

NEW BOOKS

THE DIARY OF SIMEON PERKINS, 1766-1780. Edited with introduction and notes by Harold A. Innis. Toronto, The Champlain Society, 1948. Pp. xxxiv, 298.

This is volume 29 in the regular series of publications of The Champlain Society and covers about one-sixth of the remarkable diary of Simeon Perkins, who kept an intermittent record of his own activities and those of the town of Liverpool from 1766 to 1812. Born in Norwich, Connecticut, February 24, 1735, Perkins came to Liverpool in 1766, and died there May 9, 1812.

As a merchant, ship-builder, exporter of fish and lumber, Justice of the Peace, member of the local assembly, etc., he was in touch with, and no small part of, all the manifold activities of the township; and his diary is a mine of information not only for the local historian but also for those who are interested in the relations between New England and Nova Scotia, from the arrival of the New England fishermen and farmers to the beginning of the War of 1812.

As an economic historian Dr. Innis, the Editor, naturally devotes most of his introduction to a summary of Perkins's activities in the period covered by this volume (1766-80), and refers only casually to the importance of the diary for a study of political and social institutions. In annotating the text, however, Dr. Innis has not felt so much at home. It is obvious that he could not have noticed every person, place, vessel, or incident mentioned by Perkins without extending the volume unduly and that he therefore was forced to make a rigid selection for comment; but it is not so obvious on what principle he has made his selection and comment; for many of the individuals who were referred to most frequently in the text and played a prominent part in the later life of the province get no notice whatever, while some are referred to a work that may not be accessible to the reader, and others receive comments that add little to the reader's knowledge.

However, it will be of great advantage to students to have this portion of the diary more available: for all may find something of use in it according to their interest; and seeing this, it is hoped that the Society will consider publication of the remainder.

D. C. H.

COPY-BOOK OF LETTERS OUTWARD, ETC. 1679-1694. Edited by E. E. Rich, M.A., Fellow of St. Catharine's College, Cambridge; assisted by A. M. Johnson, Assistant Archivist, Hudson's Bay Company; with an introduction by E. G. R. Taylor, D.Sc., F.R.G.S., F. R. Hist. Soc., Emeritus Professor of Geography, University of London. Toronto, The Champlain Society, 1948. Pp. xli, 415, and 5 maps.

This is the eleventh volume of the Hudson's Bay Series published in co-operation with the Champlain Society. It comprises letters sent from the headquarters of the Company, between 1679 and 1694,

to implement the decisions recorded in the Minutes, which were published in volumes eight and nine of this series. Appendix A gives rather full notes on the vicissitudes of various posts which were established in this period; and Appendix B does the same for several of the more prominent officials of the Company on the Bay, who have received less attention in previous volumes.

In addition to the primary source material on the early history of the Company afforded by the Letters themselves, a feature common to all volumes of the series, this volume makes a unique contribution through the Introduction of Professor Taylor, which is a thorough exposition of the "geographical ignorance" of the period illustrated from contemporary cartographical evidence, and shows that some of the obscure phases of the Company's early policy were due partly to their misgivings as to the legality of their title and partly to the difficulty of getting British officials and clerks who would manifest the same zeal for expansion in the wilderness as their French rivals did.

D. C. H.

GLIMPSES OF HALIFAX, 1867-1900. Prepared by Phyllis R. Blakeley, under the direction of D. C. Harvey. Publication No. 9, The Public Archives of Nova Scotia, Halifax, N. S. Pp. 213. \$2.00.

The bicentenary of the founding of Halifax has occasioned the publication of numerous articles, pamphlets, and several books to recall civic events of the past two hundred years; most of the writing has been appropriate and some of it has been significant. *Glimpses of Halifax, 1867-1900*, a publication of the Public Archives of Nova Scotia, prepared by Miss Phyllis R. Blakeley, M.A., under the direction of Dr. D. C. Harvey, merits special recognition.

The author presents "a series of historical essays on Halifax and Haligonians" in the period from Confederation to the turn of the century that will be of interest to the general reader and of special value to the serious student. None can fail to be impressed with the attention that Miss Blakeley has given to important detail or by the documentation and indexing of source materials. A total of seven hundred and eighty-nine footnotes suggests many by-paths of research that the qualified student of local history may pursue with fascination and profit; a carefully-prepared index of more than one thousand items testifies to the variety of topics dealt with and enhances the volume's efficiency as a book of reference.

The opening chapter describes the Halifax of 1867 with its provincial and civic buildings, churches and cemeteries, military and naval establishments, and university properties, when "public and private buildings were still predominantly of wood."

The succeeding eight chapters are concerned with an examination of the influence of the army and navy on the social and political life of the city; the nature, extent, and progress of public and private

business; accounts of royal and other historic visits; and the identification of many public buildings, with sketches of their history and of the purposes for which they were used. Three chapters treat of the multifarious ways Haligonians of the late nineteenth-century occupied their leisure with sports, varied holiday programs, and park and playground facilities. The concluding chapter describes the appearance of the city in 1900 and reviews changes since 1867. "Halifax was still a wooden city though more brick and stone buildings were appearing in the central part."

Haligonians who are disposed to criticize inadequacies in contemporary public services will note that some of them are not of recent origin. The author submits evidence that in the period under review, progress was impeded in many ways by a lack of sufficient civic funds and the city's financial obligations increased steadily as the century drew to a close. Miss Blakeley concludes that "... we have inherited the problems of the previous century in transportation and finance, housing and business, and our attitudes towards difficulties. In our methods of solving our problems and improving our city as it continues to expand we should remember that what our ancestors built we inherited and what we build our children will inherit."

DONALD F. MACLEAN

W. E. SAUNDERS, NATURALIST: A MEMORIAL VOLUME. Edited by R. J. Ruller. University of Toronto Press. Pp. 66.

This simple volume has been written to commemorate the outstanding work done by the late W. E. Saunders in the field of ornithology and also the part he played in developing an interest in, and preserving, Canada's natural life. The various essays are by men who knew Mr. Saunders personally and who shared his keen enthusiasms. From these pages the reader gathers a fine picture of a warm-hearted, charming personality who in his own quiet way left his mark on Canadian life and thought. The book is not a scientific treatise, of course, though there is a bibliography of the writings of the late Mr. Saunders, who was a frequent contributor on ornithology and entomology to various English and American journals.

S. M. MASON

CHURCH AND SECT IN CANADA. By S. D. Clark. University of Toronto Press, 1948. Pp. 458. \$4.75.

This volume is an attempt to relate religious change to social development in Canada between the years 1760 and 1900, and "to offer an explanation of religious change in terms of underlying changes in social conditions." It includes the Great Awakening in Nova Scotia, 1760-1783; the Great Revival in the Maritime Provinces, 1783-1832; the Great Revival in Canada, 1783-1832; the Break with American Sectarianism, 1783-1832; Conflict of Church and Sect,

1832-1860; New Frontiers and New Sects, 1832-1860; Rise of the Territorial Church, 1860-1885; the Great Revival of the City, 1885-1900; and Church and Sect in the Modern Community. While a large part of it is somewhat burdened with quotations and other source material and somewhat marred by repetition this book is a pioneer work of some importance. It contributes to a proper appreciation of the form and development of the various Canadian religious bodies, and of their place and importance in Canadian life.

C. B. FERGUSSON

POLITICS AND THE CONSTITUTION, 1216-1307. By B. Wilkinson. Longmans, Green & Company, Toronto, 1948. Pp. 240. \$3.50.

The great political struggles of the reigns of Henry III and Edward I are the main theme of this volume. It provides a selection of documents to illustrate the evolution of the constitution, and to illuminate "the problems which confront us at the moment, arising out of modern research." It contains a general introduction of sixty-seven pages, as well as an introduction to the documents in each of the five chapters. Its purpose is not merely to follow and correct the work of Stubbs in the light of recent research, but to present a wider selection of source material in order "to relate the accepted political traditions to the changing institutions and social and economic conditions." It deals with the ending of the minority of Henry III; the crisis of 1233-34; the paper constitution of 1244; the Provisions of Oxford, 1258; and the crisis of 1297. It has to do with the legacy of Magna Carta as well as with the minority of Henry III, and with the character of sovereigns as well as the impact of changing conditions. The period was one of rapid change. In foreign policy there were problems arising from the emergence of nationalism and the nature of military service. In domestic affairs there were problems of sovereignty and of the liberties of the subject—*negotia res vis à vis negotia regis et regni*, magnates vis à vis monarch, and monarchy vis à vis the liberties of the subject. This book will contribute to an understanding of medieval England, for it provides "some little material for judgment," as well as a stimulus to further reading.

C. B. FERGUSSON

THE WEB OF GOVERNMENT. By R. M. MacIvor. Toronto: The MacMillan Company of Canada. 1947. Pp. IX, 498. \$4.50.

In this volume the author, who is Professor of Political Philosophy and Sociology at Columbia University, has combined with skill and discrimination the newest discoveries in the fields of Anthropology and Sociology with his own researches and reflections to produce a readable, informative, and thought-provoking study of the

origins of government, and the human urges that determine its direction. The title is suggestive. A web has simple beginnings, but becomes varied and complex. Among primitive peoples government consists of a few protective rules; in more advanced society it may take the form of oligarchy, monarchy, dictatorship, democracy, or some of their concomitants.

Professor MacIvor begins his book with the assertion that man, as the superior animal, has been able by means of *pragmatic contrivances* to make himself the lord of creation. These contrivances are defined as *techniques* and *myths*. Techniques are those devices and skills that enable man to extend his knowledge; harness the forces of nature; improve his standards of living; and manipulate objects, including his fellow men. Myths are man's thought-forms, his philosophy of life, the modes in which he faces and formulates the business of living. Myths supply the driving power for the techniques; myths and techniques determine the nature of human relationships, which in turn determine the nature of government.

The author defines government as "the organization of men under authority." The definition is simple, but investigation reveals that there is no easily formulated body of scientific law to explain either the precise origin of government or its varied growth. A belief commonly held that it is born of *power*, Professor MacIvor calls a part-truth that begets errors. He recognizes that individuals and class groups have obtained dominance over their fellows by the use of force, but he contends that they have been unable to maintain that dominance by a sole reliance on this means—although it must be admitted that modern weapons give them an advantage that earlier tyrants did not possess. "In all constituted government," the author declares, "authority of some sort is back of force." *Authority* is thus man's central myth; it may take the form of an acceptance of Sacrosanctity or Divine Right, or it may be based on man's innate habit of "law-abidingness."

Having shown that government cannot be a product of force alone, Professor MacIvor examines other theories as to its origin. The English philosopher Hobbes stated that men surrendered their individual rights to a ruler or body of rulers in order to secure protection against their own unbridled desires. John Locke saw in government man's desire to protect his rights, especially private property. Rousseau did not overlook the importance of government as a guardian of rights, but believed that it resulted primarily from a desire to promote the general good. All three philosophers paid too little attention to what Professor MacIvor thinks is a pertinent consideration; namely, that man is a social animal and that government is a phenomenon of the social order. It had its beginnings in the life of the family; it was extended to the community and the State. Thus, since government is a product of society, the State is not its creator, but its servant. This fact has been entirely overlooked by those who seek to glorify the State at the cost of human rights.

In simple society where the population is homogeneous and the myths are few, government presents no great difficulty. But in

multi-group society where there are numerous and conflicting myths, government is more complicated and subject to transformation. It is here that *democracy* shows its strength. Democracy acknowledges the rights of men to differ in opinions and faith and does not seek to force them into a common mould. It opposes all controls that seek either political or economic regimentation.

The author devotes considerable space to a discussion of power; the various forms of government that have existed, and now exist; the ways in which governments can be transformed; and the evolutionary changes that have taken place, and are taking place, in the functions of government. The latter are of the utmost importance. Modern economic conditions have made the old doctrine of *laissez-faire* no longer tenable; it has retreated before the increasing responsibility of modern government for the economic well-being of the individual. Efforts on the part of governments to secure internal prosperity by the doctrine of national self-sufficiency have led to excessive trade restrictions and armed conflicts. To-day self-preservation demands that men extend their myths and techniques to international proportions. Above all, that men may remain free, it is essential that the functions of government be clearly understood. Governments must not be permitted to impose controls on the cultural life of the community or gain possession of such economic power as to make controls possible. Only by the most vigilant adherence to these precepts, the author declares, "can people still breathe the life-giving air that comes from beyond the realm of government.

In addition to the excellent text, the author has provided a critical list of references for those who seek additional information.

R. S. LONGLEY

THE MATHEMATICAL ANALYSIS OF LOGIC. By George Boole. The Philosophical Library (New York). Pp. 82. \$3.75.

This is a reprint of the pamphlet that, appearing towards the end of 1847, is often considered as starting the theory of symbolic logic. Though many of the ideas here introduced were used again by Boole in his later book, *An Investigation into the Laws of Thought*, which has been reprinted, the original work was extremely scarce, and the publishers are to be congratulated on making it available once again.

It is no more necessary to review the contents of this 82-page book to-day than it would be to review a re-issue of the *Principia* or of *Das Kapital*. It is true, of course, that the idea of using mathematical methods to answer logical-and-philological questions had occurred to others before Boole, but his earlier, self-taught studies in algebra led him, after his interest in logic had been aroused by the heated discussions of the time on the "qualification of the predicate," to set out the important resemblance between algebra and logic by means of the "algebra of classes." This is fundamental in the work of Whitehead and Russell, Peirce and Birkhoff, to name but a few of the writers in the field; and Boole himself, with his delight

FOR GOODNESS SAKE. By Nancy Jones. Ryerson Press. Pp. 291. \$3.00.

When the Protestant Reformation did away with celibacy of the clergy in a great part of the Christian church, there came into being the Minister's wife. These ladies of the manse, rectory, and parsonage have always had a manner of life all their own, fraught with certain difficulties and struggles and problems of which other wives, married to mere laymen, do not know. The life of the minister's wife and the minister's household have become popular subjects of literature lately, and here is yet another book dealing with these peculiar people.

Nancy Jones, author of *For Goodness Sake*, is one who truly knows her subject, for she is the wife of a minister of the United Church of Canada—and an interesting minister's wife she must be! The book is a collection of reminiscences of a married life spent in different pastoral charges in Ontario and Manitoba, telling of experiences and of people, of the sorrows, but primarily of the joys inherent in the life of the manse. As Mrs. Jones says, "You ask what impelled me to write this book? I felt it was time some minister's wife spoke up and said that, in spite of the pictures painted of us in story and film, of the grave little woman smiling through her tears, we are having a thoroughly wonderful time."

"A thoroughly wonderful time" is exactly what Mrs. Jones is having in this book. In spite of the difficulties involved in moving every few years, in spite of the inevitable interference of funerals with family plans, in spite of the slowness of manse committees in dealing with faulty plumbing, and the problem people like the "Bosom Friend" and the "Hardened Saint" in every congregation, this minister's wife comes out of it all with her sense of humor unimpaired and her exuberance undampened. While much of the book is delightful, one does wish that the author was not so intensely enthusiastic about some things. Seven chapters on camping experiences and five chapters on pets (while they are short chapters) do get wearisome. It is in the first chapters and in the last few, where she deals with things that could happen to a minister's family and no other, that Mrs. Jones makes her story distinctive and well worth reading.

For Goodness' Sake is a refreshing book, written by a woman with a sense of humor, deep enjoyment of life, and real love for people. It will be appreciated by all church members and perhaps should be required reading for all prospective ministers' wives.

JOAN D. COLBORNE

THE CHURCH OF SAINT PAUL IN HALIFAX, N.S., 1749-1949. By R. V. Harris, Ryerson Press, Toronto. Pp. 310. \$4.00.

For two hundred years St. Paul's has stood in the centre of the city bearing eloquent testimony to the importance attached to the Church by the explorers and founders of this continent. This latest book from the pen of the distinguished Chancellor of the Diocese

of Nova Scotia is the product of exhaustive research and most careful and painstaking attention to detail.

The story of this old edifice and congregation, the oldest non-Roman Church in Canada, is of great historic interest. Within its walls, countless historical services have been held, hundreds of distinguished men from all parts of the world have worshipped; and to-day, this Church, bearing the proud title "The Westminster Abbey of Canada," houses silver Communion Services, brasses, ornaments, hatchments, mural tablets, of priceless value and intrinsic interest in tracing the development of this historic old city.

Here is told the story of the founding of the Church, the great events, the struggles, the difficulties, the people connected with its history from the beginning down to the present. The book is a treasure house of information on the early history of the Church of England in Nova Scotia, its first Bishops and its expansion and development. In five chapters and elsewhere through the book much genealogical and biographical information is recorded about hundreds of men and women prominent in the life of the city. Interesting information is given about church life and customs in different periods; the peculiar names given in early Baptisms; the problem of heating the building in the early days; and countless difficulties, common to parish life the world over, which arose from time to time over the selection of music or the choice of a rector.

The Chancellor discusses the question of "Royal Foundation" its significance and meaning, the position of the Church as the first Cathedral in the present overseas Empire, relations with other churches and the several branches of endeavour, such as the establishment of the first Sunday School in 1783, where it has taken the lead in Canadian church life.

Dr. Harris has told the story impartially, without embellishment, but the reader cannot fail to grasp something of the urgency of the times of which he writes, or the impelling influence of St. Paul's and its leaders in the life of the community and the world beyond.

The Book is attractively bound, printed and illustrated and has a good index. More complete references would have pleased the historian, if not the general reader. A few errors have escaped the eye of the proof-reader, such as the date of Bishop Inglis' arrival on page 99, and the date of the Co-adjutor Bishop's election and Bishop Kingston's selection as Primate, on page 276, and surely the number of calls made by Archdeacon Armitage on page 277 should be 100,000.

The story is a noteworthy contribution to the literature of the two hundredth anniversary of Halifax. The story of the city would be incomplete without it, and it should gain a wide reading and become a book of reference for a long time to come.

G. F. BUTLER

ETIENNE BRULE: IMMORTAL SCOUNDREL. By J. H. Cranston. Ryerson Press, Toronto. Pp. 144. \$3.00.

The title, *Etienne Brule: Immortal Scoundrel*, catches a reader's attention and interest. Unfortunately, the book does not live up to

its title. Here is no novel of one of Canada's most colorful pioneers, although here is the material for fascinating Canadian fiction. The author, J. H. Cranston, has chosen to compile some historical data that are thinly spread over one hundred and thirty-six pages. The remaining eight pages of the book are a fictional account of Etienne Brule's death, and here only is the reader given a glimpse of a real and living character. It is this glimpse that makes the reader regret that Mr. Cranston did not choose to write his book as a novel, or perhaps, better still, to give his material to someone else to write of of the man, Brule, and his life among the Indians. Mr. Cranston worries too much about Brule's adoption of Indian *mores* and nullifies the man's real contribution to the opening of Canada's hidden country. The reader can only hope that someone else will use the material reported by Mr. Cranston.

LOIS LAMBERTSON

A SHORT HISTORY OF ENGLISH LITERATURE. By Ifor Evans, McClelland & Stewart. Pp. 204. \$2.00.

Here is a history of English literature in which the facts are not overwhelming. Written in a fluent style, not without humour, this little book combines good arrangement and select criticism. Although too short to be of great assistance to the specialist, it will, nevertheless, serve as a useful guide. To the uninitiated student it should prove invaluable. Professor Evans examines, separately, the history of English prose, poetry, drama, and the novel. His brief studies of the drama and the novel are particularly keen and worthy of anyone's attention. Our educational authorities would be well-advised to authorize a book of this nature as a companion to high school literature.

GERALD MOSHER

A CENTURY OF WESTERN ONTARIO: The Story of London, "The Free Press," and Western Ontario, 1849-1949. By Orlo Miller. Ryerson Press, Toronto, 1949. Pp. 289. \$4.50.

Although primarily the story of the *London Free Press* this book justifies its title as a reflection of life in Western Ontario for the past hundred years, and is a contribution to the social history of Canada. Orlo Miller, former member of the staff of *The Free Press* who is known from coast to coast as author of the CBC series "Summer Fallow," tells how William Sutherland started a weekly in the pioneer town of London, Canada West, and how it developed under various members of the Blackburn family until *The Free Press* newspaper became the spokesman and interpreter for the city of London and for Western Ontario.

Few Canadian newspapers have survived one hundred years, so it is indeed fitting for the directors of *The Free Press* to observe its centennial by this volume, which gives insight into founder Suther-

land's difficulties in publishing a weekly newspaper, *The Canadian Free Press*, in a struggling settlement of 5,000; and his fight in 1851 for the freedom of the press to criticize public men—problems common to all early newspapers in Canada, as Nova Scotians know from the experiences of Joseph Howe. The growth of *The Canadian Free Press* and of the *London Free Press* and *Daily Western Advertiser* inaugurated in 1855, under the management of Josiah and Stephen Blackburn and other members of the family, and the changes in methods of news gathering, reporting, and composition of the papers is sketched with apt phrases and brevity of detail against the background of the expansion of London as it emerged from "The Abode of the Wolf" to a city that is noted for its cultural achievements.

In a vivid, conversational style that often reveals the influence of his radio writing, Mr. Miller describes a number of amusing and dramatic incidents, such as the trial of Cornelius Burley, "Mad Hatter" Dixon's struggle against responsible government, the coming of the Great Western Railway in 1853, land and oil booms, inflation and strikes and the depression of 1857, the visit of the Prince of Wales, Fenian Invasions, Horse and Buggy Days, the Roaring 'Twenties and the Fearful 'Forties.

Again and again, Mr. Miller emphasizes the dependence of London on the agricultural districts of Western Ontario and the need to retain and restore fertility to the soil. He also returns frequently to the theme of the growing menace of the floods of the Thames, due to the removal of the forests, and to various suggestions for controlling such disasters. By skilful writing and careful selection, and by excellent quotations from the newspapers of the last century, Mr. Miller has given us a sparkling picture of the changes in life in the past century in Western Ontario which will be widely read and enjoyed, not only in London and the surrounding districts, but throughout Canada.

PHYLLIS R. BLAKELY

WHAT IS LITERATURE? By Jean Paul Sartre, tr. by Bernard Frechtman, Philosophical Library, New York, 1949. Pp. 306. \$4.75.

A SHORT HISTORY OF EXISTENTIALISM. By Jean Wahl, tr. by Forrest Williams and Stanley Maron. Philosophical Library, New York, 1949. Pp. 58. \$2.75.

The first of these books is a penetrating analysis of the art of writing, not an examination of literary content, as the title suggests. Sartre puts three questions, What is Writing? Why Write? For Whom Does One Write? In answering these, he restates, in a way favoring his existentialist thesis, many accepted principles of the art of writing, and presents, besides, fresh and challenging observations wrung from experience, to young writers and intelligent readers.

In this book Sartre refers principally to the prose form, since for him there is nothing in common between prose and poetry "except the movement of the hand which traces the letters." A separate

volume seems to be indicated for his views on poetry though this book is not without its sharp comments on poetic "existences."

At the outset Sartre makes it clear that a writer may engage himself without being committed to a cause. In fact, the writer *should* engage himself completely, being careful neither to propagandize nor to entertain, though both he may certainly bring about without being conscious of the process. Yet writing is utilitarian, though it is wrong to use it as propaganda; and it is entertaining, though it is wrong to pander to certain tastes.

To write is to have something to say, the ability to say it, something to change, and the ability to effect it. Though one becomes a writer not for saying certain things but for the way he says it, style should pass unnoticed. "Art has never been on the side of the purists." If aesthetic pleasure were not something thrown into the bargain, it would be neither pleasurable nor aesthetic. Sartre says he blushes at recalling such simple ideas but he does so because they have been too much forgotten. These stock ideas are made to fit neatly into the existentialist pattern.

As life is spontaneous, and far larger than logic, the great writer gives you himself without knowing it, something thrown into the bargain involuntarily, something fused with the conscious message that makes him great and makes his effort a thing of beauty, a work of art. The existentialist thesis begins to blossom. "Thought conceals the man, and it is the man alone who interests us—when all is said and done, the message is a soul which is made object." Sartre pleads for the solid sincerity under the mask, the form, the convention, though he disdains vulgar exposure, and refuses to surrender good taste.

Writing is a living enterprise, and the writer should engage himself completely, honestly and sincerely. The writer lives before he dies, and his cues should come from living experience though the past shouts his errors at him and the future reveals him as a fool. Sartre is fond of the expression "complete engagement" to distinguish the individualism of the writer from the corruption of social and financial pressure, from any compromise of The self with commercial, political or social interests. Writing is thus a projection of the self; the bad novel aims to please by flattery in order to make money; the good novel is an act of faith, a true creation.

Writing, above all, is a way of wanting freedom and once you have started, you are engaged whether you like it or not. The author, therefore, appeals to the freedom of readers; this freedom is what makes it possible for him to write. He asks in return from his readers that they recognize his creative freedom. Writing could not effect change unless freedom were posited, both of the writer and of the reader. One therefore writes because one is free and because the reader is free, the one free to create, the other free to be changed or to change. Clamp a rigid form on either writer or reader and you cease to have literature—propaganda you may have, even entertainment but not literature, for soon the form dominates content, and content becomes parrot-like, hollow, insincere.

It has often been said that one writes for the universal reader. This is dangerous idealism. The universal reader is as fleshless a creature as universal freedom. To write in fine rolling periods of eternal freedom is not to disturb anybody, not to address anybody, not to change anybody. The writer is wise, therefore, when he realizes that he is writing for his contemporaries, people of his class and race. What else does he know really? He may justly envisage getting beyond or below his class, but he will get there only through those who understand him and those whom he understands. All else is drivel.

The effect of the writer's work will be felt by those with similar tastes, of a common period, of a collectivity in which certain interests and desires are shared. Great writing will score its effects in other classes and other periods because it has been concrete, not abstract. The paradox of Richard Wright's popularity in Europe lies in the fact that he was writing concretely about the plight of the Southern Negro of the U. S., not about the universal man. Wright became a universal figure because he knew well the futility of universal values, and understood the real force of particular values. It is indeed true that Wright seeks to stir the indignation of all men, but it is specifically through the cultivated Negroes of the north and the White American of good-will that he aims his message.

Though Sartre speaks thus concretely about particular situations he believes that *actual* literature can only realize its full essence in a classless society, for only in this way can the distance between his subject and the public be removed. "The subject of literature has always been man in the world." Until society is classless this man will be of a world within the world and there will be many like him each in his own circle. Yet even in the classless society, one will not write about the abstract man for a timeless reader, but about the whole man of his age and of his contemporaries, for a reader bound up in a historical situation, aware of his past, conjecturing his future, but most concerned with his present.

Sartre completes the book with a chapter on the situation of the French writer in 1947. Truly the writer in France to-day is a *situated* writer. He cannot follow the principles of detachment and aloofness that marked the aristocratic lies of writers at the turn of the century up to 1914; neither can he indulge in the whims and confusions of the surrealists, who became fashionable between the great wars.

To have, to make, to be are the prime categories of human reality and this truth has finally to be seen by the writer more clearly than by anyone else, for he can best reach the people of his time and best reveal their problems and hopes for their solution. Whether he has liked it or not, the modern writer has been plunged headlong into a cyclone, a web of situations about which he can write detachedly only if he is a hypocrite. He must choose and act; he cannot flee to Platonic essences for his writing material, as his elders often did.

In the political scene, the writer need not choose between the Anglo Saxon bloc and the Communist party. "Since we are still free, we won't join the C.P. watchdogs." Sartre is equally suspicious

of Mr. Churchill's England, Bevin's Socialism, fatted and proud U. S. The future of French literature is tied up with the coming of a socialist Europe, democratic and collectivist, a Europe to be created by Europeans, an invention and creation, not a choice to be made among powers that now prevail.

"Man is invented each day." And elsewhere Sartre has said, "A man is free to act but he must act to be free." There is no place in this philosophy for the determinism of the Communist policy for the traditions of capitalistic U. S. A. and of aristocratic Britain. Sartre would have the French writer devote himself to the task of convincing Europeans that Europe should have "no other shape than what they confer upon it by the way they have chosen to go beyond it."

This is a remarkable book, wise, brilliant and sincere. Only a careful reading can fill in the huge gaps, inevitable in the review of a solidly packed analysis of literature. Favorable to Sartre the artist, but damaging to Sartre the philosopher, is the observation, that here in this book is a beautiful Platonic pattern, though Sartre leads the existentialists in declaring that ideas are secondary to existences, that Plato and the men of essence have misconceived human reality!

The second of these two books is an extremely able and concise account of the whole existentialist movement from Kierkegaard to Sartre, but because so much has been traced in fifty-five pages, it can hardly be recommended as an illuminating account of Existentialism for the general reader, though it may stimulate him to take a fresh approach to the classical tradition in philosophy from Plato to Hegel, without which the meaning of existentialism is lost.

Professor Wahl begins with Kierkegaard's violent reaction to the rationalism of Hegel; he continues with Jaspers and Heidegger, whose existentialism is shorn of its Kierkegaardian Christianity. Finally in Sartre, existentialism becomes atheistic, devoid even of the "Other Than" found in Jaspers. But in all existentialists the common ground is that existence precedes essence. A man lives before he thinks and accordingly thinks as he lives. This outlook is in opposition to the classical philosophic belief that the function of philosophy is the contemplation of essences.

A few rules of thumb are provided for distinguishing between existentialists and non-existentialists. If we say: "Man is in this world, a world limited by death and experienced in anguish; is aware of himself as essentially anxious: is burdened by his solitude within the horizon of his temporality;" then we recognize the accents of Heideggerian philosophy. If we say: "Man, by opposition to the "in-itself" is the "for-itself," is never at rest, and strives in vain towards a union of the "in-itself" and the "for-itself;" then we are speaking in the manner of Sartrean existentialism. If we say; "I am a thinking thing," as Descartes said; or, "The real things are Ideas," as Plato said; or, "The Ego accompanies all our representations," as Kant said; then we are moving in a sphere which is no longer that of the philosophy of existence.

In concluding his little work, Professor Wahl states that "the philosophy of existence reminds us, once more, of what all great

philosophy has tried to teach us: that there are views of reality which cannot be completely reduced to scientific formulations."

He reiterates the stock criticism of existentialism; existentialism is itself an essence. The existentialist can hardly frame a philosophy and hardly call himself by that name if he is to remain consistent. Yet the movement goes on, and the fight persists against the classical notions of Essence and Substance.

The book concludes with a critical discussion of Professor Wahl's account, with contributions from Nicolas Berdier, Maurice de Gaudillac, Georges Gurvitch, Alexandre Koyre, Emmanuel Levinas, Gabriel Marcel.

D. A. STEWART

ENGLISH MERCHANT SHIPPING, 1460-1540. By Dorothy Burwash
University of Toronto Press. Pp. 259. \$3.50.

This volume is an interesting appraisal of developments in the English merchant marine in an age which was a prelude to the spacious days of Drake and Davis and Frobisher. Its five chapters deal with the science and practice of navigation; wages and conditions of work for the common seaman; the size and build of English ships; the various types of English ships; and a statistical survey of English shipping. It also contains a "Conclusion," two appendices embracing the text of the Laws of Oleron and tables showing sizes and types of ships and volume of trade, a bibliography and an index. It is the outcome of an investigation of materials in the central and local archives of England, and of the study of other sources.

The author's conclusion is that this period was one of beginnings. It was a time when "the foundation of the later merchant marine [was] well laid, and a vigorous spirit of enterprise awaited only a suitable opportunity for release." There was an intensification of activity in old and well used channels. There were improvements in the instruments and in the theories of navigation. There were innovations in marine architecture which resulted in larger and more seaworthy ships, and greater skill in practical seamanship. And while English navigators and scholars may not have shown the way in the development of scientific and celestial navigation, English mariners used improved types of medieval instruments, "successfully met growing competition in home waters from Dutch, French, and Spanish seamen and captured a respectable share of the swelling commerce of northern Europe." The quest for the legendary island of Brazil began as early as 1480; the Levant trade had its origin in the voyages of Robert Sturmy in 1446 and 1457; the Cabots made their notable voyages to the west; and others—including John Rastell in 1517—tried to explore or develop possibilities in the "New Found Land." Meantime Trinity House, Deptford, was either founded or reorganized; and, during this period, Robert Thorne, a Bristol merchant, who took a share in Sebastian Cabot's voyage to South America in 1526, helped to launch Englishmen on the beckoning sea route to

Cathay, and "suggested that the already well-established Iceland trade might prove a valuable preliminary to the new commerce." Thus, at the beginning of the sixteenth century opportunities were not lacking; and these developments, as well as other activities, form part of the significance of the period.

C. B. FERGUSSON

THIRD CROSSING. By Margaret Morton Fahrni and W. L. Morton. Advocate Printers Limited, Winnipeg. Pp. 118. \$2.50.

This is a history of the first quarter century of the town and district of Gladstone in the province of Manitoba. It deals with the location and development of a community in the region "where the north Saskatchewan Trail crossed the White Mud River for the third time." Most of the first settlers, who arrived in July, 1871, were from Ontario. The Maritimes were also a place of origin for some of its people. In September, 1871, for example, those who accompanied Lieutenant-Governor A. G. Archibald on a visit to this community "were much struck with the position of a cottage built by a Mr. Doggett, a Nova Scotian, who has taken up his residence near Third Crossing." Two years later "some twenty families (arrived) from Cape Breton Island, still speaking the Gaelic." And C. P. Brown, who had been born in New Brunswick in 1848, and was the grandson of a British army officer who had settled in that province after the American Revolution, surveyed the district of Third Crossing in 1873, erected its first sawmill in 1875, opened a dry goods store, and became a member of the legislature and a cabinet minister. This volume includes chapters on church and state, road and rail, making a living, boom and slump, and recovery, as well as those on land and people. It also contains an appendix with the names of the settlers in the various townships, and six pages of footnotes for the eight chapters; but there is no index. It is a useful contribution to the local history of the area.

C. B. FERGUSSON

EARLY SCOTLAND: THE PICTS, THE SCOTS, AND THE WELSH OF SOUTHERN SCOTLAND. By H. M. Chadwick. Cambridge University Press—Macmillans in Canada. Pp. 171. \$4.25.

Anyone who is addicted to the ordinary run of "whodunits" should seek elevation of taste and knowledge by reading this book, which for sheer brilliance of finding clues, matching them together, and making valid inferences can knock any popular detective story into a cocked hat. *Early Scotland* truly represents the fine fruit of a lifetime of scholarship, for it is a posthumous volume; had the author lived to assemble all his material, the book would have been somewhat different—particularly Chapter VII would have been more complete—but fortunately the late Mr. Chadwick was well advanced

with the organization of the greater part of the book, to enable his wife to put it together.

The work is not concerned with the non-Celtic languages or pre-Celtic peoples; Mr. Chadwick restricted himself to the period from the invasions of the Celts into the British Isles (ca. 1100 B.C. 600 B.C., and 300 B.C.) to the union of the Pietish Kingdom and Dalriada in 843 under Kenneth MacAlpin. From linguistic, literary and archeological evidence he drew his conclusions, always with a saving tentativeness, as he knew that new findings, especially in archaeology might alter the picture considerably. For the author the Picts were probably of a mixed stock; Gaelic and Pietish-Welsh were probably both used in the country. The main wave of "Welsh-Picts" came by sea to Tay and Moray Firths about 300 B.C. Likewise, Professor Chadwick did not accept the theory that Galloway became a Gaelic-speaking country after the 9th century of our era; the anti-Gaelic, anglicizing policy of the sons of Malcolm III would have prevented such a turn-over's taking place within a century and half. Rather the author saw this area as one in which Gaelic had persisted beside the Welsh of the British Kingdom. Prof. Chadwick is interesting, too, on the Picts of Ulster and the brochs found in S. W. Scotland.

This is not a book to be read lightly, but it is a rewarding book and should appeal to many in Canada who have Celtic blood and scholarly interests.

B. M.

GUIDO CAVALCANTI'S THEORY OF LOVE: THE CANZONE D'AMORE AND OTHER RELATED PROBLEMS. By J. E. Shaw. University of Toronto Press-Saunders. Pp. 228. \$3.85.

JULIE OU LA NOUVELLE HELOISE: A SYNTHESIS OF ROUSSEAU'S THOUGHT (1749-1759). By M. B. Ellis. Univ. of Toronto Press-Saunders. Pp. 209. \$3.85.

TOBIAS SMOLLETT, DOCTOR OF MEN AND MANNERS. By L. M. Knapp. Princeton Univ. Press-Saunders. Pp. 362. \$7.50.

THE TESTAMENT OF WERTHER IN POETRY AND DRAMA. By S. P. Atkins. Harvard Univ. Press-Saunders. Pp. 322. \$5.50.

JANE AUSTEN: FACTS AND PROBLEMS. By R. W. Chapman. Oxford University Press. Pp. 224. \$2.75.

Professor Shaw's book on Cavalcanti's *Canzone d'Amore* is a model of sound and useful scholarship. Like all other lyric poetry, mediaeval lyric poetry was greatly concerned with love. The Middle Ages had its own theories about the nature of love; perhaps the best known of these is that of courtly love, made famous by the *Art of Love*, written by Andrew the Chaplain at the court of Mariede Champagne, though the original home of the cult was probably Provence, with indebtedness not so much to Christianity as to contemporary domestic relationships and Arab sources. Italian poets of the 13th century had various theories; Dante, the younger contemporary of Cavalcanti, spiritualized love completely, but other poets had a less transcendental version, usually called *fino amore*.

The chief purpose of the *Canzone d'Amore* was to find a philosophical basis for this *fino amore*. Here again we come to a great difference between mediaeval and romantic conceptions of the poet: for the Middle Ages, a poet was also a thinker and scholar. Cavalcanti was well qualified to give a basis for this kind of love. Professor Shaw first gives a scholarly text of the *Canzone*; then follows a detailed commentary and exposition, showing the philosophical and theological bases of the theory. Then follow a translation of the poem, two fine essays entitled, *Guinizelli, Cavalcanti, Dante and The Dolce Stil Nuovo*, and an appendix in which Professor Shaw evaluates discriminatingly the various commentaries on the *Canzone*. There is also a bibliography. This book will be of use not only to students of Italian literature, but it will be found of very great value to the student of any mediaeval or Renaissance literature treating of love.

Miss Ellis has written a very important book on Rousseau. Every page bristles with challenges to previous writers on the subject. Briefly, Miss Ellis considers that all her predecessors have erred in varying degrees in their interpretations of *La Nouvelle Heloise*. For her the centre of the novel is Julie, not Saint-Preux. In Julie we see, according to Miss Ellis, Rousseau's ideal of Nature, and in her married life on de Wolmar's estate Rousseau's Utopia. Passion is not Nature, but its antithesis; Nature is not a challenge to society but it implies society and conventions, not, of course, conventionalities. It was only in the acceptance of marriage, for example, that Julie was fully her natural self. Again, Nature is reason, but not mere rationalism. The other side of Miss Ellis's work is to show that all the ideas in *La Nouvelle Heloise* are foreshadowed in Rousseau's writings of the previous decade. Only a professional Rousseau scholar could discuss this book adequately, and such people will surely devote their energies for some years to the careful study of this work. If Dr. Ellis is right in her thesis, then most of our ideas about Rousseau's teaching will need to be revised drastically. Rousseau will not have been the first or the last seminal writer to have been misjudged by his contemporaries and his successors; in the same century, the influence of the Third Earl of Shaftesbury, for example, was quite in the opposite direction from the Earl's genuine position because people seized upon certain minor points in his philosophy and distorted the whole picture. As with Professor Shaw's book, this study of Rousseau is of importance not merely to French literature but to the whole field of Romanticism. No student of the late 18th century and succeeding times can afford to miss this book.

Professor Knapp's study of Smollet is the fruit of 20 years' devotion, but for one reader the question arises whether or not the result justifies the study. As Professor Knapp himself says, our study of an author is primarily to increase our understanding and appreciation of his works. Does our delight in reading Smollett increase as we learn in just what houses he lived in London? That may seem to be an unfair example, but too much of the book is given over to minutiae of scholarly research. Often, too, the biography is illuminated more by the works than the works by the biography. Twice at least Pro-

essor Knapp quotes the same document twice with full bibliographical data (pp. 138-9 and 205; 299 and 301). Again, there is a very bad tendency to use too many *may's* and *might's*; for example, "That he stayed for a short time in Newcastle may be partly owing to the fact that it was Miss Curry's native city, where her relations, even though he may not have accompanied him, might have entertained him." (p. 262). Now just what do such suppositions prove? Prof. Knapp weighs carefully the statements of Oliphant Smeaton and usually comes to the kindly conclusion that Smeaton may have been quoting from some unpublished and now unknown source. As a person who had to follow in the steps of Smeaton on another author, the present reviewer would not be so charitable; Smeaton had to grind out books, which he eked out from an overdeveloped imagination. Professor Knapp leaves unanswered the very important questions: just how good a physician was Smollett and was he obliged by the itch to write or by failure as a physician to turn out so much literary hackwork. The last two chapters, in which the author cuts loose from mere minutiae and tries to estimate the man and his works, are the best of the book, but even here there is a danger of supporting every suggestion of an original estimate with references to previous critics. The truth is that so many books on Smollett have appeared in recent years that there was hardly room for a full-length biography.

Professor Atkins, too, has devoted himself to a specialized subject: the influence of Goethe's *Sorrows of Werther*. As the influence of the novel has been adequately studied, the author has restricted himself to poetry and drama. The study of the influence in England is of little ultimate value, for the great Romanticists were singularly little indebted to the pre-Romantics, who had tried desperately to say nothing in an impressive way. (Presumably, most professors of English devote disproportionate time to pre-romanticism mainly because it is easier to teach movements and influences than to bring young students into close and appreciative contact with a great work of art). The study of Wertherism in France is of much more value because French romanticism was slower in developing than its counterpart in England and because Werther became a rallying cry for the French romantics.

To the present reviewer Jane Austen stands as the high-water mark of the neoclassical spirit in the novel. The term "comedy of manners" surely has a wider application than to drama; in the mock epic, the periodical essay, and the novel, as well as in the plays of Etheredge and Congreve, the Comic Spirit "poured down volumes of silvery laughter" on the foibles of mankind. No such spirit is found in Mr. Chapman's little book on Jane Austen, however; nobody's understanding and delight in the novels will be increased by study of this book. Mr. Chapman seems to have used the Clark lectures as a catch-all for the odds and ends that a lifetime study of Jane Austen has brought to him. The reader never sees the real Jane for the minutiae of her life.

Such books raise in the mind the question of the true function of scholarship. Is there not a danger that scholarship is becoming a game for its own sake—or, rather, for the sake of impressing college

presidents and the unsuspecting public? Perhaps there could be less criticism of the teaching of the humanities in our colleges if professors instead of visiting the dust heaps of record offices, museums, and huge libraries, would immerse themselves, in the spirit of the late Roger Fry, in the masterpieces of literature and bring spiritual enlightenment and refreshment to their classes. Again, one wonders, when one notes the prices of the publications of American university presses whether these presses are interested in making scholarly works available to poverty-stricken scholars and libraries or in seeking inclusion among the publishers of the fifty finest books of the year? They might try the French practice of cheaper paper and paper bindings.

B. M.

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