Cartesian society to constructing the basis of the "better" society, the latter is presented as if wholly drawn from common sense and free from all possible ideological taint. He is right in saying that the chief defect in Cartesianism was its neglect of the reality of evil. But we have altogether failed to reckon with evil if we think that the defects we see in other systems have been excluded effectually from our own constructions.

Mr. Walker was Secretary of State for Commonwealth Relations in Mr. Attlee's government and for him the "better" State is the Welfare State. The Welfare State cannot be condemned out of hand by asserting that it is on the way to totalitarianism. Mr. Walker has no difficulty in exposing this popular dogmatic judgment as a naive piece of question-begging. Yet central planning by a democratic State may lie open to other and equally real dangers. Michael Polanyi's *The Logic of Liberty* treats of these problems, taking as his starting-point the special function of science in relation to society and shows how the policy of *laissez-faire* may be justified on better grounds than those of uncritical individualism. This collection of essays looks slight and fragmentary, but it is rich in a wisdom that searches deeply and isolates the essential issues, while seeing the inter-relation of the problems which perplex us to-day. One of our most pressing needs,

Polanyi states, is for science to recognize the tacit "fiduciary basis" on which it is built, since its boasted rejection of everything except objective fact has left free society defenceless before irrationalism and ideological faiths. "Modern totalitarianism is a consummation of the conflict between religion and scepticism. It solves the conflict by embodying our heritage of moral passions in a framework of modern materialistic purposes." (p. 110). Such penetrating generalisations as this are much more than brilliant aphorisms; they are founded in careful analysis. Professor Polanyi does not only believe that liberties of the mind are necessary; he specifies the necessary framework of such liberties. He is not content to attack Cartesianism; he shows where it ought to be superseded. "We have been taught for centuries to hold as a belief only the residue which no doubt can assail. There is no such residue left to-day, and that is why the ability to believe with open eyes must once more be systematically reacquired." (p. 3). The Professor's promised Gifford Lectures on the Philosophy of Commitment will no doubt be more comprehensive than those essays. They can hardly be more stimulating.

A hall-mark of free society (as *The Logic of Liberty* was concerned to show) is the principle of academic freedom—the respect for the pursuit of knowledge irrespective of its usefulness. Of academic studies, philosophy (with theology) stands most remote from utilitarian considerations and yet has the most far-reaching practical influence. It has been the willing abdication of philosophy in order to enthrone science that has given licence to tyranny and made possible the collapse of the liberties of the mind. So it is not unfitting that a collection of philosophical papers, some technical, some more general, should be entitled *In Defence of Reason*, especially when the author is so eminent a moral philosopher as H. J. Paton. Professor Paton is particularly known for his Kantian studies and if, since 1931 when the third essay of this book first appeared, the prevailing attitude to Kant's critical philosophy is no longer one "which varies from pitying patronage to petulant rebuke" (p. 45) he is more responsible for the change than any one. Kant has pride of place in this volume, but Plato and the Existentialists, among others, are there too. The pure academic spirit is, after all, the ultimate defence of our practical liberties. Pointing to the enormous *direct* influence of philosophical theories in our modern world Professor Paton remarks (p. 28): "I do not see why the devil should have all the popular philosophies any more than why he should have all the best tunes."

*Philosophy of Nature* is the one book in the present list which deals solely with a limited and definite philosophic theme. It is, however, intimately concerned with the liberties of the mind, since this is the disputed territory where reason and science meet. Here it must be determined whether philosophy becomes the impotent tool of the sciences or the arbiter of the validity and scope of science. This book by the most famous of the modern Thomists, Jacques Maritain, is in striking contrast to another by Moritz Schlick issued by the same publishers under the same title\*. Schlick took the view that philo-

\*Revised April, 1950.



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sophy's task was limited strictly to explicating the findings of science in order to render them more clear to science itself. Maritain's exposition largely revolves round the possibility of enlarging the Aristotelian-Thomist system to find room for what we now call science alongside of, but not in place of, the philosophical interpretation of the natural world. His solution has interest even for those who are not Thomists and who cannot accept the framework of the "degrees of knowledge" as necessarily binding. If the empirical sciences legislate for our thinking and not *vice versa*, reason is held captive. In marking out the sphere for a "discipline" which is yet not a "wisdom", Maritain has contributed to the understanding of mental freedom as much as in such general studies as *True Humanism*, *Twilight of Civilization*, or (a work which caught Mr. Morgan's attention) *Redeeming the Time*. *Philosophy of Nature* is provided with a useful select bibliography and Yves R. Simon's reprinted article on "Maritain's Philosophy of the Sciences," as well as with one of the most crudely insensitive book-jackets that ever disgraced a graciously civilized book.

Freedom cannot survive apart from the exercise of faith and reason. But our reasoning and our convictions are apt to be the more trumpeted the less sound they be. That a cautious pragmatism is preferable to the raucous cries of ideological thinking seems to be the theme of Gerald M. Spring's *Return from Babel*, though it is rather rashly linked to the "monistic idealism" of Jules de Gaultier. The argument would be more lucid and more convincing were Mr. Spring not so obviously a member of Carlyle's Heaven and Hell Amalgamation Society. His motto appears to be: "There's so much good in the worst of us and bad in the best of us, that it behooves some of us to explain this to the rest of us." Since Mr. Spring's Ideal Man of the Twentieth Century is—or rather, "conceivably may be"—"the one who manages to combine faith with tolerance, or at least shows determination in his efforts to explore such a possibility" (p. 157), he is—or conceivably may be—on the side of the angels. But the Powers Militant of the Celestial Army would have a poor time of it if they could gain no better recruits than Mr. Spring's Interpreter Class. At the age of four, John Ruskin delivered upon a sofa a memorable sermon consisting of three words, "People be good." It was, as he said, the purest gospel. But more than this, or Mr. Spring's more turgid version of it, is required if outward and inward liberties are not indeed to perish from the earth.

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WORTHY DR. FULLER. By William Addison. Toronto: J. M. Dent & Sons Ltd. Pp. xxi, 298. \$3.75

There is a rich and solid group of writers who are not so much authors as institutions. Each has his devotees who know him from cover to cover, but with these there is a supporting body who read in or about rather than through him, and who think of the man as much as of his writings. By the same token, these are usually discursive, allusive, familiar with the literary world of their day, so that they are

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known as belonging to the companionship of letters rather than as individuals. Such are Burton of the "Anatomy," Clarendon, Pepys (who chose to spend his allowance on the books of "the Great Tom Fuller") and Boswell. With them, and apt perhaps more than any to whet a taste into an appetite is Dr. Fuller, author of *The Worthies of England*, who has here received a fitting encomium from a judicious and sympathetic devotee.

More than most, even in a compact society, Fuller's life impinged on those of others eminent in letters and the Universities, in Church and State. His connections make a contemporary "Who's Who," and his biography makes a full and interesting chapter in the history of his times. With this wide acquaintance and experience he had a curious mind and a phenomenally retentive memory, which was a by-word in his generation and for which his rules of training are quoted. Thus he had the interest, the equipment, and the material from which to assemble a multitude of observations on life and lives, precepts of conduct and reports on events, civil liberties and obedience to God. Like many another "original," he came in the fulness of time. His familiar discursive and anecdotal habit would not have suited a more fully developed tradition of biography and history, but with Clarendon in history and Earle and Hall among the "character" writers he helped to pave the way. And for history as he wrote it, and England and its worthies as he knew them, his manner was exactly right, and in writing "he did so enjoy himself," as in reading him, so do we all. "Knowing that knotty timber is unfit to build with, he edifies people with ease and profitable matter." Even in sermons and religious writings he constantly surprises and delights with the homely phrase, the familiar illustration, the direct speech of the common man. But as the author shows by quoting Fuller's account of the execution of Charles I, there is no inappropriate levity in the treatment of serious matter. Fuller is unpretentious but not undignified when dignity is most becoming to him.

Mr. Addison, who takes us systematically through the life and works has acquired, by contact and a full store of quotations, something of Fuller's own gift for lightening a journey. He has contrived a book that is good Fuller as well as a good book about Fuller. "Worthy" is a word that must perforce be used again. It is a good review and interpretation for those who know most of Fuller; a good introduction for those who wish to know him better; and for those who wish to sample Fuller's quality without going farther, there is (besides the quotations in the text) an alphabet of Fullerisms from which it is a temptation to quote. There are also an index, bibliographies, chronological and genealogical tables and several half-tone illustrations.

Fuller's writing is aptly compared to the running stream of conversation of Praed's Vicar, and the caption from *Love's Labour's Lost* on the title-page is a fitting epitome:

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The Arctic is perhaps the outstanding example of this shift in strategic importance from the seas and land areas of the globe to the skyways above it. The arctic is the shortest route between Europe and the so-called New World. All these things are given special attention in the new *Canadian Oxford Atlas*.

The Oxford Atlas has been made by a University Press. Such a thing has happened only once before: 250 years ago, when the Vice Chancellor of Oxford University gave his Imprimatur to a *Set of maps, designed for the use of young students in the Universities* by Edward Wells, M.A. In the new atlas, "every map has been built up stage by stage from blank paper—a gigantic task, and something that just doesn't happen more than about twice in a century," according to the publishers.

Between the covers of this new atlas are 120 pages of maps and other data. Larger than the British edition, the *Canadian Oxford Atlas* has a special section—one fifth of the whole—devoted to the Americas, including twelve pages of maps of Canada "at the largest possible scales." This special section has its own Index-Gazetteer. "The exceptional beauty of the maps," state the publishers, "derives from a new use of layer tints, developed specially for this atlas. It gives a convincingly moulded effect to the relief, and incidentally allows place names to be displayed more clearly." (Every place-name, by the way, has been hand-lettered on the maps, a gain both in legibility and in character).

There are more than 50,000 names listed in the Index-Gazetteer, including alternative and historical names. Vital statistics are given for each country as well, and there are maps on special topics such as climate, geological formations, etc., tables of scale errors and different map projections. The result is a volume a bit better than anything in the same line that has appeared up to the present time. "Map printing," says Kenneth Cook, Director of the firm of Cook, Hammond & Kell, who was one of the Assistant Editors of the Oxford Atlas, "is simply ordinary litho printing done just a bit better—Savile Row tailoring, as it were." His meaning becomes clear to any person—student or layman—when he first opens the new *Canadian Oxford Atlas*.

The new *Canadian Oxford Atlas* was produced under the editorship of Brigadier Sir Clinton Lewis, O.B.E., formerly of the Survey

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of India, where from 1907 to 1941 he acted as Surveyor-General. Now a Vice-President of the Royal Geographic Society, he worked for five years, seven days a week, on the Atlas, with only three-week vacations annually. Other editors were Colonel J. D. Campbell, D.S.O., also from the Survey of India, who, like Lewis, had during the last war run one of the Ordnance Survey Map Production factories in England, and who was generally responsible for the topographical layout of all the maps in the Atlas. He traced the various land and marine contours of the world from surveys of all kinds, and assimilated them to the scales of the Atlas maps; Kenneth Cook, expert in the highly technical field of cartographic printing, who served during World War 2 with SHEAF; and David P. Bickmore, graduate in Honours Geography from 1940 to 1945, and also a former member of the geographical section of SHEAF.

That they have done a highly creditable job can be seen at a glance when one opens the new *Canadian Oxford Atlas*.

C. F. B.

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HUMANISM IN ACTION, by Claude W. Thompson. Toronto: Sir Isaac Pitman & Sons (Canada) Limited. \$3.75.

This is an unusual and inviting book. There are many "isms" abroad in our time, and of most of them we hear too much. But of humanism we hear too little. This book is therefore very welcome.

Humanism may be contrasted on the one hand with materialism and on the other with religious attitude. The materialist sets highest importance on this world's goods; for the religious person the importance of God (or of gods) is transcendent. The humanist neither despises material goods nor denies the existence of God. But for him neither God nor material possessions, but man himself is at the centre of things, man with his stupidities and his aspirations, his hopes and his fears, his savage past and his uncertain future, his long catalogue of failures and above all his record of achievement in government, in science, in philosophy, in social living, in literature and in the arts.

Humanism has a long history, everywhere honourable, because everywhere it has prevented its adherents from excesses. In the succession of books about Humanism Professor Thompson's *Humanism In Action* takes an honourable place. As one reads it one cannot but think of Hilaire Belloc's *Path to Rome* and the stirring apostrophe with which it ends:—"So my little human race, both you that have read this book and you that have not, good-bye, in charity. I loved you all as I wrote . . ." This is the very essence of humanism, and the flavour of it pervades Professor Thompson's book throughout. He begins by explaining the nature of humanism, shows how increased leisure has made possible a wider and deeper knowledge of man's heritage and released more potentialities for creative work, and points out the need for self-examination. He goes on to describe the spiritual dangers that beset our civilization and to show the benefits that would result from the application of the humanist attitude to marriage, to home life, to the sciences and the arts and other phases of life. All through his writing is urbane, reasonable, moderate and helpful.



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There are some minor blemishes. Prof. Thompson ought to know better than to call the author of "man's inhumanity to man hath oftener left me mourning" by the name Bobby Burns, which he does twice. (Robert, Robbie or Rabbie, if you like, but *never* Bobbie.). I have not been able to discover from the book who "Mary E. White" is who writes the Appendix on "The Humanities." Further, there is no index; but this is perhaps not an important omission in a book of this kind, which should be read straight through.

It is inevitable that some topics are touched on only superficially. Two such related topics may be mentioned, problems of population, and the problem of obtaining unity among the diversity of mankind, yet both of those are central for the humanist. For, if the humanist loves all mankind, is he thereby committed to their free movement about the world and in particular from the more crowded to the less crowded areas? And again, if the humanist admires and wishes to conserve the literatures, languages and traditions of different groups of mankind, how can he do so without engendering hostilities? Can diversity be maintained along with tolerance?

It is clear from Prof. Thompson's book that he has no panacea for our ills. In this respect his title is perhaps misleading. But in this humility lies the real strength of the humanist's position. For the humanist it is the second half of the commandment that is more important: "love thy neighbour as thyself." Who can doubt the change that would result from its universal application?

A. S. M.

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ELIZABETHAN MALADY, a Study of Melancholia in English Literature from 1580-1640, by Lawrence Babb. Michigan State College Press, East Lansing, 1951. Pp. ix, 206. \$3.50.

"Melancholy" is a word familiar to readers who have even a nodding acquaintance with Shakespeare and Milton. A wider knowledge of the literature, more especially in poetry and drama, of what is called the Elizabethan period, has made it desirable to have a work that would classify, define, and refer to its origins as well as to its principal contemporary uses a term susceptible of so much variety of meaning and application. Dr. Babb has done this admirably, with exhaustive reference to Elizabethan and Stuart texts, to modern studies of a complex and fascinating problem, and to medieval and classical "authorities" on which were based the physiology and psychology from which were derived the fashionable lover's, scholar's and philosopher's ailment of an excess of "black bile." Every man with pretensions to interest had, in his kind and to his degree, to anticipate the Byronic hero, and be "In his humour." His mood, if not "Of Cerberus and blackest midnight born", at least impelled him "to walk unseen," seeking "the Cherub Contemplation". Mentally and even pathologically morbid as it may at times have been, "melancholy" was not without dignity in its actual as well as in its literary associations.

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tragedy reaching to the highest. After "Il Penseroso" the best known melancholics in their respective kinds are Shakespeare's "melancholy Dane," and "the melancholy Jaques." The inclusiveness of Dr. Babb's study may be gauged from his allowance to Milton of less than two pages, largely quoted from the poem, four pages to Hamlet, less than a page to Jaques. Of other Shakespearean characters discussed, Timon, Pericles, Troilus, Malvolio, Orsino and Hotspur are a representative selection. Casual references that may be overlooked by a modern reader make it clear that the theory of melancholy was as familiar to Shakespeare as to the audiences which enjoyed it as an almost pathological study in the plays of his contemporaries. He contends for example, coming close to Coleridge and A. C. Bradley, that "to Elizabethan playgoers Hamlet's melancholy would seem quite sufficient explanation for his procrastination. To them the play would be no mystery. In their eyes Hamlet would be a tragic character because he had become passion's slave, because he had failed to master his grief. This failure in self-mastery, they would perceive, had resulted in the atrophy of powers which were urgently necessary to the solution of his problem."

Various types of melancholy are distinguished and discussed in relation to the types of literature in which they are most commonly found. The author makes constant reference to physiology and psychology, but only in so far as they have a direct bearing on what was generally understood by Elizabethan writers, readers and playgoers. He does not fall into the error of treating literature as having been made to provide case-histories for psycho-analysts. Like his great predecessor, Burton, he keeps to his texts and gives chapter and verse, whether from the literature of his period or from earlier or later commentary.

There are an index, complete for authors but deficient in titles, and bibliographies of primary sources and modern studies which show how useful Dr. Babb's analytical survey will be to students of Elizabethan literature; as also to those psychologists who can keep it within its own very extensive boundaries.

C. L. BENNET.

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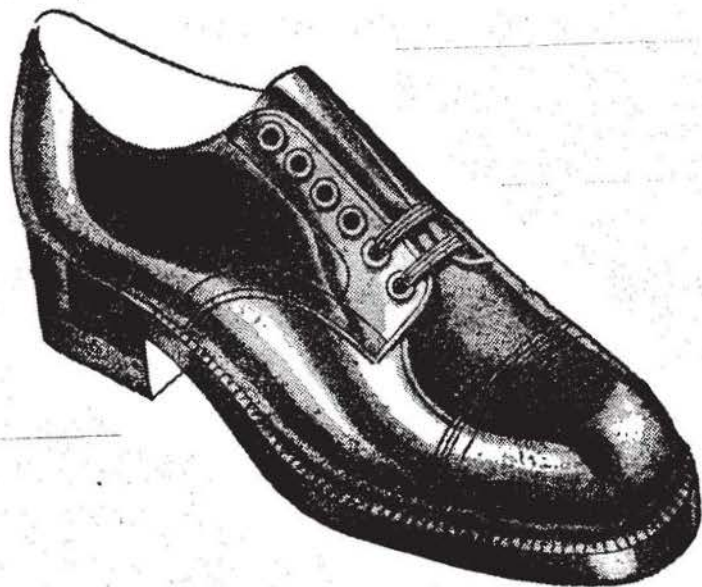
THE RUBAIYAT OF OMAR KHAYYAM, by Edward Fitzgerald. (Zodiac Books). Toronto: Clarke, Irwin & Co. Limited. Fifty Cents.

Since their inception more than a year ago, the new series of Zodiac Books published by Clarke, Irwin & Co. Limited, has been growing in popularity among booklovers who desired a conveniently-sized edition of the most popular among the English authors that would be within the financial means of all. Such an edition has been provided in the attractively-printed and bound Zodiacs, which now boast a steadily-lengthening list of many of the better-known poems and essays of English literature. Latest in the group is Edward Fitzgerald's very well known translation of Omar Khayyam's *Rubaiyat*.

The present edition differs slightly from those which have preceded it. A prefatory note gives the biographical facts of Omar's life

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*rubaiyat* in particular, with further information as to Fitzgerald's treatment of these quatrains, concluding with a brief biographical note on Fitzgerald himself.

The reader is informed of the "considerable differences" that the editor finds between Fitzgerald's first and the other three editions that were published during his lifetime, and is told that "the wording and the order of the quatrains are frequently altered, and in the last three versions Fitzgerald incorporated material that does not appear in the first at all," despite the superiority on the score of poetic merit of the first edition.

The edition under review contains the first version of the *Rubaiyat*. The best of the quatrains that figure only in the second and fourth editions (the third and fourth being almost identical) are given at the end of the small book, together with a few added references.

The *Rubaiyat* is the sixteenth volume in the Zodiac Series to appear, and has a special frontispiece by Roland Pym depicting Bahram the Great Hunter, and a special cover design by Enid Marx, both of which add to the attractiveness of the book.

C. F. B.

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RHYTHM IN THE NOVEL. by E. K. Brown, xiii, Pp. 118. University of Toronto Press, 1950. \$2.75.

These studies, posthumously published following the untimely death of Dr. Brown when his scholarship seemed about to come into full flower, were presented as the Alexander Lectures at the University of Toronto, and are worthy of the company in which they are placed. Taking the element of rhythm as found in the novel, Mr. Brown seeks to isolate and define it by the examination of major and minor works of various novelists, and in conclusion applies it in a detailed study of E. M. Forster's *A Passage to India*. If, as he said, there is as yet no fully-rounded study of a single novel or novelist, Mr. Brown at least made a measurable step towards it, both in technique and evaluation. He agrees that rhythm, in so large and variable a form as the novel, is somewhat difficult to isolate or define; he does not even find it easy to demonstrate in his chosen exemplar. When he does succeed in reaching a definition—"repetitions with intricate variations expressing what is both an order and a mystery"—we feel that perhaps rhythm is hardly more than a convenient label for those vague but impressive qualities whose presence we recognize in great works of art,—and which we sometimes call "universality" or "unity in variety." But since we have been reminded since Aristotle that rhythm is an invariable and fundamental quality in life and art, and since Mr. Brown was seeking fundamentals, his term may be as good as any other, even for such apparently amorphous compositions as some of our greatest novels.

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PETER SKENE OGDEN'S SNAKE COUNTRY JOURNALS, 1824-25 and 1825-26. Edited by E. E. Rich, assisted by A. M. Johnson, with an Introduction by Dr. Burt Brown Barker. The Hudson's Bay Record Society, London, 1950. Pp. LXXIX, 283. Two maps.

This is the thirteenth volume in the Hudson's Bay Record Society series, though the first to appear under its auspices alone, the other twelve having been published in co-operation with the Champlain Society. Its title does not indicate all its contents, for the volume also includes William Kittson's *Snake Country Journal*, 1824-25 and several letters between Governor Simpson and Ogden, as well as other correspondence, which appear as appendices of 58 pages. However, as most of the Introduction and 205 pages of the text are concerned with Ogden and the appendices have to do entirely with his journeys, the latter may be regarded as secondary to the journals mentioned in the title and have been made good use of by the Editors in illustrating further the character of Ogden and the dangers that beset him in the Snake River Country.

It is no reflection on the excellent work of the General Editor, Mr. Rich, and his assistant, Mr. Johnson, Archivist of the Hudson's Bay Company, to agree with their assertion that they were fortunate in getting Dr. Barker, Vice-President Emeritus of the University of Oregon, to write the introduction because of his familiarity with the history and topography of the areas under review, and his capacity for illuminating passages in the journals by the use of phrases derived from modern experiences with hot and cold war, e. g., "The real infiltration by the Americans" into what was hitherto regarded as the Company's preserves, and "its scorched earth policy," as applied to the Company's policy of trapping the Snake River Country dry.

Apart from the historical interest of these journals and the light they throw upon the beginning of the rivalry between the Hudson's Bay Company and the Americans for control of that vast area known as the Oregon country, they are of intense interest in themselves as a record of sheer adventure and indomitable courage in the face of hardship and treachery, not only on the part of Ogden, who is the "hero" of the story, but also on the part of all who accompanied him on both journeys. In fact, all those who resisted the temptation to desert to the Americans bore cold, hunger and the hazards of the unknown with such fortitude that this hardboiled alumnus of the North-West Company was moved to insert the following eloquent tribute in his matter-of-fact journal: "Many of the Trappers came in almost froze and without setting their Traps naked as the greater part are and destitute of Shoes it is surprising to me how they can resist and to their Credit be it said not a murmur or Complaint do I hear *such men as these are well worthy of following Franklin.*" The italics are mine.

D. C. H.

TWO SIDES TO A TEACHER'S DESK. Max S. Marshall, Pp. 284. The Macmillans in Canada. \$3.50.

This book is a reminder to the teacher that on the other side of his



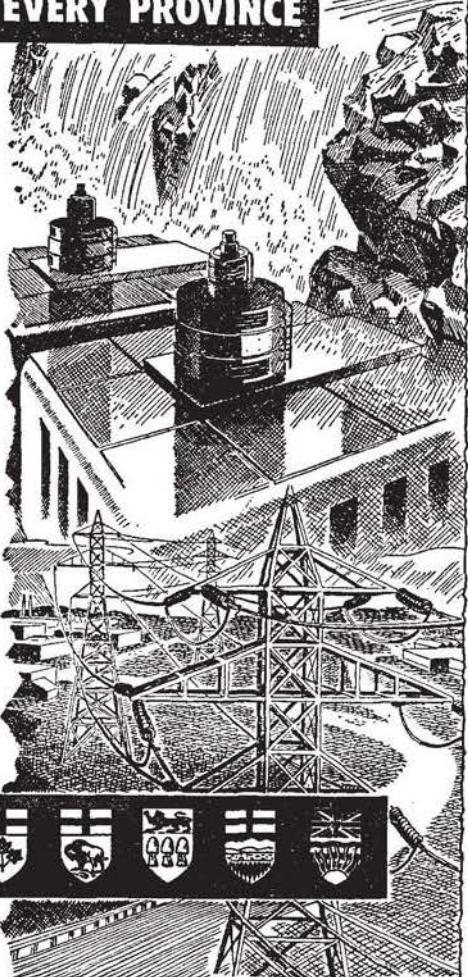
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tined to reproduce their own kind. For the most part there is a refreshing and not unfairly provocative attitude of academic stock-taking and house-cleaning, and a corresponding absence of the professional jargon and statistical formulas of those whose business is to teach "teaching" instead of to teach. Teachers are reminded, or informed if need be, that instruction must be tested by the effect on the pupil, and that this effect is not to be measured by percentiles, medians, coefficients of correlation, and other criteria that delight the statistician and treat the individual as a cipher.

The author is a professor of bacteriology, and his opinions and suggestions are drawn from practical experience and personal observation. Whether they agree with all of his criticisms or accept all of his remedies, any teachers who are honest and open-minded should recognize the force of his contention that self-satisfaction and the closed mind are occupational diseases which the pedagogue must hold in check by constantly examining himself and learning to examine his pupils in terms of communication between human beings of equal importance. The book is dedicated to "students, teachers, and bystanders." Apart from some practical discussions of teaching and examining techniques—which seem at times to deserve the strictures of the author upon other pedagogues—its appeal will be about equal to readers from all three groups, provided that they have a proper respect both for the duties of the teacher and the rights of the pupil.

C. L. BENNET.

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BARABBAS, by Par Lagerkvist. Translated From the Swedish by Alan Blair. Toronto: Clarke Irwin & Co. Limited. \$2.50.

All readers who are familiar with their New Testaments know the story of the crucifixion. The narrative is so well known, in fact, that the principal figures in it are recognized at once. Consequently the mere mention of the name of Barabbas should be sufficient to identify him immediately as the robber who was released to the people by Pilate, and in whose stead Christ was executed. For the majority of Christians the story of Barabbas ends with his release. Few have stopped to speculate on his ultimate fate. It is this fate, however, which provides the subject-matter for one of the most powerful short novels to come to the attention of readers in this country for some years, a novel by the sixty-year-old Swedish author, Par Lagerkvist, which won him the Nobel prize for literature.

Just how much of the narrative is fact and how much fiction would be a difficult question to answer, and is a matter that lies outside the scope of this review. That the story has been magnificently told is evidenced by the award of the Nobel Prize to the author. Slowly, almost imperceptibly, and at first entirely against his will, Barabbas is drawn into the procession to Golgotha, there to watch the long agony of Jesus upon the cross; he is so impressed by the unquestioning faith of the followers of this obscure rabbi that their leader will rise from the tomb that he lies hidden in the brush on that third morning when the stone is rolled away and the tomb found empty; he is later drawn into the company of those who have followed the teachings of

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Christ and attends some of their meetings, and the tremendous force of the Christian belief is exercised upon him while he toils as a slave of the Romans in the Cyprian copper mines chained to the slave Sahak, himself a convert, with whom he is eventually transferred to work above ground. Sahak subsequently dies on the cross because he will not renounce his newly-found faith, but once again Barabbas escapes. Throughout all these happenings the memory of that Other who had died on Calvary never leaves Barabbas completely. He is a man haunted by memories. The influence of his early experience eventually leads him to the irrevocable step that brings about his own crucifixion.

Each reader of *Barabbas* will have his own conception of the character who gives the novel its title, and of the events which form the framework of the narrative. Lagerkvist has simply outlined both his characters and his plot, so that the individual reader can fill in the gaps from his own imagination and experience. And this very technique may be one reason for the success of the book—that, and its simplicity. Lucien Maury, in the Preface, writes that "In this enigmatic and unforgettable *Barabbas*, with its sense of spiritual torment, its deep stirrings of faith, its sure response to the movements of the human mind, is expressed the riddle of Man and his destiny, and the cry of humanity in its death throes, bequeathing its spirit to the night"; to which comment Andre Gide adds that the novel is, "beyond any possibility of doubt, a remarkable book."

Although he is one of Europe's major literary figures, Par Lagerkvist, author of *Barabbas*, is "probably the least known to Americans," according to one critic. It might be added that he stands in the same relationship to Canadian readers. If he becomes known on this side of the Atlantic only through his latest novel, however, his reputation is secure.

C.F.B.

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AYRSHIRE, by John Strawhorn and William Boyd. (The first volume of the Statistical Account of Scotland). Toronto: Clarke, Irwin & Co. Ltd. \$5.25.

This is a book which all good Scots will want to buy. It preserves in clear and vigorous prose something of the inalienable heritage which Scotsmen carry with them to all parts of the globe. It has the romance of a family history, for the First Statistical Account was published in the eighteenth century. It is stuffed like a good plum porridge, with facts and figures about an important area of modern Scotland. It is a fair picture, drawn from their own image of themselves, of the industrial, political, and social life of the countryside, the villages, burghs, and cities of Ayrshire. Last, but not least, it is well published, with ample illustration by line drawings and statistical tables, at a price well below cost.

Lest any reader be deterred by the title of this new series, it should be noted that the authors have faithfully accepted two definitions of "statistical." On the one-hand, there is that supplied by Sir John Sinclair, who conceived the First Statistical Account in 1791:

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"by statistical is meant . . . an inquiry into the state of the country for the purpose of ascertaining the quantum of happiness enjoyed by its inhabitants, and the means of its future improvement."

On the other hand, the authors have provided accurate factual and numerical data about the physical and historical background, the economic life, the public administration and the community life of the country.

Students of public affairs will find in Chapter 11 a valuable account in miniature of the emergence of "a great complex structure of publicly-operated services (that) has come into being and is still in process of growth . . . and how they have affected the lives of the people." Students of society will find in the second part of the book a fascinating account of how the whole community was enlisted in a careful process of self-study, following the old model, parish by parish. Social habits change with the onrush of modern industrialism, and yet the old fabric of the parish remains firmly rooted as part of the social structure.

The methods of study employed in this survey will amply repay close examination. The First Statistical Account was largely written by the parish ministers, each for his own parish. This was no longer possible, for life has grown too complex. "Moreover," as the Introduction explains, "a twentieth century survey must, even at the risk of some loss of the picturesque which characterised the contributions of the parish ministers, aim at an objectivity of treatment and a representative expression of opinion not readily obtainable in one-man accounts." So, two men working together have created a focus, to which could be related the statistical, factual and qualitative material which had to be collected. They have wrought into the mass of data a unity of thought and a diversity of coverage which is quite remarkable.

Professor Cunnison, Director of the Department of Social and Economic Research of Glasgow University, says in his introduction: "In a very real sense it is a collective account of Ayrshire life and work in 1950 made by Ayrshire men and women." He might with justice have made good claim that the authors have come near to meeting the supplication of the native poet of the county, Robert Burns:

"O wad some Power the giftie gie us,  
To see ourselves as ithers see us."

JOHN S. MORGAN.

GUINEVERE, a study of her Abductions, by K. G. T. Webster. Pp. viii, 172. The Turtle Press, Milton, Mass. \$1.50.

The late Professor K. G. T. Webster of Harvard spent the last ten years of a fruitful academic life in making a translation of the Middle High German *Lantzelet*, a major but not easily accessible Arthurian romance. The introduction naturally included a section on Lancelot, and it was intended to include one also on Guinevere, but "he found that she outgrew the limits of an introduction, and

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In spite of Dr. Webster's modest intentions, the article grew into a book, which is now published from her own press, and as one more example of a happy collaboration, by Deborah Champion Webster, who has checked and completed the manuscript and revised and extended the notes and references.

Guinevere was the fairy Queen, who was taken as wife by Arthur and then rescued or ravished—according to the point of view—by a series of raids from the otherworld. The documents from which these episodes of Guinevere were extracted are treated separately; they range from the prose romances in Sommer's collection through German, French, and English source material in prose and verse of which the most important is Chrétien de Troyes ("who must have read, and heard as many romances as one of our scholars or literary men has read detective stories; they must have been turned out at the same rate.") The main sources are treated under separate headings, and include a carving in the Cathedral of Modena which probably portrays one of the numerous "rescues."

In spite of the scholarly apparatus and detailed references and cross-references, Professor Webster makes his compendium of Guinevere stories as exciting as a tale of recent adventure. The selection and dove-tailing add art to artlessness as well as learning to lore. Constantly there is the unexpected reference or allusion. The times are pictured by one to whom the weapons, utensils and accoutrements of the Middle Ages were as familiar as the furnishings of his own house. The pleasantly informal and conversational tone reveals a master of his subject. The episodes as extracted and co-ordinated give through all their variants a clear composite portrait of a Guinevere summarized by Mrs. Webster:

The stories are a record of this world pitted against the other, and winning against all the supernatural odds of hostile landscape, with bridges, shaking ground, dangerous fords, forests, beasts, and imp-trees; of tolling emissaries, animal and human; of sinister castles, perilous beds, and the grim tokens of earlier lost adventurers . . . The episodes here studied . . . are important for the light they throw on the great body of lost romances, which from the evidence available . . . can be to a considerable extent reconstructed and described.

There is a full index which serves also as a bibliography, an appendix on weapons, armour and equipage (on which Professor Webster was an authority) and full notes.

Apart from its interest to all readers with a scholarly or antiquarian concern for the mediaeval predecessors of Tennyson's fateful Queen, this study deserves note by Dalhousians and by Nova Scotians generally. Dr. Webster was a Dalhousie graduate, one of many whom Archibald MacMechan started towards professorships in bigger universities; and he always maintained his interest in his native province and the *alma mater* to whom he bequeathed his invaluable library of works on mediaeval castles and fortifications. Another memorial, also posthumously completed by his wife, is the

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purchase and restoration of the "Old Slave House" at Shelburne, now taken over by the Province on the recommendation of its Committee on Historic Sites. To Kenneth Webster history whether in books or relics was a living record, and he kept it alive.

C. L. BENNET.

UNDER WHATEVER SKY, by Irwin Edman. Macmillans In Canada. \$4.00.

Professor Irwin Edman's latest publication is an ideal book for the reader who desires informality in his literature. It comprises the reflections of the author over a period of some seven years and could be interpreted as a kind of marginal biography of the spirit, or as reflections by the wayside during a journey through life.

The book is one which may be picked up and opened at random. The essays are short, but each has a significance that will not be lost upon the thoughtful reader, and they are extremely catholic in their range of subject matter—casual incidents, dinner-party dialogues, humorous or ironical anecdote or an earthy homily. The result is that the book may be opened at any page and thoroughly enjoyed and appreciated.

Of the miniature essays Dr. Edman writes: "Seven years ago I began in *The American Scholar* a quarterly department of my own in which I was encouraged to let my mind and pen play freely over whatever came into my awareness or my imagination." *Under Whatever Sky* is a collection from that department. Edman calls these essays "spontaneous soliloquies", and says they were written at various times and at various places: "sometimes in the cheerful pressures of a Christmas vacation, at other times overlooking the beautiful bay of Rio de Janeiro or in the champagne-air and Shangri-La solitude of the Wyoming mountains."

They make a satisfying volume of little philosophical nuggets for the busy reader who sometimes wishes to do a little reading on a subject other than the constant theme of war and rumors of war. It makes an ideal gift for the holiday season or for any other time of year or occasions when a gift is required.

C. F. B.

JOHANNES KEPLER: LIFE AND LETTERS, by Carola Baumgardt. New York. Philosophical Library.

The name of Kepler is familiar today to thousands of students, but I think it is fairly safe to assume that a great many know comparatively little about the man who formulated the laws of planetary motion which bear his name. Carola Baumgardt has, therefore, rendered a distinct service by bringing out this readable little volume in which she traces briefly the principal events in Kepler's life and rounds out the account with generous use of the scientist's letters.

An introduction by Albert Einstein not only adds greatly to the

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in arriving at his laws. This explanation is the more important because Kepler's letters interposed with Mrs. Baumgardt's sketches of his life do not always make his difficulties of this nature abundantly clear.

It may be argued that Kepler's scientific difficulties as well as his scientific achievements are outside the scope of this book which attempts to present only "a picture of Kepler the man as a personality." But Kepler and his life are not adaptable to such a division, for both the man and his career are inseparable from his scientific work and achievements, and Mrs. Baumgardt's treatment of them very often tends to frustrate the interest she has awakened in the reader.

An example of the opposite treatment is given in a little book which appeared in 1944 called *Kepler and the Jesuits*, written by an eminent astronomer, Rev. Dr. M. W. Burke-Gaffney, of St. Mary's College, Halifax. Although the title of this book would seem to limit its scope, in reality it deals as fully with Kepler's life as Mrs. Baumgardt's *Life and Letters*, and its explanation of his scientific work and achievements as well as what seems to us today his extraordinary method of reaching his conclusions, give it far greater interest, particularly as any book on Kepler will find its largest number of readers among those of scientific bent.

The existence of Father Burke-Gaffney's book also causes me to take issue with Mrs. Baumgardt's claim that her book is "the most detailed of this kind yet presented." If by "detailed" she means containing more of Kepler's letters than any other book, she may be right, but *Kepler and the Jesuits* is certainly more detailed in explanatory material, particularly of a scientific nature. To those particularly interested in Kepler I would recommend the reading of both books.

J. O'C.

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THE MASTERS. By C. P. SNOW. Toronto: The Macmillan Co. Ltd.  
\$2.75. Pp. xi, 387.

This is the fourth of the "Lewis Eliot" sequence of novels. In it, the central character of the series is less important in himself than as an observer and minor participant in the criss-cross of ambition, frustration, jealousy and intrigue attending the election of one of their number by a group of Fellows to the Mastership of a Cambridge College. The characters are clearly drawn, the issues sharply set, and the people and situations seem real. Whether by art or because the writer is closer to real life than the conventional disclaimer will admit, the effect is almost too real. We feel that we are hearing the inside story of an actual conflict of Senior Common Room intrigues; the impression is not destroyed by the inclusion of an appendix on the history of the semi-fictitious college and its ordinances. How far the plots and counter-plots which fill the whole book will prove interesting to the academic or the less-surfeited general reader would seem to depend on the extent of his appetite for academic gossip. In setting and general outline "The Masters" suggests a comparison with "Dons at High Table" by Gerald Bullett—a comparison which to this reviewer leaves "The Masters" with something less than mastery.

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THE ENGLISH PAST, by A. L. Rowse. Toronto: The Macmillan Co. of Canada Limited. \$3.25.

The sub-title of this collection of essays by A. L. Rowse describes better than many words the subject matter of *The English Past*: it is "Evocations of Persons and Places." The persons and places have been rather evenly mixed within its covers, and contribute something to the reader's appreciation and understanding of some of the great literary figures of the past that may not have been present before he discovered *The English Past*. In an admirable brief preface, the author tells his readers just what he is trying to do.

"The purpose of this book," he says, "is to bring together a number of evocations of persons and places. My aim is to see the people through the places where they lived or which their lives touched, and the places through them and their eyes. My object is not literary criticism . . . Here in a Berkshire garden is a tree under which Swift wrote; there the dress which Charlotte Bronte wore on her wedding tour, the teacups the girls drank out of, the view they looked out on from their bedroom at Haworth; the mining village that was the scene of D. H. Lawrence's early life, the dwellings where he lived . . . ; the tombs of the Hobys at Bisham and the story they reveal; the pastoral background of Milton's family on the threshold of Oxford."

No comment is necessary on Mr. Rowse's qualifications to write on the subjects he has selected. His wide range of knowledge becomes evident to even the most casual reader, but just how wide that knowledge is grows more apparent as one proceeds to read through the even dozen essays that comprise the collection. Outstanding among them are *The Milton Country*—surely worthy of becoming required reading for any full appreciation of Milton—*Afternoon at Haworth Parsonage*, *Thomas Hardy and Max Gate*, *D. H. Lawrence at Eastwood*, and, particularly to Canadians, *John Buchan at Elsfield*. Those five were a personal preference. There are seven others which probably have equally as great an appeal to other readers whose interests lie primarily in the matters with which they deal.

The evocations do more than present a picture. They stimulate the interest of all readers to know more about their subjects.

C. F. B.

THE BLARNEY STONE, by John Hewlett. New York: Appleton-Century-Crofts, Inc. \$3.50.

During this year scores of thousands of persons will labor up the tortuous heights of a 180-foot ruin of an old castle in Ireland. Once on the battlement of a crumbling turret commanding a fine view of emerald valleys and the lofty chain of the Boggeragh Mountains, these pilgrims to the "Mouldering Hall of Kings" will carefully empty their pockets of change, place their valuables in a safe spot to prevent them from cascading downward into the branches of the elms, lie flat upon their backs, grasp two rusty upright iron bars, have their

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This piece of rock is variously stated to be the original Jacob's Pillow, a part of the Stone of Scone, the Coronation Stone of England which was so sensationally taken from Westminster Abbey on Christmas Day, 1950. This rock is reputedly a fragment of that prized seat on which 27 English monarchs have been anointed and crowned since Edward I stole it from the Scots at Dunstaffnage Castle in his spoils of their country, and set it up in Westminster Abbey in the year 1296.

Years later, when Cormac McCarty, builder of Blarney Castle and a great and puissant Irish King, provided Robert Bruce with 5,000 kerns to fight Edward II in Scotland at the Battle of Bannockburn, the great liberator of the Scots gratefully rewarded the Irishman with a piece of the "Fatal Stone" that the jealous and rightful owners had surreptitiously broken from the original when the hosts of Edward I threatened the sacred relic.

McCarty placed this monument of faith atop his strongest of twenty-six castles, Blarney, where it remains to this day. There it has been imparting "sweet, eloquent persuasiveness" ever since to all of those who brave the backbreaking ordeal of kissing it.

Such in brief is the history of the famous "Blarney Stone" which this charming book presents in delightful detail. Every lover of legend and history, everyone in search of laughter in a world far too solemn and sad, everyone who has ever kissed the Blarney Stone, wanted to kiss the Blarney Stone, heard of the Blarney Stone—or known an Irishman—will find this book an abiding source of joyous delight.

CYRIL CLEMENS.

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CRISIS IN ENGLISH POETRY, 1880-1940, by V. de Sola Pinto. Toronto: Ryerson Press, 1951. Pp.228. \$2.00.

Tennyson, Arnold and Browning are the terminal points of a tradition that gave unity to the stream of English poetry that began with the later Renaissance. Through four centuries, our poets had been able to achieve a balance, a harmony between the life of the body and the life of the spirit. With the end of the Victorian era, the frontiers were down, and poets had to choose, in the words of C. F. Masterman on which Professor de Sola Pinto's study is based, between "two voyages." Beauty and truth were no longer synonyms. A poet could observe the far from ideal world in which, no longer a

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from "society" and seek consolation in the realm of the mind. Those who combine the two have had to make a fusion that was never so great a problem to their predecessors. Kipling is described as having sacrificed a gift for true poetry to the popular appeal of the "voyage without." Hardy saw the crisis, and living both in the world and in the mind was able to make both voyages, whereas Housman is described as a little Hardy, living too much in the world of books to make the voyage without and as too prim and fastidious to express what he found in the "voyage within." Bridges is briefly treated as "the last of the Great Victorians", but Hopkins, too often regarded as lost within himself, is given full appreciation as understanding "more clearly than any man of his time . . . the real nature of the crisis and the means by which it could be overcome." Yeats made both voyages; Masfield was best in dealing with the outer world. There is an excellent chapter on Eliot, to whom the "voyage" formula is especially suited, and who is well described as "one of the great renovators of English poetry;" this leads to a brief discussion of his followers.

Although the formula of a crisis or choice of paths may seem to be too dogmatic and restricted, it gives an important as well as a convenient principle by which to give shape and direction to a brief discussion. In speaking of authors, Professor Pinto combines freshness and enlightenment with authority and good judgment. His book does nothing to lower the high standard already set by Hutchinson's University Library.

C. L. BENNET.

THE SPIRIT OF THE BLUENOSE AND OTHER POEMS: By Claire Harris MacIntosh: 44 pp. Imperial Press Ltd., Halifax. N. S. \$2.00.

"In her latest book of verse," says Nova Scotia's Premier Angus L. Macdonald, "Claire Harris MacIntosh displays once more her love for the appealing things of nature—the nest-building birds, the shy wild flowers, the changing seasons. She sings with sincerity and warmth of her native Province . . . Mrs. MacIntosh has the ability to take the simple things of everyday life, dress them in the garb of poetry, and send them forth for our reading pleasure."

Premier Macdonald's tribute to the skill and sensitivity of one who has already won acclaim as among Canada's foremost poets constitutes in itself adequate commendation of *The Spirit of the Bluenose and Other Poems*. For in the realm of matters cultural Mr. Macdonald's sense of discrimination is no less keen than in matters of state.

For those who seek the solace of the imagination in calling to mind Nature's indelible impressions, and who delight in the talents of one who is able, as few are, to make words assume shape and substance in the form of verse, such poems as *The Eyelids of the Morning*, *Prayers in a Thunder Storm* and *The Lullaby Song of the Sea* rank equally with *The Spirit of the Bluenose* itself as a source of profound satisfaction.

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and depth of feeling in matters pertaining to the familiar things of life. Nova Scotians far from the rugged coasts and pastoral, sheltered valleys of their native Province will find evoked in *The Spirit of the Bluenose* a nostalgic note that will draw them once again to the country of their birth. Those who do not know Nova Scotia will find Mrs. MacIntosh's verse a compelling reason for seeking to discover for themselves that sense of peace and the enduring qualities of Nature's manifestations which she so unfalteringly associates with New Scotland.

The Foreword by the Rev. Sister Maura, M.A., Ph.D., Professor of English at Mount St. Vincent College and the striking and tasteful cover design from an original work of W. R. MacAskill provide a background and setting well-suited to the fine perception and able craftsmanship of the author of *The Spirit of the Bluenose*.

C. F. F.

PREFACE TO CHRISTMAS—Alexander E. Kerr. Ryerson Press, Nov. 1951. pp. 1—104—\$2.00.

In this little book the President of Dalhousie University has given us a delightful Christmas present in that he has presented very succinctly the broad aspects and problems of the story and we close the book with a feeling of having had an enquiring mind give us a fresh insight. It reflects the Christmas story in that the book is so simple yet so satisfying,—yet its very simplicity is in its profundity.

It has been written out of a rich background with a fine selection of telling references. Whilst it is entitled a *Preface to Christmas* it could well be entitled a *Preface to Life* or *An Introduction to Christianity*. I would like to use it in a Study Group. It answers the questions of the thoughtful, where answers are possible,—and it links that first Christmas with the problems of the Christmas of 1951. Do not think of it as a book merely for Christmas reading, it's an introduction to life.

The book consists of ten chapters. The first is introductory; the next four chapters deal with various phases of the first Christmas, namely, The Magnificat, Good Tidings of Great Joy, The Song of Bethlehem, The Wise Men and the Shepherds. The latter half of the book consists of application of the meaning of Christmas and the chapters are entitled: The Spiritual Significance of Christmas, The Grace of Generosity, The Consecration of the Home, Lenin's Christmas, and The Incarnation and the Modern Mind.

A brief review cannot do more than indicate the trends and send you to the book for more. Dr. Kerr gives us an interesting picture of Mariology; to quote briefly "If it had not been for the bitterness of the fifth century controversy, arising out of Greek forms of thought which are no longer meaningful for us, promoted by men who were full of political and personal animosities, all true Christians could now sincerely and lovingly refer to Mary as Our Lady." (page 14). In a delightful analysis of Joy, he writes "and since the radical difference between religion and atheism is that religion asserts the good meaning of life and atheism denies any meaning whatever in it, the logic of the

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one leads as obviously to a joyous view of the Universe as that of the other leads to a pessimism and despair." (page 31). And in the same chapter he concludes "If we could recover the dynamic faith that once was far more widespread in the Church than it is in the present age of secularism, the popular insinuation that religion robs life of its joy would soon be known for the base and thoughtless calumny that it is." (page 31). In the Song of Bethlehem he gives us a glimpse of some of the difficulties of translating some of the delicate shades of meaning into English, and touches satisfyingly on pacificism and various aspects of peace. His concluding paragraph in this chapter begins with the statement: "The real concern of the Song, however, is with an entirely different kind of peace, the kind that comes to the individual soul as it thinks of 'God's greatness flowing round our incompleteness' . . . ." (page 48). In the chapter of The Wise Men he deals with some of the legends that have grown around Christianity and other religions and as a finish to the chapter makes this penetrating remark "and, if we are tempted to think that they are merely stories for children, let us remember that the ability to use them with grateful appreciation and spiritual profit is a test of the maturity of our minds." (page 59).

Turning to the second half of the book he says "not the Bible", "not the Church", ". . . Christ alone is the Light of the world" (page 64), and "the bringer of Light and Liberty to those who enthrone Him in their affections." (page 70). I wish I had space to quote from his chapter on the Grace of Generosity, "the spirit that properly characterizes the occasion" and indicate his application of it individually and internationally,—and that I had space to enlarge on the opening sentence of his next chapter, when he says "Christmas is a fitting time to bring forward the theme of Home for fresh consideration." (page 80). Lenin's Christmas, chapter nine, is a striking contrast which pictures the "shattering frame of mind" of those driven to agnosticism and scepticism.

I suppose the closing chapter of a book should be the best. It is in this case a grand climax. Many thoughtful people, writes Dr. Kerr, find the doctrine of the Incarnation difficult, if not improbable to accept." Toward the close of this chapter, he says "It is pertinent to recall the fact that Christianity has recovered its inner confidence and its redeeming power as often as it has rediscovered Jesus Christ and seen His divine significance." (page 103). As I read this chapter a statement of President Arthur Moore of Victoria College in one of his addresses at the Maritime Conference last June came into my mind—"Our religion is the most materialistic religion on the face of the earth. Why? Because it is a religion of incarnation and we must incarnate the life found in Jesus Christ."

Yes. It's a fine book. "It does something to one," to quote a favorite saying of my friend, Frank Archibald!

ROSS FLEMINGTON.

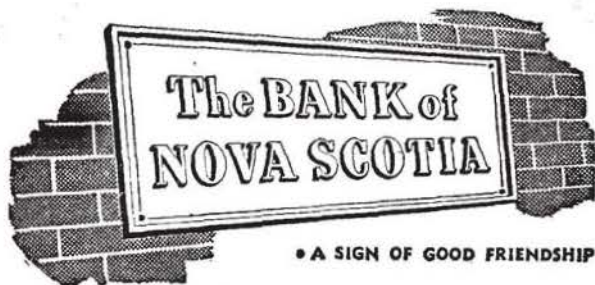
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• A SIGN OF GOOD FRIENDSHIP

THE TREASURES OF THE SNOW, by Arthur S. Bourinot. The Ryerson Press, Toronto.

This collection of fifteen poems of Arthur S. Bourinot, which takes its title from *The Book of Job*, "Hast thou entered into the treasures of the snow"? offers to a limited number of readers verses of varied metres and subjects which are thoughtful, appealing and artistic. Fittingly the first poem is entitled "Snow Anthology," and the last, "Slalom Hill," continuing the snow *motif*, is about skiers.

It is of special interest that the little booklet is dedicated "To My Friend, Burns Martin, Ph.D., of the University of King's College, Halifax," particularly as Dr. Burns Martin was the second editor of *The Dalhousie Review*.

Unerringly the author, Arthur S. Bourinot, has treated all his subjects, Canadian, philosophical and classical, simply. It is his thought rather than his manner which is sometimes profound. He has experimented with metres, with more or less happy result. I cannot but feel he is at his best in his lyrics, and he is typically himself in "Johnny Applesseed."

J. O'C.



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